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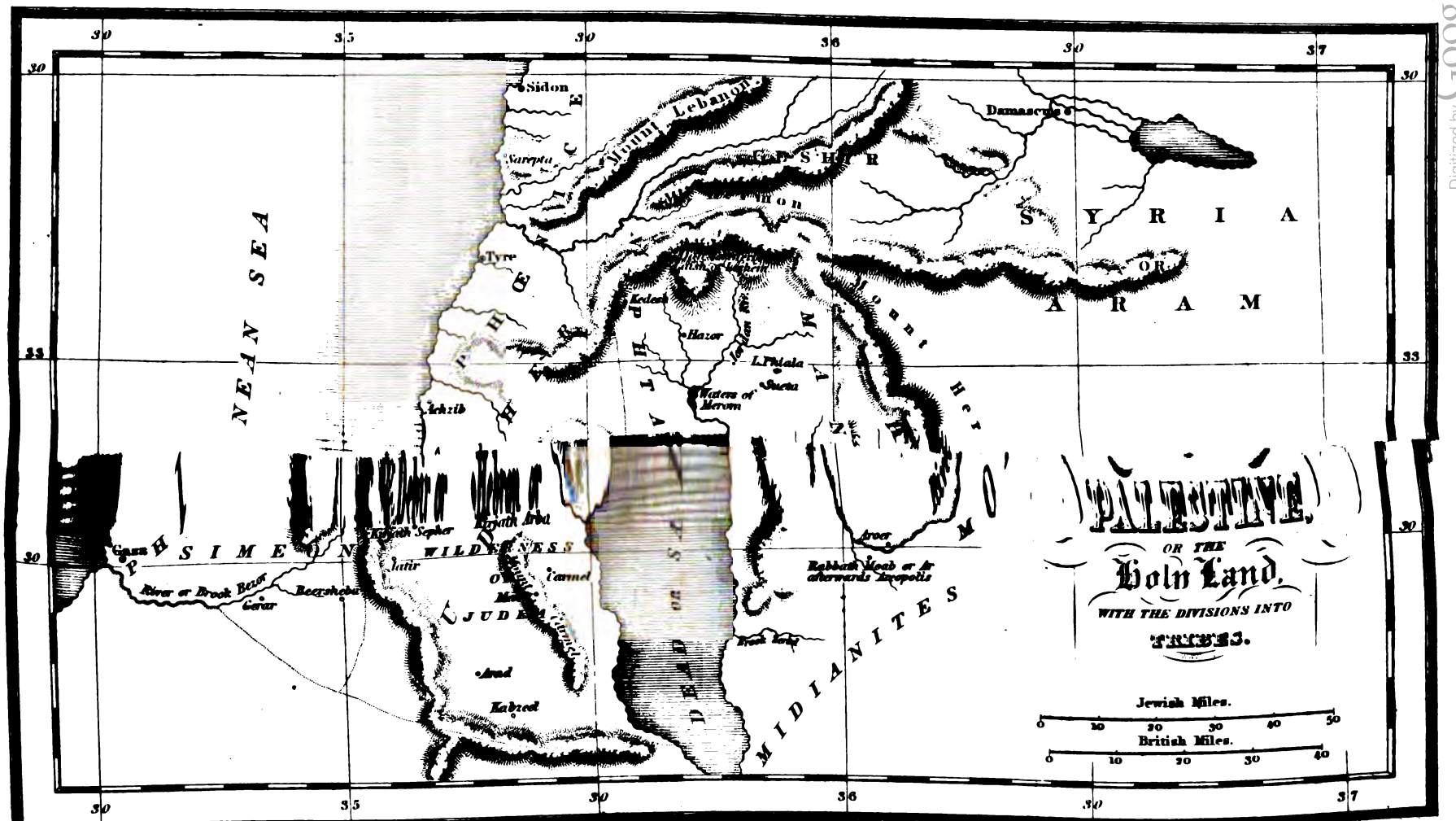
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OR THE
Holy Land,
WITH THE DIVISIONS INTO
TRIBES.
Jewish Miles.
0 10 20 30 40 50
British Miles.
0 10 20 30 40
Sidon
Mount Lebanon
Damascus
Sarepta
Tyre
Kedesh
Hazor
L. Phiala
Succa
Waters of Merom
Jabneh
Gaza
Kiriath Sepher
Kiriath Arba
WILDERNESS
Latir
Carmel
River or Brook Besor
Gerar
Beersheba
JUDEA
Arad
Kabzeel
Rabbah Moab or Ar afterwards Areopolis
Brook Zerad
MIDIANITES
SYRIA
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NEAN SEA
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AN

INTRODUCTION

TO THE

CRITICAL STUDY AND KNOWLEDGE

OF THE

HOLY SCRIPTURES.

BY

THOMAS HARTWELL HORNE, B.D.

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A TABLE

OF

THE ORDER AND DATES

OF THE

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AND

OF THE PLACES WHERE THEY ARE SUPPOSED TO HAVE BEEN WRITTEN; AS ESTABLISHED IN THE SIXTH PART OF THIS VOLUME.

I. THE HISTORICAL BOOKS.

GOSPELS.	PLACES.	A.D
Matthew (Hebrew)	Judæa	37 or 38
——— (Greek)		61
Mark	Rome	between 60 and 63
Luke (Gospel)	Greece	63 or 64
—— (Acts of the Apostles)		
John	Ephesus	97 or 98

II. THE EPISTLES OF PAUL.

EPISTLES.	PLACES.	A.D.
1 Thessalonians	Corinth	52
2 Thessalonians	Corinth	62
Galatians	Corinth	At the close of 52 or early in 53
1 Corinthians	Ephesus	56
Romans	Corinth	About the end of 57 or the beginning of 58
2 Corinthians	Macedonia (perhaps from Philippi)	58
Ephesians	Rome	61
Philippians	Rome	Before the end of 62 or the beginning of 63
Colossians	Rome	62
Philemon	Rome	About the end of 62 or early in 63
Hebrews	Italy (perhaps from Rome)	About the end of 62 or early in 63
1 Timothy	Macedonia	64
Titus	Macedonia	64
2 Timothy	Rome	65

III. THE CATHOLIC OR GENERAL EPISTLES.

EPISTLES.	PLACES	A.D.
James	Judæa	61
1 Peter	Rome	64
2 Peter	Rome	About the beginning of 65
1 John	Unknown (perhaps Ephesus)	68 or early in 69
2 and 3 John	Ephesus	68 or early in 69
Jude	Unknown	64 or 65

The Revelation of Saint John	Ephesus	96 or 97

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INTRODUCTION

TO THE

CRITICAL STUDY AND KNOWLEDGE

OF

THE HOLY SCRIPTURES.

SUMMARY OF BIBLICAL GEOGRAPHY AND ANTIQUITIES.

PART I.

A SKETCH OF THE HISTORICAL AND PHYSICAL GEOGRAPHY OF THE HOLY LAND.[1]

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I. THIS country has in different ages been called by various NAMES, which have been derived either from its inhabitants, or from the extraordinary circumstances attached to it. Thus, in Ruth i. 1. and Jer. iv. 20. it is termed generally *the land:* and hence, both in the Old and New Testament, the word ארץ, which is sometimes rendered *earth*, is by the context in many places determined to mean the promised land of Israel; as in Josh. ii. 3. *They be come to search out all* THE COUNTRY (Sept. τὴν γῆν); Matt. v. 5. *The meek shall inherit the* EARTH (γῆν, the land); and in Luke iv. 25. where a great famine is said to have prevailed throughout all the LAND (ἐπὶ πᾶσαν τὴν γῆν). In like manner, οἰκουμένη, which primarily means the inhabited world, and is often so rendered, is by the connection of the discourse restrained to a particular country, as in Isa. xiii. 5. (Sept.); and to the land of Judæa, as in Luke ii. 1. xxi. 26. Acts xi. 28. and James v. 17. But the country occupied by the Hebrews, Israelites, and Jews, is in the sacred volume more particularly called,

1. The LAND OF CANAAN, from Canaan, the youngest son of Ham, and grandson of Noah, who settled here after the confusion of Babel, and divided the country among his eleven children, each of whom became the head of a numerous tribe, that ultimately became a distinct nation. (Gen. x. 15. *et seq.*)

2. The LAND OF ISRAEL, from the Israelites, or posterity of Jacob, having settled themselves there. This name is of most frequent occurrence in the Old Testament: it is also to be found in the New Testament (as in Matt. ii. 20, 21.); and in its larger acceptation comprehended all that tract of ground on each side the river Jordan, which God gave for an inheritance to the children of Israel. Within this extent lay all the provinces or countries visited by Jesus Christ, except Egypt, and, consequently, almost all the places mentioned or referred to in the four Gospels.

3. The LAND OF JEHOVAH, or, the LORD'S LAND (Hos. ix. 3.); that is, *the land which the* LORD *swore . . . . . to Abraham, to Isaac, and to Jacob, to give them* (Deut. xxx. 20.); and which he did accordingly give to the Israelites, their descendants, still reserving the ownership of it unto himself. (See Lev. xxv. 23.)[2] With reference to this circumstance, we meet with the appellation of the LAND OF GOD, in various parts of the Old Testament.

4. The LAND OF PROMISE (Heb. xi. 9.), from the promise made by Jehovah to Abraham, that his posterity should possess it (Gen. xii. 7. and xiii. 15.); who being termed Hebrews, this region was thence called the *Land of the Hebrews.*[3] (Gen. xl. 15.)

5. The HOLY LAND; which appellation is to this day conferred on it by all Christians, because it was chosen by God to be the immediate seat of his worship, and was consecrated by the presence, actions, miracles, discourses, and sufferings of the Lord Jesus Christ, and also because it was the residence of the holy patriarchs, prophets, and apostles. This name does not appear to have been used by the Hebrews themselves, until after the Babylonish Captivity, when we find the prophet Zechariah applying it to his country. (ii. 12.) After this period it seems to have become a common appellation: we meet with it in the apocryphal book of Wisdom (xii. 3.), and also in the second book of Maccabees. (i. 7.) The whole world was divided by the ancient Jews into two general parts, *the land of Israel*, and the *land out of Israel*, that is, all the countries inhabited by the *nations of the world*, or the Gentiles: to this distinction there seems to be an allusion in Matt. vi. 32. All the rest of the world, together with its inhabitants (Judæa excepted), was accounted as profane, *polluted* and *unclean* (see Isa. xxxv. 8. lii. 1. with Joel iii. 17. Amos vii. 17. and Acts x. 14.); but though the whole land of Israel was regarded as *holy*, as being the place consecrated to the worship of God, and the inheritance of his people, whence they are collectively styled *saints*, and a holy nation or people in Exod. xix. 6. Deut. vii. 6. xiv. 2. xxvi. 19. xxxiii. 3. 2 Chron. vi. 41. Psal. xxxiv. 9. l. 5. 7. and lxxix. 2.; yet the Jews imagined particular parts to be vested with more than ordinary sanctity according to their respective situations. Thus the parts situated beyond Jordan were considered to be less holy than those on this side: walled towns were supposed to be more clean and holy than other places, because no lepers were admissible into them, and the dead

[1] As this portion of the present work is designed to exhibit only an *outline* of the Geography of the Holy Land, and not a complete system of Biblical Geography; the reader will find, in the Historical, Biographical, and Geographical Index, annexed to this volume, a concise notice of the principal countries and places, both in and out of Palestine, which are mentioned in the Scriptures.

[2] Dr. Pocock, on Hos. ix. 3.

[3] This appellation (the Land of the Hebrews) is recognised by Pausanias (lib. vi. c. 24. *in fine*). By heathen writers the Holy Land is variously termed, Syrian Palestine, Syria, and Phœnicia; but as these appellations are not applied *generally* in the Scriptures to that country, any further notice of them is designedly omitted.

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were not allowed to be buried there. Even the very dust of the land of Israel was reputed to possess such a peculiar degree of sanctity, that when the Jews returned from any heathen country, they stopped at its borders, and wiped the dust of it from their shoes, lest the sacred inheritance should be polluted with it: nor would they suffer even herbs to be brought to them from the ground of their Gentile neighbours, lest they should bring any of the mould with them, and thus defile their pure land. To this notion our Lord unquestionably alluded when he commanded his disciples to shake off the dust of their feet (Matt. x. 14.) on returning from any house or city that would neither receive nor hear them; thereby intimating to them, that when the Jews had rejected the Gospel they were no longer to be regarded as the people of God, but were on a level with heathens and idolaters.[1]

6. The LAND OF JUDAH. Under this appellation was at first comprised only that part of the region which was allotted to the tribe of Judah; though the whole land of Israel appears to have been occasionally thus called in subsequent times, when that tribe excelled all the others in dignity. After the separation of the ten tribes, that portion of the land which belonged to the tribes of Judah and Benjamin, who formed a separate kingdom, was distinguished by the appellation of *the land of Judah* (Psal. lxxvi. 1.) or of Judæa; which last name the whole country retained during the existence of the second temple, and under the dominion of the Romans.

7. The appellation of PALESTINE, by which the whole land appears to have been called in the days of Moses (Exod. xv. 14.), is derived from the Philistines, a people who migrated from Egypt, and having expelled the aboriginal inhabitants, settled on the borders of the Mediterranean; where they became so considerable as to give their name to the whole country, though they, in fact, possessed only a small part of it. Herodotus[2] called the whole tract of country from Syria to Egypt, by the name of Palestine; and Philo, in his book concerning Abraham, expressly says, that the region inhabited by the Canaanites was, by the Syrians, termed Palestine. The same region is also called the Syrian Palestine (*Syria Palæstina*) by Tacitus[3] and other ancient geographers.[4]

II. The ancient geographers placed the Holy Land in the centre of the then known world. Its extent has been variously estimated; some geographers making it not to exceed one hundred and seventy or eighty miles in length, from north to south, and one hundred and forty miles from east to west in its broadest parts (or towards the south), and about seventy miles in breadth, where narrowest, towards the north. From the latest and most accurate maps, however, it appears to have extended nearly two hundred miles in length, and to have been about eighty miles in breadth about the middle, and ten or fifteen more or less, where it widens or contracts.

By the Abrahamic covenant recorded in Gen. xv. 18. the original grant of the Promised Land to the Israelites, was *from the river of Egypt unto the river Euphrates.* The *boundaries* of it are thus accurately described by Moses (Num. xxxiv. 1—16.), before the Israelites entered into it: "*When ye come into the land of Canaan* (*this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof*), *your* SOUTH QUARTER *shall be from the wilderness of Zin, along by the coast of Edom,*" or Idumæa. This was its general description. The boundary itself is next traced: "*And your south border shall be the utmost coast of the Salt Sea eastward;*" or, as explained by Joshua's description afterwards (xv. 2—4.), "*the south border of the tribe of Judah began from the bay of the Salt Sea that looketh southward;*" or, by combining both, from the south-east corner of the Salt Sea, or Asphaltite Lake. "*From thence, your border shall turn southwards to the ascent of Akrabbim,*" or the mountains of Accaba (signifying "ascent" in Arabic), which run towards the head of the Alanitic, or Eastern gulf of the Red Sea; passing (we may presume) through the sea-ports of Elath and Eziongeber, on the Red Sea, which belonged to Solomon (1 Kings ix. 26.), though they are not noticed in this place. "*Thence it shall pass on to* [the wilderness of] *Zin,*" on the east side of Mount Hor, including that whole mountainous region within the boundary; "*and the going forth thereof shall be to Kadesh Barnea southwards; and it shall go on to Hazar Addar,*[5] *and pass on to Azmon.*" "And the border shall fetch a compass," or form an angle, "from Azmon," or turn westwards "towards the river of Egypt," or Pelusiac branch of the Nile; "and its outgoings shall be at the sea," the Mediterranean.[6]

"*And as for the* WESTERN BORDER, *ye shall have the Great Sea for a border. This shall be your west border.*" The Great Sea is the Mediterranean, as contrasted with the smaller seas or lakes, the Red Sea, the Salt Sea, and the Sea of Tiberias, or Galilee.

And this shall be your NORTH BORDER: *from the Great Sea you shall point out Hor ha-hor,* (not "Mount Hor," as rendered in our English Bible, confounding it with that on the southern border, but) "*the mountain of the mountain,*"[7] or "*the double mountain,*" or Mount Lebanon, which formed the northern frontier of Palestine, dividing it from Syria; consisting of two great parallel ranges, called Libanus and Antilibanus, and running eastwards from the neighbourhood of Sidon to that of Damascus.

"*From Hor ha-hor ye shall point your border to the entrance of Hamath,*" which Joshua, speaking of the yet unconquered land, describes, "*All Lebanon, towards the sun-rising, from* (the valley of) *Baal Gad, under Mount Hermon, unto the entrance of Hamath.*" (Josh. xiii. 5.) This demonstrates, that Hor ha-hor corresponded to all Lebanon, including Mount Hermon, as judiciously remarked by Wells,[8] who observes, that it is not decided which of the two ridges, the northern or the southern, was properly Libanus; the natives at present call the southern so, but the Septuagint and Ptolemy called it Antilibanus.—"*From Hamath it shall go on to Zedad, and from thence to Ziphron, and the goings out of it shall be at Hazar Enan*" (near Damascus, Ezek. xlviii. 1). This shall be your north border.

"*And ye shall point out your* EAST BORDER *from Hazar Enan to Shephan, and the coast shall go down to Riblah on the east side of Ain* ("the fountain" or springs of the river Jordan), *and the border shall descend, and shall reach unto the* [east] *side of the sea of Chinnereth. And the border shall go down to Jordan on the east side, and the goings out of it shall be at the Salt Sea.*" There it met the southern border, at the south-east corner of that sea, or the Asphaltite Lake.

"This shall be your land with the coasts thereof round about" in circuit.[9]

Such was the admirable geographical chart of the Land of Promise, dictated to Moses by the God of Israel, and described with all the accuracy of an eye-witness. Of this region, however, the Israelites were not put into immediate possession. In his first expedition, Joshua subdued all the southern department of the Promised Land, and in his second the northern, having spent five years in both (Josh. xi. 18.): what Joshua left unfinished of the conquest of the whole, was afterwards completed by David and Solomon. (2 Sam. viii. 3—14. 2 Chron. ix. 26.) In the reign of the latter was realized the Abrahamic covenant in its full extent. *And Solomon reigned over all the kingdoms from the river* (Euphrates) *unto the land of the Philistines, and the border of Egypt:—for he had dominion over all the region on this side the river* (Euphrates) *from Tipsah* (or Thapsacus situated thereon) *even to Azzah* (or Gaza with her towns and villages), "unto the river" of Egypt, southward, "and the Great Sea," *westward* (Josh. xv. 47.), *even over all the kings on this side the river* (Euphrates). 1 Kings iv. 21. 24.[10]

But the Israelites did not always retain possession of this tract, as is shown in the succeeding pages. It lies far within the temperate zone, and between 31 and 33 degrees of north latitude, and was bounded on the west by the Mediterranean or Great Sea, as it is often called in the Scriptures; on the east by Arabia; on the south by the river of Egypt (or the river Nile, whose eastern branch was reckoned the boundary

[1] Lightfoot, Hor. Heb. in Matt. x. 14.; Reland, Antiquitates Hebraicæ, pp. i. 17. Beausobre's Introduction to the New Testament. (Bp. Watson's collection of Theological Tracts, vol. iii. p. 141.) This distinction of holy and unholy places and persons throws considerable light on 1 Cor. i. 28. where the Apostle, speaking of the calling of the Gentiles and the rejection of the Jews, says, that God hath chosen *base things of the world, and things that are despised, yea, and things which are not* (that is, the Gentiles), *to bring to nought* (Gr. *to abolish*) *things that are;* in other words, to become God's church and people, and so to cause the Jewish church and economy to cease. See Whitby in loc.

[2] Hist. lib. viii. c. 89.

[3] Annal. lib. ii. c. 42.

[4] Alber, Hermeneutica Vet. Test. tom. i. p. 60.

[5] Joshua (xv. 3.) interposes two additional stations, Hezron and Karkaa, before and after Addar, or Hazar Addar, which are not noticed by Moses.

[6] This termination of the southern border westwards, is exactly conformable to the accounts of Herodotus and Pliny: the former represents Mount Casius lying between Pelusium and the Sirbonic lake, as the boundary between Egypt and Palestine Syria (iii. 5.); the latter reckoned the Sirbonic lake itself as the boundary. (Nat. Hist. v. 13.)

[7] The Septuagint Version has judiciously rendered it, ὄρος τοῦ ὄρους τοῦ ὄρους, "the mountain beside the mountain."

[8] Sacred Geography, vol. ii. p. 271.

[9] Dr. Hale's Analysis of Chronology, vol. i. pp. 414—416.

[10] Ibid. pp. 416, 417.

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of Egypt, towards the great Desert of Shur, which lies between Egypt and Palestine,)[1] and by the desert of Sin, or Beersheba, the southern shore of the Dead Sea, and the river Arnon; and on the north by the chain of mountains termed Antilibanus, near which stood the city of Dan: hence in the Sacred Writings we frequently meet with the expression, *from Dan to Beersheba*, in order to denote the whole length of the land of Israel.[2]

III. The Land of Canaan, previously to its CONQUEST by the Israelites, was possessed by the descendants of Canaan, the youngest son of Ham, and grandson of Noah; who divided the country among his eleven sons, each of whom was the head of a numerous clan or tribe. (Gen. x. 15—19.) Here they resided upwards of seven centuries, and founded numerous republics and kingdoms. In the days of Abraham, this region was occupied by ten nations; the Kenites, the Kenizzites, and the Kadmonites, to the east of Jordan; and westward, the Hittites, Perizzites, Rephaims, Amorites, Canaanites, Girgashites, and the Jebusites. (Gen. xv. 18—21.) These latter in the days of Moses were called the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Deut. vii. 1. Josh. iii. 10. xxiv. 11.); the Hivites being substituted for the Rephaims. These seven nations were thus distributed:—

The *Hittites* or sons of Heth, the *Perizzites*, the *Jebusites*, *and the Amorites*, *dwelt in the mountains*, or hill country of Judæa, southward; the *Canaanites* dwelt in the midland *by the sea*, westward, and *by the coast of Jordan* eastward; and the *Girgashites*, or Gergesenes, along the eastern side of the Sea of Galilee; and the *Hivites* in Mount Lebanon, under Hermon, in the land of Mizpeh or Gilead, northward. (Compare Num. xiii. 29. Josh. xi. 3. Judges iii. 3. and Matt. viii. 28.) Of all these nations the Amorites became the most powerful, so as to extend their conquests beyond the river Jordan over the Kadmonites; whence they are sometimes put for the whole seven nations, as in Gen. xv. 16. Josh. xxiv. 15. and 2 Sam. xxi. 2.

These nations were the people whom the children of Israel were commanded to exterminate. Within the period of seven years Moses conquered two powerful kingdoms on the east, and Joshua thirty-one smaller kingdoms on the west of Jordan, and gave their land to the Israelites; though it appears that some of the old inhabitants were permitted by Jehovah to remain there, *to prove* their conquerors, *whether they would hearken to the commandments of the Lord, which he commanded their fathers by the hand of Moses;* and the nations thus spared were afterwards suffered to oppress the Israelites with great severity. (Num. xxi. 21—35. xxxii. and xxxiv. Deut. ii. 26—37. iii. 1—20. Josh. vi. 21. Judges i. 4.) Nor were they finally subdued until the reigns of David and Solomon, who reduced them to the condition of slaves: the latter employed 153,600 of them in the most servile parts of his work, in building his temple, palace, &c. (2 Sam. v. 6—8. 1 Chron. xi. 4—8. 1 Kings ix. 20. 2 Chron. ii. 17, 18. and viii. 7, 8.)

Besides these devoted nations there were others, either settled in the land at the arrival of the Israelites, or in its immediate environs, with whom the latter had to maintain many severe conflicts: they were six in number.

1. The PHILISTINES were the descendants of Mizraim, the second son of Ham; who, migrating from Caphtor or the north-eastern part of Egypt, very early settled in a small strip of territory along the sea-shore, in the south-west of Canaan, having expelled the Avites, who had before possessed it. (Deut. ii. 23. Amos ix. 7. Jer. xlvii. 4.) The district occupied by the Philistines was in the time of Joshua distinguished into five lordships, denominated, from the chief towns, Gaza, Ashdod, Askelon, Gath, and Ekron. They were the most formidable enemies perhaps whom the children of Israel had to encounter: and of the inveteracy of their enmity against the latter, we have abundant evidence in the Sacred Writings. Though they were subdued by David, and kept in subjection by some succeeding monarchs, yet they afterwards became so considerable, that from them the Holy Land was called by the Greeks Palestine, which appellation it retains to this day. The country was finally subdued about the year of the world 3841 (B. C. 159) by the illustrious general Judas Maccabæus; and about sixty-five years afterwards Jannæus burnt their city Gaza, and incorporated the remnant of the Philistines with such Jews as he placed in their country.

2. The MIDIANITES were the descendants of Midian, the fourth son of Abraham by Keturah. (Gen. xxv. 2.) In the Scriptures two different places are assigned as the territory of the Midianites: the one almost the north-east point of the Red Sea, where Jethro, the father-in-law of Moses, was a prince or priest. These western or southern Midianites were also called Cushites, because they occupied the country that originally belonged to Cush. They retained the knowledge of the true God, which appears to have been lost among the eastern or northern Midianites who dwelt on the east of the Dead Sea. (Gen. xxv. 2—6. xxxvii. 28. Exod. ii. iii. xviii.) These northern Midianites were either subject to or allied with the Moabites; and their women were particularly instrumental in seducing the Israelites to idolatry and other crimes; which wickedness was punished by Jehovah with the almost total destruction of their nation (Num. xxii. 4—7. xxv. xxxi. Josh. xiii. 21.); although they afterwards recovered so much of their former strength as to render the Israelites their tributaries, and for seven years greatly oppressed them. From this bondage, Gideon delivered his countrymen with a very inferior force, and almost annihilated the Midianites, whose surviving remnants are supposed to have been incorporated with the Moabites or Ammonites.

3, 4. The MOABITES and AMMONITES were the descendants of the incestuous offspring of Lot. (Gen. xix. 30—38.) The Moabites dwelt on the east of the Jordan, in a tract whence they had expelled the Emims, a gigantic aboriginal race.—The Ammonites had their residence north-east of the Moabites, which territory they had wrested from the Zamzummim, another gigantic tribe. The country occupied by these two tribes was exceedingly pleasant and fertile; they were violently hostile to the Israelites, whom they at different times terribly oppressed. They were conquered by David, and for about 150 years continued in subjection to the Israelites. On the division of the kingdom they fell to the share of the ten tribes; and after several attempts to regain their liberty under succeeding kings of Israel (some of whom severely chastised them, and imposed heavy tributes upon them), they are supposed to have effected their complete liberation during the unhappy reign of Ahaz.

5. The AMALEKITES were descended from Amalek the son of Ham, and grandson of Noah, and were very formidable enemies to the Israelites. They were settled on the south coast westward of Jordan, and first opposed the Israelites after their departure from Egypt, but were defeated and doomed to destruction (Exod. xvii. 8—16. Deut. xxv. 17—19.); which was commenced by Saul, and finished by David.

6. The EDOMITES were the descendants of Esau or Edom: they possessed themselves of the country southward of Judæa and the Red Sea, which was originally occupied by the Horites, who are supposed to have been finally blended with their conquerors. It was a mountainous tract, including the mountains of Seir and Hor, and the provinces of Dedan, Teman, &c. They were governed by dukes or princes, and afterwards by their own kings. (Gen. xxxvi. 31.) Inveterate foes to Israel, they continued independent until the time of David, by whom they were subdued and rendered tributary, in completion of Isaac's prophecy, that Jacob should rule Esau. (Gen. xxvii. 29.) The Edomites bore their subjection with great impatience; and at the end of Solomon's reign, Hadad the Edomite, who had been carried into Egypt during his childhood, returned into his own country, where he procured himself to be acknowledged king. (1 Kings xi. 21, 22.) It is probable, however, that he reigned only in the eastern part of Edom; for that part, which lay directly to the south of Judæa, continued subject to the kings of Judah until the reign of Jehoram, against whom the Edomites rebelled. (2 Chron. xxi. 8—10.) They were also discomfited by Amaziah king of Judah, who slew one thousand men, and cast ten thousand more from a precipice. But their conquests were not permanent. When Nebuchadnezzar besieged Jerusalem, the Edomites joined him, and encouraged him to raze the very foundations of the city (Ezek. xxv. 12—14. xxxv. 3—5. Obad. 10—16. Psal. cxxxvi. 7. Lam. iv. 21.): but their cruelty did not continue long unpunished. Five years after the capture of Jerusalem, Nebuchadnezzar humbled all the states around Judæa, and particularly the territory of the Edomites.[1]

[1] It is a point, much in dispute among writers on the geography of the Bible, whether the "river of Egypt" means the Nile, or the Sichor mentioned in Josh. xiii. 3. and Jer. ii. 18. Dr. Hales, however, has shown at length that the Nile is the river intended; and upon his authority we have considered "the river of Egypt," and the Nile, as the same river. See his Analysis of Chronology, vol. i. pp. 413, 414.

[2] For a full investigation of the boundaries of the promised land, see Michaelis's Commentaries on the Law of Moses, vol. i. pp. 55—97.

[1] See an interesting and accurately compiled history of the Edomites in the Biblical Repository, vol. iii. pp. 250—266. Andover, Massachusetts, 1833.

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IV. On the conquest of Canaan by the children of Israel, JOSHUA DIVIDED IT INTO TWELVE PARTS, which the twelve tribes drew by lot, according to their families: so that, in this division, every tribe and every family received their lot and share by themselves, distinct from all the other tribes. Thus, each tribe remained a distinct province, in which all the freeholders were not only Israelites, but of the same tribe, or descendants from the same patriarch: and the several families were placed together in the same neighbourhood, receiving their inheritance in the same part or subdivision of the tribe. Or, each tribe may be said to live together in one and the same county, and each family in one and the same hundred: so that the inhabitants of every neighbourhood were relations to each other, and of the same family. Nor was it permitted that an estate in one tribe should become the property of any person belonging to another tribe.

In order to preserve as nearly as possible the same balance, not only between the tribes, but between the heads of families and the families of the same tribes, it was further provided that every man's possession should be unalienable.

The wisdom of this constitution had provided for a release of all debts and servitudes every seventh year (Deut. xv. 1, 2. 12.), that the Hebrew nation might not moulder away from so great a number of free subjects, and be lost to the public in the condition of slaves. It was moreover provided, by the law of jubilee, which was every fiftieth year, that then all lands should be restored, and the estate of every family, being discharged from all incumbrances, should return to the family again. For this there was an express law. (Lev. xxv. 10.) *Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubilee unto you, and ye shall return every man to his possession, and ye shall return every man unto his family.* It is further enacted, *And the land shall not be sold for ever* (or, as in the margin, *be quite cut off*, or alienated from the family); *for the land is mine, for ye are strangers and sojourners with me.*

By this agrarian law of the Hebrews, all estates were to be kept in the same families, as well as the same tribes to which they originally belonged at the first division of the land by Joshua; so that how often soever a man's estate had been sold or alienated from one jubilee to another, or through how many hands soever it had passed, yet in fifty years every estate must return to the heirs of the persons who were originally possessed of it.

It was at first an excellent constitution, considering the design of this government, to make so equal a division of the land among the whole Hebrew nation, according to the poll; it made provision for settling and maintaining a numerous and a brave militia of six hundred thousand men, which, if their force was rightly directed and used, would be a sufficient defence not only against any attempts of their less powerful neighbours, to deprive them of their liberty or religion; but considering moreover the natural security of their country, into which no inroads could be made, but through very difficult passes, it was a force sufficient to defend them against the more powerful empires of Egypt, Assyria, or Babylon.

The wisdom of this constitution is yet further observable, as it provided against all ambitious designs of private persons, or persons in authority, against the public liberty; for no person in any of the tribes, or throughout the whole Hebrew nation, had such estates and possessions, or were allowed by the constitution to procure them, that could give any hopes of success in oppressing their brethren and fellow-subjects. They had no riches to bribe indigent persons to assist them, nor could there at any time be any considerable number of indigent persons to be corrupted. They could have no power to force their fellow-subjects into a tame submission to any of their ambitious views. The power in the hands of so many freeholders in each tribe, was so unspeakably superior to any power in the hands of one or of a few men, that it is impossible to conceive how any such ambitious designs should succeed, if any person should have been found so weak as to attempt them. Besides, this equal and moderate provision for every person wisely cut off the means of luxury, with the temptations to it from example. It almost necessarily induced the whole Hebrew nation to be both industrious and frugal, and yet gave to every one such a property, with such an easy state of liberty, that they had sufficient reason to esteem and value them, and endeavour to preserve and maintain them.[1]

In this division of the land into twelve portions, the posterity of Ephraim and Manasseh (the two sons of Joseph), had their portions, as distinct tribes, in consequence of Jacob having adopted them. The *northern* parts of the country were allotted to the tribes of Asher, Naphtali, Zebulon, and Issachar; the *middle* parts to that of Ephraim and one half of the tribe of Manasseh; the *southern* parts to those of Judah, Benjamin, Dan, and Simeon; and the *country beyond Jordan*, (which was first conquered by the Israelites, before the subjugation of the whole land of Canaan), was allotted to the tribes of Reuben, Gad, and the other half tribe of Manasseh. The tribe of Levi, indeed (which formed in effect a thirteenth tribe), possessed no lands. By divine command there were assigned to the Levites, who were appointed to minister in holy things, without any secular incumbrance, the tenths and first-fruits of the estates of their brethren. Forty-eight cities were appropriated to their residence, thence called Levitical cities: these were dispersed among the twelve tribes, and had their respective suburbs, with land surrounding them. Of these cities the Kohathites received twenty-three, the Gershonites thirteen, and the Merarites twelve; and six of them, three on each side of Jordan,[2] were appointed to be CITIES OF REFUGE, whither the inadvertent man-slayer might flee, and find an asylum from his pursuers, and be secured from the effects of private revenge, until cleared by a legal process. (Num. xxxv. 6—15. Deut. xix. 4—10. Josh. xx. 7, 8.)[3] The way to these cities the Israelites were commanded to make good, so that the man-slayer might flee thither without impediment, and with all imaginable expedition: and according to the Rabbins, there was an inscription set up at every cross road—"Asylum, Asylum." It has been thought that there is an allusion to this practice in Luke iii. 4—6., where John the Baptist is described *as the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.* He was the Messiah's forerunner, and in that character was to remove the obstacles to men fleeing to him as their asylum, and obtaining the salvation of God.[4]

It is remarkable that all the sacerdotal cities lay within the southern tribes, eight belonging to Judah and four to Benjamin, and only one to Simeon, which is supposed to have been situated on the frontier of Judah, and to have remained under the control of the latter tribe. This was wisely and providentially designed to guard against the evils of schism between the southern and northern tribes. For, by this arrangement all the sacerdotal cities (except one) lay in the faithful tribes of Judah and Benjamin, to maintain the national worship in them, in opposition to the apostacy of the other tribes. Otherwise the kingdom of Judah might have experienced a scarcity of priests, or have been burthened with the maintenance of those who fled from the kingdom of Israel (2 Chron. xi. 13, 14.), when the base and wicked policy of Jeroboam made priests of the lowest of the people to officiate in their room.

Of the country beyond Jordan, which was given by Moses to the tribes of Reuben and Gad, and to the half tribe of Manasseh (Deut. iii. 12—17. Josh. xii. 1—6. xiii.), the tribe of REUBEN obtained the southern part, which was bounded on the south from Midian by the river Arnon; on the north, by another small river; on the east, by the Ammonites and Moabites; and on the west by the river Jordan. Its principal cities were Ashdod-Pizgah, Bethabara, Beth-peor, Bezer, Heshbon, Jahaz, Kedemoth, Medeba, Mephaath, and Midian. The territory of the tribe of GAD was bounded by the river Jordan on the west, by the canton of the half tribe of Manasseh on the north, by the Ammonites on the east, and by the tribe of Reuben on the south. Its chief cities were Betharan (afterwards called Julias), Debir, Jazer, Mahanaim, Mizpeh, Penuel, Rabbah, or Rabboth (afterwards called Philadelphia), Succoth, and Tishbeth. The region allotted to the HALF TRIBE OF MANASSEH, on the eastern side of the Jordan, was bounded on the south by the territory of the tribe of Gad; by the sea of Cinnereth (afterwards called the lake of Gennesareth and the sea of Galilee), and the course of the river Jordan from its source towards that sea, on the west; by Mount Lebanon, or more properly Mount Hermon, on the north and north-east; and by Mount Gilead on the east. Its principal cities were Ashtaroth-Carnaim, Auran, Beeshterah, Beth-

[1] Lowman on the Civil Government of the Hebrews, pp. 46—49.

[2] The cities of refuge on the *eastern* side of Jordan were Bezer, in the tribe of Reuben; Ramoth Gilead, in that of Gad; and Golan, in the half tribe of Manasseh. Those on the *western* side of Jordan were, Hebron, in the tribe of Judah; Shechem, in that of Ephraim; and Kedesh-Naphtali, in that of Naphtali.

[3] Most of the North American nations had similar places of refuge (either a house or a town), which afforded a safe asylum to a man-slayer, who fled to it from the revenger of blood. Adair's History of the American Indians, pp. 158, 159. 416.

[4] Godwin's Moses and Aaron, p. 78. Jenning's Jewish Antiquities, book ii. ch. 5. p. 295. Edinb. 1808.

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saida, Gadara, Gerasa, Geshur, and Jabesh-Gilead. This tribe was greatly indebted to the bravery of Jair, who took *threescore cities*, besides several small towns or villages, which he called Havoth-Jair, or the *Dwellings of Jair*. (1 Chron. ii. 23. Num. xxxii. 41.)

The remaining nine tribes and a half were settled on the western side of the Jordan.

The canton of the tribe of JUDAH was bounded on the east by the Dead Sea; on the west, by the tribes of Dan and Simeon, both of which lay between it and the Mediterranean Sea; on the north, by the canton of the tribe of Benjamin; and on the south, by Kadesh-Barnea, and the Desert of Paran or Zin. Judah was reckoned to be the largest and most populous of all the twelve tribes; and its inhabitants were the most valiant; it was also the chief and royal tribe, from which, in subsequent times, the whole kingdom was denominated. The most remarkable places or cities in this tribe were Adullam, Azekah, Bethlehem, Bethzor, Debir or Kiriath-sepher, Emmaus, Engedi, Kiriatharba or Hebron, Libnah, Makkedah, Maon, Massada, Tekoah, and Ziph.

The inheritance of the tribes of DAN and of SIMEON was within the inheritance of the tribe of Judah, or was taken out of the portion at first allotted to the latter. The boundaries of these two tribes are not precisely ascertained; though they are placed by geographers to the north and south-west of the canton of Judah, and consequently bordered on the Mediterranean Sea. The principal cities in the tribe of Dan, were Ajalon, Dan or Lesham, Eltekeh, Eshtaol, Gath-rimmon, Gibbethon, Hirshemesh, Joppa, Modin, Timnath, and Zorah. The chief cities in the tribe of Simeon, were Ain, Beersheba, Hormah, and Ziklag.

The canton allotted to the tribe of BENJAMIN lay between the tribes of Judah and Joseph, contiguous to Samaria on the north, to Judah on the south, and to Dan on the west, which last parted it from the Mediterranean. It did not contain many cities and towns, but this defect was abundantly supplied by its possessing the most considerable, and the metropolis of all—the city of Jerusalem. The other places of note in this tribe were Anathoth, Beth-el, Gibeah, Gibeon, Gilgal, Hai, Mizpeh, Ophrah, and Jericho.

To the north of the canton of Benjamin lay that allotted to the tribe of EPHRAIM, and that of the other HALF TRIBE OF MANASSEH. The boundaries of these two districts cannot be ascertained with precision. The chief places in Ephraim, were Bethoron the Nether and Upper, Gezer, Lydda, Michmash, Naioth, Samaria, Shechem, Shiloh, and Timnath-Serah. After the schism of the ten tribes, the seat of the kingdom of Israel being in Ephraim, this tribe is frequently used to signify the whole kingdom. The chief places in the half tribe of Manasseh, were Abel-meholath, Bethabara, Bethsham (afterwards called Scythopolis), Bezek, Endor, Enon, Gath-rimmon, Megiddo, Salim, Ophrah, and Tirzah.

To the north, and more particularly to the north-east of the half tribe of Manasseh, lay the canton of ISSACHAR, which was bordered by the celebrated plain of Jezreel, and its northern boundary was Mount Tabor. The chief cities of Issachar, were Aphek, Bethshemesh, Dothan, Kishon, Jezreel, Naim or Nain, Ramoth, and Shunem.

On the north and west of Issachar resided the tribe of ZEBULUN. Its chief places were Bethlehem, Cinnereth or Chinnereth, Gath-hepher, Jokneam, Remmon-Methoar, and Shimroncheron.

The tribe of ASHER was stationed in the district to the north of the half tribe of Manasseh, and west of Zebulun; consequently it was a maritime country. Hence it was said (Judg. v. 17.) that *Asher continued on the sea-shore, and abode in his creeks*. Its northern boundary was Mount Libanus or Lebanon; and on the south it was bounded by Mount Carmel, and the canton of Issachar. Its principal cities were Abdon, Achshaph, Helkath, Mishal, and Rehob. This tribe never possessed the whole extent of district assigned to it, which was to reach to Libanus, to Syria, and Phœnicia, and included the celebrated cities of Tyre and Sidon.

Lastly, the tribe of NAPHTALI or Nephtali occupied that district in the northern part of the land of Canaan, which lay between Mount Lebanon to the north, and the sea of Cinnereth (or Gennesareth) to the south, and between Asher to the west, and the river Jordan to the east. Its chief places were Abel or Abel-Beth-Maachah, Hammoth-dor, Harosheth of the Gentiles, Kedesh, and Kiriathaim.

V. The next remarkable division was made by king SOLOMON, who divided the kingdom, which he had received from his father David, into twelve provinces or districts, each under a peculiar officer. These districts, together with the names of their respective presidents, are enumerated in 1 Kings iv. 7—19. From the produce of these districts every one of these officers was to supply the king with provisions for his household, in his turn, that is, each for one month in the year. The dominions of Solomon extended *from the river unto the land of the Philistines, and unto the border of Egypt, they brought presents, and served Solomon all the days of his life*. (1 Kings iv. 21.) Hence it appears that the Hebrew monarch reigned over all the provinces from the river Euphrates to the land of the Philistines, even to the frontiers of Egypt. The Euphrates was the *eastern* boundary of his dominions; the Philistines were *westward*, on the Mediterranean Sea; and Egypt was on the *south*. Solomon therefore had, as his tributaries, the kingdoms of Syria, Damascus, Moab, and Ammon; and thus he appears to have possessed all the land which God had covenanted with Abraham to give to his posterity.

VI. Under this division the Holy Land continued till after the death of Solomon, when ten tribes revolted from his son Rehoboam, and erected themselves into a separate kingdom under Jeroboam, called the KINGDOM OF ISRAEL. The two other tribes of Benjamin and Judah, continuing faithful to Rehoboam, formed the KINGDOM OF JUDAH. This kingdom comprised all the southern parts of the land, consisting of the allotments of those two tribes, together with so much of the territories of Dan and Simeon as were intermixed with that of Judah: its royal city or metropolis was Jerusalem, in the tribe of Benjamin. The kingdom of Israel included all the northern and middle parts of the land, occupied by the other ten tribes; and its capital was Samaria, in the tribe of Ephraim, situated about thirty miles north-east of Jerusalem. But this division ceased, on the subversion of the kingdom of Israel by Shalmaneser, king of Assyria, after it had subsisted two hundred and fifty-four years.

VII. The Holy Land fell successively into the hands of the Syrian kings, the Greeks and Romans. IN THE TIME OF JESUS CHRIST it was divided into five separate provinces, viz. Galilee, Samaria, Judæa, Peræa, and Idumæa.

1. GALILEE.—This portion of the Holy Land is very frequently mentioned in the New Testament: its limits seem to have varied at different times. It comprised the country formerly occupied by the tribes of Issachar, Naphtali, and Asher, and by part of the tribe of Dan; and is divided by Josephus into *Upper* and *Lower Galilee*.

Upper Galilee abounded in mountains; and from its vicinity to the cities of Tyre and Sidon, it is called the *Coasts of Tyre and Sidon*. (Mark vii. 31.) The principal city in this region was Cæsarea Philippi; through which the main road lay to Damascus, Tyre, and Sidon.

Lower Galilee was situated in a rich and fertile plain, between the Mediteranean Sea and the Lake of Gennesareth: according to Josephus, this district was very populous, containing upwards of two hundred cities and towns. The principal cities of Lower Galilee, mentioned in the New Testament, are Tiberias, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, Nain, Cæsarea of Palestine, and Ptolemais.

Galilee was most honoured by our Saviour's presence. "Hither Joseph and Mary returned with him out of Egypt, and here he resided until his baptism by John. (Matt. ii. 22, 23. Luke ii. 39—51. Matt. iii. 13. Luke iii. 21.) Hither he returned after his baptism and temptation (Luke iv. 14.): and, after his entrance on his public ministry, though he often went into other provinces, yet so frequent were his visits to this country, that he was called a Galilean. (Matt. xxvi. 69.) The population of Galilee being very great, our Lord had many opportunities of doing good; and being out of the power of the priests at Jerusalem, he seems to have preferred it as his abode. To this province our Lord commanded his apostles to come and converse with him after his resurrection (Matt. xxviii. 7..16.): and of this country most, if not the whole, of his apostles were natives, whence they are all styled by the angels *men of Galilee*."[1] (Acts i. 11.)

The Galileans spoke an unpolished and corrupt dialect of the Syriac, confounding and using ע (*ain*) or א (*aleph*), כ (*caph*) for ב (*beth*), ח (*lau*) for ר (*daleth*); and also frequently changed the gutturals.[2] This probably proceeded from their great communication and intermixture with the neighbouring nations. It was this corrupt dialect that led to the

[1] Well's Geography of the Old and New Testament, vol. ii. p. 137.

[2] Dr. Lightfoot, to whom we are indebted for the above remark, has given several instances in Hebrew and English, which are sufficiently amusing. One of these is as follows: A certain woman intended to say before the judge, *My Lord, I had a picture, which they stole; and it was so great*

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detection of Peter as one of Christ's disciples. (Mark xiv. 70.) The Galileans are repeatedly mentioned by Josephus as a turbulent and rebellious people, and upon all occasions ready to disturb the Roman authority. They were particularly forward in an insurrection against Pilate himself, who proceeded to a summary mode of punishment, causing a party of them to be treacherously slain, during one of the great festivals, when they came to sacrifice at Jerusalem.[1] This character of the Galileans explains the expression in St. Luke's Gospel (xiii. 1.), *whose blood Pilate mingled with their sacrifices;* and also accounts for his abrupt question, *when he heard of Galilee,* and asked if Jesus *were a Galilean?* (Luke xxiii. 6.) Our Redeemer was accused before him of seditious practices, and of exciting the people to revolt; when, therefore, it was stated, among other things, that he had been in Galilee, Pilate caught at the observation, and inquired if he were a Galilean; having been prejudiced against the inhabitants of that district by their frequent commotions, and being on this account the more ready to receive any charge which might be brought against any one of that obnoxious community.[2]

Galilee of the Nations, or *of the Gentiles,* mentioned in Isa. ix. 1. and Matt. iv. 15., is by some commentators supposed to be Upper Galilee, either because it bordered on Tyre and Sidon, or because the Phœnicians, Syrians, Arabs, &c. were to be found among its inhabitants. Others, however, with better reason, suppose that the *whole* of Galilee is intended, and is so called, because it lay adjacent to idolatrous nations.[3]

2. SAMARIA.—The division of the Holy Land thus denominated, derives its name from the city of Samaria, and comprises the tract of country which was originally occupied by the two tribes of Ephraim and Manasseh within Jordan, lying exactly in the middle between Judæa and Galilee; so that it was absolutely necessary for persons who were desirous of going expeditiously from Galilee to Jerusalem, to pass through this country. This sufficiently explains the remark of St. John (iv. 4.), which is strikingly confirmed by Josephus.[4] The three chief places of this district, noticed in the Scriptures, are Samaria, Sichem, or Schechem, and Antipatris.

3. JUDÆA.—Of the various districts, into which Palestine was divided, Judæa was the most distinguished. It comprised the territories which had formerly belonged to the tribes of Judah, Benjamin, Simeon, and to part of the tribe of Dan; being nearly coextensive with the ancient kingdom of Judah. Its metropolis was JERUSALEM: and of the other towns or villages of note contained in this region, the most remarkable were Arimathea, Azotus or Ashdod, Bethany, Bethlehem, Bethphage, Emmaus, Ephraim, Gaza, Jericho, Joppa, Lydda, and Rama.

4. The district of PERÆA comprised the six cantons of Abilene, Trachonitis, Ituræa, Gaulonitis, Batanæa, and Peræa, strictly so called, to which some geographers have added Decapolis.

(1.) ABILENE was the most northern of these provinces, being situated between the mountains of Libanus and Anti-Libanus, and deriving its name from the city Abila, or Abela. It is supposed to have been within the borders of the tribe of Naphtali, although it was never subdued by them. This canton or territory had formerly been governed as a kingdom (βασιλεια) by a certain Lysanias, the son of Ptolemy and grandson of Mennæus; but he being put to death B. C. 36, through the intrigues of Cleopatra, Augustus placed over it another Lysanias, a descendant (as it appears) of the former, with the title of tetrarch. (Luke iii. 1.) The emperor Claudius afterwards made a present of this district to king Agrippa, or at least confirmed him in the possession of it.[5]

(2.) TRACHONITIS was bounded by the Desert Arabia on the east, Batanæa on the west, Ituræa on the south, and the country of Damascus on the north. It abounded with rocks, which afforded shelter to numerous thieves and robbers.

(3.) ITURÆA anciently belonged to the half tribe of Manasseh, who settled on the east of Jordan: it stood to the east of Batanæa and to the south of Trachonitis. Of these two cantons Philip the son of Herod the Great was tetrarch at the time John the Baptist commenced his ministry. (Luke iii. 1.) It derived its name from Jetur the son of Ishmael (1 Chron. i. 31.), and was also called Auranitis from the city of Hauran. (Ezek. xlvii. 16. 18.) This region exhibits vestiges of its former fertility, and is most beautifully wooded and picturesque.[6] The Ituræans are said to have been skilful archers and dexterous robbers.

(4.) GAULONITIS was a tract on the east side of the lake of Gennesareth and the river Jordan, which derived its name from Gaulan or Golan the city of Og, king of Bashan (Josh. xx. 8.) This canton is not mentioned in the New Testament.

(5.) BATANÆA, the ancient kingdom of Bashan, was situated to the north-east of Gaulonitis, and was celebrated for its excellent breed of cattle, its rich pastures, and for its stately oaks: the precise limits of this district are not easy to be defined. A part of it is now called the Belka, and affords the finest pasturage, being every where shaded with groves of noble oaks and pistachio trees. It was part of the territory given to Herod Antipas, and is not noticed in the New Testament.

(6.) PERÆA, in its restricted sense, includes the southern part of the country beyond Jordan, lying south of Ituræa, east of Judæa and Samaria; and was anciently possessed by the two tribes of Reuben and Gad. Its principal place was the strong fortress of Machærus, erected for the purpose of checking the predatory incursions of the Arabs. This fortress, though not specified by name in the New Testament, is memorable as the place where John the Baptist was put to death. (Matt. xiv. 3—12.)

(7.) The canton of DECAPOLIS (Matt. iv. 25. Mark v. 20. and vii. 31.), which derives its name from the ten cities it contained, is considered by Reland and other eminent authorities as part of the region of Peræa. Concerning its limits, and the names of its ten cities, geographers are by no means agreed; but, according to Josephus (whose intimate knowledge of the country constitutes him an unexceptionable authority), it contained the cities of Damascus, Otopos, Philadelphia, Raphana, Scythopolis (the capital of the district), Gadara, Hippos, Dios, Pella, and Gerasa.

5. IDUMÆA.—This province was added by the Romans, on their conquest of Palestine. It comprised the extreme southern part of Judæa, together with some small part of Arabia.[7] During the Babylonish captivity, being left destitute of inhabitants, or not sufficiently inhabited by its natives, it seems to have been seized by the neighbouring Idumæans; and though they were afterwards subjugated by the powerful arms of the Maccabees and Asmonæan princes, and embraced Judaism, yet the tract of country, of which they had thus possessed themselves, continued to retain the appellation of Idumæa in the time of Christ, and, indeed, for a considerable subsequent period. Ultimately the Idumæans became mingled with the Ishmaelites, and they were jointly called Nabathæans, from Nebaioth, a son of Ishmael.[8]

VIII. Of the whole country thus described, JERUSALEM was the metropolis during the reigns of David and Solomon: after the secession of the ten tribes, it was the capital of the kingdom of Judah, but during the time of Christ and until the subversion of the Jewish polity, it was the metropolis of Palestine.

1. Jerusalem is frequently styled in the Scriptures the *Holy City* (Isa. xlviii. 2. Dan. ix. 24. Neh. xi. 1. Matt. iv 5. Rev. xi. 2.), because *the Lord chose it out of all the tribes of Israel to place his name there,* his temple and his worship

that if you had been placed in it, your feet would not have touched the ground. But she so spoiled the business with her pronunciation, that, as the glosser interprets it, her words had this sense:—*Sir, slave, I had a beam, and they stole thee away; and it was so great, that if they had hung thee on it, thy feet would not have touched the ground.* Lightfoot's Chorographical Century of the Land of Israel, ch. lxxxvii. (Works, vol. ii. p. 79.) See additional examples in Buxtorf's Lexicon Chaldaicum, Talmudicum et Rabbinicum, p. 434.

[1] Josephus, Antiq. book xviii. c. 3. § 2. and Mr. Whiston's note there. In another place. (book xvii. c. 10 § 2.), after describing a popular tumult, he says. *A great number of these were* GALILEANS *and Idumæans.*

[2] Gilly's Spirit of the Gospel, or the Four Evangelists elucidated, p. 328.

[3] Kuinöel in loc. Robinson's Greek and English Lexicon to the New Testament, voce Γαλιλαια.

[4] Antiq. book xx. c. 5. § 1. De Bell. Jud. book ii. c. 12. § 3.

[5] Josephus, Ant. Jud. lib. xiv. c. 13. xv. c. 4. xix. c. 5. Bell. Jud. lib. i. c. 13.

[6] Buckingham's Travels in Palestine, pp. 408, 409. London, 1821. 4to. Mr. Burckhardt, who visited this region in the years 1810 and 1812. has described its present state, together with the various antiquities which still remain. See his Travels in Syria and the Holy Land, pp. 51—119. 211—310. London, 1822. 4to.

[7] For a copious and interesting illustration of the fulfilment of prophecy concerning Idumæa, from the statements of modern travellers, see Mr Keith's Evidence of the Truth of the Christian Religion from Prophecy, pp. 172—220.

[8] Besides the authorities incidentally cited in the preceding pages, the following works have been consulted for this chapter, viz. Relandi Palæstina, tom. i. pp. 1—204. (Traj. ad Rhen. 1714); Ancient Universal History, vol. ii. pp. 452—465. 476—486. (Lond. 1748); Pritii Introductio ad Lectionem Novi Testamenti, pp. 497—518.; Beausobre's and L'Enfant's Introduction to the New Testament (Bp. Watson's Collection of Theological Tracts, vol. iii. pp. 262—278.); Pareau, Antiquitas Hebraica breviter descripta, pp. 44—52.; Spanhemii Introductio ad Geographiam Sacram, pp. 1—81.

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(Deut. xii. 5. xiv. 23. xvi. 2. xxvi. 2.); and to be the centre of union in religion and government for all the tribes of the commonwealth of Israel. It is held in the highest veneration by Christians for the miraculous and important transactions which happened there, and also by the Mohammedans, who to this day never call it by any other appellation than *El-Kods*,[1] or *El Khoudes*, that is, The Holy, sometimes adding the epithet *Al-Sherif*, or The Noble. The most ancient name of the city was *Salem*, or Peace (Gen. xiv. 18.): the import of Jerusalem is, the *vision* or *inheritance of peace*;[2] and to this it is not improbable that our Saviour alluded in his beautiful and pathetic lamentation over the city. (Luke xix. 41.) It was also formerly called *Jebus* from one of the sons of Canaan. (Josh. xviii. 28.) After its capture by Joshua (Josh. x.) it was jointly inhabited both by Jews and Jebusites (Josh. xv. 63.) for about five hundred years, until the time of David; who having expelled the Jebusites, made it his residence (2 Sam. v. 6—9.), and erected a noble palace there, together with several other magnificent buildings, whence it is sometimes styled the *City of David* (1 Chron. xi. 5.)[3] By the prophet Isaiah (xxix. 1.) Jerusalem is termed *Ariel*, or the Lion of God; but the reason of this name, and its meaning, as applied to Jerusalem, is very obscure and doubtful. It *may* possibly signify the strength of the place, by which the inhabitants were enabled to resist and overcome their enemies;[4] in the same manner as the Persians term one of their cities *Shirāz*, or the *Devouring Lion*. Being situated on the confines of the two tribes of Benjamin and Judah, Jerusalem sometimes formed a part of the one, and sometimes of the other; but, after Jehovah had appointed it to be the place of his habitation and temple, it was considered as the metropolis of the Jewish nation, and the *common property* of the children of Israel. On this account it was, that the houses were not let, and all strangers of the Jewish nation had the liberty of lodging there gratis, by right of hospitality. To this custom our Lord probably alludes in Matt. xxvi. 18. and the parallel passages.[5]

2. The name of the whole mountain, on the several hills and hollows of which the city stood, was called MORIAH, or *vision*; because it was high land, and could be seen afar off, especially from the south (Gen. xxii. 2—4.); but afterwards that name was appropriated to the most elevated part on which the temple was erected, and where Jehovah appeared to David. (2 Chron. iii. 1. 2 Sam. xxiv. 16, 17.) This mountain is a rocky limestone hill, steep of ascent on every side, except the north; and is surrounded on the other sides by a group of hills, in the form of an amphitheatre (Psal. cxxv. 2.), which situation rendered it secure from the earthquakes that appear to have been frequent in the Holy Land (Psal. xlvi. 2, 3.), and have furnished the prophets with many elegant allusions. On the east, stands the MOUNT OF OLIVES, fronting the temple, of which it commanded a noble prospect (Matt. xxiv. 2, 3. Luke xix. 37—41.), as it does to this day of the whole city, over whose streets and walls the eye roves as if in the survey of a model. This mountain, which is frequently noticed in the evangelical history, stretches from north to south, and is about a mile in length. The olive is still found growing in patches at the foot of this mountain, to which it gives its name. Its summit commands a view as far as the Dead Sea, and the mountains beyond Jordan. On the descent of this mountain our Saviour stood when he beheld the city and wept over it; on this mountain it was that he delivered his prediction concerning the downfall of Jerusalem (Luke xix. 41—44.); and the army of Titus encamped upon the very spot where its destruction had been foretold.[6] Dr. Clarke discovered some Pagan remains on this mountain; and at its foot he visited an olive ground, always noticed as the garden of Gethsemane. "This place," says he, "is, not without reason, shown as the scene of our Saviour's agony the night before his crucifixion (Matt. xxvi. Mark xiv. Luke xxii. John xviii.), both from the circumstance of the name it still retains, and its situation with regard to the city." Here he found a grove of olives of immense size covered with fruit, almost in a mature state.[7] Between Olivet and the city lies the deep valley of Kedron through which flows the brook of that name which is noticed in a subsequent page.

On the south side stood the MOUNT OF CORRUPTION, where Solomon, in his declining years, built temples to Moloch, Chemosh, and Ashtaroth (1 Kings xi. 7. 2 Kings xxiii. 13.): it was separated from the city by the narrow valley of Hinnom (Josh. xviii. 16. Jer. xix. 2.), where the Israelites burnt their children in the fire to Moloch (Jer. vii. 31. and xxxii. 35.): thence made the emblem of hell, GEHENNA, or the place of the damned. (Matt. v. 22. xxiii. 33. Mark ix. 43.)

Towards the north, according to Eusebius and Jerome, and without the walls of the city, agreeably to the law of Moses[8] (Lev. iv.), lay CALVARY or GOLGOTHA, that is, the place of a skull (Matt. xxvii. 33.), so called by some from its fancied resemblance to a skull, but more probably because criminals were executed there.[9] Calvary, which now groans beneath the weight of monastic piles, was probably open ground, cultivated for gardens (John xix. 41.), at the time when He, *who suffered without the gate* (Heb. xiii. 12.), there *poured out his soul unto death*.[10]

The southern quarter, originally "the city of David," built on *Mount Zion*,[11] Josephus calls the *upper city*; and the house of Millo was what he calls the *upper market*.[12]

3. We have no particulars recorded concerning the nature of the fortifications of Jerusalem, previously to the time of the pious and patriotic governor, Nehemiah; though such there undoubtedly must have been, from the importance and sanctity of the city, as the metropolis of the country, and the seat of the Jewish worship. After the return of the Jews from the Babylonish captivity, they rebuilt Jerusalem, which had been destroyed by the Chaldæans; and in the account of the rebuilding of the wall, under the direction of Nehemiah, ten gates are distinctly enumerated, viz. three on the south, four on the east, and three on the western side of the wall.

The three gates on the *south* side were, 1. The *Sheep Gate* (Neh. iii. 1.), which was probably so called from the victims, intended for sacrifice, being conducted through it to the second temple. Near this gate stood the towers of Mesh and Hananeel. The pool of Bethesda was at no great distance from this gate, which was also called the *Gate of Benjamin*.—2. The *Fish Gate* (Neh. iii. 3. xii. 39.), which was also called the *First Gate*.—3. The *Old Gate*, also called the *Corner Gate*. (Neh. iii. 6. xii. 39. 2 Kings xiv. 13. Jer. xxxi. 38.)

The gates on the *eastern* side were, 1. The *Water Gate*

[1] This is a contraction from *Medinet-el-KADESS*, that is, the *Sacred City*. Capt. Light's Travels in Egypt, Nubia, &c. p. 177. Burckhardt in his map terms Jerusalem *Khodess*.

[2] Relandi Palæstina, tom. ii. p. 833. Schulzii Archæologia Biblica, p. 20.

[3] Beausobre and L'Enfant, in Bp. Watson's Tracts, vol. iii. p. 142.

[4] Bp. Lowth, on Isaiah, vol. ii. p. 206.

[5] Schulzii Archæologia Biblica, p. 21. Beausobre and L'Enfant, in Bp. Watson's Tracts, vol. iii. p. 143.

[6] Josephus, de Bell. Jud. lib. vi. c. 5. "It is not difficult to conceive," says the Rev. W. Jowett, who, in December, 1823, surveyed Jerusalem from this mountain, "observing from this spot the various undulations and slopes of the ground, that when Mount Zion, Acra, and Mount Moriah, constituted the bulk of the city, with a deep and steep valley surrounding the greater part of it, it must have been considered by the people of that age as nearly impregnable. It stands *beautiful for situation!* It is, indeed, *builded* as a city that is compact together. (Ps. cxxii. 3.) *The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entered into the gates of Jerusalem.* (Lam. iv. 12. B. C. 588.) This was said nearly two thousand four hundred years ago. And when, 650 years after, Titus besieged and took this devoted city, he exclaimed on viewing the vast strength of the place, 'We have certainly had God for our assistant in this war: and it was no other than God who ejected the Jews out of these fortifications: for what could the hands of men, or any machines do, towards overthrowing these towers?'" Josephus, de Bell. Jud. lib. vi. c. 9. (Jowett's Christian Researches in Syria, &c. p. 256. London, 1825. 8vo.)

[7] Dr. Clarke's Travels, vol. iv. pp. 365, 366. 8vo. edit. In 1818, however, the gardens of Gethsemane were of a miserable description, surrounded with a dry stone fence, and provided with a few olive trees, without either pot-herbs or vegetables of any kind. Richardson's Travels along the Mediterranean and Parts adjacent, in 1816-17-18. vol. ii. p. 366. London, 1822. 8vo. Mr. Carne, who visited Palestine a few years later, describes this spot as being "of all gardens the most interesting and hallowed, but how neglected and decayed! It is surrounded by a kind of low hedge, but the soil is bare; no verdure grows on it, save six fine venerable olive trees, which have stood here for many centuries." Letters from the East, p. 290.

[8] To this St. Paul delicately alludes in his Epistle to the Hebrews (xiii. 12, 13.), where he says that Christ, as a sacrifice for sin, *suffered without the gate*; and when he exhorts the Hebrew Christians *to go forth unto him without the camp*, that is, out of Jerusalem, this city being regarded by the Jews as the camp of Israel. (Bp. Watson's Tracts, vol. iii. p. 156.)

[9] Schulzii Archæologia Biblica, p. 23. Relandi Palæstina, tom. ii. p. 860.

[10] Jowett's Christian Researches in Syria, &c. p. 255.

[11] When Dr. Richardson visited this sacred spot in 1818, he found one part of Mount Zion supporting a crop of barley, another was undergoing the labour of the plough; and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundation of ruined cities. "It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron. Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the small village of Siloa, immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy:—*Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps.* (Micah iii. 12.)" Dr. Richardson's Travels along the Mediterranean, &c. vol. ii. p. 348. "The sides of the Hill of Zion have a pleasing aspect, as they possess a few olive trees and rude gardens; and a crop of corn was growing there." Carne's Letters, p. 265.

[12] Dr. Hales's Analysis of Chronology, vol. i. pp. 425—429. Josephus, de Bell. Jud. lib. v. c. 4.

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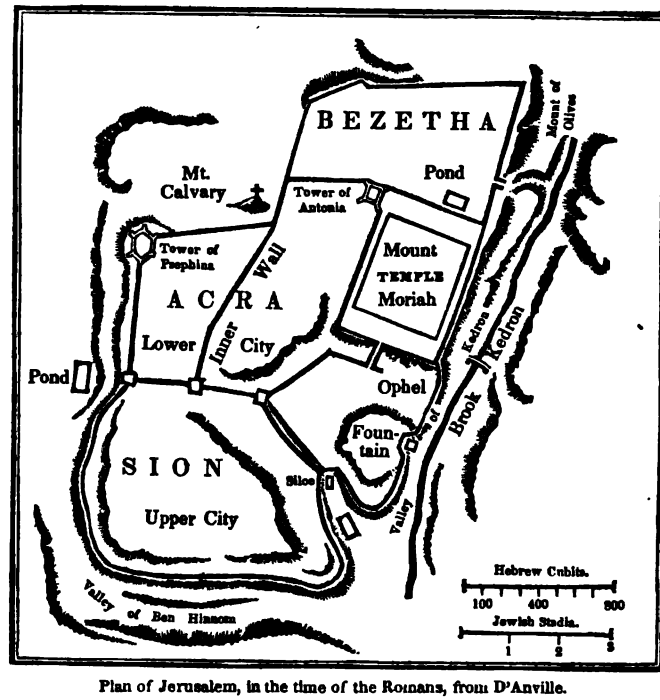
(Neh. iii. 26.), near which the waters of Etam passed, after having been used in the temple service, in their way to the brook Kedron, into which they discharged themselves.—2. The *Horse Gate* (Neh. iii. 28. Jer. xxxi. 40.), which is supposed to have been so called, because horses went through it in order to be watered.—3. The *Prison Gate* (xii. 39.), probably so called from its vicinity to the prison.—4. The Gate *Miphkad.* (Neh. iii. 31.)

The gates on the *western* side were, 1. The *Valley Gate* (Neh. iii. 13.), also termed the *Gate of Ephraim*, above which stood the *Tower of Furnaces* (Neh. iii. 11. xii. 38.); and near it was the *Dragon Well* (Neh. ii. 13.), which may have derived its name from the representation of a dragon, out of whose mouth the stream flowed that issued from the well.—2. The *Dung Gate* (Neh. iii. 13.), which is supposed to have received its name from the filth of the beasts that were sacrificed, being carried from the temple through this gate.—3. The *Gate of the Fountain* (Neh. iii. 15.), had its name either from its proximity to the fountain of Gihon, or to the spot where the fountain of Siloam took its rise. We have no account of any gates being erected on the northern side.[1]

4. Previously to the fatal war of the Jews with the Romans, we learn from Josephus,[2] that the city of Jerusalem was erected on two hills, opposite to one another, with a valley between them, which he subsequently calls the Valley of the Cheesemongers. The loftiest of these hills contained the *Upper City* (ἡ ἄνω πόλις); and the other called *Acra*, contained the *Lower City* (ἡ κάτω πόλις), which seems to have been the most considerable part of the whole city. Over against this was a third hill, lower than Acra, and formerly divided from the other by a broad valley;[3] which was filled up with earth during the reign of the Asmonæans or Maccabæan princes, in order to join the city to the temple. As population increased, and the city crept beyond its old limits, Agrippa joined to it a fourth hill (which was situated to the north of the temple), called Bezetha, and thus still further enlarged Jerusalem.



Plan of Jerusalem, in the time of the Romans, from D'Anville.

At this time the city was surrounded by three walls on such parts as were not encompassed with impassable valleys, where there was only one wall. The first wall began on the north side, at the tower called Hippicus, whence it extended to the place called the *Xistus*, and to the council-house, and it terminated at the western cloister of the temple. But, proceeding westward, in a contrary direction, the historian says, that it began at the same place, and extended through a place called Bethso, to the gate of the Essenes, then taking a turn towards the south, it reached to the place called Ophlas, where it was joined to the eastern cloister of the temple. The *second* wall commenced at the gate Gennath, and encompassed only the northern quarter of the city, as far as the tower Antonia. The *third* wall began at the tower Hippicus, whence it reached as far as the north quarter of the city, passed by the tower Psephinus, till it came to the monument of Helena, queen of Adiabene. Thence it passed by the sepulchres of the kings; and, taking a direction round the south-west corner, passed the Fuller's Monument, and joined the old wall at the valley of Kedron. This third wall was commenced by Agrippa, to defend the newly erected part of the city called Bezetha; but he did not finish it, from apprehension of incurring the displeasure of the emperor Claudius. His intention was to have erected it with stones, twenty cubits in length by ten cubits in breadth; so that no iron tools or engines could make any impression on them. What Agrippa could not accomplish, the Jews subsequently attempted: and, when Jerusalem was besieged by the Romans, this wall was twenty cubits high, above which were battlements of two cubits, and turrets of three cubits, making in all an altitude of twenty-five cubits. Numerous towers, constructed of solid masonry, were erected at certain distances: in the third wall, there were ninety; in the middle wall, there were forty; and in the old wall, sixty. The towers of Hippicus, Phasaelus, and Mariamne, erected by Herod the Great, and dedicated to the memories of his friend, his brother, and his wife, were pre-eminent for their height, their massive architecture, their beauty, and the conveniences with which they were furnished. According to Josephus the circumference of Jerusalem, previously to its siege and destruction by the Romans, was thirty-three furlongs, or nearly four miles and a half: and the wall of circumvallation, constructed by order of Titus, he states to have been thirty-nine furlongs, or four miles eight hundred and seventy-five paces.[4]

[1] Observationes Philologicæ ac Geographicæ. Amstelædami, 1747. 8vo. pp. 21—29.

[2] De Bell. Jud. lib. vi. c. 6.

[3] Πλατεῖα φαραγγὶ διεργομένος ἄλλη πρότερον, are the words of Josephus; which Pritius renders *alia lata valle ante divisus* (Introd. ad Nov. Test. p. 622.), "formerly divided by another broad valley." The rendering above given is that of Mr. Whiston.

[4] M. D'Anville has elaborately investigated the extent of Jerusalem, as described by Josephus, in his learned "Dissertation sur l'Etendue de l'ancienne Jerusalem et de son Temple," the accuracy of whose details Viscount Chateaubriand has attested in his Itinerary to and from Jerusalem. This very rare dissertation of D'Anville is reprinted in the Bible de Vence, tom. vi. pp. 43—84. 8th edition.

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At present, a late traveller states that the circumference of Jerusalem cannot exceed *three* miles.[1]

5. During the time of Jesus Christ, Jerusalem was adorned with numerous edifices, both sacred and civil, some of which are mentioned or alluded to in the New Testament. But its chief glory was the temple, described in a subsequent part of this volume; which magnificent structure occupied the northern and lower top of Sion, as we learn from the Psalmist (xlviii. 2.); *Beautiful for situation, the joy* (or *delight*) *of the whole earth, is Mount Sion. On her north side is the city of the great king.* Next to the temple in point of splendour, was the very superb palace of Herod, which is largely described by Josephus;[2] it afterwards became the residence of the Roman procurators, who for this purpose generally claimed the royal palaces in those provinces which were subject to kings.[3] These dwellings of the Roman procurators in the provinces were called *Prætoria*:[4] Herod's palace therefore was Pilate's prætorium (Matt. xxvii. 27. John xviii. 28.): and in some part of this edifice was the armoury or barracks of the Roman soldiers that garrisoned Jerusalem,[5] whither Jesus was conducted and mocked by them. (Matt. xxvii. 27. Mark xv. 16.) In the front of this palace was the tribunal, where Pilate sat in a judicial capacity to hear and determine weighty causes; being a raised pavement of mosaic work (λιθόστρωτον), the evangelist informs us that in the Hebrew language it was on this account termed *Gabbatha* (John xix. 13.), i. e. an elevated place. In this tribunal the procurator Florus sat, A. D. 66; and, in order to punish the Jews for their seditious behaviour, issued orders for his soldiers to plunder the upper market-place in Jerusalem, and to put to death such Jews as they met with; which commands were executed with savage barbarity.[6]

On a steep rock adjoining the north-west corner of the temple stood the *Tower of Antonia*, on the site of a citadel that had been erected by Antiochus Epiphanes[7] in order to annoy the Jews; and which, after being destroyed by them,[8] was rebuilt by the Maccabæan prince John Hyrcanus, B. C. 135.[9] Herod the Great repaired it with great splendour, uniting in its interior all the conveniences of a magnificent palace, with ample accommodations for soldiers. This citadel (in which a Roman legion was always quartered) overlooked the two outer courts of the temple, and communicated with its cloisters by means of secret passages, through which the military could descend and quell any tumult that might arise during the great festivals. This was the guard to which Pilate alluded, as already noticed. (Matt. xxvii. 65.) The tower of Antonia was thus named by Herod, in honour of his friend Mark Antony: and this citadel is "the castle" into which St. Paul was conducted (Acts xxi. 34, 35.), and of which mention is made in Acts xxii. 24. As the temple was a fortress that guarded the whole city of Jerusalem, so the tower of Antonia was a fortress that entirely commanded the temple.[10]

Besides the preceding edifices, Josephus mentions a house or palace at the extremity of the upper city, which had been erected by the princes of the Asmonæan family, from whom it was subsequently called the Asmonæan Palace. It appears to have been the residence of the princes of the Herodian family (after the Romans had reduced Judæa into a province of the empire), whenever they went up to Jerusalem. In this palace, Josephus mentions Berenice and Agrippa as residing,[11] and it is not improbable that it was the residence of Herod the tetrarch of Galilee when he went to keep the solemn festivals at that city; and that it was here that our Saviour was exposed to the wanton mockery of the soldiers, who had accompanied Herod thither, either as a guard to his person, or from ostentation. (Luke xxiii. 7—11.)[12]

There were several pools at Jerusalem (κολυμβήθραι), two of which are mentioned in the New Testament, viz.

(1.) The *Pool of Bethesda*, which was situated near the sheep-gate or sheep-market (John v. 2.), not far from the temple. It had five porticoes, for the reception of the sick; and it was most probably called Bethesda, or the *house of mercy*, from the miraculous cures there mercifully vouchsafed by God to persons labouring under the most desperate diseases.[13]

(2.) The *Pool of Siloam* (John ix. 7.) was two-fold, viz. *Upper* and *Lower*. The *Upper* Reservoir or Pool (Isa. vii. 3.), called the King's Pool in Neh. ii. 14., probably watered the king's gardens (Neh. iii. 15.), while the *Lower* Pool seems to have been designed for the use of the inhabitants. Both these reservoirs were supplied from the fountain of Siloam: but which of them is to be understood in John ix. 7. it is now impossible to determine.[14]

6. During the reigns of David and Solomon, Jerusalem was the metropolis of the land of Israel; but after the defection of the ten tribes under Jeroboam, it was the capital of the kings of Judah, during whose government it underwent various revolutions. It was captured four times without being demolished, viz. by Shishak, sovereign of Egypt, (2 Chron. xii.), from whose ravages it never recovered its former splendour; by Antiochus Epiphanes, who treated the Jews with singular barbarity; by Pompey the Great, who rendered the Jews tributary to Rome; and by Herod, with the assistance of a Roman force under Sosius. It was first entirely destroyed by Nebuchadnezzar, and again by the Emperor Titus, the repeated insurrections of the turbulent Jews having filled up the measure of their iniquities, and drawn down upon them the implacable vengeance of the Romans. Titus ineffectually endeavoured to save the temple: it was involved in the same ruin with the rest of the city, and, after it had been reduced to ashes, the foundations of that sacred edifice were ploughed up by the Roman soldiers. Thus literally was fulfilled the prediction of our Lord, that not one stone should be left upon another that should not be thrown down. (Matt. xxiv. 2.)[15] On his return to Rome, Titus was honoured with a triumph, and to commemorate his conquest of Judæa, a triumphal arch was erected, which is still in existence. Numerous medals of Judæa vanquished were struck in honour of the same event. The Emperor Adrain erected a city on part of the former site of Jerusalem, which he called Ælia Capitolina: it was afterwards greatly enlarged and beautified by Constantine the Great, who restored its ancient name. During that emperor's reign the Jews made various efforts to rebuild their temple; which, however, were always frustrated: nor did better success attend the attempt made, A. D. 363, by the apostate emperor Julian. An earthquake, a whirlwind, and a fiery eruption, compelled the workmen to abandon their design.

From the destruction of Jerusalem by the Romans to the present time, that city has remained, for the most part, in a state of ruin and desolation; "and has never been under the government of the Jews themselves, but oppressed and broken down by a succession of foreign masters—the Romans, the Saracens, the Franks, the Mamelukes, and last by the Turks, to whom it is still subject. It is not, therefore, only in the history of Josephus, and in other ancient writers, that we are to look for the accomplishment of our Lord's predictions: we see them verified at this moment before our eyes, in the desolate state of the once celebrated city and temple of Jerusalem, and in the present condition of the Jewish people, not collected together into any one country, into one political society, and under one form of government, but dispersed over every region of the globe, and every where treated with contumely and scorn."[16]

7. The modern city of Jerusalem contains within its walls several of the hills, on which the ancient city is supposed to have stood; but these are only perceptible by the ascent and descent of the streets. When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat, it presents an inclined plane, descending from west to east. An embattled wall, fortified with towers and a Gothic castle, encompasses the city all round, excluding, however, part of Mount Sion, which it formerly enclosed. Notwithstanding its seemingly strong position, it is incapable of sustaining a severe assault, because, on account of the topography of the land, it has no means of preventing the approaches of an enemy; and, on the other hand, it is commanded, at the distance of a gunshot, by the Djebel Tor, or the Mount of Olives, from which

[1] Jolliffe's Letters from Palestine, p. 103.
[2] Antiq. Jud. lib. xv. c. 9. § 3. De Bell. Jud. lib. i. c. 21. § 1. et lib. v. c. 4. § 3.
[3] Cicero contra Verrem, action. ii. lib. v. c. 12. (op. tom. iv. p. 96. ed. Bipont.)
[4] Ibid. lib. v. c. 35. et 41. (tom. iv. pp. 125. 142.)
[5] Compare Josephus, de Bell. Jud. lib. v. c. 15. § 5. c. 17. § 8.
[6] Josephus, de Bell. Jud. lib. ii. c. 14. § 8.
[7] Ibid. Ant. Jud. lib. xii. c. 5. § 4.
[8] Ibid. lib. xiii. c. 6. § 6.
[9] Ibid. lib. xv. c. 11. § 4.
[10] De Bell. Jud. lib. v. c. 5. § 8.
[11] De Bell. Jud. lib. ii. c. 15. § 1. and c. 16. § 3.
[12] Schultzii Archæologia Biblica, pp. 27—30.
[13] Parkhurst's Lexicon voce. Bp. Pearce (and after him, Dr. Boothroyd), Jahn, Rosenmüller, Kuinöel, and other modern commentators, have supposed the pool of Bethesda to have been a medicinal bath. The reader will find a brief statement, and satisfactory refutation of this notion in Dr. Bloomfield's Annotations on the New Testament, vol. iii. pp. 148—156.
[14] Robinson's Gr. Lexicon to the New Test. voce Σιλωαμ.
[15] For a full view of the predictions of Jesus Christ concerning the destruction of Jerusalem and their literal fulfilment, see vol. i. Appendix, No. VI. chap. ii. sect. iii.
[16] Bp. Porteus's Lectures on the Gospel of Saint Matthew, vol. ii. p. 215

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it is seen to the best advantage.[1] Imposing, however, as the appearance of Jerusalem is, when viewed from that mountain,—and exhibiting a compactness of structure like that alluded to by the Psalmist (cxxii. 3.) the illusion vanishes on entering the town. No "streets of palaces and walks of state"—no high-raised arches of triumph—no fountains to cool the air, or porticoes—not a single vestige meets the traveller, to announce its former military greatness or commercial opulence: but in the place of these, he finds himself encompassed by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window. All the streets are wretchedness, and the houses of the Jews, more especially, are as dunghills. *From the daughter of Zion all her beauty is departed.* (Lam. i. 6.) The finest section of the city is that inhabited by the Armenians; in the other quarters, the streets are much narrower, being scarcely wide enough to admit three camels to stand abreast. In the western quarter and in the centre of Jerusalem, towards Calvary, the low and ill-built houses (which have flat terraces or domes on the top, but no chimneys or windows) stand very close together; but in the eastern part, along the brook Kedron, the eye perceives vacant spaces, and amongst the rest that which surrounds the mosque[2] erected by the Khalif Omar, A. D. 637, on the site of the temple, and the nearly deserted spot where once stood the tower of Antonia and the second palace of Herod.

The modern population of Jerusalem is variously estimated by different travellers. The late Professor Carlyle, at the commencement of the nineteenth century, computed it at about 15,000; and Capt. Light, who visited Jerusalem in 1814, estimated it at twelve thousand. Mr. Buckingham, who was there in 1816, from the best information he could procure, states, that the *fixed residents* (more than one half of whom are Mohammedans) are about eight thousand: but the continual arrival and departure of strangers make the total number of *persons present* in the city from ten to fifteen thousand generally, according to the season of the year. The proportions which the numbers of persons of different sects bear to each other in this estimate, he found it difficult to ascertain. The Mohammedans are unquestionably the most numerous. Next, in point of numbers, are the Greek Christians, who are chiefly composed of the clergy, and of devotees. The Armenians follow next in order as to numbers, but their body is thought to exceed that of the Greeks in influence and in wealth. Of Europeans there are only the few monks of the *Convento della Terra Santa*, and the Latin pilgrims who occasionally visit them. The Copts, Abyssinians, Nestorians, &c. are scarcely perceptible in the crowd; and even the Jews are more remarkable from the striking peculiarity of their features and dress, than from their numbers as contrasted with other bodies. Mr. Jolliffe, who visited Jerusalem in 1817, states that the highest estimate makes the total number amount to twenty-five thousand. Dr. Richardson, who was at Jerusalem in 1818, computed the population at 20,000 persons; Dr. Scholz, in 1821, at 18,000; and the Rev. Mr. Fisk,[3] an Anglo-American Missionary in Palestine, in 1823, at 20,000. The Rev. William Jowett, who was at Jerusalem in December, 1823, is of opinion that 15,000 are the utmost which the city would contain in ordinary circumstances, that is, exclusive of the pilgrims, who are crowded into the convents, and fill up many spaces in the convents which are vacant nine months in the year, thus augmenting the population by some few thousands; and he is disposed to estimate the resident population at 12,000.

Upon the whole, it does not appear that the number of the *ordinary* inhabitants of Jerusalem can be rated higher than from 12 to 14,000. This is, indeed, a very slender aggregate, compared with the flourishing population which the city once supported; but the numerous sieges it has undergone, and their consequent spoliations, have left no vestige of its original power. "Jerusalem, under the government of a Turkish aga, is still more unlike Jerusalem, as it existed in the reign of Solomon, than Athens during the administration of Pericles, and Athens under the dominion of the chief of the black eunuchs. We have it upon judgment's record, that *before a marching army, a land has been as the garden of Eden, behind it a desolate wilderness.* (Joel ii. 3.) The present appearance of Judæa has embodied the awful warnings of the prophet in all their terrible reality."[4]

IX. LATER DIVISIONS OF PALESTINE.

1. UNDER THE ROMANS, Palestine was dependent on the government of Syria; and about the commencement of the fifth century, was divided into three parts; viz.

(1.) *Palæstina Prima* comprised the ancient regions of Judæa and Samaria. It contained thirty-five episcopal cities, and its metropolis was Cæsarea-Palæstina. In this division were Jerusalem and Sychar or Neapolis.

(2.) *Palæstina Secunda* included the ancient districts of Galilee and Trachonitis. Scythopolis or Bethshan was its capital; and it contained twenty-one episcopal cities.

(3.) *Palæstina Tertia*, or *Salutaris*, comprised the ancient Peræa and Idumæa, strictly so called: its metropolis was Petra, and it contained eighteen episcopal cities.[5] Most of these bishoprics were destroyed in the seventh century, when the Saracens or Arabs conquered Palestine or Syria.

2. IN THE TIME OF THE CRUSADES, after the Latins had conquered Jerusalem from the Saracens, they established a patriarch of their own communion in that city, and gave him three suffragan bishops, whose sees were at Bethlehem, Hebron, and Lydda. They also re-established the ancient capitals, viz. Cæsarea, with a suffragan bishop at Sebaste or Samaria; Scythopolis, and afterwards Nazareth, with a suffragan bishop at Tiberias; Petra, with a suffragan bishop at Mount Sinai; and for Bostra, the suffragan-episcopal sees were established at Ptolemais or Acre, Seyde or Sidon, and Beyroot or Berytus in the northern part of Phœnicia.[6]

3. MODERN DIVISIONS of Palestine under the Turkish government.

At present, Palestine does not form a distinct country. The Turks include it in Sham or Syria, and have divided it into pachaliks or governments. "That of Acre or Akka extends from Djebail nearly to Jaffa; that of Gaza comprehends Jaffa and the adjacent plains; and, these two being now united, all the coast is under the jurisdiction of the pacha of Acre. Jerusalem, Hebron, Nablous, Tiberias, and, in fact, the greater part of Palestine, are included in the pachalik of Damascus, now held in conjunction with that of Aleppo, which renders the present pacha, in effect, the vice roy of Syria. Though both pachas continue to be dutiful subjects of the grand seignior in appearance, they are to be considered as tributaries rather than as subjects of the Porte; and it is supposed to be the religious supremacy of the sultan, as caliph and vicar of Mohammed, more than any apprehension of his power, which prevents them from declaring themselves independent."[7]

[1] Travels of Ali Bey, in Morocco, Egypt, Arabia, Syria, &c. between 1803 and 1807, vol. ii. p. 245.

[2] In the travels of Ali Bey (vol. ii. pp. 214—227.) there is a minute description, illustrated with three large plates, of this mosque, or rather group of mosques, erected at different periods of Islamism, and exhibiting the prevailing taste of the various ages when they were severally constructed. This traveller states that they form a very harmonious whole: the edifice is collectively termed, in Arabic, *Al Haram*, or the *Temple*.

[3] Missionary Register for 1824, p. 503.

[4] Jolliffe's Letters from Palestine, written in 1817, Lond. 1820, 8vo. p. 102. The sketch of the modern state of Jerusalem, above given, has been drawn up from a careful comparison of this intelligent writer's remarks, with the observations of Professor Carlyle (Walpole's Memoirs, p. 187.); of M. Chateaubriand, made in 1806 (Travels, vol. ii. pp. 53. 83, 84. 179, 180.), of Ali Bey, made in 1803—1807 (Travels, vol. ii. pp. 240—245.), of Capt. Light, made in 1814 (Travels in Egypt, &c. pp. 178—187.); and of Mr. Buckingham, made in 1816. (Travels in Palestine, pp. 260—262.) See also Dr. Richardson's Travels along the Mediterranean, &c. vol. ii. pp. 238—368.; Jowett's Christian Researches in Syria, pp. 238. 290., and Mr. Carne's Letters from the East, p. 62.

[5] Relandi Palæstina, tom. i. pp. 204—214.

[6] Abrégé de la Geographie Sacrée, p. 41. (Paris, 1827. 12mo.)

[7] Modern Traveller:—Palestine, p. 6. In the Abrégé de la Geographie Sacrée (pp. 42—44.) there is an account of the Turkish Divisions of Palestine, professing to be drawn from a Turkish treatise printed at Constantinople, and somewhat different from the divisions above noticed; which have been preferably adopted, because they exhibit the actual government of Palestine, as described by the most recent travellers.

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Mount Tabor, as seen from the Plain of Esdraelon.

CHAPTER II.

PHYSICAL GEOGRAPHY OF THE HOLY LAND.

SECTION I.

CLIMATE, SEASONS, AND PHYSICAL APPEARANCE OF THE COUNTRY.

I. *Climate.*—II. *Seasons.*—1. *Seed-time.*—2. *Winter.*—3. *The Cold Season, or Winter Solstice.*—4. *Harvest.*—5. *Summer.* 6. *The Hot Season.—Heavy Dews.*—III. *Rivers, Lakes, Wells, and Fountains.—Cisterns, and Pools of Solomon.*—IV. *Mountains.*—V. *Valleys.*—VI. *Caves.*—VII. *Plains.*—VIII. *Deserts.—Horrors and Dangers of travelling in the Great Desert of Arabia.*[1]

I. THE surface of the Holy Land being diversified with mountains and plains, its CLIMATE varies in different places; though in general it is more settled than in our westerly countries. From Tripoli to Sidon, the country is much colder than the rest of the coast further to the north and to the south, and its seasons are less regular. The same remark applies to the mountainous parts of Judæa, where the vegetable productions are much later than on the sea-coast, or in the vicinity of Gaza. From its lofty situation, the air of Saphet in Galilee is so fresh and cool, that the heats are scarcely felt there during the summer; though in the neighbouring country, particularly at the foot of Mount Tabor and in the plain of Jericho, the heat is intense.[2] Generally speaking, however, the atmosphere is mild; the summers are commonly dry, and extremely hot:[3] intensely hot days, however, are frequently succeeded by intensely cold nights; and these sudden vicissitudes, which an Arab constitution alone can endure, together with their consequent effects on the human frame, verify the words of the patriarch Jacob to his father-in-law, *that in the day the drought consumed him, and the frost by night.* (Gen. xxxi. 40.)[4]

II. Six several SEASONS of the natural year are indicated in Gen. viii. 22. viz. *seed-time* and *harvest*, *cold* and *heat*, *summer* and *winter;* and as agriculture constituted the principal employment of the Jews, we are informed by the rabbinical writers, that they adopted the same division of seasons, with reference to their rural work.[5] These divisions also exist among the Arabs to this day.[6] A brief statement of the natural phenomena occurring in these several seasons, will enable us to form a tolerably correct idea of the climate and weather of the Holy Land.

1. SEED-TIME, by the rabbins termed זרע (zerô), comprised the latter half of the Jewish month Tisri, the whole of Marchesvan, and the former half of Kisleu or Chisleu, that is, from the beginning of October to the beginning of December. During this season the weather is various, very often misty, cloudy, with mizzling or pouring rain. Towards the close of October or early in November, the *former* or early autumnal rains begin to fall; when they usually ploughed their land, and sowed their wheat and barley, and gathered the latter grapes. The rains last for three or four days; they do not fall without intermission, but in frequent showers. The air at this season is frequently warm, sometimes even hot; but is much refreshed by cold in the night, which is so intense as to freeze the very heavy dews that fall. Towards the close it becomes cooler, and at the end of it snow begins to fall upon the mountains. The channels of the rivulets are sometimes dry, and even the large rivers do not contain much water. In the latter part of November the leaves lose their foliage. Towards the end of that month the more delicate light their fires (Jer. xxxvi. 22.), which they continue, almost to the month of April; while others pass the whole winter without fire.

2. WINTER, by the rabbins termed חורף (chorep), included the latter half of Chisleu, the whole of Tebeth, and the former part of Sebat, that is from the beginning of December to the beginning of February. In the commencement of this season, snows rarely fall, except on the mountains, but they seldom continue a whole day; the ice is thin, and melts as soon as the sun ascends above the horizon. As the season advances, the north wind and the cold, especially on the lofty mountains, which are now covered with snow, is intensely severe, and sometimes even fatal: the cold is frequently so piercing, that persons born in our climate can scarcely endure it. The roads become slippery, and travelling becomes both laborious and dangerous, especially in the steep mountain-paths (Jer. xiii. 16. xxiii. 12.); and on this account our Lord, when predicting the calamities that were to attend the siege at Jerusalem, told his disciples to pray that their *flight might not be in the winter.* (Matt. xxiv. 20.) The cold however varies in severity according to the local situation of the country. On high mountains (as we have just remarked) it is extreme; but in the plain of Jericho it is scarcely felt, the winter there resembling spring; yet, in the vicinity of Jerusalem, the vicissitudes of a winter in Palestine were experienced by the crusaders at the close of the twelfth cen-

[1] Besides the researches of modern travellers and the other authorities, cited for particular facts, the following treatises have been consulted for the present section, viz. Relandi Palæstina, tom. i. pp. 234—379.; Jahn, et Ackerman, Archæologia Biblica, §§ 14—21.; Schulzii Archæologia Hebraica, pp. 4—9.; Pareau, Antiquitas Hebraica, pp. 57—64.; and Alber, Hermeneutica Sacra, tom. i. pp. 64—72.

[2] Harmer's Observations, vol. i. pp. 2—4. London, 1808.

[3] Of the intensity of the heat in Palestine, during the summer, some idea may be formed, when it is known that the mercury of Dr. E. D. Clarke's thermometer, *in a subterraneous recess perfectly shaded* (the scale being placed so as not to touch the rock), remained at *one hundred* degrees of Fahrenheit. Travels, vol. iv. p. 190. 8vo. edit.

[4] The same vicissitudes of temperature exist to this day at Smyrna (Emerson's Letters from the Ægean, vol. i. p. 94.), also in the Desert of Arabia (Capt. Keppel's Narrative of a Journey from India to England, vol. i. p. 140. London, 1827. 8vo.), in the Desert between Damascus and the ruins of Palmyra (Carne's Letters from the East, p. 585.), in Persia (Morier's Second Journey, p. 97. London, 1818. 4to.), and in Egypt. (Capt. Light's Travels, p. 20.; Dr. Richardson's Travels along the Mediterranean, &c. vol. i. pp. 181, 182. London, 1822. 8vo.) Harmer has collected several testimonies to the same effect, from the earlier travellers in the East. Observations on Scripture, vol. i. pp. 61—65. London, 1808.

[5] Bava Metsia, fol. 106. cited by Dr. Lightfoot, in his Hebrew and Talmudical Exercitations on John iv. 35. (Works, vol. ii. p. 543.)

[6] See Golius's Lexicon Arabicum, col. 934.

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tury, in all its horrors. Many persons of both sexes perished in consequence of want of food, the intenseness of the cold, and the heaviness of the rains, which kept them wet for four successive days. The ground was alternately deluged with rain, or encrusted with ice, or loaded with snow; the beasts of burthen were carried away by the sudden torrents, that descended (as they still do) from the mountains, and filled the rivers, or sank into the boggy ground. So vehement were the rains, storms of hail, and winds, as to tear up the stakes of the tents, and carry them to a distance. The extremity of the cold and wet killed the horses, and spoiled their provisions.[1]

The hail-stones which fall during the severity of the winter season are very large, and sometimes fatal to man and beast. Such was the storm of hail that discomfited the Amorites (Josh. x. 10.); and such also the *very grievous hail* that destroyed the cattle of the Egyptians. (Exod. ix. 18. 23, 24.) A similar hail-storm fell upon the British fleet in Marmorice bay, in Asiatic Turkey, in the year 1801,[2] which affords a fine comment on that expression of the psalmist, *He casteth forth his* ICE *like morsels; who can stand before his cold?* (Psal. cxlvii. 17.) The snow which falls in Judæa is by the same elegant inspired writer compared to wool (Psal. cxlvii. 16.); and we are informed that in countries which are at no great distance from Palestine, the snow falls in flakes as large as walnuts: but not being very hard or very compact, it does no injury to the traveller whom it covers.[3]

But, however severe the cold weather sometimes is in these countries, there are intervals even in the depth of winter when the sun shines and there is no wind, and when it is perfectly warm—sometimes almost hot—in the open air. At such seasons the poorer classes in the East enjoy the conversation of their friends, sauntering about in the air, and sitting under the walls of their dwellings; while the houses of the more opulent inhabitants, having porches or gateways, with benches on each side, the master of the family receives visitors there, and despatches his business—few persons (not even the nearest relations) having further admission except on extraordinary occasions.[4] These circumstances materially illustrate a difficult passage in the prophet Ezekiel (xxxiii. 30.)—*Also, thou son of man, the children of thy people are still talking concerning thee,*[5] *by the* WALLS AND IN THE DOORS *of the houses, and speak one to another, every one to his brother, saying Come, I pray you, and hear what is the word that cometh forth from the Lord.* It appears from Ezek. xxxiii. 21. that these things were transacted in the tenth month, corresponding with the close of our December or the commencement of January. The poorer people, therefore, sat under their walls for the benefit of the sun, while those in better circumstances sat in their porchways or gateways to enjoy its genial rays.[6]

It appears, therefore, that one part of the winter is, by the inhabitants of the East, distinguished from the rest by the severity of the cold, which may be denominated the depth of their winter.

3. The COLD SEASON or Winter Solstice, by the rabbins termed קור (KOR), comprises the latter half of Sebat, the whole of Adar, and the former half of Nisan, from the beginning of February to the beginning of April. At the commencement of this season, the ground is frequently covered with a thick hoar-frost, and the weather is cold; but it gradually becomes warm and even hot, particularly in the plain of Jericho. Thunder, lightning, and hail are frequent. Vegetable nature now revives; the almond tree blossoms, and the gardens assume a delightful appearance. Barley is ripe at Jericho, though but little wheat is in the ear. The *latter* rains sometimes begin to fall in the end of this season, swelling the rising crops, with which the valleys are covered.

4. The HARVEST, by the rabbins denominated קציר (KETSIR), includes the latter half of Nisan, the whole of Jyar (or Zif), and the former half of Sivan, that is, from the beginning of April to the beginning of June. In the first fortnight of this season, the *latter rains* are frequent, but cease towards the end of April, when the sky is generally fair and serene. In the plain of Jericho the heat of the sun is excessive, though in other parts of Palestine the weather is most delightful; and on the sea-coast the heat is tempered by morning and evening breezes from the sea. As the harvest depends on the duration of the rainy season, the *early* or autumnal rains, and the *latter* or spring rains are absolutely necessary to the support of vegetation, and were consequently objects greatly desired by the Israelites and Jews.[7] These rains, however, were always chilly (Ezra x. 9. and Sol. Song ii. 11.), and often preceded by whirlwinds (2 Kings iii. 16, 17.) that raised such quantities of sand as to darken the sky, or, in the words of the sacred historian, to make *the heavens black with clouds and wind.* (1 Kings xviii. 45.) In Egypt the barley harvest precedes the summer. This may explain Jer. viii. 20. where the harvest is put first in the description,—*The harvest is past, the summer is ended, and we are not saved.*[8]

The rains descend in Palestine with great violence; and as whole villages in the East are constructed only with palm branches, mud, and tiles baked in the sun (perhaps corresponding to and explanatory of the untempered mortar noticed in Ezek. xiii. 11.), these rains not unfrequently dissolve the cement, such as it is, and the houses fall to the ground. To these effects our Lord probably alludes in Matt. vii. 25—27. Very small clouds are likewise the forerunners of violent storms and hurricanes in the east as well as in the west: they rise *like a man's hand* (1 Kings xviii. 44.), until the whole sky becomes black with rain, which descends in torrents, that rush down the steep hills, and sweep every thing before them.[9] In our Lord's time, this phenomenon seems to have become a certain prognostic of wet weather. *He said to the people, When ye see* THE *cloud* (ΤΗΝ Νεφελην)[10] *rise out of the west, straightway ye say,* There cometh a shower; AND SO IT IS. (Luke xii. 54.)

5. The SUMMER, by the rabbins termed קיץ (KVITS), comprehends the latter half of Sivan, the whole of Thammuz, and the former half of Ab, that is, from the beginning of June to the beginning of August. The heat of the weather increases, and the nights are so warm that the inhabitants sleep on their house-tops in the open air.

6. The HOT SEASON, by the rabbins called חום (CHUM), or the *great heat*, includes the latter half of Ab, the whole of Elul, and the former half of Tisri, that is, from the beginning of August to the beginning of October. During the chief part of this season the heat is intense, though less so at Jerusalem than in the plain of Jericho: there is no cold, not even in the night, so that travellers pass whole nights in the open air without inconvenience. Lebanon is for the most part free from snow, except in the caverns and defiles where the sun cannot penetrate. During the hot season, it is not uncommon in the East Indies for persons to die suddenly, in consequence of the extreme heat of the solar rays (whence the necessity of being carried in a palanquin). This is now commonly termed a *coup-de-soleil*, or stroke of the sun. The son of the woman of Shunem appears to have died in consequence of a coup-de-soleil (2 Kings iv. 19, 20.);[11] and to

[1] Harmer's Observations, vol. i. pp. 36—42.

[2] "On the 8th of February commenced the most violent thunder and hail-storm ever remembered, and which continued two days and nights intermittingly. The hail, or rather the *ice-stones*, were as big as large walnuts. The camps were deluged with a torrent of them two feet deep, which, pouring from the mountains, swept every thing before it. The scene of confusion on shore, by the horses breaking loose, and the men being unable to face the storm, or remain still in the freezing deluge, surpasses description. It is not in the power of language to convey an adequate idea of such a tempest." Sir Robert Wilson's History of the British Expedition to Egypt, vol. i. p. 3. 8vo. edit. Hail-storms are so violent in some parts of Persia, as frequently to destroy the cattle in the fields. Kinneir's Geographical Memoir, p. 158.

[3] Harmer's Observations, vol. i. p. 45. note.

[4] The same usage still obtains at Smyrna. Emerson's Letters from the Ægean, vol. i. pp. 96, 97.

[5] In our authorized version, the preposition בך (BAK) is rendered *against thee*, which is erroneous, as the context shows that the Jews were talking *of* or *concerning* the prophet, and so it is properly rendered in Psal. lxxxvii. 3. *Glorious things are spoken* OF *thee, O city of God.*

[6] Harmer's Observations, vol. i. pp. 50—53.

[7] The following are a few among the many allusions in the Scripture to the importance of the early and latter rains, and the earnestness with which they were desired. Deut. xi. 14. Job xxix. 23. Prov. xvi. 15. Jer. iii. 3. v. 24. Hos. vi. 3. Joel ii. 23. Zech. x. 1. "From these bountiful showers of heaven, indeed, the fertility of every land springs: but how dreadful in this country would be such a three years' drought, as was inflicted upon Israel in the days of Ahab, may easily be conceived, when it is remembered that in summer the richest soil is burnt to dust; so that a traveller, riding through the plain of Esdraelon in July or August, would imagine himself to be crossing a desert." (Jowett's Christian Researches in Syria, p. 306. London, 1825. 8vo.)

[8] Jowett's Christian Researches in the Mediterranean, &c. p. 144. London, 1822. 8vo.

[9] A similar phenomenon is noticed by Homer (Iliad, lib. iv. 275—278), and also takes place in Abyssinia. Mr. Bruce, speaking of the phenomena attending the inundation of the Nile, says,—Every morning, "about nine, a small cloud, not above four feet broad, appears in the east, whirling violently round, as if upon an axis; but, arrived near the zenith, it first abates its motion, then loses its form, and extends itself greatly, and seems to call up vapours from all opposite quarters. These clouds, having attained nearly the same height, rush against each other with great violence, and put me always in mind of Elijah foretelling rain on Mount Carmel." Travels, vol. v. p. 336. 8vo.

[10] The article here is unquestionably demonstrative. See Bp. Middleton's Doctrine of the Greek Article, p. 327. (first edit.)

[11] Egmont and Heyman (who travelled in Palestine in the beginning of the eighteenth century) found the air about Jericho extremely hot, and say that it destroyed several persons the year before they were there. The army of King Baldwin IV. suffered considerably from this circum-

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this fatal effect of the solar heat the psalmist alludes (Psal. cxxi. 6.), as he also does to the effect of the lunar rays, which in Arabia (as well as in Egypt) are singularly injurious to the eyes of those who sleep in the open air. "The moon here really strikes and affects the sight when you sleep exposed to it much more than the sun: indeed, the sight of a person, who should sleep with his face exposed at night, would soon be utterly impaired or destroyed."[1]

From the time of harvest, that is, from the middle of April to the middle of September, it neither rains nor thunders. (Prov. xxvi. 1. 1 Sam. xii. 17.) During the latter part of April, or about the middle of the harvest, the *morning cloud* is seen early in the morning, which disappears as the sun ascends above the horizon. (Hos. vi. 4. xiii. 3.) These light fleecy clouds are without water (νεφέλαι ἄνυδροι); and to them the apostle Jude (verse 12.) compares the false teachers, who even then began to contaminate the church of Christ. In Deut. xxxii. 2. the doctrine of Jehovah is compared to the rain, and clouds are the instruments by which rain is distilled upon the earth. In arid or parched countries, the very appearance of a cloud is delightful, because it is a token of refreshing showers; but when sudden winds arise, and disperse these clouds, the hope of the husbandman and shepherd is cut off. The false teachers alluded to, are represented as *clouds;* they have the *form* and *office* of teachers of righteousness, and from such appearances pure doctrine may naturally be expected. But these are *clouds without water;* they distil no refreshing showers, because they contain none; and they are *carried about by* their passion, as those light and fleecy clouds in question are carried by the winds.[2]

From the Jewish month Sivan, through the entire months of Tammuz, Ab, and the former part of Elul, corresponding with our months of May, June, July, and August, not a single cloud is to be seen; but during the night, the earth is moistened by a copious dew, which in the sacred volume is frequently made a symbol of the divine goodness. (Compare Gen. xxvii. 28. and xlix. 25. where the *blessing from above* is equivalent with dew, Deut. xxxii. 2. xxxiii. 13. Job xxix. 19. Mic. v. 7.) In Arabia Petræa the dews are so heavy, as to wet to the skin those who are exposed to them: but as soon as the sun arises, and the atmosphere becomes a little warmed, the mists are quickly dispersed, and the abundant moisture, which the dews had communicated to the sands, is entirely evaporated. What a forcible description is this of the transiently good impressions, felt by many, to which the prophet Hosea alludes! (vi. 4.) Other references to the refreshing nature of the dews of Palestine occur in Psal. cxxxiii. 3. and Hos. xiv. 5.[3] These dews fall, as in other countries, very fast as well as very suddenly, upon every blade of grass and every spot of earth: whence an active and expeditious soldiery is in 2 Sam. xvii. 12. by a beautiful figure compared to dew. But, however copious the dews are, they nourish only the more robust or hardy plants; and as the season of heat advances, the grass withers, the flowers fade, every green herb is dried up by the roots and dies, unless watered by the rivulets or by the labour of man.[4] To this appearance of the fields, during an eastern summer, the royal psalmist alludes. (Psal. xxxii. 4.) If, at this season, a single spark falls upon the grass, a conflagration immediately ensues, especially if there should be any briers or thorns, low shrubs or woods contiguous. (Psal. lxxxiii. 14. Isa. ix. 18. x. 17, 18. Jer. xxi. 14. Compare also Exod. xxii. 6. and Joel i. 19, 20.) The face of the country becomes entirely changed; the fields, so lately clothed with the richest verdure and adorned with the loveliest flowers, are converted into a brown and arid wilderness; *the grass withereth, the flower fadeth* (Isa. xl. 6, 7.);[5] the fountains and rivulets are dried up; and the soil becomes so hard as to exhibit large fissures or clefts. These effects are accelerated if the east wind blow for a few days; which, being usually dry and producing a blight, becomes fatal to the corn and vines (Job xv. 2. Gen. xli. 6. 23. Ezek. xvii. 10. xix. 12. Hos. xiii. 15. Jonah iv. 8. Psal. ciii. 15, 16.); and is particularly dangerous to navigators in the Mediterranean Sea. This is alluded to in Psla. xlviii. 7. and Ezek. xxvii. 26. The people of the East generally term every wind an east wind, that blows between the east and north and the east and south. The Euroclydon, which caused the wreck of the vessel in which Paul was sailing to Rome, was one of these tempestuous east winds, ἄνεμος τυφωνικός, that drove every thing before it. (Acts xxvii. 14.) Such winds are common in the Mediterranean to this day, where they are called *Levanters*, the term *Levant* meaning that country which lies at the eastern extremity of that sea.[6]

III. In consequence of the paucity of showers in the East, water is an article of great importance to the inhabitants. Hence, in Lot's estimation, it was a principal recommendation of the plain of Jordan that it was *well watered every where* (Gen. xiii. 10.); and the same advantage continued in later ages to be enjoyed by the Israelites, whose country was intersected by numerous brooks and streams; whence it is not more emphatically than beautifully described as a *land of brooks of water, of fountains and depths, that spring out of valleys and hills.* And the same preference is given to this day by the Eelauts (a Tartar tribe occupying a district in the northern part of the Persian empire), who carry their flocks to the highest parts of the mountains, where the blessings of pasturage and of good water are to be found in abundance. The knowledge of this circumstance will, perhaps, impart new force to the promises made to the Gentiles by the evangelical prophet. *Their pastures shall be in all high places, they shall not hunger nor thirst; neither shall the sun or heat smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.* (Isa. xlix. 9—11.)[7] See also Rev. vii. 16, 17.

Although RIVERS are frequently mentioned in the Sacred Writings, yet, strictly speaking, the only river in the Holy Land is the Jordan, which is sometimes designated in the Scripture as *the river* without any addition; as also is the Nile (Gen. xli. 1. Exod. i. 22. ii. 5. iv. 9. vii. 18. and viii. 3. 9. 11.), and, occasionally, the Euphrates (as in Jer. ii. 18.); in these cases, the tenor of the discourse must determine which is the river actually intended by the sacred writers. The name of river is also given to inconsiderable streams and rivulets, as to the Kishon (Judges iv. 7. and v. 21.) and the Arnon. (Deut. iii. 16.)[8]

1. The principal river which waters Palestine is the JORDAN or *Yar-Dan*, i. e. the river of Dan, so called because it takes its rise in the vicinity of the little city of Dan. Its true source is in two fountains at Paneas (a city better known by its subsequent name of Cæsarea Philippi), at the foot of Anti-Libanus; its apparent source flows from beneath a cave at the foot of a precipice, in the sides of which are several niches with Greek inscriptions.[9] During several hours of its course, it continues to be a small and insignificant

stance near Tiberias. The heat at the time was so unusally great, that as many died by that as by the sword. After the battle, in their return to their former encampment, a certain ecclesiastic, of some distinction in the church and in the army, not being able to bear the vehemence of the heat, was carried in a litter, but expired under Mount Tabor.—Harmer's Observations, vol. i. p. 4.

[1] Carne's Letters from the East, p. 77. A nearly similar account is given by Mr. R. R. Madden, who travelled in the East, between the years 1824 and 1827. Travels in Turkey, &c. vol. ii. pp. 197, 198. The deadly influence of the moon is equally felt in the East and West Indies. Thus, in Bengal, meat hung up, if exposed to moonlight, will not take the salt, but taints and spoils speedily: whereas the same kind of meat, if kept from the moonlight, will take salt, and keep good for some time. (Extract of a letter from India, in the Christian Observer for 1808, p. 754.) And at Demerara the moon strikes (similarly to the sun) with a *coup-de-lune;* so that people walk out at night with umbrellas or *paralunes.* Such indeed are the effects of the lunar rays upon fish, as to make it part from the bones. (From information communicated by the Rev. Mr. Elliott, missionary at Demerara.)

[2] Dr. A. Clarke, on Jude 12.

[3] Shaw's Travels, vol. ii. p. 325. The very heavy dews which fall in the Holy Land, are noticed by almost every one who has travelled in that country. We shall adduce the testimonies of two or three. Maundrell, travelling near Mount Hermon, in the year 1697, says, "We were instructed by experience, what the Psalmist means by the *dew of Hermon* (Psal. cxxxiii. 3.), *our tents being as wet with it, as if it had rained all night.*" (Travels from Aleppo to Jerusalem, p. 77.) Dr. E. D. Clarke, when on his journey from Abouhir to Rosetta, in 1801, says, "We had a tent allotted to us for the night; it was double lined; yet so *copious are the dews of Egypt*" (the climate of which country is similar to that of the Holy Land), "*after sunset that the water ran copiously down the tent-pole.*" (Travels, vol. iii. p. 365. 8vo.) Mr. Carne says, "The dews had fallen heavily for some nights, and the clothes that covered us were quite wet in the morning." Letters from the East, p. 178.

[4] Harmer's Observations, vol. i. p. 6.

[5] "The very affecting images of Scripture, which compare the short-living existence of man to the decay of the vegetable creation, are scarcely understood in this country. The verdure is perpetual in England. It is difficult to discover a time when it can be said, '*the grass withereth.*' But, let the traveller visit the beautiful plain of Smyrna, or any other part of the East, in the month of May, and revisit it towards the end of June, and he will perceive the force and beauty of these allusions. In May, an appearance of fresh verdure and of rich luxuriance every where meets the eye; the face of nature is adorned with a carpet of flowers and herbage, of the most elegant kind. But a month or six weeks subsequently, how changed is the entire scene! The beauty is gone; the grass is withered; the flower is faded; a brown and dusty desert has taken place of a delicious garden. It is doubtless to this rapid transformation of nature that the Scriptures compare the fate of man." Hartley's Researches in Greece, p. 237.

[6] Shaw's Travels in Barbary, &c. vol. ii. pp. 127—133.

[7] Morier's Second Journey through Persia, p. 121.

[8] In a few instances, the *sea* is called a *river*, as in Hab. iii. 8. where the Red Sea is intended.

[9] Capt. Irby's and Mangle's Travels in Egypt, &c. pp. 287—289.

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rivulet.[1] It flows due south through the centre of the country, intersecting the lake Merom and the sea or lake of Galilee, and (it is said) without mingling with its waters; and it loses itself in the lake Asphaltites or the Dead Sea, into which it rolls a considerable volume of deep water, with such rapidity as to prevent a strong, active, and expert swimmer from swimming across it. The course of the Jordan is about one hundred miles; its breadth and depth are various. Dr. Shaw computed it to be about thirty yards broad, and three yards or nine feet in depth; and states that it discharges daily into the Dead Sea about 6,090,000 tuns of water.[2] Viscount Chateaubriand (who travelled nearly a century after him) found the Jordan to be six or seven feet deep close to the shore, and about fifty paces in breadth. The late count Volney asserts it to be scarcely sixty paces wide at its embouchure. Messrs. Banks and Buckingham, who crossed it in January, 1816, pretty nearly at the same ford over which the Israelites passed on their first entering the promised land, found the stream extremely rapid; and as it flowed at that part over a bed of pebbles, its otherwise turbid waters were tolerably clear, as well as pure and sweet to the taste.[3] It is here fordable, being not more than four feet deep, with a rapid current.[4]

Anciently the Jordan overflowed its banks about the time of barley harvest (Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Jer. xlix. 19.), or the feast of the passover; when, the snows being dissolved on the mountains, the torrents discharged themselves into its channel with great impetuosity. When visited by Mr. Maundrell, at the beginning of the last century, he could discern no sign or probability of such inundations, though so late as the 30th of March; and so far was the river from overflowing, that it ran almost two yards below the brink of its channel. It may be said to have two banks,—the first, that of the river in its natural state; the second, that of its overflowings. After descending the outermost bank, the traveller proceeds about a furlong upon a level strand, before he comes to the immediate bank of the river. This second bank is now (as it anciently was) so beset with bushes, reeds, tamarisks, willows, oleanders, and other shrubs and trees, which form an asylum for various wild animals, that no water is perceptible until the traveller has made his way through them.[5] In this thicket several kinds of wild beasts used formerly to conceal themselves, until the swelling of the river drove them from their coverts. To this fact the prophet Jeremiah alludes, when he compares the impatience of Edom and Babylon under the divine judgments, to the *coming up of a lion from the swellings of Jordan*, (Jer. xlix. 19.) On the level strand above noticed, it probably was, that John the Baptist stood, and pointed to the stones of which it was composed, when he exclaimed, *I say unto you, that God is able of* THESE STONES to raise up children unto Abraham: and turning to the *second* bank, which was overgrown with various shrubs and trees that had been suffered to grow wild for ages, he added, *and now also the axe is laid unto the root of* THE TREES: *therefore every tree, which bringeth not forth good* FRUIT, *is hewn down and cast into the fire.* (Matt. iii. 9, 10.) The passage of this deep and rapid river by the Israelites, at the most unfavourable season, when augmented by the dissolution of the winter snows, was more manifestly miraculous, if possible, than that of the Red Sea; because here was no natural agency whatever employed; no mighty winds to sweep a passage as in the former case; no reflux in the tide on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed, to silence cavils respecting the former: it was done at noonday, in the presence of the neighbouring inhabitants: and it struck terror into the kings of the Amorites and Canaanites westward of the river, *whose hearts melted, neither was there any spirit in them any more, because of the children of Israel.* (Josh. v. 1.) The place where the Israelites thus miraculously passed this river, is supposed to be the *fords of Jordan* mentioned in Judg. iii. 26.

The other remarkable streams or rivulets of Palestine are the following:—

2. The ARNON, which descends from the mountains of the same name, and discharges itself into the Dead Sea.

3. The SIHOR (the Belus of ancient geographers, at present called the Kardanah), has its source about four miles to the east of the head of the river Kishon. It waters the plains of Acre and Esdraelon, and falls into the sea at the gulph of Keilah.[6]

4. The brook JABBOK takes its rise in the same mountains, and falls into the river Jordan. It is a rapid stream, flowing over a rocky bed; its waters are clear, and agreeable to the taste, and its banks are very thickly wooded with oleander and plane trees, wild olives, wild almonds, and numerous other trees. By the Arabs it is now termed *Nahr-el-Zerkah*, or the river of Kerkah, from a neighbouring station or village of that name.[7]

5. The KANAH, or *Brook of Reeds*, springs from the mountains of Judah, but only flows during the winter, and it falls into the Mediterranean Sea near Cæsarea: it formerly separated the tribe of Ephraim from that of Manasseh. (Josh. xvii. 8, 9.)

6. The brook BESOR (1 Sam. xxx. 9.) falls into the same sea between Gaza and Rhinocorura.

7. The KISHON, now called the Moukattoua, issues from the mountains of Carmel, at the foot of which it forms two streams; one flows eastward into the sea of Galilee, and the other, taking a westerly course through the plain of Jezreel or Esdraelon, discharges itself into the Mediterranean Sea, at a short distance to the south of Acro or Acre. This is the stream noticed in 1 Kings xviii. 40.: when swollen by heavy rains it is impassable.[8]

8. The KEDRON, KIDRON, or CEDRON, as it is variously termed (2 Sam. xv. 23. 1 Kings xv. 13. 2 Kings xxiii. 6. 12. 2 Chron. xxix. 16. Jer. xxxi. 40. John xviii. 1.), runs in the valley of Jehoshaphat, eastward of Jerusalem, between that city and the Mount of Olives. Except during the winter, or after heavy rains, its channel is generally dry, but, when swollen by torrents, it flows with great impetuosity;[9] its waters are said to become dark and turbid, probably because it collects the waste of the adjacent hills; and, like other brooks in cities, it is contaminated with the filth, of which it is the receptacle and common sewer. The blood and offal of the victims sacrificed in the temple are said, in later times, to have been carried off by a drain into the Kedron.[10] As no mention is made of bridges in Palestine, it is probable that the inhabitants forded the rivers and brooks wherever it was practicable, (in the same manner as persons of both sexes do to this day in Bengal), which is alluded to in Isa. xlvii. 2.

Of the LAKES mentioned in the Scriptures, three are particularly worthy of notice; that of *Galilee* or *Gennesareth*, the *Lake Merom*, and the *Lake of Sodom*, both of which are termed *seas*,[11] agreeably to the Hebrew phraseology, which gives the name of sea to any large body of water.

1. The SEA OF GALILEE (so called from its situation on the eastern borders of that division of Palestine), through which the Jordan flows, was anciently called the *Sea of Chinnereth* (Num. xxxiv. 11.) or Chinneroth (Josh. xii. 3.), from its vicinity to the town of that name; afterwards *Gennesar* (1 Macc. xi. 67.), and in the time of Jesus Christ *Genesareth* or *Gennesareth* (Luke v. 1.), from the neighbouring land of the same name (Matt. xiv. 34. Mark vi. 53.); and also the *Sea of Tiberias* (John vi. 1. xxi. 1.), from the contiguous city of Tiberias. This capacious lake, almost equal in the grandeur of its appearance to that of Geneva, spreads its transparent waters over all the lower territory, extending from the north-east to the south-west. The waters of the northern part of this lake abound with fish: this circumstance marks the propriety of our Lord's parable of the net cast into the sea (Matt. xiii. 47, 48.), which was delivered by him from a vessel near the shore. The fish are said to be most delicious. There is not much variety, but the best sort is the most common; it is a species of bream, equal to the finest perch. It is remarkable, that there is not a single boat of any description

[1] Carne's Recollections of Travels in the East, p. 38. London, 1830. 8vo.
[2] Shaw's Travels, vol. ii. pp. 156, 157.
[3] Buckingham's Travels, p. 315. [4] Three Weeks in Palestine, p. 90.
[5] Maundrell's Journey, p. 110. Dr. Macmichael's Travels from Moscow to Constantinople, in the years 1817, 1818, p. 191. (Lond. 1819. 4to.) The Jordan is annually frequented by many thousand pilgrims, chiefly of the Greek church, under the protection of the Moosillim, or Turkish governor of Jerusalem, and a strong military escort. Ibid. pp. 191, 192. Richardson's Travels, vol. ii. p. 387. Irby's and Mangles' Travels, pp. 329, 330.

[6] Shaw's Travels, vol. ii. p. 33.
[7] Buckingham's Travels, p. 325.
[8] Carne's Letters, p. 250. Richter's Pilgrimages in the East, in 1815—1816. (Cabinet of Foreign Voyages, vol. i. pp. 159, 160. London, 1825.)
[9] In like manner the rivers of Cyprus (which island lies to the north-west of the Holy Land) are dry during the summer months, and are swollen into torrents by sudden rains. Dr. Clarke's Travels, vol. iv. p. 75.
[10] Lightfoot's Chorographical Century, on Matthew, chap. 38. fine. (Works, vol. i. p. 80.)
[11] This appellation is retained by the modern inhabitants, who reside in its vicinity, "who, like the earliest ones, call their water a *sea*, and reckon it and the Dead Sea to the south of them to be the two largest known except the great ocean." Buckingham's Travels, p. 471.

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on the lake at present; and the fish are caught, partly by the fishermen going into the water, up to their waist, and throwing in a hand net, and partly with casting nets from the beach: a method which must yield a very small quantity, compared to what they would get with boats.[1]

Pliny states this lake to be sixteen miles in length by six miles in breadth. Josephus, whose intimate knowledge of his country gives his descriptions a high claim to attention, says that "its breadth is forty furlongs, and its length one hundred and forty. Its waters are sweet and very agreeable for drinking, for they are finer than the thick waters of other fens. The lake is also pure, and on every side ends directly at the shores, and at the sand: it is also of a temperate nature, when drawn up, and softer than river or fountain water: and it is so cold, that the people of the place cannot warm it by setting it in the sun, in the hottest season of the year. There are several kinds of fish in it, different both to the taste and sight from those elsewhere. It is divided into two parts by the river Jordan."[2]

The fidelity of Josephus's description is attested by two learned and acute modern travellers. Mr. Buckingham, who beheld it in 1816, observes that "all these features are drawn with an accuracy that could only have been attained by one resident in the country. The size is still nearly the same, the borders of the lake still end at the beach or the sands, at the feet of the mountains which environ it. Its waters are still as sweet and temperate as ever, and the lake abounds with great numbers of fish of various sizes and kinds. The appearance of the lake as seen from Capernaum," Mr. Buckingham states, "is still grand; its greatest length runs nearly north and south from twelve to fifteen miles; and its breadth seems to be, in general, from six to nine miles. The barren aspect of the mountains on each side, and the total absence of wood, give, however, a cast of dulness to the picture; and this is increased to melancholy by the dead calm of its waters and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found."[3]

Dr. Clarke, by whom this lake was visited a few years before Mr. Buckingham's arrival, describes it as longer and finer than our Cumberland and Westmorland lakes, although it yields in majesty to the stupendous features of Loch Lomond in Scotland: like our Windermere, the lake of Gennesareth is often greatly agitated by winds. (Matt. viii. 23—27.) A strong current marks the passage of the Jordan through the middle of this lake; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping into the lake from the mountains, a boisterous sea is instantly raised: this the small vessels of the country are ill qualified to resist. "The wind," says he, "rendered its surface rough, and called to mind the situation of our Saviour's disciples; when, in one of the small vessels, which traversed these waters, they were tossed in a storm, and saw Jesus in the fourth watch of the night walking to them upon the waves." (Matt. xiv. 24—26.) These agitations, however, do not last for any length of time.—Its broad and extended surface, covering the bottom of a profound valley, environed by lofty and precipitous eminences (excepting only the narrow entrance and outlets at the Jordan at each extremity), added to the impression of a certain reverential awe under which every Christian pilgrim approaches it, give it a character of dignity unparalleled by any similar scenery.[4] When not agitated by tempests, the water is stated to be as clear as the purest crystal, sweet, cool, and most refreshing to the taste.

2. The WATERS OF MEROM, mentioned in Josh. xi. 5. 7., are generally supposed to be the lake, afterwards called Samochonitis, which lies between the head of the river Jordan and the Sea of Tiberias. Its modern name is Houle. According to Josephus, it is thirty furlongs broad, and sixty furlongs in length; and its marshes extend to the place called Daphne,[5] where the Jordan issues from it. Though its waters are no longer bitter, this lake derives no small interest from the illustrations and allusions so often made to it by the prophets.[6]

3. The LAKE OF SEA OF SODOM, or the DEAD SEA, has been celebrated not only by the sacred writers, but also by Josephus, and several profane authors.[7] It was anciently called in the Scriptures the *Sea of the Plain* (Deut. iii. 17. iv. 49.), being situated in a valley, with a plain lying to the south of it, where once flourished the cities of Sodom and Gomorrah, with the other cities of the plain;—the *Salt Sea* (Deut. iii. 17. Josh. xv. 5.) from the extremely saline, and bitter, taste of its waters;—the *Salt Sea eastward* (Num. xxxiv. 3.)—and the *East Sea* (Ezek. xlvii. 18. Joel ii. 20.), from its situation relatively to Judæa. By Josephus and other writers it was called the *Lake Asphaltites*, from the abundance of bitumen found in it; and by Jerome, the *Dead Sea*, that is, the Bituminous Lake, from ancient traditions, erroneously though generally received, that no living creature can exist in its stagnant and hydro-sulphuretted waters, which, though they look remarkably clear and pure, are in the highest degree salt, bitter, and nauseous in the extreme, and of such a degree of specific gravity as will enable a man to float on their surface without motion.[8] The acrid saltness of its waters is much greater than that of the sea; and the land, which surrounds this lake, being equally impregnated with that saltness, refuses to produce any plants except a few stunted thorns, which wear the brown garb of the desert. To this circumstance Moses alludes in Deut. xxix. 23.—*The whole land thereof is* brimstone *and* salt."[9] The air itself, which is by evaporation loaded with it, and which is impregnated with the sulphureous and bituminous vapours, is fatal to vegetation: hence arises the *deadly* aspect which reigns around the lake.[10] Here formerly stood the cities of Sodom and Gomorrah, which, with three other cities of the plain, were consumed by fire from heaven; to this destruction there are numerous allusions in the Scriptures, as displaying most signally the certainty and suddenness of the divine anger which sooner or later overtakes the impenitently wicked. Viewing this sea (which has never been navigated since those cities were engulphed) from the spot where the Jordan discharges its waters into it, this body of water takes

[1] Travels in Egypt, &c. by Captains Irby and Mangles, p. 295. Madden's Travels in Turkey, &c. vol. ii. p. 312. See also Carne's Letters from the East, pp. 254—363. Richter's Pilgrimages in the East. (Cabinet of Foreign Voyages, vol. i. p. 157.)

[2] Josephus de Bell. Jud. lib. iii. c. 10. § 7. Pritii Introd. in Nov. Test. p. 503.

[3] Buckingham's Travels, pp. 470, 471. Mr. Jowett's estimate nearly coincides with that of Mr. Buckingham (Christian Researches in Syria, p. 175.), as also does that of Mr. Rae Wilson. (Travels in the Holy Land, vol. ii. pp. 13, 14, 3d edition.)

[4] Dr. Clarke's Travels, vol. iv. pp. 209, 210. 225. Buckingham's Travels, pp. 468. 471.

[5] De Bell. Jud. lib. iv. c. 1. § 1. Reland conjectures that, for *Daphne*, in this passage of Josephus, we ought to read *Dan*, as there is no mention of any place called Daphne in this vicinity, and Daphne near Antioch was far distant from the waters of Merom. Palestina, tom. i. p. 263.

[6] Carne's Recollections of the East, p. 39.

[7] Josephus de Bell. Jud. lib. iv. c. 8. § 4.; Pliny, Hist. Nat. lib. v. c. 16.; Tacitus, Hist. lib. v. c. 6.; Justin. lib. xxxvi. c. 3.; Strabo, lib. xvi. pp. 1097, 1098. edit. Oxon.

[8] Irby's and Mangles' Travels, p. 330. Quarterly Journal of Science, Literature, and the Arts, vol. viii. p. 164. An analysis of the water of the Dead Sea (a phial of which had been brought to England by Mr. Gordon of Clunie, at the request of the late Sir Joseph Banks), conducted by Dr. Marcet, gave the following results:—This water is perfectly transparent, and does not deposit any crystals on standing in close vessels.—Its taste is peculiarly bitter, saline, and pungent.—The application of tests or re-agents proves that it contains the muriatic and sulphuric acids. There is no alumina in it, nor does it appear to be saturated with marine salt or muriate of soda.—On summing up the contents of 150 grains of the water, they were found to hold in solution the following substances, and in the under-mentioned proportions:—

	Salts.	Acid.
Muriate of lime	5,88 grains	3,89 grains.
Muriate of magnesia	15.37 "	8,61
Muriate of soda	15,54 "	7,15
Selenite	0,08 "	....
	36,87	18,65

And, consequently, the proportions of these salts in 100 grains of the water would be:—

	Grains.
Muriate of lime	3,920
Muriate of magnesia	10,246
Muriate of soda	10,360
Sulphate of lime	0,054
	24,580

Philosophical Transactions of the Royal Society of London, for 1807, part ii. pp. 298—312. Another analysis, made by the eminent French chemist, M. Gay-Lussac in 1819, gave nearly similar results. (See Quarterly Journal of Science, &c. vol. viii. p. 165.) "Hence it appears that the Dead Sea water *now* contains about *one-fourth* of its weight of salt supposed in a state of perfect desiccation; or, if they be desiccated at the temperature of 180 degrees on Fahrenheit's scale, they will amount to *forty-one per cent.* of the water. If any person wish for a stronger confirmation of the Scripture account of the origin of the Dead Sea than this furnishes, we can only pity the miserable state of incredulity to which he is reduced, and commit him to the influences of that Power which can cause the 'wilderness to blossom as the rose,' and from 'stones raise up children unto Abraham.'" Eclectic Review for 1809, vol. v. part i. p. 134.

[9] In the vicinity of this sea Captains Irby and Mangles collected lumps of nitre and fine sulphur, from the size of a nutmeg to that of a small hen's egg, which had been brought down from the surrounding cliffs by the rain. Travels in Egypt, &c. p. 453.

[10] Volney's Travels in Egypt and Syria, vol. i. p. 288. 8vo. 3d edit.; Turner's Tour in the Levant, vol. ii. p. 227.

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a south-easterly direction visible for ten or fifteen miles, when it disappears in a curve towards the east. Its surface is generally unruffled, from the hollow of the basin in which it lies, scarcely admitting the free passage necessary for a strong breeze; it is, however, for the same reason, subject to whirlwinds or squalls of short duration.[1] The expanse of water at this point has been supposed not to exceed five or six miles; though the mountains, which skirt each side of the valley of the Dead Sea, are apparently separated by a distance of eight miles.[2] These mountains present to the eye of the spectator granite, and those other rocks, which (according to the Wernerian system of geology) characterize the oldest or primitive formation. It is probable that this region, at a remote period, was the theatre of immense volcanoes, the effects of which may still be traced along the banks of the Lower Jordan, and more especially on the lake itself, on the shores of which bitumen, lava, and pumice stones continue to be thrown by the waves.[3] As the Dead Sea advances towards the south, it evidently increases in breadth.[4] Pliny states the total length to be one hundred miles, and its greatest breadth twenty-five. But Dr. Shaw and other modern travellers, who appear to have ascertained its dimensions with accuracy, have estimated its length to be about seventy-two English miles, and its greatest breadth to be nearly nineteen.[5] A profound silence, awful as death, hangs over the lake: not a ripple is to be seen on its surface; and "its desolate though majestic features are well suited to the tales related concerning it by the inhabitants of the country, who all speak of it with terror."[6]

4. The GREAT SEA, mentioned in Num. xxxiv. 6. and elsewhere in the Sacred Volume, is the Mediterranean Sea, so called by way of eminence: in Exod. xxii. 31. it is called the *Sea of the Philistines*, because their country bordered on its shores.

5. The RED SEA, so often noticed, is now known by the appellation of the Arabian Gulph.[7]

Besides the preceding rivers and lakes, the Scriptures mention several FOUNTAINS and WELLS. In a country where these are of rare occurrence, it is no wonder that they should anciently have given rise to strife and contention.[8] (Gen. xxi. 25. xxvi. 20.) The most remarkable of these fountains and wells are the *Fountain* or *Pool of Siloam*, and *Jacob's Well*.

1. SILOAM was a fountain under the walls of Jerusalem, east, between the city and the brook Kedron: it is supposed to be the same as the fountain En-Rogel, or the Fuller's Fountain (Josh. xv. 7. and xviii. 16. 2 Sam. xvii. 17. and 1 Kings i. 9.), and also the Gihon. (1 Kings i. 33.) The spring issues from a rock, and runs in a silent stream, according to the testimony of Isaiah. (viii. 6.) The modern descent to this fountain is by fifteen or sixteen steps. Being defended from the sun, it is deliciously cool, and clear as crystal: it has a kind of ebb and flood, sometimes discharging its current like the fountain of Vaucluse; at others, retaining and scarcely suffering it to run at all. The pool or rather the two pools of the same name are quite close to the spring. They are still used for washing linen as formerly.[9] Anciently, its waters were conducted into the two large reservoirs or pools, already noticed in page 21. Modern travellers relate that people still bathe their eyes with the waters of this fountain, in memory of the miracle performed on the man who had been born blind. At this fountain, the ancient Jews were wont to draw water with great solemnity on the last day of the Feast of Tabernacles: an account of this ceremony will be found in Part III. chap. iv. § vii. of this volume.

2. JACOB'S WELL or fountain is situated at a small distance from Sichem or Sechem, also called Sychar, and at present Napolose: it was the residence of Jacob before his sons slew the Shechemites. It has been visited by pilgrims of all ages, but especially by Christians, to whom it has become an object of veneration from the memorable discourse of our Saviour with the woman of Samaria.[10] (John iv. 5—30.)

In consequence of the scarcity of water in the East, travellers are careful to stop as often as possible near some river, fountain, or well: this will probably account for Jacob's halting with his family at the ford Jabbok (Gen. xxxii. 22.); for the Israelites assembling their forces near the fountains of Jezreel (1 Sam. xxix. 1.), as the celebrated Moslem warrior Saladin afterwards did;[11] and for David's men that were unable to march with him, waiting for him by the brook Besor. (1 Sam. xxx. 21.) It is not improbable that the ancient wells, mentioned in Gen. xvi. 14. xxiv. 20. and Exod. ii. 15., were furnished with some conveniences for drawing water to refresh the fainting traveller, and with troughs or other contrivances for supplying cattle with water, similar to those which are to this day found in Persia, Arabia, and other countries in the East.[12] In Eccl. xii. 6. Solomon alludes to a wheel as being employed for the purpose of raising water.[13] Great precautions were taken, anciently as well as in modern times, to prevent the moving sands from choking up their wells, by placing a stone over the mouth (Gen. xxix. 2—8.) after the requisite supply had been drawn up; or by *locking* them up, which Sir John Chardin thinks was done at Laban's well, of which Rachel, perhaps, kept the key. (Gen. xxix. 6. 9.) The stopping up of wells is to this day an act of hostility in the East, as it was in the days of Abraham and Isaac (Gen. xxvi. 15—18.), and of Hezekiah (2 Chron. xxxii. 3, 4.), and also long after among several ancient nations. Thus, the Scythians, in their retreat before the Persians, under Darius, filled up the wells and fountains which lay in their way:[14] and Arsaces ordered the wells to be broken and filled up, upon the advance of Antiochus from Ecbatana; while the latter, who was fully aware of their consequence to himself and his army, sent a detachment of a thousand horse, to drive away the Persian cavalry who were employed upon this ser-

[1] Buckingham's Travels in Palestine, p. 293.

[2] "The mountains on the Judæan side are lower than those of the Arabian, and also of a lighter colour; the latter chain, at its southern extremity, is said to consist of dark granite, and of various colours. The hills, which branch off from the western end, are composed entirely of white chalk: bitumen abounds most on the opposite shore. There is no outlet to this lake, though the Jordan flows into it, as did formerly the Kedron, and the Arnon to the south. It is not known that there has been any visible increase or decrease of its waters. Some have supposed that it finds a subterraneous passage to the Mediterranean, or that there is a considerable suction in the plain which forms its western boundary." (Carne's Letters, pp. 317, 318.) But the uniform level of its waters is sufficiently accounted for by the quantity which is evaporated. (See Dr. Shaw's Travels, vol. ii. pp. 157, 158.)

[3] Volney's Travels in Syria, vol. i. pp. 281, 282. Travels of Ali Bey (M. Badhia), vol. ii. p. 263. Buckingham's Travels, pp. 443. 448. Russell's Palestine, p. 412.

[4] Jolliffe's Letters from Palestine, p. 118.

[5] Shaw's Travels, vol. i. p. 157. Mr. Carne, however, who visited the Dead Sea in 1825, estimates its length to be about sixty miles, and its general breadth eight. On his arrival at its shore, where the waters lay like lead, there was not a breath of wind. "Whoever," says this intelligent traveller, "has seen the Dead Sea, will ever after have its aspect impressed upon his memory; it is, in truth, a gloomy and fearful spectacle. The precipices, in general, descend abruptly into the lake, and on account of their height it is seldom agitated by the winds. Its shores are not visited by any footstep, save that of the wild Arab, and he holds it in superstitious dread. No unpleasant effluvia are perceptible round it, and birds are seen occasionally flying across....A few inches beneath the surface of the mud are found those black sulphureous stones, out of which crosses are made, and sold to the pilgrims. The water has an abominable taste, in which that of salt predominates; and we observed incrustations of salt on the surface of some of the rocks." Letters from the East, pp. 316, 317.

[6] For an account and refutation of the ancient traditions concerning the Dead Sea, see Dr. Clarke's Travels, vol. iv. pp. 400—406. 8vo. A comprehensive digest of nearly all that has been written concerning this sea will be found in the Modern Traveller, Palestine, pp. 204—224.

[7] See the article RED SEA, in the Historical and Geographical Index, infra.

[8] When Capt. Light descended in 1814, into the beautiful plain of Sephora, or Sephoury, at a short distance from Nazareth, he saw in the centre a band of herdsmen, *armed* with muskets, watering their cattle in a large stone reservoir. With them he was obliged to have an altercation before they would permit him to water his horse, without paying for the privilege. Travels, p. 196. Three Weeks in Palestine, p. 68.

[9] Chateaubriand's Travels, vol. ii. pp. 34. 36. Mr. Buckingham, who visited the fountain of Siloam in 1816, describes it as a dirty, little brook; which even in the rainy season is said to be an insignificant muddy stream. Travels in Palestine, p. 188. See also Richardson's Travels, vol. ii. p. 357.

[10] Dr. Clarke's Travels, vol. iv. pp. 278—280. Some learned men have conjectured that Jacob's well was only a cistern or reservoir for rain water; but the whole of the surrounding scenery confirms the evangelist's narrative, and the antiquity of the well. Such cisterns, indeed, are common in the oriental deserts to this day; and it is perhaps to conveniences of this kind, made or renewed by the devout Israelites, in the valley of Baca, to facilitate their going up to Jerusalem, that the Psalmist refers (lxxxiv. 6, 7.) where he speaks of going from strength to strength till they appeared in Zion. Harmer's Observations, vol. ii. p. 184. To prevent accidents by the owners of such cisterns leaving them uncovered, Moses enacted various regulations. See Exod. xxi. 33, 34.

[11] Harmer's Observations, vol. iii. p. 401. The Christian kings of Jerusalem, in the close of the twelfth century, also assembled their forces at a fountain between Nazareth and Sephoria. Ibid.

[12] In the villages of Ethiopia, Messrs. Waddington and Hanbury frequently met with huts by the road-side, containing large jars of water for travellers. When there is no hut, the jar is generally placed under a pine tree. Journal of a Visit to Ethiopia, p. 35.

[13] In Smyrna and many other places in the East, a large wheel is fixed over the mouth of a well in a vertical position: to this wheel a number of pitchers is attached in such a manner, that by means of its revolution, which is effected by a horse, they are continually descending and filling, and ascending and discharging themselves. (Hartley's Researches in Greece, pp 235, 236.) In the Russian Government of Iver, Dr. Henderson was struck with the number of wells which he saw, over each of which is built a large wooden apparatus, consisting chiefly of a windlass, with a wheel about six feet in diameter, which is turned round by the hand, and thus the water is drawn up in a bucket. He is of opinion that it is obviously to a machine of this kind that Solomon refers in his highly figurative picture of old age. Biblical Researches, p. 32.

[14] Herodotus, lib. iv. c. 120. tom. i. p. 292. Oxon. 1809.

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vice.[1] Wells and fountains were also lurking places of robbers and assassins, and enemies were accustomed to lie in ambush at them as they are now. To this Deborah alludes in her song. (Judg. v. 11.) The Crusaders suffered much from the Saracens, who lay in ambush for them in like manner; and Dr. Shaw mentions a beautiful well in Barbary, the water of which is received into a large basin for the accommodation of travellers; and which is called *Shrub we krub*, that is, *Drink and away*, from the danger which they incur of meeting with assassins there.[2]

In our own time it is the custom for the oriental women, particularly those who are unmarried, to fetch water from the wells, in the mornings and evenings; at which times they go forth adorned with their trinkets. This will account for Rebecca's fetching water (Gen. xxiv. 15.), and will further prove that there was no impropriety in Abraham's servant presenting her with more valuable jewels than those she had before on her hands. (Gen. xxiv. 22—47.)[3]

3. As the cities were mostly erected on eminences, and (as we have already seen) the rains fall only in the spring and autumn, the inhabitants of Palestine constructed CISTERNS, or reservoirs for water, both in cities and in private houses. Allusions to the latter occur in 2 Kings xvii. 31. Prov. v. 15. and Isa. xxxvi. 16. Uzziah king of Judah cut out many cisterns (2 Chron. xxvi. 10.) for the supply of his cattle. Cisterns of very large dimensions exist, at this day, in Palestine. In the vicinity of Bethlehem, in particular, there are three capacious pools, known by the name of SOLOMON'S POOLS. They are in the shape of a long square, covered with a thick coat of plaster in the inside, and supported by abutments: the workmanship throughout, like every thing Jewish, is more remarkable for strength than beauty. They are situated at the south end of a small valley; and, from the slope of the ground, the one falls considerably below the level of the other. That on the west is nearest the source of the spring, and is the smallest, being about four hundred and eighty feet long; the second is about six hundred feet, and the third, about six hundred and sixty feet long. The breadth of them all is nearly the same, about two hundred and seventy feet. The fountains communicate freely with each other, and are capable of holding a great quantity of water; which they discharge into a small aqueduct, that conveys it to Jerusalem. Both fountains and aqueduct are said to have been made by Solomon the son and successor of David, and the antiquity of their appearance bears testimony to the truth of the statement.[4]

IV. Palestine is a mountainous country, especially that part of it which is situated between the Mediterranean or Great Sea and the river Jordan. The principal MOUNTAINS are those of Lebanon, Carmel, Tabor, the mountains of Israel, and of Gilead: those which are either within the limits, or in the immediate vicinity of Jerusalem, have been noticed in p. 19. *supra*.

1. LEBANON, by the Greeks and Latins termed Libanus, is a long chain of limestone mountains, on the summits of which fossilized antediluvian fishes were formerly discovered;[5] extending from the neighbourhood of Sidon on the west to the vicinity of Damascus eastward, and forming the extreme northern boundary of the Holy Land. Anciently, it abounded with odoriferous trees of various descriptions, from which the most curious gums and balsams were extracted.[6]

It is divided into two principal ridges or ranges parallel to each other, the most westerly of which is known by the name of LIBANUS, and the opposite or eastern ridge by the appellation of Anti-Libanus: but the Hebrews do not make this distinction of names, denominating both summits by the common name of Lebanon. These mountains may be seen from a very considerable distance, and some part or other of them is covered with snow throughout the year. On the loftiest summit of all, Dr. Clarke observed the snow lying, not in patches, as he had seen it during the summer upon the tops of very elevated mountains, but investing all the higher part with that perfect white and smooth velvet-like appearance which snow only exhibits when it is very deep—a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost considers the firmament to be on fire.[7] These mountains are by no means barren, but are almost all well cultivated, and well peopled: their summits are, in many parts, level, and form extensive plains, in which are sown corn, and all kinds of pulse. They are watered by numerous cold flowing springs, rivulets, and streams of excellent water, which diffuse on all sides a freshness and fertility even in the most elevated regions. To these Solomon has a beautiful allusion. (Song iv. 15.) Vineyards, and plantations of mulberry, olive, and fig trees are also cultivated on terraces formed by walls, which support the earth from being washed away by the rains from the sides of the acclivities.[8] The soil of the declivities and of the hollows that occur between them is most excellent, and produces abundance of corn, oil, and wine; which is as much celebrated in the East in the present day as it was in the time of the prophet Hosea, who particularly alludes to it. (Hos. xiv. 7.) Lebanon was anciently celebrated for its stately cedars, which are now less numerous than in former times;[9] they grow among the snow near the highest part of the mountain, and are remarkable, as well for their age and size, as for the frequent allusions made to them in the Scriptures. (See 1 Kings iv. 33. Psal. lxxx. 10. and xcii. 12, &c. &c.) These trees form a little grove by themselves, as if planted by art, and are seated in a hollow amid rocky eminences all around them, and form a small wood, at the foot of the ridge, which forms the highest peak of Lebanon. The number of the largest trees has varied at different times. To omit the varying numbers stated by the earlier travellers:—the Rev. Henry Maundrell, who travelled in this region in 1696, reckoned sixteen of the largest size, one of which he measured, and found it to be twelve yards and six inches in girth, and yet sound; and thirty-seven yards in the spread of the boughs. The celebrated oriental traveller, Mr. Burckhardt, who traversed Mount Libanus in 1810, counted eleven or twelve of the oldest and best looking trees, twenty-five very large ones, about fifty of middling size, and more than three hundred smaller and young ones. Mr. Buckingham, in 1816, computed them to be about two hundred in number, twenty of which were very large.[10] In 1817–18 Captains Irby and Mangles stated that there might be about fifty of them, not one of which had much merit either for dimensions or beauty; the largest among them appearing to be the junction of four or five trunks into one tree.[11] Dr. Richardson, in 1818, stated the oldest trees to be no more than seven.[12] The oldest trees were distinguished by having the foliage and small branches at the top only, and by four, five, or even seven trunks springing from one base; the branches and trunks of the others were lower: the trunks of the old trees were covered with the names of travellers and other persons who have visited them, some of which are dated as far back as 1640. The trunks of the oldest trees (the wood of which is of a gray tint) seemed to be quite dead.[13] These cedars were the resort of eagles (Ezek. xvii. 3.); as the lofty sum-

[1] Polybius, lib. x. c. 29. tom. iii. p. 253. edit. Schweighaeuser.

[2] Harmer's Observations, vol. iii. p. 409. Shaw's Travels, vol. i. p. 63. 8vo. Burckhardt's Travels in Syria, &c. p. 627. Captains Irby and Mangles stopped at some wells of fresh water, where they found a great assemblage of camels and many Arabs, who appeared to stop all passengers. They entered into a violent dispute with the conductors of those gentlemen: and presently levied a contribution on the Arabs who accompanied them. A similar fate would certainly have awaited them, had it not been for the appearance of their arms; as the chief followed them all the way to El Arish, surveying their baggage "with the most thieving inquisitiveness." Travels in Egypt, &c. pp. 173, 174.

[3] Harmer's Observations, vol. i. pp. 198, 199. vol. ii. pp. 125. 184. 193. vol. iii. p. 401. "In the valley of Nazareth," says Dr. Clarke, "appeared one of those fountains, which, from time immemorial, have been the halting place of caravans, and sometimes the scene of contention and bloodshed. The women of Nazareth were passing to and from the town, with pitchers upon their heads. We stopped to view the group of camels with their drivers, who were there reposing; and calling to mind the manners of the most remote ages, we renewed the solicitations of Abraham's servant unto Rebecca, by the well of Nahor. Gen. xxiv. 17." (Travels, vol. iv. p. 165.) A similar custom was observed by the same traveller in the Isle of Syros. (vol. vi. pp. 152, 153.) And by Mr. Emerson. (Letters from the Ægean, vol. ii. p. 45.) At Cana Mr. Rae Wilson, (Travels in the Holy Land, vol. ii. pp. 3, 4.), and also Mr. Carne, observed several of the women bearing stone watering-pots on their heads as they returned from the well. (Letters from the East, p. 253.) In Bengal it is the universal practice for the women to go to pools and rivers to fetch water. Companies of four, six, ten, or more, may be seen in every town, daily, going to fetch water, with the pitchers resting on their sides. (Ward's View of the History, &c. of the Hindoos, vol. ii. p. 316.) In the island of Goza, which is eighteen miles from Malta, Mr. Jowett says, that the women, as they go to the wells for water, carry their empty pitchers horizontally on their heads, with the mouth looking backwards. (Missionary Register for 1818, p. 297.) May not this illustrate Jer. xiv. 3.?

[4] Dr. Richardson's Travels, vol. ii. pp. 379, 380.

[5] See the authorities in Reland's Palæstina, tom. i. p. 321.

[6] *The heights of* ODOROUS *Lebanon* are eulogized by Musaeus:—Λιβανου θυοεντος ενι κτιρυγεσσι. Good's Sacred Idyls, p. 122.

[7] Dr. Clarke's Travels, vol. iv. p. 201, 202.

[8] Light's Travels, p. 219.

[9] Mr. Kinneir, who visited this country at the close of the year 1813, says, that the once celebrated cedars are now only to be found in one particular spot of the great mountainous range which bears the name of Libanus, and that in so scanty a number as not to exceed four or five hundred. Journey through Asia Minor, &c. p. 172. 8vo. 1818.

[10] Buckingham's Travels among the Arab Tribes, pp. 475, 476.

[11] Irby's and Mangles' Travels, pp. 209, 210.

[12] Maundrell's Journey, p. 191. La Roque, Voyage de Syrie et du Mont Liban, p. 88. See also Dr. Richardson's Travels, vol. ii. pp. 512, 513.

[13] Burckhardt's Travels in Syria and the Holy Land, pp. 20, 21. London, 1822. 4to.

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mits of the mountains were the haunts of lions and other beasts of prey (Sol. Song iv. 8.), which used to descend and surprise the unwary traveller. But instead of these, the traveller may now frequently see the hart or the deer issue from his covert to slake his thirst in the streams that issue from the mountains. To this circumstance David beautifully alludes in Psal. xlii. 1., which was composed when he was driven from Jerusalem by the rebellion of Absalom, and was wandering among these mountains. Finally, Mr. Carne, in 1825, states that the forests, the cedar trees, the glory of Lebanon, have in a great measure disappeared, to make way for innumerable plantations of vines.[1]

ANTI-LIBANUS or ANTI-LEBANON is the more lofty ridge of the two, and its summit is clad with almost perpetual snow, which was carried to the neighbouring towns for the purpose of cooling liquors (Prov. xxv. 13. and perhaps Jer. xviii. 14.); a practice[2] which has obtained in the east to the present day. Its rock is primitive calcareous, of a fine grain, with a sandy slate upon the higher parts: it affords good pasturage in many spots where the Turkmans feed their cattle, but the western declivity towards the district of Baalbec is quite barren.[3] The most elevated summit of this ridge was by the Hebrews called HERMON; by the Sidonians, SIRION; and by the Amorites, SHENIR (Deut. iii. 9.): it formed the northern boundary of the country beyond Jordan. Very copious dews fall here,[4] as they also did in the days of the Psalmist. (See Psal. cxxxiii. 3.) In Deut. iv. 48. this mountain is called Sion, which has been supposed to be either a contraction, or a faulty reading for Sirion: but Bishop Pococke thinks it probable that Hermon was the name of the highest summit of this mountain, and that a lower part of it had the name of Sion. This obviates the geographical difficulty which some interpreters have imagined to exist in Psal. cxxxiii. 3., where Mount Sion is mentioned in connection with Hermon, and is generally understood to be Mount Sion in Jerusalem, which was more than thirty miles distant. According to the bishop's supposition, the dew falling from the top of Hermon down to the lower parts, might well be compared in every respect to the *precious ointment upon the head that ran down unto the beard, even Aaron's beard, and went down to the skirts of his garments* (Psal. cxxxiii. 2.), and that both of them, in this sense, are very proper emblems of the blessings of unity and friendship, which diffuse themselves throughout the whole society.[5]

Both Lebanon and Anti-Lebanon are computed to be about fifteen or sixteen hundred fathoms in height, and offer a grand and magnificent prospect to the beholder; from which many elegant metaphors are derived by the sacred writers. (See Isa. x. 34. xxix. 17. and xxxv. 2.) Lebanon was justly considered as a very strong barrier to the Land of Promise, and opposing an almost insurmountable obstacle to the movements of cavalry and to chariots of war. "When, therefore, Sennacherib, in the arrogance of his heart, and the pride of his strength, wished to express the ease with which he had subdued the greatest difficulties, and how vain was the resistance of Hezekiah and his people, he says, *By the multitude of my chariots have I come to the height of the mountains, to the sides of Lebanon! and I will cut down the tall cedars thereof, and the choice fir trees thereof; and I will enter into the height of his border, and the forest of his Carmel.* (Isa. xxxvii. 24.) What others accomplish on foot, with much labour and the greatest difficulty, by a winding path cut into steps, which no beast of burden, except the cautious and sure-footed mule can tread, that haughty monarch vaunted he could perform with horses and a multitude of chariots."[6] During the latter period of the Roman empire, Lebanon afforded an asylum to numerous robbers, who infested the neighbouring regions, so that the eastern emperors found it necessary to establish garrisons there.[7]

2. MOUNT CARMEL is situated about ten miles to the south of Acre or Ptolemais, on the shore of the Mediterranean sea: it is a range of hills extending six or eight miles nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho or Acre. It is very rocky, and is composed of a whitish stone, with flints imbedded in it. On the east is a fine plain watered by the river Kishon; and on the west a narrower plain descending to the sea. Its greatest height does not exceed fifteen hundred feet.[8] The summits of this mountain are said to abound with oaks, pines, and other trees; and, among brambles, wild vines and olive trees are still to be found, proving that industry had formerly been employed on this ungrateful soil: nor is there any deficiency of fountains and rivulets, so grateful to the inhabitants of the east. There are many caves in this mountainous range, particularly on the western side, the largest of which, called the school of Elijah, is much venerated both by Mohammedans and Jews. On the summit, facing the sea, tradition says, that the prophet stood when he prayed for rain, and beheld the cloud arise out of the sea:[9] and on the side next the sea is a cave, to which some commentators have supposed that the prophet Elijah desired Ahab to bring Baal's prophets, when celestial fire descended on his sacrifice. (1 Kings xviii. 19—40.) Carmel appears to have been the name, not of the hill only distinguished as Mount Carmel, on the top of which the faithful prophet Elijah offered sacrifice, but also of the whole district, which afforded the richest pasture: and shepherds with their flocks are to be seen on its long grassy slopes, which at present afford as rich a pasture ground, as in the days when Nabal fed his numerous herds on Carmel.[10] This was *the excellency of Carmel* which Isaiah (xxxv. 2.) opposes to the barren desert. It is mentioned by Amos (ix 2.) as *the habitations of the shepherds.* The expression *forest of his Carmel* (2 Kings xix. 23. Isa. xxxvii. 24.), implies that it abounded at one time with wood: but its remoteness, as the border country of Palestine, and the wilderness characteristic of pastoral highlands, rather than its loftiness or its inaccessibility, must be alluded to by the prophet Amos. (ix. 2, 3.) There was another Mount Carmel, with a city of the same name, situated in the tribe of Judah, and mentioned in Joshua xv. 55. 1 Sam. xxv. 2. and 2 Sam. iii. 3.

3. TABOR or THABOR is a calcareous mountain of a conical form, entirely detached from any neighbouring mountain, and stands on one side of the great plain of Esdraelon: the sides are rugged and precipitous, but clothed with luxuriant trees and brushwood, except on the southern side of the mountain. Here Barak was encamped, when, at the suggestion of Deborah, he descended with ten thousand men, and discomfited the host of Sisera. (Judg. iv.) The mountain is computed to be nearly one mile in height; to a person standing at its foot, it appears to terminate in a point; but when arrived at the top, he is agreeably surprised to find an oval plain of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having on its eastern side a mass of ruins, seemingly the vestiges of churches, grottoes, and strong walls, all decidedly of some antiquity, and a few appearing to be the works of a very remote age.[11] The prospects from this mountain are singularly delightful and extensive. To the south lie the MOUNTAINS OF ENGEDDA AND SAMARIA; to the north-east, about six miles off, appears MOUNT HERMON, beneath which were Nain and Endor. To the north lie the MOUNT OF THE BEATITUDES,[12] where Christ delivered his divine sermon to the multitude (who were miraculously fed in its vicinity), and the MOUNTAINS OF GILBOA so fatal to Saul. The latter are still called by the natives *Djebel Gilbo*, or Mount Gilbo. They are a lengthened ridge, rising up in peaks about eight hundred feet above the level of the road, probably about one thousand feet above the level of the Jordan, and about twelve hundred above that of the sea; and bounding the plain of the Jordan on the west. Utter solitude is on every side of these mountains, which afford no dwelling places for men, except for the wandering shepherd, whose search for pasturage must often be in vain; as a little withered grass and a few scanty shrubs, dispersed in different places, constitute the whole produce of the mountains of Gilboa.[13] The sea of Tiberias is clearly discovered towards

[1] Letters from the East, p. 411.
[2] Harmer's Observations, vol. ii. pp. 156, 157.
[3] Burckhardt's Travels in Syria and the Holy Land, pp. 20, 21.
[4] Maundrell, p. 77.
[5] Pococke's Description of the East, vol. ii. part i. pp. 74, 75. Bp. Pococke's explanation is approved by Mr. Buckingham, Travels among the Arab Tribes, p. 395.
[6] Paxton's Illustrations of Scripture, vol. i. p. 134. First edition.
[7] Glycas Annal. lib. xiv. p. 91. Procopius de Bell. Pers. lib 13 lib. ii. c. 16. 19. cited in Reland's Palæstina, tom. i. p. 322.
[8] Buckingham's Travels in Palestine, pp. 119. 120. Mr. Rae Wilson, however, estimates its height at two thousand feet. Travels in the Holy Land, vol. ii. p. 51. Third edition.
[9] Scholz's Travels in Egypt, &c. cited in the Brit. Crit. and Theol. Review, vol. i. p. 372. Carne's Letters, p. 249.
[10] Carne's Recollections of the East, p. 43.
[11] Jolliffe's Letters from Palestine, p. 140. Buckingham's Travels in Palestine, p. 104. Burckhardt's Travels in Syria, &c. p. 334. The vignette of this mountain in p. 23. is copied from Dr. E. D. Clarke's Travels, vol. iv. p. 234. It represents the mountain as seen in crossing the plain of Jezreel or Esdraelon.
[12] This hill may have an elevation of from two to three hundred feet. The prospect from its summit, which is an area of many acres containing scattered ruins, is both extensive and beautiful. Wilson's Travels in Egypt and the Holy Land, p. 343. (London, 1822, 8vo.)
[13] Richardson's Travels, vol. ii. p. 425. Carne's Recollections of the East, p. 19. (London, 1830, 8vo.)

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the north-east, terminated by the snow-capped Hermon.[1] On the eastern side of Tabor there is a small height, which by ancient tradition is supposed to have been the scene of our Lord's transfiguration.[2] (Matt. xvii. 1—8. Mark ix. 2—9.) During the greater part of the summer, the mountain is covered in the morning with thick clouds, which disperse towards mid-day. MOUNT CARMEL is to the south-west, and conceals the Mediterranean from view: and at the foot of this mountain the spacious and cultivated plain of Esdraelon spreads itself.

4. The MOUNTAINS OF ISRAEL, also called the MOUNTAINS OF EPHRAIM, were situated in the very centre of the Holy Land, and opposite to the MOUNTAINS OF JUDAH. The soil of both ridges is fertile, excepting those parts of the mountains of Israel which approach the region of the Jordan, and which are both rugged and difficult of ascent, and also with the exception of the chain extending from the Mount of Olives near Jerusalem to the plain of Jericho, which has always afforded lurking places to robbers. (Luke x. 30.) The most elevated summit of this ridge, which appears to be the same that was anciently called the *Rock of Rimmon* (Judg. xx. 45. 47.), is at present known by the name of *Quaranania*, and is supposed to have been the scene of our Saviour's temptation. (Matt. iv. 8.) It is described by Maundrell,[3] as situated in a mountainous desert, and being a most miserably dry and barren place, consisting of high rocky mountains, torn and disordered, as if the earth had here suffered some great convulsion. The celebrated Mountains of EBAL (sometimes written Gebal) and GERIZIM (Deut. xi. 29. xxvii. 4. 12. Josh. viii. 30—35.) are separated from each other merely by an intervening valley: they are situate, the former to the north, and the latter to the south of Sichem or Napolose, whose streets run parallel to the latter mountain, which overlooks the town. In the Mountains of Judah there are numerous caves, some of a considerable size: the most remarkable of these is the cave of Adullam, mentioned in 1 Sam. xxii. 1, 2.—"There is a kind of sublime horror in the lofty, craggy, and barren aspect of these two mountains, which seem to face each other with an air of defiance; especially as they stand contrasted with the rich valley beneath, where the city [of Shechem or Napolose] appears to be embedded on either side in green gardens and extensive olive grounds,—rendered more verdant by the lengthened periods of shade which they enjoy from the mountains on each side. Of the two, Gerizim is not wholly without cultivation."[4]

5. The MOUNTAINS OF GILEAD are situated beyond the Jordan, and extend from Anti-Libanus or Mount Hermon southward into Arabia Petræa. The *northern* part of them, known by the name of BASHAN, was celebrated for its stately oaks,[5] and numerous herds of cattle pastured on its fertile soil, to which there are many allusions in the Scriptures. (See, among other passages, Deut. xxxii. 14. Psal. xxii. 12. and lxviii. 15. Isa. ii. 13. Ezek. xxxix. 18. Amos iv. 1.) The hair of the goats that browsed about Mount Gilead, appears from Cant. iv. 1. to have been as fine as that of the oriental goat, which is well known to be possessed of the fineness of the most delicate silk, and is often employed in modern times for the manufacture of muffs. The *middle* part of this mountainous range, in a stricter sense, was termed *Gilead;* and in all probability is the mountain now called *Djebel Djelaad* or *Djebel Djelaoud*, on which is the ruined town of Djelaad, which may be the site of the ancient city Gilead (Hos. vi. 8.), elsewhere called Ramoth Gilead. In the *southern* part of the same range, beyond the Jordan, were,—

6. The MOUNTAINS OF ABARIM,[6] a range of rugged hills, forming the northern limits of the territory of Moab, which are conjectured to have derived their name from the passes between the hills, of which they were formed, or perhaps, from the Israelites having passed the river Jordan into the promised land, opposite to these mountains. According to Dr. Shaw, they are a long ridge of frightful, rocky, and precipitous hills, which are continued all along the eastern coast of the Dead Sea, as far as the eye can reach. Near these mountains the Israelites had several encampments. The most eminent among them are PISGAH and NEBO, which form a continued chain, and command a view of the whole land of Canaan. (Deut. iii. 27. xxxii. 48—50. xxxiv. 1, 2, 3.) From Mount Nebo Moses surveyed the promised land, before he was *gathered to his people*. (Num. xxvii. 12, 13.) The Hebrews frequently give the epithet of *everlasting* to their mountains, because they are as old as the earth itself. See, among other instances, Gen. xlix. 26. and Deut. xxxiii. 15.

The mountains of Palestine were anciently places of refuge to the inhabitants when defeated in war (Gen. xiv. 10.); and modern travellers assure us that they are still resorted to for the same purpose.[7] The rocky summits found on many of them appear to have been not unfrequently employed as altars, on which sacrifices were offered to Jehovah (Judg. vi. 19—21. and xiii. 15—20.); although they were afterwards converted into places for idol worship, for which the prophets Isaiah (lvii. 7.) and Ezekiel (xviii. 6.) severely reprove their degenerate countrymen. And as many of the mountains of Palestine were situated in desert places, the *shadow* they project has furnished the prophet Isaiah with a pleasing image of the security that shall be enjoyed under the kingdom of Messiah.[8] (xxxii. 2.)

From the mountains, the transition to the VALLEYS is natural and easy. Of those which are mentioned in the Sacred Writings, the following are the most celebrated; viz.

1. The VALLEY OF BLESSING (in Hebrew, the Valley of Berachah), in the tribe of Judah, on the west side of the lake of Sodom, and in the wilderness of Tekoah. It derived its name from a signal victory which God granted to the pious king Jehoshaphat over the combined forces of the Moabites, Edomites, and Ammonites. (2 Chron. xx. 22—26.)

2. The VALE OF SIDDIM, memorable for the overthrow of Chedorlaomer and his confederate emirs or kings. (Gen. xiv. 2—10.) In this vale stood the cities of Sodom and Gomorrah, which were afterwards destroyed by fire from heaven, on which account this vale is also termed the *Salt Sea*. (Gen. xiv. 3.)

3. The VALLEY OF SHAVEH, also called the *King's Dale* (Gen. xiv. 17. 2 Sam. xviii. 18.), derived its name from a city of the same name that stood in it. Here Melchisedek, king of Salem, met the victorious Abraham after the defeat of the confederate kings. (Gen. xiv. 18.)

4. The VALE OF SALT is supposed to have been in the land of Edom, east of the Dead Sea, between Tadmor and Bozrah. Here both David and Amaziah discomfited the Edomites. (2 Sam. viii. 13. 2 Kings xiv. 7.)

5. The VALLEY OF MAMRE received its name from Mamre an Amorite, who was in alliance with Abraham: it was celebrated for the *oak* (or as some critics render it terebinth) *tree*, under which the patriarch dwelt (Gen. xiii. 18.), in the vicinity of Hebron.

6. The VALLEY OF AJALON is contiguous to the city of the same name, in the canton allotted to the tribe of Dan: it is memorable as the scene of the miracle related in Josh. x. 12. It is said to be of sufficient breadth and compass to allow a numerous host to engage thereon. "This valley is better inhabited and cultivated than most other places in the territory, and seems to enjoy a more equal and healthful temperature."[9]

7. The VALLEY OF THE REPHAIM (or the Giant's Valley) was so called from its gigantic inhabitants: it was situated on the confines of the territories allotted to the tribes of Judah and Benjamin. It was memorable, as oftentimes being the field of battle between the Philistines and the Jews under David and his successors. (2 Sam. v. 18. 22. xxiii. 13.

[1] Light's Travels, p. 200.

[2] From the silence of the evangelists as to the mountain of transfiguration, and from the circumstance of Jesus Christ being just before at Cæsarea Philippi, some learned men have contended that Tabor could not have been the scene of that great event. 'No mountain, it is true, is specified by the evangelist, nor is the fact of Tabor being a mountain *apart by itself* any argument in point; but, as the sacred writers expressly state it to have happened six days *after* our Saviour's discourse at Cæsarea Philippi, he had time enough to return into Galilee, which was not above twenty-five leagues' distance from Tabor. It is, therefore, not improbable that this mountain was the scene of his transfiguration. Beausobre and L'Enfant's Introduction. (Bp. Watson's Tracts, vol. iii. pp. 271, 272.)

[3] Maundrell, pp. 106, 107. A later traveller, however, (Mr. Jolliffe) is of opinion that the view from this mountain is not sufficiently extensive. Letters from Palestine, p. 129.

[4] Jowett's Christian Researches in Syria, &c. p. 102. (London, 1825. 8vo.)

[5] The oak, which in ancient times supplied the Tyrians with oars (Ezek. xxvii. 6.) is still frequently to be found here; the soil is most luxuriantly fertile; and the nomadic Arab inhabitants are as robust and comely as we may conceive its ancient possessors to have been, according to the notices which incidentally occur in the Sacred Volume. See Mr. Buckingham's interesting description of this region. Travels, pp. 325—329

[6] *Abarim* denotes passes or passages.

[7] Harmer's Observations, vol. iii. pp. 429, 430.

[8] "Ascending a sand hill that overlooked the plain, we saw Jericho, contrary to our hopes, at a great distance; and the level tract we must pass to arrive at it was exposed to a sultry sun, without a single tree to afford us a temporary shade. The simile of 'the shadow of a great rock in a weary land' was never more forcibly felt." (Carne's Letters, p. 320.)—"The shadow of a great projecting rock is the most refreshing that is possible in a hot country, not only as most perfectly excluding the rays of the sun, but also having in itself a natural coolness, which it reflects and communicates to every thing about it." Bishop Lowth's Isaiah, vol. ii. p. 221. See also Dr. Henderson's Travels in Iceland, vol. i. p. 206., and Dr. Richardson's Travels along the Mediterranean, &c. vol. ii. p. 185.

[9] Carne's Recollections of the East, pp. 137. 140.

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1 Chron. xi. 15. and xiv. 9.) This valley also appears anciently to have been distinguished for its abundant harvests. (Isa. xvii. 5.) Like all the country about Jerusalem, it is now stony, and scantily furnished with patches of light red soil.[1]

8. The VALLEY OF BOCHIM (or of *Weeping*) was thus denominated from the universal mourning of the Israelites, on account of the denunciations there made against them, for their disobedience to the divine commands respecting the nations whom they had invaded. (Judg. ii. 5.)

9. Three miles from Bethlehem, on the road to Jaffa, lies the celebrated *Terebinthine Vale*, or VALLEY OF ELAH, not above half a mile in breadth, and memorable as the field of the victory gained by the youthful David over the uncircumcised champion of the Philistines, who had *defied the armies of the living God*. (1 Sam. xvii. 2, 3.) "It is a pretty and interesting looking spot; the bottom covered with olive trees. Its present appearance answers exactly to the description given in Scripture: for nothing has ever occurred to alter the appearance of the country. The two hills, on which the armies of the Israelites and Philistines stood, entirely confine it on the right and left. The very brook, whence David *chose him five smooth stones* (which has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem), still flows through the vale, which is varied with banks and undulations. The ruins of goodly edifices attest the religious veneration entertained in later periods for the hallowed spot: but even these are now become so insignificant, that they are scarcely discernible; and nothing can be said to interrupt the native dignity of this memorable scene."[2]

10. The narrow VALLEY OF HINNOM lies at the foot of Mount Zion, just south of Jerusalem: it was well watered, and in ancient times was most verdant and delightfully shaded with trees. This valley is celebrated for the inhuman and barbarous, as well as idolatrous worship, here paid to Moloch; to which deity parents sacrificed their smiling offspring by making them pass through the fire. (2 Kings xxiii. 10. 2 Chron. xxviii. 3.) To drown the lamentable shrieks of the children thus immolated, musical instruments (in Hebrew termed *Tuph*) were played; whence the spot, where the victims were burnt, was called *Tophet*. After the captivity, the Jews regarded this spot with abhorrence on account of the abominations which had been practised there: and, following the example of Josiah (2 Kings xxiii. 10.), they threw into it every species of filth, as well as the carcasses of animals, and the dead bodies of malefactors, &c. To prevent the pestilence which such a mass would occasion, if left to putrefy, constant fires were maintained in the valley, in order to consume the whole: hence the place received the appellation of Γέεννα τοῦ πυρός. (Matt. v. 26.) By an easy metaphor, the Jews, who could imagine no severer torment than that of fire, transferred this name to the *infernal fire*,—to that part of Ἅιδης or the Invisible World, in which they supposed that demons and the souls of wicked men were punished in eternal fire. The place now shown as the Valley of Hinnom "is a deep ravine, closed in on the right by the steep acclivity of Mount Zion, and on the left by a line of cliffs more or less elevated. From some point in these cliffs tradition relates that the apostate betrayer of our Lord sought his desperate end: and the position of the trees, which in various parts overhang the brow of the cliff, accords with the manner of his death."[3]

11. The VALE OF SHARON (Song of Sol. ii. 1. Isa. lxv. 10.) was, as it is to this day, a spacious and fertile plain of arable land, extending from Cæsarea to Joppa. How valuable this land must have been to Solomon when he made his engagement with Hiram king of Tyre,—and to Herod when he marked his displeasure *against them of Tyre and Sidon*, may be inferred from 1 Kings v. 7—11. and Acts xii. 20.[4] At present, this plain is only partially cultivated: the grinding exactions of the Turk, and the predatory incursions of the Arab, prevent the wretched inhabitants from tilling more than is absolutely necessary for their support.[5]

12. The VALLEY OF JEHOSHAPHAT mentioned in Joel iii. 2—12., is situated a short distance to the east of Jerusalem; it has also been called the Valley of the Kedron, because the brook Kedron flows through it. Aben Ezra, however, imagines it to be the Valley of Blessing above noticed: and some commentators consider the word to be symbolical, signifying the judgment of God; or, Jehovah judgeth. They are of opinion, that it may mean some place where Nebuchadnezzar should gain a great battle, which would utterly discomfit the ancient enemies of the Jews, and resemble the victory obtained by Jehoshaphat over the Ammonites, Moabites, and Edomites.[6] This narrow valley has, from a very early period, served as a burial place for the inhabitants of Jerusalem; as we may infer from the account of the destruction of idolatry in Judah and of the vessels made for Baal, when the bones of the priests were burned to ashes at the brook Kedron, and were cast upon the graves of the children of the people. (1 Kings xiii. 2. 2 Kings xxiii. 6. 2 Chron. xxxiv. 4.) The Hebrew population of Jerusalem still inter their dead in this valley, in which there are numerous tombstones: and as a strong inclination still exists among the Jews to have their remains entombed in the country of their ancestors, many of them arrive here with this view, in the course of the year, from the most distant lands.[7] One day in the year the Jews purchase from their oppressors the permission to assemble in this place, which they pass in weeping and mourning over the desolation of Jerusalem, and their lengthened captivity.[8] It was on this side, that the city was carried by assault by the besiegers in the first crusade.

VI. The country of Judæa, being mountainous and rocky, is full of CAVERNS; to which the inhabitants were accustomed to flee for shelter from the incursions of their enemies. (Josh. x. 16. Judg. vi. 2. 1 Sam. xiii. 6. xiv. 11.) Some of these appear to have been on low grounds, and liable to inundations, when the rivers, swollen by torrents or dissolving snows, overflowed their banks, and carried all before them with resistless fury. To the sudden destruction thus produced Isaiah probably alludes. (xxxviii. 17.) Therefore, to enter *into the holes of the rocks, and into the caves of the earth, for fear of the Lord* (Isa. ii. 19.), was to the Jews a very proper image to express terror and consternation. The prophet Hosea has carried the same image further, and added great strength and spirit to it (x. 8.); which image, together with these of Isaiah, is adopted by the sublime author of the Revelation (vi. 15, 16.), who frequently borrows his imagery from the prophet Isaiah.[9]

Some of these caves were very capacious: that of ADULLAM afforded an asylum to David and four hundred men, including his family, who resorted thither to him. (1 Sam. xxii. 1, 2.) The cave of ENGEDI was so large, that David and six hundred men concealed themselves in its sides; and Saul entered the mouth of the cave without perceiving that any one was there. "At first, it appears neither lofty nor spacious, but a low passage on the left leads into apartments, where a party could easily remain concealed from those without. The face of the hill around it corresponds to the description,—*he came to the rocks of the wild goats*." (1 Sam. xxiv. 2.)[10] Bishop Pococke has described a cave, which he thinks may be this of Engedi; concerning which there is a tradition, that thirty thousand people retired into it to avoid a bad air.[11] Josephus[12] has taken particular notice of similar caverns, which in his time were the abode of robbers. Maundrell[13] has described a large cavern under a high rocky mountain in the vicinity of Sidon, containing two hundred smaller caverns, which are supposed to have been the residence of the original inhabitants. Numerous caves were noticed by Mr. Buckingham[14] in the rock to the south of Nazareth; several of which now, as anciently, serve as dwellings to the Nazarenes. Mr. Hartley has described a similar cavern, capable of holding one thousand men by actual enumeration, whither the Greeks fled, and found a secure asylum from their Mohammedan enemies.[15] Captain Lyon has described similar residences occupied by a tribe of Troglodytes in northern Africa.[16] It was probably in some

[1] Buckingham's Travels, p. 216.
[2] Dr. Clarke's Travels, vol. iv. p. 422. Carne's Letters, pp. 299, 300.
[3] Robinson's Gr. Lex. to New Testament, voce. Γέεννα. Jowett's Christian Researches in Syria, &c. p. 262.
[4] Jowett's Researches, p. 305.
[5] Three Weeks' Residence in Palestine, p. 11.
[6] Archbp. Newcome, and Dr. A. Clarke, on Joel iii. 2.
[7] Mr. Rae Wilson's Travels in the Holy Land, vol. i. p. 220. The same intelligent traveller continues:—"Observing many Jews, whom I could easily recognise by their yellow turbans, black eyebrows, and bushy beards, walking about the place, and reposing along the brook Kedron in a pensive mood, the pathetic language of the Psalmist occurred to me, as expressing the subject of their meditation,—*By the rivers we sat down and wept, when we remembered Zion*. Upon frequently inquiring the motive that prompted them in attempting to go to Jerusalem, the answer was, 'To die in the land of our fathers.'" Ibid.
[8] Three Weeks' Residence in Palestine, p. 39
[9] Bishop Lowth's Isaiah, vol. ii. p. 37.
[10] Carne's Letters, p. 307.
[11] Pococke's Travels, vol. ii. part i. p. 41.
[12] Antiq lib. xiv. c. 15. § 5.
[13] Travels, pp. 158, 159.
[14] Travels in Palestine, p. 113.
[15] Journal of a Tour in Greece, 1828. (Mission. Register, May, 1830, p. 231.)
[16] "As the natives live under ground, a person unacquainted with the circumstance might cross the mountain without once suspecting that it

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such cave that Lot and his two daughters dwelt after the destruction of Sodom (Gen. xix. 30.); and in similar caverns, excavated by primeval shepherds as a shelter from the scorching beams of the sun, Dr. Clarke and his fellow-travellers found a grateful protection from the intense heat of the solar rays;[1] as Captains Irby and Mangles subsequently did, from a violent storm.[2] These caves were sometimes the haunts or strongholds of robbers (as the excavations in the rocks near Bethlehem are to this day),[3] and to them our Lord probably alludes in Matt. xxi. 13., where he reproaches the Jews with having profaned the temple of God, and made it *a den of thieves.*

VII. Numerous fertile and level tracts are mentioned in the Sacred Volume, under the title of PLAINS. Three of these are particularly worthy of notice; viz.

1. The PLAIN OF THE MEDITERRANEAN SEA, which reached from the river of Egypt to Mount Carmel. The tract between Gaza and Joppa was simply called the *Plain;* in this stood the five principal cities of the Philistine satrapies, Ascalon, Gath, Gaza, Ekron or Accaron, and Azotus or Ashdod. The tract from Joppa to Mount Carmel was called Saron or *Sharon;* which however is a different place from the Sharon that lies between Mount Tabor and the sea of Tiberias, and from another place of the same name, which was celebrated for its pastures, and was situated in the tribe of Gad beyond Jordan.

2. The PLAIN OF JEZREEL, or of ESDRAELON, also called the GREAT PLAIN (the Armageddon of the Apocalypse), extends from Mount Carmel and the Mediterranean to the place where the Jordan issues from the sea of Tiberias, through the middle of the Holy Land. Here, in the most fertile part of the land of Canaan, the tribe of Issachar *rejoiced in their tents.* (Deut. xxxiii. 18.) In the first ages of Jewish history, as well as during the Roman empire and the crusades, and even in later times, it has been the scene of many a memorable contest. "Here it was that Barak, descending with his ten thousand men from Mount Tabor, discomfited Sisera and *all his chariots, even nine hundred chariots of iron, and all the people that were with him,* gathered *from Harosheth of the Gentiles unto the river of Kishon;* when *all the host of Sisera fell upon the sword, and there was not a man left;* when *the kings came and fought, the kings of Canaan in Taanach by the waters of Megiddo.* (Judg. iv. 13. 15, 16. v. 19.) Here also it was that Josiah, king of Judah, fought in disguise against Necho king of Egypt, and fell by the arrows of his antagonist. (2 Kings xxiii. 29.) So great were the lamentations for his death, that the mourning of Josiah became *an ordinance* in Israel (2 Chron. xxxv. 24, 25.): and *the great mourning in Jerusalem,* foretold by Zechariah (xii. 11.), is said to be as the lamentations in the plain of Esdraelon, or, according to the prophet's language, *as the mourning of Hadadrimmon in the valley of Megiddon.* Josephus often mentions this very remarkable part of the Holy Land, and always under the appellation of the *Great Plain:* and under the same name it is also mentioned by Eusebius and by Jerome. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nabuchadonosor king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as *the Great Plain of Esdrelom,*[4] until the disastrous march of the late Napoleon Bonaparte from Egypt into Syria, Jews, Gentiles, Saracens, Christian crusaders, and anti-christian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs, warriors *out of every nation which is under heaven,* have pitched their tents in the Plain of Esdraelon, and have beheld the various banners of their nation wet with the dews of Tabor and of Hermon."[5] This plain is enclosed on all sides by mountains: the hills of Nazareth to the north,—those of Samaria to the south,—to the east, the mountains of Tabor and Hermon, and Carmel to the south-west. The Rev. Mr. Jowett, in November, 1823, counted in his road across this plain only five very small villages, consisting of wretched mud hovels, chiefly in ruins, and only a very few persons moving on the road; so that to this scene the words of Deborah might again be truly applied:—*The highways were unoccupied; the inhabitants of the villages ceased;—they ceased in Israel.* (Judg. v. 6, 7.) The soil is stated to be extremely rich; and in every direction are the most picturesque views.[6] The plain of Esdraelon now bears the name of *Fooli,* and has been celebrated in modern times by the victory which Murat gained over the Mamelukes and Arabs, in their attempt to relieve Acri or Acre, in April, 1799.[7] Mr. Jowett computes this plain to be at least fifteen miles square, making allowances for some apparent irregularities. Though it bears the title of "Plain," yet it abounds with hills, which in the view of it from the adjacent mountains shrink into nothing.[8]

3. The REGION ROUND ABOUT JORDAN (Matt. iii. 5.) comprised the level country on both sides of that river, from the lake of Gennesareth to the Dead Sea. Of this district the *Plain of Jericho,* celebrated for its fertility and the intense heat that prevails there during the hot season, forms a part; as also do the *Valley of Salt* near the Salt or Dead Sea (where David defeated the Syrians (1 Chron. xviii. 3—8.) and Amaziah discomfited the Edomites),[9] and the *Plains of Moab* where the Israelites encamped,[10] and which are also called *Shittim* in Num. xxv. 1. Josh. ii. 1. and iii. 1., the *Plains of Shittim,* in Num. xxxiii. 49. (marginal rendering), and the *Valley of Shittim,* in Joel iii. 18.

VIII. Frequent mention is made in the Scriptures of WILDERNESSES OF DESERTS, by which we usually understand desolate places, equally devoid of cities and inhabitants. The deserts noticed in the Bible, however, are of a different description; as the Hebrews were accustomed to give the name of desert or wilderness to all places that were not cultivated,[11] but which were chiefly appropriated to the feeding of cattle, and in many of them trees and shrubs grew wild. Hence this term is frequently applied to the commons (as they would be called in England) which were contiguous to cities or villages, and on which the plough never came. The wildernesses or deserts of Palestine, therefore, are two-fold: some are mountainous and well watered, while others are sterile sandy plains, either destitute of water, or affording a very scanty supply from the few brackish springs that are occasionally to be found in them; yet even these afford a grateful though meagre pasturage to camels, goats, and sheep.

The Deserts of the Hebrews frequently derive their appellations from the places to which they were contiguous. Thus,

1. The DESERT OF WILDERNESS OF SHUR lay towards the northeastern point of the Red Sea. In this wilderness, Hagar wandered, when unjustly driven from Abraham's house by the jealousy of Sarah (Gen. xvi. 7.): and the Israelites marched through this wilderness after they had miraculously crossed the Red Sea (Exod. xv. 22.), as they also did subsequently through,

2. The WILDERNESS OF DESERT OF PARAN, which lay considerably more to the south. (Num. x. 12.) In this desert (which was situated in Arabia Petræa, near a city of the same name), Ishmael resided: and hence Moses sent out spies to bring intelligence concerning the promised land. (Num. xiii. 3.) The Desert of Paran "is in many parts intersected by numerous ravines and glens, and broken by lofty barriers. Among these, the noble mountain of Paran, with its enormous precipices, is only a long day's journey

was inhabited. All the dwelling places being formed in the same manner, a description of the schelk's may suffice for the rest. The upper soil is sandy earth of about four feet in depth; under this sand, and in some places lime-stone, a large hole is dug to the depth of twenty-five or thirty feet, and its breadth in every direction is about the same, being as nearly as can be made, a perfect square. The rock is then smoothed, so as to form perpendicular sides to this space, in which doors are cut through, and arched chambers excavated, so as to receive their light from the doors: these rooms are sometimes three or four of a side, in others, a whole side composes one: the arrangements depending on the number of the inhabitants. In the open court is generally a well, water being found at about ten or twelve feet below the base of the square. The entrance to the house is about thirty-six yards from the pit, and opens above ground. It is arched overhead; is generally cut in a winding direction, and is perfectly dark. Some of these passages are sufficiently large to admit a loaded camel. The entrance has a strong wall built over it, something resembling an ice-house. This is covered overhead, and has a very strong heavy door, which is shut at night, or in cases of danger. At about ten yards from the bottom is another door equally strong, so that it is almost impossible to enter these houses, should the inhabitants determine to resist. Few Arab attacks last long enough to end in a siege. All their sheep and poultry being confined in the house at night, the bashaw's army, when here, had recourse to suffocating the inmates, being unable to starve them out."—See Capt. Lyon's Travels in Northern Africa, p. 25.

[1] Travels in Greece, &c. vol. iv. pp. 189, 190. [2] Travels, p. 217.

[3] Clarke's Travels, vol. iv. p. 421. See also Sir R. K. Porter's Travels in Georgia, Persia, &c. vol. ii. pp. 540—554. for a description of the caves in the mountain of Kerefto (in the province of eastern Courdistan), which tradition states to have been anciently used for the same purpose.

[4] Judith i. 8.

[5] Clarke's Travels, vol. iv. pp. 255—258.

[6] Jowett's Christian Researches in Syria, pp. 191, 192. A later traveller estimates the length of the valley of Esdraelon at twenty-four miles, and its breadth from ten to twelve miles. Madden's Travels in Turkey, &c. vol. ii. p. 305.

[7] Light's Travels, p. 201.

[8] Jowett's Researches in Syria, pp. 301, 302.

[9] 2 Kings xiv. 7. 2 Chron. xxv. 11. [10] Num. xxii. 1. xxvi. 3.

[11] The Arabs to this day give the appellation of *Desert* to any solitude, whether barren or fertile. Clarke's Travels, vol. iv. p. 422.

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distant, and always in sight from the neighbourhood: it is capable of ascent only on the farthest side, and that not without difficulty. Around its base are flat plains of sand, well adapted to large encampments: here and there, at long intervals, a clump of palm trees is seen, and in their vicinity water is generally found."[1]

3. The DESERT OF SINAI was that in the vicinity of Mount Sinai in Arabia: here the Israelites were for a long time encamped, and received the chief part of the laws delivered to them by Jehovah through the ministry of Moses.

4. The WILDERNESS OF ZIPH was contiguous to a town or village of the same name, and here David concealed himself for some time. (1 Sam. xxiii. 14, 15.) But the most celebrated of all is,

5. The WILDERNESS OR DESERT OF JUDAH. (Psal. lxiii. title.) The Desert of Judæa in which John the Baptist abode till the day of his showing unto Israel (Luke i. 80.), and where he first taught his countrymen (Matt. iii. 1. Mark i. 4. John x. 39.), was a mountainous, wooded, and thinly inhabited tract of country, but abounding in pastures; it was situated adjacent to the Dead Sea, and the river Jordan. In the time of Joshua it had six cities, with their villages. (Josh. xv. 61, 62.) It is now one of the most dreary and desolate regions of the whole country.

6. The vast DESERT OF ARABIA, reaching from the eastern side of the Red Sea to the confines of the land of Canaan, in which the children of Israel sojourned after their departure from Egypt, is in the Sacred Writings particularly called THE DESERT; very numerous are the allusions made to it, and to the divine protection and support which were extended to them during their migration. Moses, when recapitulating their various deliverances, terms this desert *a desert land and waste howling wilderness* (Deut. xxxii. 10.)—and *that great and terrible wilderness*, wherein were *fiery serpents, scorpions,*[2] *and drought, where* there was *no water.* (Deut. viii. 15.) The prophet Hosea describes it as a *land of great drought* (Hos. xiii. 5.); but the most minute description is that in Jer. ii. 6.—*a land of deserts and of pits, a land of drought, and of the shadow of death,*[3] *a land that no man passed through, and where no man dwelt.* These characteristics of the desert, particularly the want of water, will account for the repeated murmurings of the Israelites both for food and water (especially the latter):[4] and the extremity of their sufferings is thus concisely, but most emphatically portrayed by the Psalmist. (cvii. 5.)[5]

Hungry and thirsty, THEIR SOULS FAINTED *in them.*

In this our temperate climate, surrounded as we are with perpetual verdure and with every object that can delight the eye, we can scarcely conceive the horrors encountered by the hapless traveller when crossing the trackless sands, and exposed to all the ardours of a vertical sun. The most recent as well as the most graphic description of a desert (which admirably illustrates the passages above cited) is that given by the enterprising traveller, M. Belzoni, whose researches have contributed so much to the elucidation of the Sacred Writings. Speaking of a desert crossed by him in Upper Egypt, on the western side of the Red Sea, and which is parallel with the great desert traversed by the Israelites on the *eastern* side of that sea, he says, "It is difficult to form a correct idea of a desert, without having been in one: it is an endless plain of sand and stones, sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place they go to another. When these trees become old and lose their vegetation, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harrack;* this falls off before it is dry.

"Generally speaking, in a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water: on the contrary, it is generally salt or bitter; so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But, when the calamity happens, that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty, that they cannot proceed to another well: and, if the travellers kill them, to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. Many perish *victims of the most horrible thirst.* It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him; for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. *What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying*—though by walking a few hours farther they might be saved.—If the camels are lying down, and cannot be made to rise—*no one has strength to walk*—only he that has a glass of that precious liquor lives to walk a mile farther, and, perhaps, dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert it is worse: at sea, storms are met with; in the desert there cannot be a greater storm than to find a dry well: at sea, one meets with pirates—we escape—we surrender—we die; in the desert they rob the traveller of all his property and water; they let him live perhaps, but what a life! to die the most barbarous and agonizing death. In short, *to be thirsty in a desert, without water, exposed to the burning sun without shelter, and* NO HOPES *of finding either, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed:* all these feelings arise from the want of a little water. In the midst of all this misery the deceitful morasses appear before the traveller at no great distance, something like a lake or river of clear fresh water.[6] If, perchance, a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it recedes from him, till at last it vanishes entirely, and the deluded passenger often asks, where is the water he saw at no great distance? He can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

"If unfortunately any one falls sick on the road, there is no alternative; he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he must be left behind on the sand, without any assistance, and remain so till a slow death come to relieve him. What horror! What a brutal proceeding to an unfortunate sick man!

[1] Carne's Recollections of the East, p. 273.

[2] Scorpions are numerous in the desert as well as in all the adjacent parts of Palestine: the malignity of their venom is in proportion to their size; and serpents of fiery bites (as the Arabic version renders Deut. viii. 15.) are not unfrequent. Burckhardt's Travels in Syria, &c. pp. 499, 500.

[3] This expression has exercised the ingenuity of commentators, whose opinions are recited by Mr. Harmer (Observations, vol. iv. pp. 115, 116.); but the correctness of the prophetic description is confirmed by the existence of a similar desert in Persia. It is a tract of land broken into *deep ravines, destitute of water, and of dreariness without example.* The Persians have given to it the extraordinary but emphatic appellation of *Malek-el-Moatderch,* or *the Valley of the Angel of Death.* (Morier's Second Journey, p. 168.) At four hours' distance from the promontory of Carmel, keeping along the coast, Mr. Buckingham entered a dreary pass cut out of the rock, called *Waad-el-Ajal,* literally, *the Valley of the Shadow of Death.* Here were the appearances of a gate having once closed it, as places for hinges were still visible; and while the centre was just broad enough to admit a wheeled carriage or loaded camel, there were on each side raised causeways hewn out of the rock, as if for benches of repose, or for foot passengers. (Buckingham's Travels, p. 122.) It was, in all probability, from some similar pass that the son of Jesse borrowed the figure of which he makes so sublime a use in the twenty-third psalm.

[4] See particularly Num. xx. 2—5. and xxi. 5.

[5] In the Christian Observer for 1810, pp. 1—9. there is a new and elegant version of the hundred and seventh psalm, accompanied with critical and explanatory notes, from the pen of Bishop Jebb.

[6] Terrific as the above description is, it is confirmed in most of its details by Quint. Curtius; who, describing the passage of Alexander the Great and his army across the deserts of Sogdiana, thus graphically delineates its horrors: "Amidst a dearth of water, despair of obtaining any kindled thirst before nature excited it. Throughout four hundred stadia not a drop of moisture springs. As soon as the fire of summer pervades the sands, every thing is dried up, as in a kiln always burning. *Steaming from the fervid expanse, which appears like a surface of sea, a cloudy vapour darkens the day.....The heat,* which commences *at dawn, exhausts the animal juices, blisters the skin, and causes internal inflammation.* The soldiers sunk under depression of spirits caused by bodily debility." Quint. Curt. lib. vii. c. 5.

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No one remains with him, not even his old and faithful servant; no one will stay and die with him; all pity his fate, but no one will be his companion."[1]

The phenomenon, here described, is produced by a diminution of the density of the lower stratum of the atmosphere, which is caused by the increase of heat, arising from that communicated by the rays of the sun to the sand with which this stratum is in immediate contact. This phenomenon existed in the great desert of Judæa, and is expressly alluded to by the sublime and elegant Isaiah,[2] who, when predicting the blessings of the Messiah's spiritual kingdom, says,—

The glowing sand[3] *shall become a pool,*
And the thirsty soil bubbling springs.

And it is not improbable that Jeremiah refers to the seràb or mirage when, in pouring forth his complaint to God for mercies deferred, he says, *Wilt thou be altogether unto me as waters that be not sure?* (marginal rendering of Jer. xv. 18.) that is, *which have no reality*, as the Septuagint translators have rendered it, ὕδωρ ψευδὲς οὐκ ἐχόντων πίστιν.

Frightful as the horrors of the deserts are, they are augmented beyond description, should the traveller be overtaken by one of those sand-storms, which prevail during the dry seasons. Sometimes the high winds raise into the air thick clouds of dust and sand, which, descending like a shower of rain, most grievously annoy all among whom they fall, and penetrate the eyes, nostrils, ears, in short, every part of the human frame that is exposed to it. At other times the sands are drifted into such heaps, so that, if any storm of wind should arise, the track is lost, and whole caravans perish in the inhospitable wilderness. Such are the showers of *powder and dust*, with which Moses denounced that God would *scourge* the disobedient Israelites, in Deut. xxviii. 24.[4]

SECTION II.

ON THE FERTILITY AND PRODUCTIONS OF THE HOLY LAND.

I. *Fertility of the Holy Land.*—II. *Its productions;*—1. *Vegetables;*—2. *Cattle;*—3. *Mines.*—III. *Testimonies of ancient and modern authors to its fertility and populousness.*—IV. *Calamities with which this country was visited;*—1. *The Plague;*—2. *Earthquakes;*—3. *Whirlwinds;*—4. *The devastations of locusts;*—5. *Famine;*—6. *The Simoom, or pestilential blast of the desert.*[5]

I. MOSES, addressing the Israelites a short time before his death, characterized the country whither they were going to reside, as a *good land—a land of brooks of water, of fountains and depths that spring out of valleys and hills.* How justly this corresponded with the actual state of the country, the preceding pages have shown:—Moses further added, that it was *a land of wheat and barley, and vines and fig trees, and pomegranates, a land of oil, olive, and honey, whose stones were iron, and out of whose hills they might dig brass.* The enemies of Revelation, forming their notions of its former exuberant fertility from the *present* state of the Holy Land under the Turkish government, have insinuated that it never could have been the lovely and fertile spot which the Sacred Writings affirm it to have been: but a concise statement of its productions, as we may collect them from the Scriptures, together with the attestations of ancient profane writers, as well as of modern voyagers and travellers, will all concur to establish the unimpeachable veracity of the inspired writers.

II. The Holy Land is said to have exceeded even the very celebrated land of Egypt, in the abundance of its PRODUCTIONS. To this wonderful fertility many circumstances are supposed to have contributed; such as the generally excellent temperature of the air, which was never subject to excessive heats (except in the plain of Jericho) or colds; the regularity of its seasons, especially of the former and the latter rain: and the natural richness of the soil, which is a fine mould without stones, and almost without a pebble.

1. A plenty of WHEAT was promised to the Israelites on their obedience (Psal. lxxxi. 16. and cxlvii. 14.); and so abundant was the produce of the wheat and barley, that *sixty* and *a hundred fold* rewarded the toil of the cultivator. (Gen. xxvi. 12. and Matt. xiii. 8.) This was sometimes stored in subterraneous granaries, which in 1 Chron. xxvii. 25. are termed storehouses in the fields. Such granaries are still in use among the Moors.[6] The wheat of Minnith and Pannag was particularly celebrated, and so plentiful that it was exported to Tyre. (Ezek. xxvii. 17.) In the treaty concluded between Solomon and Hiram king of Tyre, for the building of the temple, the Hebrew monarch was to supply the latter annually with *twenty thousand measures of wheat for food to his household* (1 Kings v. 11.), and the same quantity for the hewers that cut timber (2 Chron. ii. 10.), together with an equal number of measures of barley. More than a thousand years after this time, the coasts of Tyre and Sidon were supplied with corn from Palestine. (Acts xii. 20.)

This country also abounded with HONEY, not only that made by the domesticated or hived bees, but also with honey made by bees in a wild state, and deposited on rocks and in the hollows of trees (1 Sam. xiv. 25. Deut. xxxii. 13. Psal. lxxxi. 16.), which formed a part of the food of John the Baptist in the wilderness. (Matt. iii. 4.) The Mount of Olives and other districts in Judæa and Galilee produced the finest OLIVES; and the red wines of Lebanon were particularly celebrated for their fragrance. (Hos. xiv. 7.) The wines of Helbon furnished a profitable article of export to Damascus (Ezek. xxvii. 18.): and modern travellers attest the size and weight of the clusters of GRAPES still produced in Palestine, which will account for the spies carrying the cluster of grapes cut down in the valley of Eshcol (Num. xiii. 23.) between two upon a staff.

Various herbs, shrubs, and trees imparted beauty and fragrance to this highly-favoured land. Among the herbs and shrubs, the aloe (Psal. xlv. 8. Prov. vii. 17. Sol. Song iv. 14.), the hyssop[7] (1 Kings iv. 33. Matt. xxvii. 48. Mark xv. 36.), the rose, especially the rose of Sharon (Sol. Song ii. 1.), the lily (Ibid. ii. 16. iv. 5. v. 13. Matt. vi. 28.),[8] the spike-

[1] Belzoni's Narrative of his Operations and Researches in Egypt, &c. (4to. London, 1820), pp. 341—343. In another part of his volume, Mr. B. more particularly describes the *mirage* (for such is the appellation by which this phenomenon is now commonly known), in the following terms:—"It generally appears like a still lake, so unmoved by the wind, that every thing above is to be seen most distinctly reflected by it. If the wind agitate any of the plants that rise above the horizon of the mirage, the motion is seen perfectly at a great distance. If the traveller stand elevated much above the mirage, the apparent water seems less united and less deep; for, as the eyes look down upon it, there is not thickness enough in the vapour on the surface of the ground to conceal the earth from the sight; but, if the traveller be on a level with the horizon of the mirage, he cannot see through it, so that it appears to him clear water. By putting my head first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at the most, I found a great difference in the appearance of the mirage. On approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes, as the traveller approaches, and at last entirely disappears, when he is on the spot." (p. 196.) Dr. Clarke has described the mirage, as it appeared to him on his journey to Rosetta, in 1801. (Travels, vol. iii. p. 371.) Similar descriptions, but none so full as that of Mr. Belzoni, may be seen in Sir J. Malcolm's Hist. of Persia, vol. ii. p. 512.; in Elphinstone's Account of the Kingdom of Caubul (p. 16. 4to. London, 1815); Kinneir's Geographical Memoir of the Persian Empire (p. 223. 4to. London, 1813); Lieut. Pottinger's Travels in Beloochistan and Sinde (p. 185. 4to. London, 1816); in Dr. Della Cella's Narrative of the Bey of Tripoli's Expedition, in 1817, to the Western Frontier of Egypt, (p. 58. London, 1822. 8vo.); in Mr. Madden's Travels in Turkey, &c. vol. ii. pp. 199, 200. London, 1829; and Mr. Rae Wilson's Travels in the Holy Land, Egypt, &c. vol. i. p. 67. Dr. Henderson has described the Seràb as it appeared on his journey towards Kherson in the Crimea, Biblical Researches, pp. 278, 279. (London, 1826. 8vo.)

[2] Isa. xxxv. 7. Bp. Lowth's translation.

[3] The phenomenon referred to by Isaiah, is termed by the Arabs, as well as by the Hebrews שרב (*Seraw*); and to this day the Persians and Arabs make use of it, by an elegant metaphor, to express disappointed hope.

[4] Fragments supplementary to Calmet's Dictionary, No. 172. In the London Weekly Review, No. 1. (June 9th, 1827), there is an animated and graphic delineation of one of these terrific sand-storms in the desert, extracted from the manuscript Journal of the intelligent traveller Mr. Buckingham, who was exposed to its fury for several hours, and, with his companions, was providentially preserved from destruction.

[5] Besides the authorities cited in the course of this section, the following works have been consulted for it; viz. Relandi Palæstina, tom. i. pp. 373—391.; Schulzii Archæologia Hebraica, pp. 9—16.; Pareau, Antiquitas Hebraica, pp. 63—66.; Jahn et Ackermann, Archæologia Biblica, §§ 16. 22. 23.; Hasselquist's Travels; Dr. Shaw's Travels, vol. ii. pp. 138—153.; and Volney's Travels in Egypt and Syria, vol. i. pp. 290—297. The testimony of Volney is the more valuable, as he was through life an inveterate enemy of the Bible, and directed his great talents to the fruitless task of destroying its credibility. To these are to be added the "Economical Calendar of Palestine," translated from the Latin of John Gottlieb Buhle by the editor of Calmet's Dictionary, and inserted in the Fragments supplementary to that work. See also an elaborate and pleasing Disquisition on the Agriculture of the Israelites, by the Rev. J. Plumptre, in Nos. I. II. and IV. of the Investigator.

[6] Chenier, Recherches Historiques sur les Maures, tom. iii. p. 219.

[7] The hyssop is a low shrubby plant, growing in the east, and also in the south of Europe, the stem of which usually rises to about a foot and a half in height. In Palestine, its altitude sometimes exceeds two feet. This plant was much used in the ancient Hebrew ritual for ceremonial sprinklings, &c. (Heb. ix. 16. compared with Exod. xii. 22. and Num. xix. 18.) The sponge filled with vinegar, which was presented to Jesus Christ upon the cross (John xix. 29.), was most probably fastened around a rod of hyssop, two or more feet in length, which was sufficiently long to enable a person to reach the mouth of a man upon the cross. Robinson's Lexicon, voce Υσσωπος.

[8] In this passage Jesus Christ is commonly supposed to have referred to the white lily or to the tulip; but neither of these grows wild in Palestine. It is natural to presume that, according to his usual custom, he called the

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nard (Mark xiv. 3. 5. Sol. Song i. 12.) the carob tree (κερατια, Luke xv. 6.),[1] the *spina Christi* or thorn of Christ,[2] the mandrake (a species of melon), (Gen. xxx. 14. Sol. Song vii. 13.), the myrtle (Isa. xli. 19. and lv. 13. Zech. i. 8.),[3] and the mustard tree (Matt. xiii. 31, 32.), may be distinctly noticed.[4]

Although modern travellers do not mention the existence of any woods or forests, or, indeed, any considerable number of trees, yet it appears that, anciently, the Holy Land was well covered with wood. We read of several FORESTS and WOODS in the Sacred Writings, particularly,—

(1.) The FOREST OF CEDARS on Mount Lebanon. See 1 Kings vii. 2. 2 Kings xix. 23. Hos. xiv. 5, 6. These noble and beautiful trees, which are unrivalled in grandeur and beauty in the vegetable kingdom, have furnished the inspired writers with numerous exquisite similitudes. "To break the cedars, and shake the enormous mass in which they grow, occur among the figures which David selects to express the power and majesty of Jehovah (Psal. xxix. 4, 5.), to the full understanding of which their countless number at one period, and vast bulk, ought to be kept in view. By the planting of a cedar the prophet (Ezek. xvii. 22. 24.) has described the kingdom of Christ: the growth and extent of the New Testament church, and the prodigious increase of her converts, are also beautifully set forth by the Psalmist under this emblem. (Psal. xcii. 12.) Of this particular wood, we find that Solomon made himself a chariot. (Song iv. 11.)..... The prosperity of the righteous is compared to the cedar; and it is further employed to denounce the judgments of God on men of proud and high minds. (Psal. xxix. 4.) The conversion of the Gentiles also to the worship of the true God is expressed in terms highly beautiful (Isa. xxix. 17. xxxii. 15.), as also the prosperity of the kingdom of Christ. (Isa. ii. 2.) Those who encompassed the priests at the altar are also compared to them, as also the glory of wisdom. (Ecclus. xxiv. 15.) It may be further added, that cedar trees, uniting so many qualities well adapted for building, afforded ample materials for the structure of the temple, and were sent by king Hiram to Solomon for that purpose. (1 Kings v. 10—15.)"[5] Every thing about the cedar tree has a strong balsamic odour: this probably is the *smell of Lebanon*, mentioned in Sol. Song iv. 11. and Hos. iv. 16.

(2.) The FOREST OF OAKS on the mountains of Bashan (Zech. xi. 2.): we may judge of the high estimation in which these oaks were held, from an incidental expression of the prophet Ezekiel; who, speaking of the power and wealth of ancient Tyre, says,—*Of the oaks of Bashan they have made thine oars.* (Ezek. xxvii. 6.) Groves of oaks, it is well known, were the scenes of idolatry in those remote times, on account of the grateful shelter which they afforded to the deluded worshippers. The prophet Ezekiel expressly alludes to this practice. (Ezek. vi. 13.)

(3.) The FOREST OF WOOD *of Ephraim*, which the children of Ephraim began to cut down (Josh. xvii. 15.), was still standing in the time of David: here Absalom was suspended from an oak, and was slain. (2 Sam. xviii. 6. 8. 17.) The wood in the vicinity of Bethel mentioned in 2 Kings ii. 24. appears to have been part of the wood of Ephraim.

(4.) The spacious FOREST *of Hareth* in the tribe of Judah, to which David withdrew to avoid the fury of Saul. (1 Sam. xxii. 5.) To these, perhaps, may be added,—

(5.) The THICKETS on the banks of the Jordan, in Zech. xi. 3. termed *the pride of Jordan*, which anciently were the coverts of wild beasts, and are to this day composed of oleanders, tamarisks, and other shrubs.

Among the trees, which adorn Palestine, the PALM TREE claims the precedence of notice, on account of its singular utility; it affords a grateful shelter, an agreeable fruit, and a most delicious wine.[6] The finest palm trees grew in the vicinity of Jordan and Engeddi; and they still flourish in the plain of Jericho, which city was anciently termed by way of distinction the *City of Palm Trees*. In 1818, however, its plantation of palm trees were reduced to about one dozen;[7] and, in 1825, the "City of Palms" could not boast of one of these beautiful trees around it.[8] The palm trees of Judæa are celebrated by Strabo,[9] and by Josephus,[10] who has particularly noticed the palm trees of Jericho. The palm tree was the common symbol of Palestine, many coins of Vespasian and other emperors[11] being extant, in which Judæa is personified by a disconsolate woman sitting under a palm tree. A vignette of one of these is given in p. 91. *supra*. As the momentary prosperity of the wicked is frequently compared to the transient verdure of grass; so the durable felicity of the righteous is in Psalm xcii. 12. likened to the lasting strength and beauty of the palm tree. "But chiefly is the comparison applicable to that Just One, the King of Righteousness and Tree of Life; eminent and upright; ever verdant and fragrant; under the greatest pressure and weight of sufferings, still ascending towards Heaven; affording both fruit and protection; incorruptible and immortal."[12]

Besides the palm trees, Jericho was celebrated for its fragrant balsam, mentioned in the Scriptures under the name of the BALM OF GILEAD. (Jer. viii. 22. xlvi. 11. li. 8.) This balsam, which exudes from the opobalsamum or balsam tree, was mentioned by Strabo;[13] and two plantations of it existed during the last war of the Jews with the Romans, for which both parties fought desperately,—the Jews, that they might destroy them;—the Romans, that they might prevent them from destruction. Since the country has been under the government of the Turks, the balm of Gilead has ceased to be cultivated in Palestine, though it is found in different parts of Arabia and Egypt. At present, it is collected chiefly in Arabia, between Mecca and Medina, and is therefore sometimes called the balm of Mecca. Its odour is exquisitely fragrant and pungent. It is very costly, and is still in the highest esteem among the Turks and other oriental nations, both as a cosmetic and as a medicine for the cure of external wounds.

OLIVE TREES are now, as anciently, abundant and fruitful; and the culture of them continues to form a particular object of attention. The expression—*Oil out of the flinty rock* (Deut. xxxii. 13.) plainly denotes, that it was not in rich land only that this most valuable tree should grow; but that even the tops of the rocks would afford sufficient support for olive trees, from which they should extract abundance of oil. Accordingly we are informed that, although the immediate vicinity of Jerusalem is rugged and uncompromising, yet even there the olive and vine might flourish under proper culture.[14] Various similitudes are derived from the olive tree by the inspired writers; as well as from the vine, which affords a triple produce in each year.

POMEGRANATE and APPLE TREES were likewise cultivated to a considerable extent (Num. xiii. 23. Deut. viii. 8. Joel. i. 12.), as also was the almond tree, whose fruit is ripe and fit to gather about the middle of April. The citron tree was in great request for its fragrant and refreshing shade, as well as for its delicious fruit. (Sol. Song ii. 3. where it is mistranslated apple tree.)

FIG TREES are very common in Palestine, and flourish in a dry and sandy soil: although in our climate they are little more than shrubs, yet in the East they attain a considerable height, and some of them are capable of affording shelter to a large number of horsemen. The shade of the fig tree is very pleasant; and to *sit under it* is an emblem of security and peace. (Mic. iv. 4.) Fig trees begin to sprout at the time of the vernal equinox. (Luke xxi. 29, 30. Matt. xxiv. 32.)

attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *amaryllis lutea*, whose golden liliaceous flowers, in autumn, afford one of the most brilliant and gorgeous objects in nature, the expression of *Solomon in all his glory not being arrayed like one of these*, is peculiarly appropriate. Should this conjecture prove correct, we learn a chronological fact, respecting the season of the year when the Sermon on the Mount was delivered.

[1] "The modern Greeks still call this fruit by the same name, κερατια, and sell them in the markets. They are given to swine, but not rejected as food even by man." (Hartley's Researches in Greece, p. 241.)

[2] This shrub is supposed, and not without reason, to be the plant which supplied the crown of thorns, with which mockery decked the Saviour's brow before his crucifixion. For this purpose it must have been very fit; as its thorns, which are an inch in length, are very strong and sharp. It is not unlike a willow in growth and flexibility; and as the leaves greatly resemble those of the ivy, it is not improbable that the enemies of Christ chose it, on account of its similarity to the plant with which it was usual to crown emperors and generals: so that calumny, insult, and derision might be meditated in the very act of punishment. Hasselquist's Voyages in the Levant, p. 288. Three Weeks in Palestine, p. 83.

[3] From the passage above referred to, it should seem that the myrtle tree attained a considerable size. In the Morea, an intelligent traveller (Mr. Emerson) states that he travelled for hours through an uncultivated track, while the groves of myrtle formed an almost continuous arbour overhead, "covered here and there with its delicate white flowers, and exhaling at every motion the most delicious perfume, whilst its dark polished leaves combined coolness with beauty." Letters from the Ægean, vol. i. p. 113.

[4] For copious accounts of these and other vegetables, as well as of the animal and mineral productions mentioned in the Scriptures (many of which it falls not within the limits of this work to notice), the reader is referred to Dr. Harris's Natural History of the Bible.

[5] Rae Wilson's Travels in the Holy Land, &c. vol. ii. p. 165. 3d edition.

[6] On the various products of the palm tree, see Kæmpfer's Amœnitates Exoticæ, p. 665.

[7] Dr. Macmichael's Travels from Moscow to Constantinople, p. 205. *note*.

[8] Carne's Letters, p. 323.

[9] Lib. xvi. vol. ii. p. 1085. Oxon. 1807. folio.

[10] De Bell. Jud. lib. i. c. 6. § 6. lib. iv. c. 8. § 3.

[11] Dr. Shaw has enumerated them. Travels, vol. ii. p. 151.

[12] Bp. Horne's Commentary on Psal. xcii. 12. (Works, vol. ii. p. 145.)

[13] Lib. xvi. vol. ii. p. 1085.

[14] Jowett's Researches in Syria, p. 305. Dr. A. Clarke on Deut. xxxii. 13.

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The fruit makes its appearance before the leaves and flowers, and the foliage expands about the end of March. The fig trees of Palestine are of three kinds:—1. The *Untimely fig*, which puts forth at the vernal equinox, and before it is ripe is called the *green* fig, but when it is ripe the *untimely* fig. (Sol. Song ii. 13. Jer. xxiv. 2. Hos. ix. 3.) It comes to maturity towards the end of June (Matt. xxi. 19. Mark xi. 13.), and in flavour surpasses the other kinds.—2. The *Summer* or *dry* fig: it appears about the middle of June, and is ripe in August.—3. The *Winter* fig, which germinates in August, and does not ripen until about the end of November: it is longer and of a browner colour than the others. All figs, when ripe, but especially the untimely, fall spontaneously. (Nahum iii. 12.) The early figs are eaten, but some are dried in the sun, and preserved in masses, which are called *cakes of figs* in 1 Sam. xxv. 18. xxx. 12. 1 Chron. xii. 40. It is well known that the fruit of these prolific trees always precedes the leaves: consequently, when Jesus Christ saw one of them in full vigour *having leaves* (Mark xi. 13.), he might, according to the common course of nature, very justly *look for fruit*, and *haply* find some boccores or early figs, if not some winter figs likewise upon it. The parable in Luke xiii. 6—9. is founded on the oriental mode of gardening: and the method of improving the palm (whose bareness may be remedied in the way there mentioned) is transferred to the fig tree.

The SYCAMORE TREE flourished in Palestine as well as in Egypt: its leaves are like those of the mulberry tree; and its sweetish, watery, but somewhat aromatic and not disagreeable fruit, comes to maturity several times in the year, without observing any certain seasons. It resembles that of the fig tree in appearance, but differs from it in having no seeds within. This tree does not grow from the seed, but is propagated by the branch: it produces abundance of fruit, which grows in a peculiar manner,—not on the extremities of the boughs as in other trees, but near the trunk. It is a large tree, attaining a considerable height, which circumstance will account for Zacchæus's climbing up into a sycamore tree in order that he might see Jesus. Its timber appears to have been anciently used in building. (Isa. ix. 10.) It affords a very grateful shade. From its fruit the Arabs extract an oil, which they sell to travellers, who keep it among their other holy things, and pretend that it possesses a singular virtue in curing wounds, for which reason they call it the oil of Zacchæus, attributing its virtue to the stay which Zacchæus made upon the tree! (Luke xix. 4.)

The PRICKLY PEAR, which most probably is the *thorns* mentioned in Hos. ii. 6., is a cumbrous shrub, which grows to a prodigious size, and affords one of the firmest and most secure fences imaginable.[1]

2. But the Holy Land was eminently distinguished for its abundance of CATTLE, to the management and rearing of which the inhabitants chiefly applied themselves.[2] The hilly country not only afforded them variety and plenty of pasture, but also of water, which, descending thence, carried fertility into the low lands and valleys. The most celebrated pasture grounds were on each side of the river Jordan, besides those of Sharon, the plains of Lydda, Jamnia, and some others of less note. The breed of cattle reared in Bashan, and on the mountains of Gilead and Carmel, were remarkable for their size, their strength, and fatness, to which there are frequent allusions in the Scriptures. The cattle of the Israelites comprised every sort of animal that afforded either food or clothing, or was applicable to other useful purposes, as sheep, oxen, goats, camels, and asses. The last-mentioned animals were of a more handsome form than are seen in our colder climate; hence they were chiefly used in travelling in this hilly country, even by persons of rank. Horses do not appear to have been in use, until after the establishment of the monarchy. The various rivers, especially the Jordan, the Lake of Tiberias, and the Mediterranean Sea, afforded great variety and plenty of FISH, vast quantities of which were carried to Jerusalem, and, according to Jerome, one of the gates of that city was from this circumstance denominated the *Fish-gate*. The Dead Sea furnished abundance of salt for curing their fish, for which purpose it was said to be superior to every other kind of salt.

3. Although we have no evidence that the Jews wrought any MINES of iron or copper; yet the researches of modern travellers have ascertained that the mountains of Palestine contain iron, particularly those whose summits and sides are occupied by the industrious Druses. A vein of coal has also been discovered: but there is no one to sink a mine. Report says, that there was anciently a copper-mine at Aleppo, which (M. Volney is of opinion) must have long since been abandoned. These facts, however, substantiate the accuracy of Moses in his description of the Promised Land,—as a *land whose stones are iron, and out of whose mountains thou mayest dig copper* (Deut. viii. 9.), as the Hebrew ought to be rendered, there being no such thing in nature as a *brass* mine.

III. In perusing the Scripture accounts of this highly-favoured country it ought to be considered that it was then inhabited by an industrious people, who knew how to improve every inch of their land, and by their good husbandry had made even the most desert and barren places to yield some kind of production; so that the very rocks, which *now* appear quite naked, then yielded either corn, pulse, or pasture. Every man had his own land to improve; and when, in addition to these facts, it is considered that a warm country will support more people than a cold one, the people in southern climates being satisfied with less food than in northern; and that the dominions of David and Solomon comprised a greater extent of territory than many apprehend; we can be at no loss to account for the vast multitude of inhabitants,[3] which the Scriptures assert that Palestine anciently supported, especially when their statements of its fertility and population are confirmed by the testimonies of profane historians.

Thus, Tacitus describes the climate as dry and sultry; the natives as strong and patient of labour; the soil as fruitful, exuberant in its produce, like that of Italy, and yielding the palm and balm tree. Libanus or Lebanon is stated to be the loftiest mountain in the country, and to rise to a great height, affording a grateful shade under its verdant groves, and even in the ardent heat of that sultry region as being covered at the top with perpetual snow.[4] Justin confirms the account of Tacitus, respecting the exuberant produce of Palestine, its beautiful climate, its palm and fragrant balsam trees.[5] The palms of Judæa are celebrated by the elder Pliny;[6] and Ammianus Marcellinus commends the beauty of the country, and its large and handsome cities.[7] But the most memorable testimony is that of Josephus the Jewish historian, which appears in various parts of his writings. Not to multiply unnecessary examples, we may state briefly, that after describing the boundaries of the regions of Upper and Lower Galilee, of Perræa and Samaria, he speaks of their fertility and produce in the following terms:—

The two Galilees have always been able to make a strong resistance on all occasions of war: for the Galileans are inured to war from their infancy, and have always been very numerous. Their soil is universally rich, and fruitful, and full of plantations of all sorts of trees; so that its fertility invites the most slothful to take pains in its cultivation. Accordingly the whole of it is cultivated by its inhabitants, and no part of it lies idle. Although the greater part of Perræa, he continues, is desert and rough, and much less disposed for the production of the milder sorts of fruits, yet in other parts it has a moist soil, and produces all kinds of fruits. Its plains are planted with trees of all sorts; the olive tree, the vine, and the palm trees are principally cultivated there. It is also sufficiently watered with torrents, that issue from the mountains, and with springs which never fail to run, even when the torrents fail them, as they do in the dog-days. Samaria is entirely of the same nature with Judæa. Both countries are composed of hills and valleys; they are moist enough for agriculture, and are very fertile. They have abundance of trees, and are full of autumnal fruit, both of that which grows wild, and also of that which is the effect of cultivation. They are not naturally watered by many rivers, but derive their chief moisture from rain water, of which they have no want. The waters of such rivers as they have, are exceed-

[1] Rae Wilson's Travels in the Holy Land, &c. vol. i. p. 177. 3d edition. For a particular account of the vegetable productions of the Holy Land, the reader is referred to the Hiero-Botanicon of Celsius (Upsaliæ, 1745—1747, in two parts or vols. 8vo.); and for its zoology to the Hierozoicon of Bochart (folio, Lug. Bat. 1714, or in three vols. 4to. Lipsiæ, 1793, and following years.) The reader who may not be able to consult these elaborate works, will find much useful information concerning the plants and animals of the Holy Land, in Professor Paxton's Illustrations of Scripture, part ii. vol. i. pp. 297—567. vol. ii. pp. 1—359.; and particularly in Dr. Harris's Natural History of the Bible, already referred to.

[2] "The whole of the scenery (says Dr. Richardson), since we entered Palestine, amply confirms the language of Scripture, that this is a land flowing with milk and honey,—a land for flocks, and herds, and bees, and fitted for the residence of men, whose trade, like the patriarchs of old, was in cattle." Travels along the Mediterranean, &c. vol. ii. p. 374.

[3] On the population of the Holy Land, see Michaelis's Commentaries on the Laws of Moses, vol. i. pp. 98—110.

[4] Tacitl Historia, lib. v. c. 6.

[5] Justin. Hist. Philipp. lib. xxxvi. c. 3.

[6] Hist. Nat. lib. xiii. c. 6.

[7] Lib. xiv. c. 8. vol. i. p. 29. edit. Bipont.

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ingly sweet; and in consequence of the excellence of their grass, the cattle reared in these countries yield more milk than do those of other places.[1]

On the division of the land of Canaan, we are informed (Josh. xv. 20—62.) that not fewer than *one hundred and twelve walled cities* fell to the lot of the tribe of Judah. Many centuries afterwards, Josephus states that the regions of Samaria and Judæa were very full of people, which he notices as the greatest sign of their excellency;[2] that in the two Galilees the villages were extremely numerous and thickly inhabited; and that there also were great numbers of the larger cities, the smallest of which contained a population of fifteen thousand souls.[3] From the two small provinces of Upper and Lower Galilee alone, Josephus collected an army of more than one hundred thousand men.[4] These statements abundantly confirm the narratives of the sacred historian relative to the fertility and vast population of the Holy Land. Compare Num. xi. 21. Judg. xx. 17. 1 Sam. xv. 4. 1 Chron. xxvii. 4—15. 2 Sam. xxiv. 9. and 2 Chron. xvii. 14—19. Nor are the testimonies less satisfactory, which have been given by Maundrell, Shaw, Hasselquist, and other modern travellers,[5] who have visited this country, and especially by Dr. Clarke,[6] who thus describes its appearance between Napolose or Sichem and Jerusalem:—"The road," says he, "was mountainous, rocky, and full of loose stones; yet the cultivation was every where marvellous: it afforded one of the most striking pictures of human industry which it is possible to behold. The limestone rocks and valleys of Judæa were entirely covered with plantations of figs, vines, and olive trees; not a single spot seemed to be neglected. The hills, from their bases to their upmost summits, were entirely covered with gardens: all of these were free from weeds, and in the highest state of agricultural perfection. Even the sides of the most barren mountains had been rendered fertile by being divided into terraces, like steps rising one above another, whereon soil had been accumulated with astonishing labour. Under a wise and beneficial government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales: all these, added to the serenity of its climate, prove this land to be indeed *a field which the Lord hath blessed* (Gen. xxvii. 27.): *God hath given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.*"[7]

Such being the state of the Holy Land, at least of that part of it which is properly cultivated, we can readily account for the vast population it anciently supported: and although this country, generally speaking, by no means corresponds with the statements we have of its former exuberant fertility and population, yet this is no contradiction to the narrative of the sacred writers. The devastations of the Holy Land by the Assyrians, Chaldees, Syrians, Romans, Saracens, the European crusaders, and Turks,—together with the oppressions of the inhabitants by the Turks in our own time (who not only do not encourage agricultural industry, but also extort to the uttermost from the husbandmen),[8]—to which are to be added the depredations of robbers, and the predatory incursions of the Arabs,—all concur satisfactorily to account for the present state of this country; and, so far is it from contradicting the assertions of the Sacred Writings, that it confirms their authority; for, in the event of the Israelites proving unfaithful to their covenant engagements with Jehovah, all these judgments were predicted and denounced against them (Lev. xxvi. 32. Deut. xxix. 22. *et seq.*); and the exact accomplishment of these prophecies affords a permanent comment on the declaration of the royal Psalmist, that a righteous God *turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.* (Psal. cvii. 34.) "But it has been through the instrumentality of this very wickedness,—the increasing wickedness of the inhabitants,—that the awful change has been effected. Were good government, good faith, and good manners to flourish in this land for half a century, it would literally become again a *land flowing with milk and honey:* the proper fruits of the mountains, honey and wax, would be collected by the industrious bee from myriads of fragrant plants: the plains, the valleys, and the upland slopes, would yield corn for man, and pasturage for innumerable flocks and herds. Such a stupendous and delightful change might well gladden not only every child of Israel, but the heart of every Christian."[9]

IV. Yet lovely as Palestine confessedly was, its beauty and the comforts it afforded were not unalloyed: among the CALAMITIES of various kinds, which at different times visited the inhabitants, the pestilence, earthquakes, whirlwinds, the devastations of locusts, famines, and the pestilential Simoom, demand to be distinctly noticed.

1. Palestine is now, as it anciently was, often afflicted with the PLAGUE; which makes its entrance from Egypt and the neighbouring countries. This tremendous scourge is frequently mentioned in the Sacred Writings. From the insidious manner in which it is first introduced into a country, it is, perhaps, termed the *pestilence that walketh in darkness.* (Psal. xci. 6.)

2. This region, being mountainous and near the sea, is often shaken by EARTHQUAKES,[10] from which, however, Jerusalem seems to have suffered little if at all. (Psal. xlvi. 2—5.) Sometimes these earthquakes were accompanied by land-slips, in which pieces of ground, lying on a declivity, are removed from their place. To these (which occasionally happen in the present day,[11] and which are not uncommon in Barbary)[12] the Psalmist alludes when he speaks of the *mountains being carried into the midst of the sea* (Psal. xlvi. 2.), of their *skipping like rams, and the little hills like young sheep* (Ps. cxiv. 4. 6.); and also the prophet Isaiah (xxiv. 20.) when he says that *the earth shall reel to and fro like a drunkard, and shall be removed like a cottage.* These terrible concussions have supplied the sacred prophets and poets with numerous figures, by which they have represented the concussions and subversions of states and empires. See particularly Isa. xxix. 6. liv. 10. Jer. iv. 24. Hag. ii. 6, 7. 22. Matt. xxiv. 7.

3. TORNADOES or WHIRLWINDS, followed by thunder, lightning, and rains, were also very frequent during the winter and cold seasons. Whirlwinds often preceded rain. In the figurative language of the Scriptures, these are termed the *commandment* and the *word* of God (Psal. cxlvii. 15, 18.);[13] and, as they are sometimes fatal to travellers who are overwhelmed in the deserts, the rapidity of their advance is elegantly employed by Solomon to show the certainty as well as the suddenness of that destruction which will befall the impenitently wicked. (Prov. i. 27.) They are alluded to by Isaiah, as occurring in the deserts which border on the south of Judæa (Isa. xxi. 1.); and they appear to blow from various points of the compass. The prophet Ezekiel speaks of one that came from the north (Ezek. i. 4.); but more frequently it blows from the south (Job xxxvii. 9.), in which case it is generally attended with the most fatal consequences to the hapless traveller. Mr. Morier, describing the whirlwinds of Persia, says, that they swept along the country in different directions, in a manner truly terrific. "They carried away in their vortex sand, branches, and the stubble of the fields, and really appeared to make a communication between the earth and the clouds. The correctness of the imagery used by the prophet Isaiah, when he alludes to this phenomenon, is very striking. *The whirlwind shall take them away as stubble.* (Isa. xl. 24.) *Chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.* (Isa. xvii. 13.) In the Psalms (lxxxiii. 13.) we read, *Make them like a wheel; as the stubble before the wind.* This is happily illustrated by the rotatory action of the whirlwind, which

[1] Josephus de Bell. Jud. lib. iii. c. 3. §§2, 3, 4.
[2] Ibid. lib. iii. c. 3. §4.
[3] Ibid. lib. iii. c. 3. §2.
[4] Ibid. lib. ii. c. 20. §6.
[5] The most important facts relative to the fertility of Palestine, recorded by Maundrell and Dr. Shaw, are collected by Dr. Macknight in discourses vi. and vii. prefixed to the first volume of his Harmony, and the testimonies of Hasselquist and others are collected by Mr. Harmer. (Observations, vol. i. pp. 243—250.) Their accounts are corroborated by Mr. Buckingham, in his Travels among the Arab Tribes, p. 141.
[6] Travels, vol. iv. pp. 283—285.
[7] "In the north of Palestine," says a recent traveller, "there are many beautiful and fertile spots, but not so in Judæa. The breath of Jehovah's wrath seems in a peculiar manner to have blasted and withered the territory of the daughter of Zion. What a change has been wrought in the land, once flowing with milk and honey!"—See the Journal of the Rev. J. Connor (who was in Palestine in the spring of the year 1820), in the Appendix to the Rev. Mr. Jowett's Christian Researches in the Mediterranean, p. 441. (London, 1822. 8vo.)
[8] Volney has given some painfully interesting details on the oppression of the agricultural inhabitants of Palestine, by their barbarous masters, the Turks. Travels in Egypt, &c. vol. ii. pp. 341—347
[9] Jowett's Christian Researches in Syria, p. 309.
[10] The coast in general, and indeed the whole of Asia Minor, is still subject to earthquakes. In 1759 there happened one, which caused the greatest ravages, destroying upwards of 20,000 persons in the valley of Balbec. For three months the shocks of it terrified the inhabitants of Lebanon so much, that they abandoned their houses and dwelt under tents. (Volney's Travels, vol. i. p. 283.) In the autumn of 1822 another tremendous earthquake, or rather a succession of earthquakes, desolated this region.
[11] See a description of one in the same work, vol. i. p. 278.
[12] Shaw's Travels in Barbary, &c. vol. i. pp. 277, 278.
[13] The Arabs, to this day, call them *good news* or *messengers:* and in the Koran they are termed the *sent* of God, c. 77. p. 477. of Sale's translation, 4to. edit.

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frequently impels a bit of stubble over a waste, just like a wheel set in a rapid motion."[1] From these phenomena, the sacred writers have borrowed many very expressive figures and allusions. Compare Psal. xviii. 8—15. xxix. 1—10. lv. 8. lxxxiii. 15. Isa. v. 30. viii. 7, 8. xi. 15. xxviii. 2. xxix. 6. Jer. xxiii. 19. Matt. vii. 25.

What tornadoes are on land water-spouts are at sea, the vacuum being filled with a column of water, instead of earth, sand, &c.—To this phenomenon the Psalmist refers. (xlii. 7.)

4. Frequently the country was laid waste by vast bodies of migrating LOCUSTS, whose depredations are one of the most terrible scourges with which mankind can be afflicted. By the prophet Joel (ii. 11.) they are termed the *army of the Lord*, from the military order which they appear to observe: disbanding themselves and encamping in the evening, and in the morning resuming their flight in the direction of the wind, unless they meet with food. (Nah. iii. 17. Prov. xxx. 27.) They fly in countless hosts (Jer. xlvi. 23. Judg. vi. 5.), so as to obscure the sun, and bring a temporary darkness upon the land. (Joel ii. 2. 10. Exod. x. 15.) The noise made by them is compared to the noise of chariots (Joel ii. 5.): and wherever they settle, they darken the land. (Exod. x. 15.) If the weather be cold, they *encamp in the hedges*, until the sun rises, when they resume their progress (Nah. iii. 17.), climbing or creeping in perfect order. Regardless of every obstacle, they mount the walls of cities and houses, and enter the very apartments. (Joel ii. 7—9.)[2] They devour every green herb, and strip the bark off every tree (Exod. x. 12. 15. Joel i. 4. 7. 10. 12. 16. 18. 20.), so as to render the land, which before was as the garden of Eden, a desolate wilderness, as if it had been laid waste by fire. (Joel ii. 3.) The noise made by them, when committing their ravages, is compared to the crackling noise of fire among the dry stubble, or a mighty host set in battle array. (Ibid. 5.) So fearful are the effects of their devastations, that every one was filled with dismay (Ibid. 6.), and vainly attempted to prevent them from settling on their grounds by making loud shouts (Jer. li. 14.), as the inhabitants of Egypt,[3] and the Nogai Tartars[4] do to this day. What aggravates this tremendous calamity is, that when one host is departed, it is succeeded by a second, and sometimes even by a third or a fourth, by which every thing that has escaped the ravages of the preceding is inevitably consumed by the last company. As Arabia is generally considered as the native country of these depredators, they were carried thence into Egypt by an east wind (Exod. x. 13.), and were removed by a westerly wind (19.) which blew from the Mediterranean Sea (that lay to the north-west of that country), and wafted them into the Red Sea, where they perished. On their departure from a country, they leave their fetid excrements behind them, which pollute the air, and myriads of their eggs deposited in the ground, whence issues in the following year a new and more numerous army. They are generally carried off by the wind into the sea, where they perish; and their dead bodies, putrefying on the shore, emit a most offensive, and (it is said) sometimes even fatal smell. The plague of locusts, predicted by Joel, entered Palestine from Hamath, one of the northern boundaries, whence they are called the *northern* army, and were carried away by the wind, some into the dreary plain on the coast of the *East* (or Dead) *Sea*, and others into the *utmost* (or Mediterranean) *Sea*. (Joel ii. 20.) These predatory locusts are larger than those which sometimes visit the southern parts of Europe, being five or six inches long, and as thick as a man's finger. From their heads being shaped like that of a horse, the prophet Joel says, that they *have the appearance of horses*; and on account of their celerity they are compared to horsemen on full gallop (ii. 4.), and also to horses prepared for battle. (Rev. ix. 7.) The locust has a large open mouth; and in its two jaws it has four incisive teeth, which traverse each other like scissors, and from their mechanism are calculated to grasp and cut every thing of which they lay hold. These teeth are so sharp and strong, that the prophet, by a bold figure, terms them the *teeth of a great lion*. (Joel i. 6.) In order to mark the certainty, variety, and extent of the depredations of the locusts, not fewer than eight or nine different appellations, expressive of their nature, are given to them in the Sacred Writings.

Such are the Scripture accounts of this tremendous scourge, which are corroborated by every traveller who has visited the East. The quantity of these insects (to whose devastations Syria, Egypt, and Persia, together with the whole middle part of Asia, are subject) is incredible to any person who has not himself witnessed their astonishing numbers. Their numerous swarms, like a succession of clouds, sometimes extend a mile in length, and half as much in breadth, darken the horizon, and intercept the light of the sun. Should the wind blow briskly, so that the swarms are succeeded by others, they afford a lively idea of that similitude of the Psalmist (cix. 23.) of being *tossed up and down as the locusts*. Wherever they alight, the land is covered with them for the space of several leagues, and sometimes they form a bed six or seven inches thick. The noise which they make in browsing on the trees and herbage may be heard at a great distance, and resembles that of an army foraging in secret, or the rattling of hail-stones: and, whilst employed in devouring the produce of the land, it has been observed, that they uniformly proceed one way, as regularly as a disciplined army upon its march. The Tartars themselves are a less destructive enemy than these little animals; one would imagine that fire had followed their progress. Fire itself, indeed, consumes not so rapidly. Wherever their myriads spread, the verdure of the country disappears as if a covering had been removed; trees and plants, stripped of their leaves and reduced to their naked boughs and stems, cause the dreary image of winter to succeed, in an instant, to the rich scenery of the spring. They have a government among them, similar to that of the bees and ants; and, when their king or leader rises, the whole body follow him, not one solitary straggler being left behind to witness the devastation. When these clouds of locusts take their flight, to surmount any obstacle, or to traverse more rapidly a desert soil, the heavens may literally be said to be obscured by them. In Persia, as soon as they appear, the gardeners and husbandmen make loud shouts, to prevent them from settling on their grounds. To this custom the prophet Jeremiah, perhaps, alludes, when he says,—*Surely I will fill thee with* MEN *as with locusts, and* THEY SHALL LIFT UP THEIR VOICE AGAINST THEE. (Jer. li. 14.) Should the inhabitants dig pits and trenches, and fill them with water, or kindle fires of stubble therein, to destroy them, rank presses on rank, fills up the trenches, and extinguishes the fires. Where these swarms are extremely numerous, they climb over every thing in their way, entering the inmost recesses of the houses, adhering to the very clothes of the inhabitants, and infesting their food.[5] Pliny relates that, in some parts of Ethiopia, the inhabitants lived upon nothing but locusts salted, and dried in the smoke; and that the Parthians also accounted them a pleasant article of food.[6] The modern Arabs catch great quantities of locusts, of which they prepare a dish by boiling them with salt, and mixing a little oil, butter, or fat; sometimes they toast them before a fire, or soak them in warm water, and without any other culinary process, devour almost every part except the wings.[7] They are also said to be sometimes pickled in

[1] Morier's Second Journey, p. 202. Mr. Bruce, in his Travels to discover the source of the Nile, was surprised by a whirlwind in a plain near that river, which lifted up a camel and threw it to a considerable distance, with such violence as to break several of its ribs; whirled himself and two of his servants off their feet, and threw them violently to the ground; and partly demolished a hut, the materials of which were dispersed all over the plain, leaving the other half standing. Mr. B. and his attendants were literally plastered with mud; if dust and sand had risen with the whirlwind in the same proportion, instead of mud, they would inevitably have been suffocated (Travels, vol. vi. p. 346.);—a disaster which the late enterprising traveller Mr. Park with difficulty escaped, when crossing the great desert of Sahara in his way to explore the sources of the Niger. Destitute of provisions and water, his throat pained with thirst, and his strength nearly exhausted, he heard a wind sounding from the east, and instinctively opened his parched mouth to receive the drops of rain which he confidently expected, but it was instantly filled with sand drifted from the desert. So immense was the quantity raised into the air and wafted upon the wings of the wind, and so great the velocity with which it flew, that he was compelled to turn his face to the west to prevent suffocation, and continued motionless till it had passed. Park's Travels, p. 178.

[2] The Rev. Mr. Hartley, an English clergyman, who visited Thyatira in June, 1826, thus describes the ravages of these destructive insects:—"I am perfectly astonished at their multitudes. They are, indeed, as *a strong people, set in battle array: they run like mighty men; they climb the walls like men of war*. I actually saw them *run to and fro* in the city of Thyatira; *they ran upon the wall; they climbed up upon the houses; they entered into the windows like a thief*. (Joel ii. 5. 7. 9.) This is, however, by no means one of the most formidable armies of locusts which are known in these countries." Missionary Register, July, 1827, p. 328.

[3] Light's Travels, p. 56. Belzoni's Narrative, p. 197.

[4] Baron De Tott's Memoirs, extracted in Harmer's Observations, vol. iii. p. 319.

[5] Volney's Travels in Egypt and Syria, vol. i. p. 286. Harmer's Observations, vol. iii. p. 319. Shaw's Travels, vol. i. pp. 340—343. Morier's Second Journey, p. 100. Sir Wm. Ouseley's Travels in Persia from 1810 to 1812, vol. i. pp. 195—200. (4to. London, 1819.) Mr. Dodwell has given an interesting account of the ravages of the locusts in Greece; where, however, they are smaller than those of the Levant. See his Classical and Topographical Tour, vol. i. pp. 214, 215.

[6] Pliny, Hist. Nat. lib. vi. c. 30. and lib. x. c. 28.

[7] At Busheher [or Bushire] in Persia, Mr. Price saw "many Arab women employed in filling bags with locusts, to be preserved and eaten like shrimps." Journal of the British Embassy to Persia, p. 6. London, 1825. fol.

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vinegar. The locusts which formed part of John the Baptist's food (Mark i. 6.) were these insects, and not the fruit of the locust tree.[1]

5. The devastations caused by the locusts, together with the absence of the former and latter rains, were generally followed by a scarcity of provisions, and not unfrequently by absolute FAMINE, which also often prevailed in besieged cities to such a degree, that the starving inhabitants have been reduced to the necessity of devouring not only unclean animals, but also human flesh. Compare Deut. xxviii. 22—42. 56, 57. 2 Sam. xxi. 1. 2 Kings vi. 25—28. xxv. 3. Jer. xiv. 15. xix. 9. xlii. 17. Lam. ii. 20. iv. 10. Ezek. v. 10—12. 16. vi. 12. vii. 15.

6. But the greatest of all the calamities that ever visited this highly favoured country is the pestilential blast, by the Arabs termed the SAM wind, by the Persians, SAMOUN, by the Turks, SIMOOM or SAMIEL, and by the prophet Jeremiah, a *dry wind of the high places in the wilderness.* (Jer. iv. 11.) It blows in Persia, Arabia, and the deserts of Arabia, during the months of June, July, and August; in Nubia during March and April, and also in September, October, and November. It rarely lasts more than seven or eight minutes, but so poisonous are its effects, that it instantly suffocates those who are unfortunate enough to inhale it, particularly if it overtake them when standing upright. Thevenot mentions such a wind, which in 1658 suffocated *twenty thousand* men in one night; and another, which in 1655 suffocated *four thousand* persons. As the principal stream of this pestilential blast always moves in a line, about twenty yards in breadth, and twelve feet above the surface of the earth, travellers in the desert, when they perceive its approach, throw themselves on the ground, with their faces close to the burning sands, and wrap their heads in their robes, or in a piece of carpet, till the wind has passed over them. The least mischief which it produces is the drying up their skins of water, and thus exposing them to perish with thirst in the deserts. When this destructive wind advances, which it does with great rapidity, its approach is indicated by a redness in the air; and, when sufficiently near to admit of being observed, it appears like a haze, in colour resembling the purple part of the rainbow, but not so compressed or thick. When travellers are exposed to a second or third attack of this terrible blast it produces a desperate kind of indifference for life, and an almost total prostration of strength. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground. The effects of this blast on the bodies of those whom it destroys are peculiar. At first view, its victims appear to be asleep: but if an arm or leg be smartly shaken or lifted up, it separates from the body, which soon after becomes black.[2] In Persia, in the district of Dashtistan a *sam* or *simoom* blew during the summer months, which so totally burnt up all the corn (then near its maturity), that no animal would eat a blade of it, or touch any of its grain.[3] The image of *corn blasted before it be grown up*, used by the sacred historian in 2 Kings xix. 26., was most probably taken from this or some similar cause. The Psalmist evidently alludes (Psal. ciii. 15, 16.) to the desolating influence of the simoom.

PART II.

POLITICAL ANTIQUITIES OF THE JEWS.

CHAPTER I.

DIFFERENT FORMS OF GOVERNMENT, AND POLITICAL STATE OF THE HEBREWS, OR JEWS, FROM THE PATRIARCHAL TIMES TO THE BABYLONIAN CAPTIVITY.

I. *Patriarchal Government.*—II. *Government under Moses—a Theocracy;—its Nature and Design.*—1. *Notices of the Heads or Princes of Tribes and Families.*—2. *Of the Jethronian Prefects or Judges appointed by Moses.*—3. *Of the Senate or Council of Seventy Assessors.*—4. *Scribes.*—III. *Government of the Judges.*—IV. *Regal Government instituted;*—1. *The Functions and Privileges of the Kings;*—2. *Inauguration of the Kings;*—3. *Chief Distinctions of Majesty;*—4. *Scriptural Allusions to the Courts of Sovereigns and Princes explained.*—V. *Revenues of the Kings of Israel.*—VI. *Magistrates under the Monarchy.*—VII. *Officers of the Palace.*—VIII. *The royal Harem.*—IX. *Promulgation of Laws.*—X. *Schism between the twelve Tribes;—its latent Causes;—the Kingdoms of Israel and Judah founded;—their Duration and End.*—XI. *Reasons why the Kingdom of Judah subsisted longer than that of Israel.*—XII. *State of the Hebrews during the Babylonish Captivity.*

I. OF the forms of government which obtained among mankind from the earliest ages to the time of Moses, we have but little information communicated in the Scriptures. The simplicity of manners which then prevailed would render any complicated form of government unnecessary; and accordingly we find that the PATRIARCHS, that is, the Heads or Founders of Families, exercised the chief power and command over their families, children, and domestics, without being responsible to any superior authority. Such was the government of Abraham, Isaac, and Jacob. So long as they resided in the land of Canaan, they were subject to no foreign power, but tended their flocks and herds wherever they chose to go (Gen. xiii. 6—12.), and vindicated their wrongs by arms whensoever they had sustained any injury. (Gen. xiv.) They treated with the petty kings who reigned in different parts of Palestine as their equals in dignity, and concluded treaties with them in their own right. (Gen. xiv. 13. 18—24. xxi. 22—32. xxvi. 16. 27—33. xxxi. 44—54.)

The patriarchal power was a sovereign dominion: so that parents may be considered as the first kings, and children the first subjects. They had the power of disinheriting their children (Gen. xlix. 3, 4. 1 Chron. v. 1.), and also of punishing them with death (Gen. xxxviii. 24.), or of dismissing them from home without assigning any reason. (Gen. xxi. 14.) Further, the patriarchs could pronounce a solemn blessing or curse upon their children, which at that time was regarded as a high privilege and of great consequence. Thus Noah cursed his son Canaan (Gen. ix. 25.); Isaac blessed Jacob (Gen. xxvii. 28, 29. 33.); and Jacob blessed his sons. (Gen. xlix.) On the decease of the father, the eldest son, by a natural right of succession, inherited the paternal power and dominion, which in those days was one of the rights of primogeniture. To this right the sacerdotal dignity, in the first ages, seems to have been annexed; so that the heads of families not only possessed a secular power, but also officiated as priests in the families to which they belonged. (Gen. viii. 20. xii. 7, 8. xxxv. 1—3.)

Although the sons of Jacob exercised, each, the supreme power in his own family, during their father's life (Gen. xxxviii. 24.), yet the latter appears to have retained some authority over them. (Gen. xlii. 1—4. 37, 38. xliii. 1—13. l. 15—17.) Afterwards, however, as the posterity of Jacob increased, in Egypt, it became necessary to have magistrates or governors, invested with more extensive authority; these are termed *Elders* (Exod. iii. 16.), being probably chosen on account of their age and wisdom. The *Shoterim* or "officers of the children of Israel" (Exod. v. 14, 15. 19.) have been

[1] Sir Wm. Ouseley's Travels, vol. i. p. 197 Dodwell's Tour, vol. i. p. 215. Dr. Della Cella's Travels from Barbary to the Western Frontier of Egypt, p. 78. Jackson's Account of the Empire of Marocco, pp. 51—54.

[2] Bruce's Travels, vol. vi. pp. 462, 463. 484. Harmer's Observations, vol. i. pp. 94—96. Sir R. K. Porter's Travels in Georgia, Persia, &c. vol. ii. p. 230.

[3] Morier's Second Journey, p. 43.

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conjectured to be a kind of magistrates elected by them; but, from the context of the sacred historian, they rather appear to have been appointed by the Egyptians, and placed over the Israelites in order to oversee their labour.[1]

II. On the departure of the Israelites from the land of their oppressors, under the guidance of Moses, Jehovah was pleased to institute a new form of government, which has been rightly termed a THEOCRACY; the supreme legislative power being exclusively vested in God or in his ORACLE, who alone could enact or repeal laws. The Hebrew government appears not only designed to subserve the common and general ends of all good governments;—viz. the protection of the property, liberty, safety, and peace of the several members of the community (in which the true happiness and prosperity of states will always consist), but also to set apart the Hebrews or Israelites as *a holy people to Jehovah, and a kingdom of priests.* For thus Moses is directed to tell the children of Israel, *Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now, therefore, if ye will hear my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation.* (Exod. xix. 3, 4, 5, 6.) We learn what this covenant was in a further account of it. *Ye stand this day all of you before the Lord your God, your captains of your tribes, your elders and your officers, and all the men of Israel; that you should enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day; that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, Isaac, and to Jacob: for ye know,* adds Moses, *how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by; and ye have seen their abominations and their idols, wood and stone, silver and gold, which were among them, lest there should be among you, man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God to go and serve the gods of these nations.* (Deut. xxix. 10—18.)

From these passages it is evident that the fundamental principle of the Mosaic Law was the maintenance of the doctrine and worship of one true God, and the prevention, or rather the proscription of polytheism and idolatry. The covenant of Jehovah with the Hebrew people, and their oath by which they bound their allegiance to Jehovah, their God and King, was, that they should receive and obey the laws which he should appoint as their supreme governor, with a particular engagement to keep themselves from the idolatry of the nations round about them, whether the idolatry they had seen while they dwelt in the land of Egypt, or that which they had observed in the nations by which they passed into the promised land. In keeping this allegiance to Jehovah, as their immediate and supreme Lord, they were to expect the blessings of God's immediate and particular protection in the security of their liberty, peace, and prosperity, against all attempts of their idolatrous neighbours; but if they should break their allegiance to Jehovah, or forsake the covenant of Jehovah, by going and serving other gods, and worshipping them, then they should forfeit these blessings of God's protection, and the anger of Jehovah should be kindled against the land, to bring upon it all the curses that are written in the book of Deuteronomy. (xxix. 25—27.) The substance, then, of this solemn transaction between God and the Israelites (which may be called the original contract of the Hebrew government) was this:—If the Hebrews would voluntarily consent to receive Jehovah as their Lord and King, to keep his covenant and laws, to honour and worship him as the one true God, in opposition to all idolatry; then, though God as sovereign of the world rules over all the nations of the earth, and all nations are under the general care of his providence, he would govern the Hebrew nation by peculiar laws of his particular appointment, and bless it with a more immediate and particular protection; he would secure to them the invaluable privileges of the true religion, together with liberty, peace, and prosperity, as a favoured people above all other nations. This constitution, it will be observed, is enforced chiefly by temporal sanctions, and with singular wisdom; for temporal blessings and evils were at that time the common and prevailing incitements to idolatry: but by thus taking them into the Hebrew constitution, as rewards to obedience and punishments for disobedience, they became motives to continuance in the true religion, instead of encouragements to idolatry.[2]

In the theocracy of the Hebrews, the laws were given to them by God, through the mediation of Moses, and they were to be of perpetual force and obligation so long as their polity subsisted. The judges by whom these laws were administered were represented as holy persons, and as sitting in the place of God (Deut. i. 17. xix. 17.): they were usually taken from the tribe of Levi; and the chief expounder of the law was the high-priest. In this there was a singular propriety; for the Levites, being devoted to the study of the law, were (as will be shown in a subsequent page) the *literati* among the Israelites. In difficult cases of law, however, relating both to government and war, God was to be consulted by Urim and Thummim; and in matters, which concerned the welfare of the state, God frequently made known his will by prophets whose mission was duly attested, and the people were bound to hearken to their voice. In all these cases, Jehovah appears as sovereign king, ruling his people by his appointed ministers.[3]

A subordinate design of this constitution of the Hebrew government was, the prevention of intercourse between the Israelites and foreign nations. The prevalence of the most abominable idolatry among those nations, and the facility with which the Israelites had, on more than one occasion, adopted their idolatrous rites, during their sojourning in the wilderness, rendered this seclusion necessary, in order to secure the fundamental principle of the Mosaic law above mentioned: and many of the peculiar laws will, on this principle, be found both wisely and admirably adapted to secure this design.[4]

The form of the Hebrew republic was unquestionably democratical; its head admitted of change as to the name and nature of his office, and at certain times it could even subsist without a general head. When Moses promulgated his laws, he convened the whole congregation of Israel, to whom he is repeatedly said to have *spoken;* but as he could not possibly be heard by six hundred thousand men, we must conclude that he only addressed a certain number of persons who were deputed to represent the rest of the Israelites. Accordingly in Num. i. 16. these delegates or representatives are termed קרואי העדה (KERUAY HOEDAH), that is, *those went to be called the convention;* in our version called the *renowned of the congregation;* and in Num. xvi. 2. they are denominated מועדי נשיאי עדה קרואי (NESIAY EDAH KERUAY MUOED), that is, *chiefs of the community*, or congregation, *that are called to the convention*, in our version termed, *famous in the congregation, men of renown.* By comparing Deut. xxix. 10. with Josh. xxiii. 2. it appears that these representatives were the heads of *tribes or families*, and *judges* and *officers;* and Michaelis is of opinion that, like the members of our British House of Commons, they acted in the plenitude of their own power, without taking instruction from their constituents.[5]

1. HEADS OR PRINCES OF TRIBES AND FAMILIES.—All the various branches of Abraham's descendants, like the ancient Germans or the Scottish clans, kept together in a body according to their tribes and families; each tribe forming a lesser commonwealth, with its own peculiar interests, and all of them at last uniting into one great republic.[6] The same arrangement, it is well known, obtained among the Israelites, who appear to have been divided into twelve great tribes, previously to their departure from Egypt. By Moses, however, they were subdivided into certain greater families, which are called משפחות (MISHPACHOTH) or *families*, by way of distinction, and בתי אבות (BATEY ABOTH) or *houses of fathers* (Num. i. 2. Josh. vii. 14.); each of whom, again, had their heads, which are sometimes called *heads of houses of fathers*, and sometimes simply *heads.* These are likewise the same persons who in Josh. xxiii. 2. and xxiv. 1. are called *Elders.* (Compare also Deut. xix. 12. and xxi. 1—9.) It does not

[1] Pareau Antiquitas Hebraica, pp. 231—233.

[2] Lowman on the Civil Government of the Hebrews, pp. 8—10. See also Dr. Graves's Lectures on the Pentateuch, vol. ii. pp. 141—185. for some masterly observations on the introduction of temporal sanctions into the Mosaic law.

[3] Michaelis's Commentaries on the Laws of Moses, vol. i pp. 190—196.

[4] Ibid. vol. i. pp. 202—225. Bruning's Antiq. Heb. pp. 91—93. Mr. Lowman (Civil Government of the Hebrews, pp. 17—31.) has illustrated the wisdom of this second design of the Jewish theocracy by several pertinent examples.

[5] Commentaries on the Laws of Moses, vol. i. p. 231.

[6] In this manner were the Ishmaelites governed by twelve princes according to the number of Ishmael's sons (Gen. xxv. 16.); and the Bedouins their descendants have always preserved some traces of this patriarchal government. Their families continue together; and under the name of *Emir*, one is prince among people, who are all his kindred within a certain degree of affinity. Michaelis's Commentaries, vol. i. p. 232.

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appear in what manner these heads or elders of families were chosen, when any of them died. The princes of tribes do not seem to have ceased with the commencement, at least, of the monarchy: from 1 Chron. xxvii. 16—22. it is evident that they subsisted in the time of David; and they must have proved a powerful restraint upon the power of the king.

It will now be readily conceived how the Israelitish state might have subsisted not only without a king, but even occasionally without that magistrate who was called a *Judge*, although we read of no supreme council of the nation. Every tribe had always its own independent chief magistrate, who may not inaptly be compared to the lords-lieutenants of our British counties; subordinate to them, again, were the heads of families, who may be represented as their deputy-lieutenants: and, if there were no *general* ruler of the whole people, yet there were twelve smaller commonwealths, who in certain cases united together, and whose general convention would take measures for their common interest. In many cases particular tribes acted as distinct and independent republics, not only when there was neither king nor judge, but even during the times of the kings. Instances of wars being carried on by one or more particular tribes, both before and after the establishment of the regal government, may be seen in Josh. xvii. 15—17. Judg. iv. 10. and xviii—xx. 1 Chron. v. 18—23. 41—43. It appears from 1 Chron. xxiii. 11. that a certain number of persons was necessary to constitute a family, and to empower such a family to have a representative head; for it is there said that the four sons of Shimei had not a numerous progeny, and were therefore reckoned only as one family. Hence we may explain why, according to Micah v. 2., Bethlehem may have been too small to be reckoned among the families of Judah. It is impossible to ascertain, at this distance of time, what number of individuals was requisite to constitute a house or family; but probably the number was not always uniform.[1]

2. The JUDGES, who were appointed by Moses, had also a right, by virtue of their office, to be present in the *congregation*, or convention of the state. After the departure of the Israelites from Egypt, Moses, for some time, was their sole judge. Jethro, his father-in-law, observing that the daily duties of this office were too heavy for him, suggested to him (subject to the approbation of Jehovah) the institution of *Judges* or rulers, *of tens*, *of fifties*, *of hundreds*, and *of thousands*, who determined every affair of little importance among themselves, but brought the *hard causes* to Moses. (Exod. xviii. 14—26.) Of the judges of *tens*, therefore, there must have been *sixty thousand;* of the judges of *fifties*, *twelve thousand;* of the judges of *hundreds*, *six thousand;* and of the judges of *thousands*, *six hundred*. These judges, or Jethronian prefects (as they have been called), seem to have been a sort of justice of the peace in several divisions, probably taken from the military division of an host into thousands, hundreds, fifties, and tens; this was a model proper for them as an army marching, and not unsuitable to their settlement as tribes or families, in a sort of counties, hundreds, and tithings. Perhaps our old Saxon constitution of *sheriffs* in *counties*, *hundredors* or centgraves in *hundreds*, and *deciners in decennaries*, may give some light to this constitution of Moses. Some of our legal antiquaries have thought that those constitutions of the Saxons were taken from these laws of Moses, introduced by Alfred, or by his direction.[2] It is not probable, that in the public deliberative assemblies the whole sixty thousand judges of tens had seats and voices. Michaelis conjectures that only those of hundreds, or even those only of thousands, are to be understood, when mention is made of judges in the Israelitish conventions.[3]

But, after the establishment of the Hebrews in the land of Canaan, as they no longer dwelt together in round numbers, Moses ordained that judges should be appointed in every city (Deut. xvi. 18.), and it should seem that they were chosen by the people. In succeeding ages these judicial offices were filled by the Levites, most probably because they were the persons best skilled in the law of the Hebrews. (See 1 Chron. xxiii. 4. xxvi. 29—32. 2 Chron. xix. 8—11. xxxiv. 13.)[4]

3. During the sojourning of the Israelites in the wilderness, Moses established a council or SENATE of seventy, to assist him in the government of the people. The Jewish rabbinical writers, who have exercised their ingenuity in conjecturing why the number was limited to seventy, have pretended that this was a permanent and supreme court of judicature; but as the sacred writers are totally silent concerning such a tribunal, we are authorized to conclude that it was only a temporary institution. *After* their return from the Babylonish captivity, it is well known that the Jews did appoint a sanhedrin or council of seventy at Jerusalem, in imitation of that which Moses had instituted.[5] In the New Testament, very frequent mention is made of this supreme tribunal, of which an account will be found in a subsequent chapter of this volume.

4. Among the persons who appear in the Israelitish congregation or diet (as Michaelis terms it), in addition to those already mentioned, we find the שוטרים (SHOTERIM) or *Scribes*. It is evident that they were different from the Jethronian prefects or judges; for Moses expressly ordained that they should not only appoint judges in every city, but also *shoterim* or scribes. What their functions were, it is now difficult to ascertain. Michaelis conjectures, with great probability, that they kept the genealogical tables of the Israelites, with a faithful record of births, marriages, and deaths; and that to them was assigned the duty of apportioning the public burthens and services on the people individually. Under the regal government, these scribes were generally taken from the tribe of Levi. (1 Chron. xxiii. 4. 2 Chron. xix. 8—11. and xxxiv. 13.) In Deut. xxix. 10. xxxi. 28. Josh. viii. 33. and xxiii. 2. we find them as representatives of the people in the diets, or when they entered into covenant with God. In time of war they were charged with the duty of conveying orders to the army (Deut. xx. 5.); and in 2 Chron. xxvi. 11. we meet with a *scribe*, who appears to have been what is now termed the *muster-master-general*.[6]

III. On the death of Moses, the command of the children of Israel was confided to JOSHUA, who had been his minister (Exod. xxiv. 13. Josh. i. 1.); and under whom the land of Canaan was subdued, and divided agreeably to the divine injunctions. On the death of Joshua and of the elders of his council, it appears that the people did not choose any chief magistrate or counsellors in their place. The consequence (as might naturally be expected) was a temporary anarchy, in which we are told that every man did what was right in his own eyes. (Judg. xxi. 25.) This state of things occasioned the government of Israel to be committed to certain supreme magistrates, termed JUDGES. Their dignity was, in some cases, for life, but not always: and their office was not hereditary, neither was their succession constant. There also were anarchies, or intervals of several years' continuance, during which the Israelites groaned under the tyranny of their oppressors, and had no governors. But though God himself did regularly appoint the judges of the Israelites, the people nevertheless, on some occasions, elected him who appeared to them most proper to deliver them from their immediate oppression: thus Jephthah was chosen by the Israelites beyond Jordan. As, however, it frequently happened that the oppression which rendered the assistance of judges necessary were not felt equally over all Israel, so the power of those judges, who were elected in order to procure their deliverance from such servitudes, did not extend over all the people, but only over that district which they had delivered. Thus Jephthah did not exercise his authority on this side Jordan, neither did Barak exercise his judicial power beyond that river. The authority of the judges was not inferior to that which was afterwards exercised by the kings: it extended to peace and war. They decided causes without appeal; but they had no power to enact new laws, or to impose new burthens upon the people. They were protectors of the laws, defenders of religion, and avengers of crimes, particularly of idolatry, which was high-treason against Jehovah their Sovereign. Further, these judges were without pomp or splendour, and destitute of guards, train, or equipage: unless indeed their own wealth might enable them to make an appearance suitable to their dignity. Their income or revenue arose solely from presents. This form of administration subsisted from Joshua to Saul, during a period of about 339 years.[7]

IV. At length the Israelites, weary of having God for their sovereign, and provoked by the misconduct of the sons of the judge and prophet Samuel, who in his old age had associated them with himself for the administration of affairs, desired a KING to be set over them, *to judge them like all the*

[1] Michaelis's Commentaries, vol. i. pp. 231—234. 244.
[2] Bacon on English Government, part i. p. 70. Lowman's Civil Government of the Hebrews, p. 162.
[3] Michaelis's Commentaries, vol. i. p. 245.
[4] Ibid. p. 246.
[5] Michaelis's Commentaries, vol. i. pp. 247—249.
[6] Ibid. pp. 249—251.
[7] Tappan's Lectures on Jewish Antiquities, p. 77. Michaelis's Commentaries, vol. i. pp. 252—254. Dr. Graves's Lectures on the Pentateuch, vol. ii. pp. 95—104.

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nations (1 Sam. viii. 5.), thus undesignedly fulfilling the designs of the Almighty, who had ordained that in the fulness of time the Messiah should be born of a royal house.

1. Such a change in their government Moses foresaw, and accordingly, by divine command, he prescribed the following laws, both concerning their election of a king, and also for the direction of their future sovereigns, which are recorded in Deut. xvii. 14—20.

(1.) The *right* of choice was left to the people, but with this limitation, that they must always elect a native Israelite, and not a foreigner. One *from among thy brethren shalt thou set king over thee: thou mayst not set a stranger over thee, which is not thy brother.*

This was a wise and patriotic law, well adapted to inspire a just dread of foreign intriguers and invaders, and an united vigilance in repulsing such persons from the government. "One who is born and educated in a community, is its natural brother: his habits, attachments, and interests strongly link him to it; while the sentiments, feelings, and interests of a stranger do often as naturally connect him with a foreign country, and alienate him from that in which he resides." But this statute did not apply to the case of the nation being at any time subjected, by force of arms, to a foreign prince; though the Pharisees afterwards so explained it.[1]

(2.) The Israelites were on no account to appoint any one to be their king, who was not chosen by God. *Thou shalt in any wise set* him *king over thee whom the* LORD *thy God shall choose.*

Accordingly, he appointed Saul, by lot, to be their first king; David, by name, to be their second; Solomon, his son, to be his successor; and then made the regal government hereditary in David's family. But this law did not extend to their subsequently electing every individual king: for, so long as the reigning family did not violate the fundamental laws of the theocracy, they would continue to possess the throne; but if they tyrannized, they would forfeit it.

With regard to the external qualifications which the Jews appear to have demanded in their kings:—comeliness of person and tallness of stature seem to have been the principal requisites. Thus, although Saul was constituted King of Israel by the special appointment of God, yet it appears to have been no inconsiderable circumstance in the eyes of the people that he was a *choice young man and goodly, and* that there was *not among the children of Israel a goodlier person than he: from the shoulders and upwards* he was *higher than any of the people.* (1 Sam. ix. 2.) And therefore Samuel said to the people, when he presented Saul to them: *See ye him whom the* LORD *hath chosen, that* there is *none like him among all the people.* (1 Sam. x. 24.) Hence, also, David is said to have been *ruddy, withal of a beautiful countenance, and goodly to look to.* (1 Sam. xvi. 12.) The people of the East seem to have had a regard to these personal qualities in the election of their kings, in addition to those of strength, courage, and fortitude of mind; and it was such a king as their neighbours had, whom the Israelites desired.

(3.) The king was not to *multiply horses to himself, nor cause the people to return to Egypt to the end that he should multiply horses.*[2]

This prohibition was intended to prevent all commercial intercourse with Egypt, and, consequently, to preserve them from being contaminated with idolatry; and also, by restraining the Jews from the use of cavalry in war, to lead them to trust implicitly in the special protection of the Almighty, from whose pure worship they might be seduced by extending their dominions among the neighbouring idolatrous nations by means of cavalry.

(4.) The king was, further, prohibited from *multiplying wives to himself, that his heart turn not away* from the law and worship of the God of Israel, by his being seduced into idolatry in consequence of foreign alliances. How grossly this law was violated by Solomon and other monarchs the history of the Jews and Israelites abundantly records, together with the fatal consequences of such disobedience.

(5.) In order to prevent or restrain that royal avarice or luxury, for which oriental monarchs have always been distinguished, the king was forbidden *greatly to multiply to himself silver and gold;* lest the circulation of money should be obstructed, industry discouraged, or his subjects be impoverished.

(6.) In order that they might not be ignorant of true religion, and of the laws of the Israelites, the king was enjoined to write out, for his own use, a correct copy of the divine law; which injunction was intended to rivet this law more firmly in his memory, and to hold him in constant subjection to its authority. For the same purpose he was required to read in this copy *all the days of his life, that he may learn to fear the* LORD *his God, to keep all the words of this law, and these statutes, to do them.*

Thus the power of the Israelitish kings was circumscribed by a code of fundamental and equal laws, provided by infinite wisdom and rectitude. With regard to actual facts, it appears from 1 Sam. x. 25. compared with 2 Sam. v. 3. 1 Kings xii. 22—24. and 2 Kings xi. 17. that the Israelitish kings were by no means possessed of unlimited power, but were restricted by a solemn stipulation; although they on some occasions evinced a disposition leaning towards despotism. (1 Sam. xi. 5—7. and xxii. 17, 18.)[3] They had, however, the right of making war and peace, as well as the power of life and death; and could on particular occasions put criminals to death, without the formalities of justice (2 Sam. i. 5—15. iv. 9—12.); but, in general they administered justice; sometimes in a summary way by themselves where the case appeared clear, as David did (see 2 Sam. xii. 1—5. xiv. 4—11. and 1 Kings ii. 5—9.), or by judges duly constituted to hear and determine causes in the king's name. (1 Chron. xxiii. 4. xxvi. 29—32.) Michaelis thinks it probable that there were superior courts established at Jerusalem, in which David's sons presided, and that in Psal. cxxii. 5. there is an allusion to them; but no mention is made of a supreme tribunal in that city earlier than the reign of Jehoshaphat. (2 Chron. xix. 8—11.) Although the kings enjoyed the privilege of granting pardons to offenders at their pleasure, without consulting any person; and in ecclesiastical affairs exercised great power, sometimes deposing or condemning to death even the high-priest himself (1 Sam. xxii. 17, 18. 1 Kings ii. 26, 27.), and at other times reforming gross abuses in religion, of which we have examples in the zealous conduct of Hezekiah and Josiah; yet this power was enjoyed by them not as *absolute* sovereigns in their own right. They were merely the viceroys of Jehovah, who was the sole legislator of Israel: and, therefore, as the kings could on no occasion, either enact a new law or alter or repeal an old one, the government continued to be a *theocracy*, as well under their permanent administration, as we have seen that it was under the occasional administration of the judges. The only difference that can be discovered between the two species of government is, that the conduct of the judges was generally directed by *urim*, and that of the kings, either by the inspiration of God vouchsafed to themselves, or by prophets raised up from time to time to reclaim them when deviating from their duty, as laid down by the law.

(7.) Lastly, the monarch was charged, *that his heart be not lifted up above his brethren;* in other words, to govern his subjects with mildness and beneficence, not as slaves, but as brothers. So, David styled his subjects his *brethren* in 1 Chron. xxviii. 2.; and this amiable model was, subsequently, imitated by the first Christian emperors, particularly by Constantine the Great.[4]

Thus the regal government, though originating in the perverse impiety and folly of the Israelites, was so regulated and guarded by the divine law, as to promise the greatest public benefits. It is to be observed that the preceding enactments relate to the election of a *king*, not of a queen. Athaliah, indeed, reigned, but she was an usurper; and, long afterwards, Alexandra, the daughter of Jannæus, also reigned. She, however, reigned as a queen only in name, being under the influence of the Pharisees.

It was customary for the Jewish kings sometimes to nomi-

[1] It was on the ground of this law that the Pharisees and Herodians proposed that insidious question to Jesus Christ,—*Is it lawful to give tribute to* CÆSAR, *or* NO? (Matt. xxii. 17.) for, at that time, they were under the authority of a foreign power which they detested. Had Christ replied, YES, then they would have condemned him by this law. Had he answered, No, then they would have accused him to Cæsar. (Dr. A. Clarke on Deut. xvii. 15. In his Commentary on Matt. xxii. 16—22. he has discussed this important subject in great detail and with equal ability.)

[2] This law was to be a standing trial of prince and people, whether they had trust and confidence in God their deliverer. See Bp. Sherlock's Discourses on Prophecy, Disc. iv.; where he has excellently explained the reason and effect of the law, and the influence which the observance or neglect of it had in the affairs of the Israelites.

[3] That the Israelitish monarchs, even in the worst times, were considered not as above law, but as restrained by it, is evident from the history of Ahab, a most abandoned prince. Though he earnestly coveted the vineyard of Naboth, one of his subjects, and offered to purchase it, yet because the law prohibited the alienation of lands from one tribe or family to another, he could not obtain it, until, by bribing false witnesses, he had procured the legal condemnation and death of Naboth, as a traitor and blasphemer. (See 1 Kings xxi. 1—14.) Tappan's Lectures on Jewish Antiquities, pp. 81. 82. The preceding regulations concerning the Hebrew monarchs are also fully considered and illustrated by Michaelis, Commentaries, vol. i. pp. 266—283.

[4] Tappan's Lectures, p. 83.

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nate their successors, and sometimes to assume them as partners with them in the government during their own lifetime. Thus David caused Solomon to be anointed (1 Kings i. 32—40.); so that Solomon reigned conjointly with his father during the short remainder of David's life, for it does not appear that the latter resigned his sceptre till he resigned his breath. In like manner Rehoboam, though a prince of no great merit, appointed his youngest son Abijah to be *ruler among his brethren* (2 Chron. xi. 22.), designing that he should reign after him; and accordingly Abijah succeeded him on the throne. (2 Chron. xiii. 1.) So, among the sons of Josiah, Jehoahaz, the younger, was preferred to Jehoiakim the elder. (2 Kings xxiii. 31—36.) This practice of the Jewish sovereigns serves to elucidate some supposed chronological difficulties in Sacred History.

2. The INAUGURATION OF THE KINGS was performed with various ceremonies and with great pomp. The principal of these was anointing with holy oil (Psal. lxxxix. 20.), which was sometimes privately performed by a prophet (1 Sam. x. 1. xvi. 1—13. 1 Kings xix. 16. 2 Kings ix. 1—6.), and was a symbolical prediction that the person so anointed would ascend the throne; but after the monarchy was established, this unction was performed by a priest (1 Kings i. 39.), at first in some public place (1 Kings i. 32—34.), and afterwards in the temple, the monarch elect being surrounded by his guards. (2 Kings xi. 11, 12. 2 Chron. xxiii.)[1] It is probable, also, that he was at the same time girded with a sword. (Psalm xlv. 3.) After the king was anointed he was proclaimed by the sound of the trumpet. In this manner was Solomon proclaimed (1 Kings i. 34. 39.), and (it should seem) also the rebel Absalom. (2 Sam. xv. 10.) When Jehovah proclaimed his law, and himself to be the King of Israel, the sound of the trumpet preceded with great vehemence. (Exod. xix. 16.) The knowledge of this circumstance will explain the many passages in the Psalms, in which God is said to have *gone up with a shout; the Lord, with the sound of a trumpet;* and the Israelites are called upon, *with trumpets to make a joyful noise before the Lord the King.* (See Psal. xlvii. 5. xcviii. 6, &c.) From this ceremony of anointing, kings are in the Scriptures frequently termed the *anointed of the Lord and of the God of Jacob.* (1 Sam. xxiv. 6. 10. xxvi. 9. 11. 16. 23. 2 Sam. xxiii. 1. Psal. ii. 2. lxxxix. 38. Habak. iii. 13.) A diadem or crown was also placed upon the sovereign's head and a sceptre put into his hand (Ezek. xxi. 26. Psal. xlv. 6. 2 Kings xi. 12.), after which he entered into a solemn covenant with his subjects that he would govern according to its conditions and to the law of Moses. (2 Sam. v. 3. 1 Chron. xi. 3. 2 Kings xi. 12. 2 Chron. xxiii. 11. compare Deut. xvii. 18.) The nobles in their turn promised obedience, and appear to have confirmed this pledge with a kiss, either of the knees or feet. (Psal. ii. 12.) Loud acclamations accompanied with music then followed, after which the king entered the city. (1 Kings i. 39, 40. 2 Kings xi. 12. 19. 2 Chron. xxiii. 11.) To this practice there are numerous allusions both in the Old Testament (Psal. xlvii. 1—9. xcvii. 1. xcix. 1, &c.) as well as in the New (Matt. xxi. 9, 10. Mark xi. 9, 10. Luke xix. 35—38.); in which last-cited passages the Jews, by welcoming our Saviour in the same manner as their kings were formerly inaugurated, manifestly acknowledged him to be the Messiah whom they expected. Lastly, after entering the city, the kings seated themselves upon the throne, and received the congratulations of their subjects. (1 Kings i. 35. 47, 48. 2 Kings xi. 19, 20.) On the inauguration of Saul, however, when there was neither sceptre, diadem, nor throne, these ceremonies were not observed. After the establishment of royalty among the Jews, it appears to have been a maxim in their law, that *the king's person was inviolable, even though he might be tyrannical and unjust* (1 Sam. xxiv. 5—8.); a maxim which is necessary not only to the security of the king, but also to the welfare of the subject. On this principle, the Amalekite, who told David the improbable and untrue story of his having put the mortally wounded Saul to death, that he might not fall into the hands of the Philistines, was merely on this his own statement ordered by David to be instantly despatched, *because he had laid his hand on the Lord's Anointed.* (2 Sam. i. 14.)

3. The CHIEF DISTINCTIONS OF MAJESTY mentioned in Scripture, were the royal apparel, the crown, the throne, and the sceptre. The *royal apparel* was splendid (Matt. vi. 29.), and the retinue of the sovereigns was both numerous and magnificent. (1 Kings iv. 1—24.) That the apparel of the Jewish monarchs was different from that of all other persons, is evident from Ahab's changing his apparel before he engaged in battle, and from Jehoshaphat's retaining his. (1 Kings xxii. 30.) It is most probable, after the example of other oriental sovereigns, that their garments were made of purple and fine white linen (Esth. viii. 15.): in after-times, it appears from Luke xvi. 19. that the rich and great were clad in purple and fine linen: and this circumstance may account for Pilate's soldiers clothing Christ with purple (Mark xv. 17.), and for Herod the tetrarch, with his men of war, arraying him in a gorgeous, most probably a white robe (Luke xxiii. 11.), thereby in derision clothing him as a king. Further, their *Crowns* or diadems glittered with gold, silver, and precious stones. (2 Sam. xii. 30. Zech. vi. 11.) Their arms were decorated with bracelets (2 Sam. i. 10.) as those of the Persian sovereigns are to this day;[2] and their thrones were equally magnificent. The throne of Solomon is particularly described in 1 Kings x. 18—20. Similar to this was the throne on which the sovereign of Persia was seated to receive his late Majesty's ambassador, Sir Gore Ouseley, Bart. It was ascended by steps, on which were painted dragons (that of Solomon was decorated with carved lions; and was also overlaid with fine gold).[3] The *royal Sceptre* seems to have been various at different times. That of Saul was a javelin or spear (1 Sam. xviii. 10. xxii. 6.), as Justin informs us was anciently the practice among the early Greek sovereigns.[4] Sometimes the sceptre was a walking-stick, cut from the branches of trees, decorated with gold or studded with golden nails. Such sceptres were carried by judges, and by such a sceptre Homer introduces Achilles as swearing,[5] and to a sceptre of this description the prophet Ezekiel unquestionably alludes. (xix. 11.) The sceptres of the ancient Persian monarchs were of solid gold. (Esth. v. 2.)[6]

In time of peace, as well as of war, it was customary to have watchmen set on high places, wherever the king was, in order to prevent him from being surprised. Thus David, at Jerusalem, was informed by the watchmen of the approach of the messengers, who brought him tidings of Absalom's defeat. (2 Sam. xviii. 24—27.) And Jehoram king of Israel, who had an army lying before Ramoth-Gilead, kept a watchman on the tower of Jezreel where he was, who *spied the company of Jehu as he came*, and accordingly announced it to the king. (2 Kings ix. 17. 20.)[7]

It is well known that the tables of the modern oriental sovereigns are characterized by luxurious profusion; and vast numbers are fed from the royal kitchen.[8] This fact serves to account for the apparently immense quantity of provisions stated in 1 Kings iv. 22, 23. 28. to have been consumed by the household of Solomon, whose vessels were for the most part of massive gold (1 Kings x. 21), and which were furnished throughout the year from the twelve provinces into which he divided his dominions. A similar custom obtains in Persia to this day.[9] Splendid banquets were

[1] Where the kingdom was hereditary, as that of Judah was, every king was not anointed, but only the first of the family; who being anointed for himself and all his successors of the same family, they required no other unction. If, however, any difficulty arose concerning the succession, then the person who obtained the throne, though of the same family, was anointed in order to terminate the dispute; after which the title was not to be questioned. This was the case with Solomon, Joash, Jehoahaz, and others. The kingdom was not made hereditary in the family of Saul; and, therefore, Ishbosheth's seizing on the crown was only an usurpation. The power of nominating a successor to Saul was reserved by God to himself, by whom David (who was no relation to Saul by blood, 1 Sam. xvi. 12.) was appointed king. David, therefore, had no other title but by divine appointment, first signified by the prophet Samuel's anointing him, and afterwards by the voluntary ratification of this appointment on the part of the people: so that the anointing of David was necessary for the confirmation of his title. But the kingdom being made hereditary in David's family, his being anointed served for him and all his successors, except when the right to the throne was disputed. Thus, when Solomon's right to the throne was contested by his elder brother Adonijah, it was necessary that he should be crowned, in order to quash that claim. In like manner, Joash, the seventh king of Judah, was anointed, because Athaliah had usurped and possessed the throne for six years. (2 Kings xi. 12.) So, Jehoahaz, the younger son of Josiah, was anointed king (2 Kings xxiii. 30.), and reigned three months; after which, he was succeeded by his elder brother Jehoiakim, who ought first to have ascended the throne of Judah. Thus it appears, that in all cases of disputed succession, anointing was deemed to give a preference. Home's Scripture History of the Jews, vol. i. p. 343.

[2] Morier's Second Journey, p. 173.

[3] Ibid p. 174.

[4] Hist. lib. xliii. c. 3.

[5] Iliad. lib. i. v. 234—239.

[6] Pareau, Antiquitas Hebraica, pp. 277—279. Schulzii Archæologia Hebraica, pp 45, 46. Jahn, Archæologia Biblica, §§ 223—227. Ackermann, Archæologia Biblica, §§ 217—220.

[7] Home's Scripture History, vol. i. p. 352.

[8] Not fewer than *two thousand* are said to be employed about the palace of the reigning Emir of the Druses. "We saw," says Mr. Jowett, "many professions and trades going on in it,—soldiers, horse-breakers, carpenters, blacksmiths, scribes, cooks, tobacconists, &c. There was, in the air of this mingled assemblage, something which forcibly brought to my recollection the description of an eastern royal household, as given to the Israelites by Samuel. 1 Sam. viii. 11—17." Jowett's Christian Researches in Syria, p. 84.

[9] Morier's Second Journey, p. 274.

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given by the kings (Dan. v. 1. Matt. xxii. 1. Mark vi. 21.); but it does not appear that women were admitted to them, except in Persia, when the queen was present, until the men grew warm with wine. (Dan. v. 2, 3. 23. Esth. i. 11. v. 4. 8. vii. 1.)[1]

4. Numerous are the ALLUSIONS IN THE SACRED WRITINGS TO THE COURTS OF PRINCES, and to the regal state which they anciently enjoyed. "The eastern monarchs were ever distinguished for studiously keeping up the majesty of royalty, and thus inspiring their subjects with the most reverential awe. They were difficult of access,[2] very rarely showing themselves to their people, and lived in the depth of their vast palaces, surrounded with every possible luxury, and gratifying every desire as it arose. In these kingdoms of slaves it was accounted the summit of human grandeur and felicity to be admitted into that splendid circle which surrounded the person of their sovereign;"[3] whence the expression of seeing God (Matt. v. 8.) is to be explained of the enjoyment of the highest possible happiness, namely, his favour and protection, especially in the life to come. And as only a select few in the oriental courts were permitted to behold the face of the monarch, it is in reference to this custom that the angel Gabriel replied to Zechariah (who hesitated to believe his annunciation of the Baptist's birth), that he was Gabriel that stood in the presence of God; thus intimating that he stood in a state of high favour and trust with Jehovah. (Luke i. 19.) *To dwell*, or *to stand in the presence of a sovereign* is an oriental idiom, importing the most eminent and dignified station at court.[4]

This allusive phraseology beautifully illustrates another very striking passage of Scripture. When the disciples, from their very low conceptions of the nature of Christ's kingdom, were contending among themselves who should be the greatest, our Saviour, in order to dispel these animosities, took a child; and, placing him before them, in the most solemn manner assured them that, *unless they were converted*, and purified their minds from all ambition and worldly thoughts, *they should not enter the kingdom of heaven*, should not be deemed proper subjects of the spiritual kingdom of the Messiah. But, continued Jesus Christ, *whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven*; and, after urging various cautions against harshly treating sincere and humble Christians, he added, *Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always* BEHOLD THE FACE OF MY FATHER WHICH IS IN HEAVEN. (Matt. xviii. 1—10.); referring to the custom of oriental courts, where the great men, those who are highest in office or favour, are most frequently in the prince's palace and presence. (Esth. i. 14. 1 Kings x. 8. xii. 6. 2 Kings xxv. 19.)[5] On another occasion, after our Lord had promised the apostles that they should sit on twelve thrones to judge the tribes of Israel, still mistaking the spiritual nature of his kingdom, the mother of James and John came to Jesus with her sons, and requested that he would grant that they might sit, the one on his right hand, and the other on his left hand, in his kingdom. (Matt. xx. 20—23.) This alludes to the custom which in those times obtained in the courts of princes; where two of the noblest and most dignified personages were respectively seated, one on each side, next the sovereign himself, thus enjoying the most eminent places of dignity. (Compare 1 Kings ii. 19. Psal. xlv. 9. and Heb. i. 3.) In reply to the request of Salome, our Saviour stated that seats of distinguished eminence in his kingdom were not to be given through favour or partiality, but to those only whom God should deem to be properly prepared for them.

The eastern monarchs were never approached but with presents of some kind or other, according to the ability of the individual, who accompanied them with expressions of the profoundest reverence, prostrating themselves to the ground;[6] and the same practice continues to this day. Thus Jacob instructed his sons to carry a present to Joseph, when they went to buy food of him as governor of Egypt. (Gen. xliii. 11. 26.) In like manner the magi, who came from the East to adore Jesus Christ, as king of the Jews, brought him presents of gold, frankincense, and myrrh. (Matt. ii. 11.) Allusions to this practice occur in Gen. xxxii. 13. 1 Kings x. 2. 10. 25. 2 Kings v. 5.; see also 1 Sam. ix. 7. and 2 Kings viii. 8. The prostrations were made, with every demonstration of reverence, to the ground. Thus David *stooped with his face to the earth, and bowed himself* before Saul. (1 Sam. xxiv. 8.) The mode of doing reverence to the sovereign, among the ancient Persians, was little short of absolute idolatry;[7] and similar prostrations are made by their descendants in the present day.[8] On these occasions, it was usual to address them with some compliment, or with wishes for their long life. Thus the widow of Tekoah, after prostrating herself before David, addressed him with—*My lord is wise according to the wisdom of an angel of God*[9] (2 Sam. xiv. 20.); and the Chaldæan magi accosted Nebuchadnezzar with—*O king, live for ever!* (Dan. ii. 4.)[10] The all but idolatrous homage thus rendered to their monarchs, was exacted by their chief courtiers and favourites of all who approached them; and such was their pride, that the refusal of this homage never failed to involve the refractory individual in ruin. Thus Orsinus, a descendant of Cyrus, who had refused to worship the eunuch Bagoas (who had enslaved Alexander by his abominable obsequiousness), fell a victim to the revengeful minion's wounded pride.[11] In like manner, Mordecai's refusal to prostrate himself before Haman (Esth. iii. 2.) would have proved fatal not only to himself but also to the Jewish nation, had not the malignant design of the crafty but mortified Agagite (Esth. iii. 3—6. v. 13.) been providentially frustrated.

Those who rendered personal services to the sovereign had their names inscribed in the public registers (Esth. vi. 1.);[12] and were rewarded by distinguished marks of the royal favour. Thus Mordecai was arrayed with the royal vestments, and led in state on horseback through the streets of the city, with the royal diadem on his head. (Esth. vi. 8—11.) On such occasions the person raised to dignity was invested with a new name or title expressive of his deserts. This was the case with Joseph (Gen. xli. 45.), Solomon (2 Sam. xii. 25.), Daniel and his companions (Dan. i. 7.); and to this there is an evident allusion in Rev. ii. 17.

The sovereigns of the East, it is well known, are very fond of displaying their gorgeous splendour. The present sovereign of Persia, and (after his example) his sons, generally appoint for the reception of ambassadors such an hour as, according to the season, or the intended room of audience, will best enable them to display the brilliancy of their jewels in full sunshine. The title of *bright* or *resplendent* was added to the name of one sovereign, who lived upwards of eight centuries ago; because his regal ornaments, glittering in the solar rays on a solemn festival, so dazzled the eyes of all beholders that they could scarcely bear the effulgence: and some knew not which was the monarch, or which the great luminary of the day. Thus, Theophylact Simocatta[13] (a Greek historian who flourished in the seventh century of the Christian æra) relates that the Persian king, Hormisdas, sitting on his throne, astonished all spectators by the blazing

[1] This is confirmed by Herodotus, lib. v. c. 18. Jahn, Archæologia Biblica, § 227. Ackermann, Archæologia Biblica, § 221.

[2] Among the Persians it was death to enter the royal presence without being called for, Esth. iv. 11. Herodotus (book i. c. 99.) states Deioces the Mede to have been the first who instituted this ordinance.

[3] Harwood's Introduction to the New Testament, vol. ii. pp. 322, 323.

[4] Ibid. p. 323.

[5] Ibid. p. 324, 325. Among the ancient Persians, to sit *next* the person of the king was the highest possible honour. See 1 Esdras iii. 7. iv. 42. Josephus, Ant. Jud. lib. xi. c. 3. § 2.

[6] It was (says Ælian) the law of Persia, that, whenever the king went abroad, the people should, according to their abilities and occupations, present him, as he passed along, with some gift,—as an ox, a sheep, a quantity of corn, or wine, or with some fruit. It happened one day, when Artaxerxes was taking the air, that he was met by one Sinætes. The man, being at a great distance from home, was in the greatest distress, having nothing to offer, and observing others crowding with their presents. At length he ran to the river Cyrus, and taking up some water in both his hands, he approached the monarch, and thus accosted him:—"O king, reign for ever! I now pay my respects in the best manner I am able. I present to thee some of the waters of the river Cyrus: should your majesty ever pass by, or near, my house, I hope to vie with the best of these in my donatives." The monarch was highly pleased with the man, commanded his present to be received into a golden vial, and afterwards handsomely rewarded him. Ælian, Var. Hist. lib. i. cc. 31, 32.

[7] Quintus Curtius, lib. vi. c. 6. tom. ii. p. 23. (edit. Bipont): lib. viii. c. 5. p. 118.

[8] Morier's Second Journey, p. 172.; where an engraving is given, illustrative of the oriental prostrations.

[9] This is very similar to the hyperbolical language, which is addressed by the Hindoos to an European, when they are desirous of obtaining something from him. "*Saheb*, say they, *can do every thing. No one can prevent the execution of Saheb's commands. Saheb is God.*" (Ward's View of the History, &c. of the Hindoos, vol. ii. p. 323.)

[10] A similar salutation is to this day given in India. When a poor man goes into the presence of a king, to solicit a favour, he says, "O Father! thou art the support of the destitute—*Mayest thou live to old age!*" Ibid. p. 333.

[11] Quintus Curtius, lib. x. c. 1. vol. ii. pp. 199—201. (edit. Bipont.)

[12] Herodotus, lib. viii. c. 85. Thucydides, lib. i. c. 129. Josephus, Ant. Jud. lib. xi. c. 6. The same practice continues to obtain at the Ottoman Porte (Baron de Tott's Mem. vol. ii. p. 15.), and also in Abyssinia, and other parts of the East. Burder's Oriental Customs, vol. i. p. 311. 5th edit.

[13] Theophylact, lib. iv. c. 3. cited by Sir Wm. Ouseley, to whom we are indebted for the above remark, in his Travels in various Countries of the East, more particularly Persia, vol. ii. p. 36. (London, 1821. 4to.

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glories of his jewels. Thus also king Agrippa was almost regarded as a god, so powerfully did his ornamented dress reflect the morning sunbeams;[1] and it was probably the splendour of Solomon "*in all his glory*," when seated on the throne, in addition to the magnificence of his establishment, which so struck the queen of Sheba on beholding them, that "*there was no more spirit in her*." (1 Kings x. 4, 5.)

Further, whenever the oriental sovereigns go abroad, they are uniformly attended by a numerous and splendid retinue: the Hebrew kings and their sons either rode on asses or mules (2 Sam. xiii. 29. 1 Kings i. 33. 38.), or in chariots (1 Kings i. 5. 2 Kings ix. 21. x. 15.), preceded or accompanied by their royal guards (who, in 2 Sam. viii. 18. and xv. 18., are termed Cherethites and Pelethites); as the oriental sovereigns do to this day. For greater state they had footmen to run before them. Thus, the rebel Absalom had *fifty men to run before him*. (2 Sam. xv. 1.) And in this manner, the prophet Elijah, though he detested the crimes of Ahab, was desirous of paying him all that respect which was due to his exalted station; girded up his loins, *and ran before Ahab to the entrance of Jezreel*. (1 Kings xviii. 46.) In India, when a person wishes to do honour to an European, he will run before his palanquin for miles.[2] Further, the approach of a king was often announced by the sound of trumpets. (1 Kings i. 34. 39.) Hence the presence of God is described in the same manner (Heb. xii. 19. compared with Exod. xix. 13.), and also the final advent of the Messiah. (Matt. xxiv. 31. 1 Cor. xv. 52. 1 Thess. iv. 15.)[3]

Whenever the Asiatic monarchs entered upon an expedition, or took a journey through desert and untravelled countries, they sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, level the ways, and remove all impediments. The ancient sovereigns of Hindoostan used to send persons to precede them in their journeys, and command the inhabitants to clear the roads; a very necessary step in a country, where there are scarcely any public roads.[4] To this practice the prophet Isaiah manifestly alludes (Isa. xl. 3. compared with Mal. iii. 1. and Matt. iii. 3.); and we shall obtain a clear notion of the preparation of the way for a royal expedition, and the force and beauty of the prophetic declaration will fully appear, if we attend to the following narrative of the marches of Semiramis in Media, recorded by Diodorus Siculus.[5] "In her march to Ecbatane, she came to the Zarcean mountain, which, extending many furlongs, and being full of *craggy precipices* and *deep hollows*, could not be passed without making a long circuit. Being desirous, therefore, of leaving an everlasting memorial of herself, as well as to make a shorter way, she ordered the *precipices to be digged down*, and *the hollow places to be filled up*; and at a great expense she made a shorter and more expeditious road, which to this day is called the road of Semiramis. Afterwards she made a progress through Persia, and all her other dominions in Asia; and wherever she came, she commanded the *mountains* and *craggy precipices to be cut down*, and, at a vast expense, made the *ways level and plain*. On the other hand, in *low places* she raised *mounds*, on which she erected monuments in honour of her deceased generals, and sometimes whole cities." The writer of the apocryphal book of Baruch (v. 7.) expresses the same subject by the same images, either taking them from Isa. xl. 3. (or perhaps from lxii. 10—12.), or from the common notions of his countrymen: "For God," says he, "hath appointed that every high *hill*, and banks of long continuance, should be *cast down* and *valleys filled up*, to *make even the ground*, that Israel may go safely in the glory of God." The "Jewish church was that desert country to which John the Baptist was sent (Matt. iii. 1—4.), to announce the coming of the Messiah. It was at that time destitute of all religious cultivation, and of the spirit and practice of piety; and John was sent to *prepare the way of the Lord* by preaching the doctrine of repentance. The desert is therefore to be considered as a proper emblem of the rude state of the Jewish church, which was the true wilderness meant by the prophet, and in which John was to prepare the way of the promised Messiah."[6]

[1] Acts xii. 21, 22. See p. 79. *supra*, where Josephus's account of Agrippa's gorgeous array is given in illustration of the sacred historian.
[2] Statham's Indian Recollections, pp. 116, 117.
[3] Robinson's Lexicon to the Greek Testament, p. 674.
[4] Ward's View of the History, &c. of the Hindoos, vol. iii. p. 339.
[5] Bibliotheca Historica, lib. ii. cc. 13, 14. (vol. ii. pp. 44—46. edit. Bipont.)
[6] Bishop Lowth on Isaiah xl. vol. ii. pp. 252—254. Dr. Clarke's Commentary on Matt. iii. 3. A practice, similar to that above described, is recorded by the chaplain to Sir Thomas Roe, ambassador to the Mogul court in the reigns of James I. and Charles I.; who says (p. 128.) that, making a progress with the ambassador and emperor, they came to a wilderness, "where (*by a very great company sent before us, to make those passages and places fit for us*) A WAY WAS CUT OUT AND MADE EVEN, broad enough for our convenient passage. And in the place where we pitched our tents, a great compass of ground was rid and made plain for them by grubbing a number of trees and bushes: yet there we went as readily to our tents, as we did when they were set up in the plains." Fragments supplemental to Calmet's Dictionary, No. 171. See similar instances in Dr. Clarke's Travels, vol. viii. p. 277. 8vo. Mr. Forbes's Oriental Memoirs, vol. ii. p. 450, and Mr. Ward's View of the History, &c. of the Hindoos, vol. iii. p. 132.

V. With regard to the REVENUES OF THE KINGS OF ISRAEL, as none were appointed by Moses, so he left no ordinances concerning them: we may, however, collect from the Sacred Writings, that they were derived from the following sources:

1. Voluntary offerings, or presents, which were made to them conformably to the oriental custom. (1 Sam. x. 27. xvi. 20.) Michaelis is of opinion that they were confined to Saul only, as no trace of them is to be found after his time.

2. The produce of the royal flocks (1 Sam. xxi. 7. 2 Sam. xiii. 23. 2 Chron. xxxii. 28, 29.); and as both king and subjects had a common of pasture in the Arabian deserts, Michaelis thinks that David kept numerous herds there (1 Chron. xxvii. 29—31.), which were partly under the care of Arabian herdsmen.

3. The produce of the royal demesnes, consisting of arable lands, vineyards, olive and sycamore grounds, &c. which had originally been unenclosed and uncultivated, or were the property of state criminals confiscated to the sovereign: these demesnes were cultivated by bondsmen, and, perhaps, also by the people of conquered countries (1 Chron. xxvii. 26—31. 2 Chron. xxvi. 10.); and it appears from 1 Sam. viii. 14. xxii. 7. and Ezek. xlvi. 17. that the kings assigned part of their domains to their servants in lieu of salary.

4. Another source of the royal revenue was the tenth part of all the produce of the fields and vineyards, the collection and management of which seem to have been confided to the officers mentioned in 1 Kings iv. 7. and 1 Chron. xxvii. 25. It is also probable from 1 Kings x. 14. that the Israelites likewise paid a tax in money. These imposts Solomon appears to have increased; and Rehoboam's refusal to lessen them is stated by the sacred historian as the cause of the rebellion of the ten tribes against him. (1 Kings xii. 14. 18.) There is an allusion in Mal. i. 8. and Neh. v. 18. to the custom of paying dues in kind to governors, which obtains to this day in Abyssinia.[7]

5. Not only did the most precious part of the plunder of the conquered nations flow into the royal treasury (2 Sam. viii.), but the latter also had tributes imposed on them, which were termed MINCHA, or presents, and were paid partly in money, and partly in agricultural produce. (1 Kings iv. 21. Psal. lxxii. 10. compared with 1 Chron. xxvii. 25—31.)

6. Lastly, the customs paid to Solomon by the foreign merchants who passed through his dominions (1 Kings x. 15.) afforded a considerable revenue to that monarch; who, as the Mosaic laws did not encourage foreign commerce, carried on a very extensive and lucrative trade (1 Kings x. 22.), particularly in Egyptian horses and the byssus or fine linen of Egypt. (1 Kings x. 28, 29.)[8]

VI. On the introduction of the regal government among the Israelites, the princes of the tribes, heads of families, scribes or genealogists, and judges, retained the authority which they had previously exercised, and constituted a senate or legislative assembly for the cities, in or near which they respectively resided. (1 Kings xii. 1—24. 1 Chron. xxiii. 4. xxvi. 29, 30. xxviii. and xxix. 6.) The judges and scribes or genealogists were appointed by the sovereign, together with other officers, of whom the following were the principal:—

1. The most important officer was the PRIME MINISTER, or *Second to the King*, as he is termed in Scripture. Such was Elkanah, who in our version of 2 Chron. xxviii. 7. is said to have been *next* (literally *second*) *to the king* Ahaz; Joseph was prime minister to Pharaoh, king of Egypt (Gen. xli. 40—43.); and Haman, to Ahasuerus. (Esth. iii. 1.) Jonathan, speaking to David, says,—*Thou shalt be king over Israel, and I shall be next unto thee*. (1 Sam. xviii. 17.) From 1 Chron. xviii. 17., it should seem that this office was sometimes held by one or more of the king's sons.

2. The ROYAL COUNSELLORS, or Privy Council, as we perhaps should term them. (Isa. iii. 3. xix. 11, 12. Jer. xxvi.

[7] Bruce's Travels, vol. i. p. 353. 8vo.
[8] Jahn. Archæologia Biblica, § 234. Ackermann. Archæologia Biblica, § 228. Michaelis's Commentaries, vol. i. pp. 299—307.

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11.) Such were *the old men that stood before Solomon while he lived*, and whom the headstrong Rehoboam consulted (1 Kings xii. 6.); and such also was *Jonathan, David's uncle.* (1 Chron. xxvii. 32.)

3. The PROPHETS, though holding a divine commission as prophets, may, nevertheless, be noticed among the royal officers; as they were consulted by the pious monarchs of Israel and Judah. Thus Nathan was consulted by David (2 Sam. vii. 2.); Micaiah, by Jehoshaphat (1 Kings xxii. 7, 8.); Isaiah, by Hezekiah (2 Kings xix. 2.); and the prophetess Huldah, by Josiah. (2 Kings xxii. 14—20.) But the idolatrous and profligate kings imitated the heathen monarchs, and summoned to their council soothsayers and false prophets. Ahab, for instance, consulted the pseudo-prophets of Baal (1 Kings xviii. 22. and xxii. 6.); as Pharaoh had before called in the wise men and the sorcerers or magicians (Exod. vii. 11. and viii. 18.); and Nebuchadnezzar afterwards consulted the *magicians and astrologers in his realm.* (Dan. i. 20.)

4. The מזכיר (MAZKIR) or RECORDER (2 Sam. viii. 16.), who in the margin of our larger English Bibles is termed a *remembrancer* or *writer of chronicles.* His office was of no mean estimation in the eastern world, where it was customary with kings to keep daily registers of all the transactions of their reigns. Whoever discharged this trust with effect, it was necessary that he should be acquainted with the true springs and secrets of action, and consequently be received into the greatest confidence. Ahilud was David's recorder or historiographer (2 Sam. viii. 16.), and appears to have been succeeded in this office by his son Jehoshaphat (2 Sam. xx. 24.), who was retained by Solomon. (1 Kings iv. 3.) Joah, the son of Asaph, was the recorder of the pious king Hezekiah. (2 Kings xviii. 18. 37. Isa. xxxvi. 3.) In Esther vi. 1. and x. 2. mention is made of the *records of the chronicles*, written by this officer.

5. The סופר (SOPHER) or *Scribe* (Sept. γραμματεύς) seems to have been the king's secretary of state, who issued all the royal commands: he also registered all acts and decrees. Seraiah (2 Sam. viii. 17.) and Sheva (2 Sam. xx. 25.) were David's secretaries. This officer is also mentioned in 1 Kings iv. 3. 2 Kings xviii. 18. and Isa. xxxvi. 3.

6. The HIGH-PRIEST, as one would naturally expect in a theocracy, is likewise to be reckoned among the royal counsellors. Zadok the son of Ahitub, and Ahimelech the son of Abiathar, are particularly mentioned among the principal officers of David. (2 Sam. viii. 17. 1 Chron. xviii. 16.)

VII. Mention has already been incidentally made of the numerous retinue that attended the oriental monarchs: the principal officers, who thus composed the domestic establishment of the Israelitish and Jewish kings, were as follow:—

1. The GOVERNOR OF THE PALACE, who was over the household, seems to have answered, as to his employment and rank, to the stewards whom the rich men engaged to superintend their affairs. To him was committed the charge of the servants, and indeed of every thing which belonged to the palace. Ahishar held this office under David (1 Kings iv. 6.); Obadiah, under Ahab (1 Kings xviii. 3.); and Eliakim, under Hezekiah. (2 Kings xviii. 18.) From Isa. xxii. 22. it appears that this officer wore, as a mark of his office, a robe of a peculiar make, bound with a precious girdle, and carried on his shoulder a richly ornamented key.

2. The *Officers*, mentioned in 1 Kings iv. 5. 7—19. and 1 Chron. xxvii. 25—31., are in 1 Kings xx. 15. called the PRINCES OF THE PROVINCES. They supplied the royal table, and must not be confounded with those who collected the tribute. In 2 Sam. xx. 24. and 1 Kings iv. 6. Adoram, who is enumerated among David's and Solomon's officers of state, is said to be *over the tribute*: he was probably what we call *chancellor of the exchequer*. He received and brought into the royal treasury all the proceeds of taxes and tributes.

3. The KING'S FRIEND, or COMPANION, was the person with whom the sovereign conversed most familiarly and confidentially. Thus, Hushai was the friend of David (2 Sam. xv. 37. xvi. 16.); and Zabud the son of Nathan, of Solomon. (1 Kings iv. 5.) In the time of the Maccabees, this appellation admitted of a broader meaning, and was applied to any one who was employed to execute the royal commands, or who held a high office in the government. See 1 Macc. x. 65. xi. 26, 27.

4. The KING'S LIFE-GUARD, whose commander was termed the Captain of the Guard. This office existed in the court of the Pharaohs (Gen. xxxvii. 36. xxxix. 1.), as well as in that of the Israelitish and Jewish monarchs. The captain of the guard appears to have been employed in executing summary justice on state criminals. See 1 Kings ii. 25. 34. In the time of David the royal life-guards were called Cherethites and Pelethites, concerning the origin of whose names commentators and critics are by no means agreed. The Chaldee Targum, on the second book of Samuel, terms them the *archers* and *slingers*: and as the Hebrews were expert in the use of the bow and the sling, it is not improbable that the royal guards were armed with them.[1]

The life-guards of the Maccabæan sovereigns, and subsequently of Herod and his sons, were foreigners: they bore a lance or long spear, whence they were denominated in Greek Σπεκουλάτορες. Among the other duties of these guards was that of putting to death condemned persons (Mark vi. 27.), in the same manner as the *capidgis* among the Turks and other Orientals are the bearers of the sovereign's commands for punishing any one, whether by decapitation or otherwise; an office which is very honourable in the East, though considered degrading among us.

VIII. The women of the king's HAREM are to be considered as forming part of the royal equipage; as, generally speaking, they were principally destined to augment the pomp, which was usually attached to his office. Notwithstanding Moses had prohibited the multiplication of women in the character of wives and concubines (Deut. xvii. 17.); yet the Hebrew monarchs, especially Solomon, and his son Rehoboam, paid but little regard to his admonitions, and too readily as well as wickedly exposed themselves to the perils which Moses had anticipated as the result of forming such improper connections. (1 Kings xi. 1—3. 2 Chron. xi. 21. xiii. 21.) The Israelitish and Jewish monarchs spared no expense in decorating the persons of their women, and of the eunuchs who guarded them: and who, as the Mosaic law prohibited castration (Lev. xxii. 24. Deut. xxii. 1.), were procured from foreign countries at a great expense. In proof of the employment of eunuchs in the Hebrew court see 1 Kings xxii. 9. (Heb.) 2 Kings viii. 6. (Heb.) ix. 32, 33. xx. 18. xxiii. 11. (Heb.) xxxix. 16. and xli. 16. Black eunuchs appear to have been preferred, as they still are in the East; at least, we find one in the court of Zedekiah. (Jer. xxxviii. 7.)[2] The maids of the harem, at the king's pleasure, became his concubines; but the successor to the throne, though he came into possession of the harem, was not at liberty to have any intercourse with the inmates of it. Hence Adonijah, who in his zeal to obtain Abishag, a concubine of David's, for his wife, had dropt some intimations of his right to the kingdom, was punished with death, as a seditious person. (1 Kings ii. 13—25.) But though the king had unlimited power over the harem, yet the queen, or wife who was chiefly in favour, and especially the mother of the king, enjoyed great political influence. (1 Kings xi. 3. 2 Chron. xxi. 6. and xxii. 3.) Hence it is that we find the mother of the king so frequently and particularly mentioned in the books of Kings and Chronicles. The similar influence of the reigning sultana, as well as of the mother of the sovereign, in modern oriental courts, is attested by almost every traveller in the East.[3]

IX. The PROMULGATION OF THE LAWS was variously made at different times. Those of Moses, as well as the commands or temporary edicts of Joshua, were announced to the people by the שטרים (SHOTERIM), who in our authorized English version are termed *officers*. Afterwards, when the regal government was established, the edicts and laws of the kings were publicly proclaimed by criers. (Jer. xxxiv. 8, 9. Jonah iii. 5—7.) But in the distant provinces, towns, and cities, they were made known by messengers or couriers, specially sent for that purpose (1 Sam. xi. 7.), who were afterwards termed *posts*. (Esth. viii. 10. 14. Jer. li. 31.) Cyrus, or, according to Herodotus, Xerxes, was the first who established relays of horses and couriers at certain distances on all the great roads, in order that the royal messages and letters might be transmitted with the greatest possible speed. These *Angari*, or couriers, had authority to impress into their service men, horses, and ships, or any thing that came in their way, and which might serve to accelerate their journey. From the Persians this custom passed to the Romans (who, it may be inferred from Matt. v. 41., commonly

[1] Calmet, Dissertations, tom. ii. pp. 508—512.; Jahn, Archæologia Biblica, §§ 235, 236. Ackermann, Archæologia Biblica, §§ 229, 230.

[2] As, however, in the East, eunuchs often rose to stations of great power and trust, and were even privy counsellors to kings, the term ultimately came to signify a court-officer generally. The eunuch mentioned in Acts viii. 27. was an officer of great power and influence at the court of Candace, queen of Ethiopia. Bloomfield's Annotations on the New Testament, vol iv. p. 294.

[3] Pareau, Antiquitas Hebraica, pp. 279, 280. Jahn, Archæologia Biblica, § 237. Ackermann, Archæologia Biblica, § 231.

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pressed men into their service), and it is still retained in the East.[1] These proclamations were made at the gates of the cities, and in Jerusalem at the gate of the temple, where there was always a great concourse of people. On this account it was that the prophets frequently delivered their predictions in the temple (and also in the streets and at the gates) of Jerusalem, as being the edicts of Jehovah, the supreme King of Israel. (Jer. vii. 2, 3. xi. 6. xvii. 19, 20. xxxvi. 10.) In later times, both Jesus Christ and his apostles taught in and at the gate of the temple. (Luke ii. 46. Matt. xxvi. 55. Mark xii. 35. Acts iii. 11. v. 12.)[2]

X. The kingdom which had been founded by Saul, and carried to its highest pitch of grandeur and power by David and Solomon, subsisted entire for the space of 120 years; until Rehoboam, the son and successor of Solomon, refused to mitigate the burthens of his subjects, when a division of the twelve tribes took place: ten of these (of which Ephraim was the principal) adhered to Jeroboam, and formed the kingdom of Israel, while the tribes of Judah and Benjamin, continuing faithful in their allegiance to Rehoboam, constituted the kingdom of Judah. The causes of this revolution in the commencement of Rehoboam's reign, may, as in all similar commotions, be traced to anterior events: the impolicy of that monarch was only the immediate occasion of it; and in the successive periods of the history of the Hebrews, we may discern vestiges of hereditary jealousy, which terminated only in the division of the posterity of Abraham into two distinct nations, one of whom has since disappeared. The limits necessarily assigned to this portion of our work will only allow us to attempt a rapid sketch of this long series of discord and hatred.

From the very beginning of the Israelitish nation, the two tribes of Judah and Ephraim had disputed for the pre-eminency. The former, whose glory had been predicted by the dying patriarch Jacob (Gen. xlix. 10.), flourished in the number of its families, as well as by its power and wealth; being allied to the blood of the Pharaohs during the residence of the Israelites in Egypt, where the two remarkable establishments of Er and of Jokim had been formed, which this tribe carried into Palestine. (1 Chron. v. 2. iv. 18.) Judah also marched first during the sojourning in the desert (Num. x. 14.), and reckoned upon a dominion which had been promised by so many oracles. The latter, or tribe of Ephraim, depending on the great name of Joseph, and on the right of primogeniture which it had acquired in consequence of being adopted by Jacob (1 Chron. v. 2. Gen. xlviii. 5. 19.), confided in that numerous posterity which had been predicted to it; became powerful during the residence in Egypt, as is evident from the buildings erected by Sherah (1 Chron. vii. 24.); and afterwards rapidly increased in strength and prosperity. (Josh. xvii. 14. Judg. i. 35.) One very remarkable proof, that Ephraim and Judah were the two preponderating tribes, is, that when the land of Canaan was divided (Josh. xviii. 2.), they each received their allotments before the western tribes. As the southern part of the Holy Land, which was apportioned to Judah, proved too large for that tribe, the Simeonites were added to them. (Josh. xix. 1. 9.) The Ephraimites, on the contrary, and the half tribe of Manasseh, which were sister and neighbouring tribes, pleaded that their allotment was not sufficiently extensive for them; and enlarged it by force of arms, and by cutting down the forests which abounded in the mountainous districts of the land of Canaan. (Josh. xvii. 14—18.)

In this state of things, with such recollections and mutual pretensions, it was impossible that a spirit of rivalry and jealousy should not break forth. The tribe of Ephraim was distinguished for its proud, turbulent, and warlike spirit, as is evident not only from the remonstrances addressed by them to Joshua, but also by their discontented murmuring against Gideon, notwithstanding he was of the tribe of Manasseh (Judg. viii. 1.), and in the civil war with Jephthah, in which their envy and hatred were so severely punished. (xii. 1—4.) The tribe of Judah, on the contrary, more pacific in its temper and more sedentary in its pursuits, appears always to have cherished a coolness towards the northern tribes. It never assisted them in their wars; its name does not occur in the triumphal hymn of Deborah, in which so many others are mentioned; and (what is particularly deserving of attention) it took no part in the exploits of Gideon, although the enemies whom he was going to fight had made incursions as far as Gaza (Judg. vi. 4.), whither they could not have penetrated without entering on its territory. It was the men of Judah, also, who were desirous of delivering up Samson, a Danite, to the Philistines. (xv. 11.) This old grudge subsisted in all its force, when the elevation of Saul, a Benjamite, to the throne of Israel, still further chagrined the proud tribe of Ephraim: it is not improbable that the discontent manifested in the assembly of the Israelites at Mizpeth, which induced Samuel to renew the kingdom at Gilgal (1 Sam. x. 27. xi. 12—14.), was excited by the Ephraimites; and at the very commencement of Saul's reign we observe a census, in which the troops of Judah are reckoned separately from those of Israel. (18.) At length, the elevation of David completed the mortification of the jealous and envious tribe of Ephraim, and of the northern tribes which ordinarily followed the fortune of so powerful a neighbour; while Simeon and Benjamin, from necessity as well as choice, were more disposed in favour of Judah. Hence David, during the whole of his long-continued flight from Saul, never quitted the territory of Judah and Benjamin, but when he took refuge in a foreign country; and he sent presents only to the cities of his own tribe. (1 Sam. xxx. 26.) On the death of Saul, two thrones arose in Israel; which gave rise to a civil war, that lasted seven years; and, had it not been for the defection of Abner, and the timidity of Ishbosheth, the tribes might never have been united under one sceptre. (2 Sam. ii. 10. iii. 1. 9—12. v. 5.) David himself felt the weakness of his power. (iii. 39.) The choice of Jerusalem for his capital and for the centre of worship, to the exclusion of Shiloh, a town of Ephraim, where the tabernacle and ark had formerly been kept (Josh. xviii. 1.), could not but displease the malecontents, whose pride was wounded by hearing that advantage celebrated in one of the sacred hymns. (Psal. lxxviii. 67, 68.) During David's reign, the dispute at the passage of the river Jordan showed how a small spark kindled a flame (2 Sam. xix. 41.), which Sheba, retiring towards the north, was at hand to excite. (xx. 1.)

Finally, the erection of the temple, the immoveable sanctuary, which secured the supremacy of the tribe of Judah, the taxes levied and personal services required by Solomon, who employed them for the most part in the embellishment of Jerusalem,—the little commercial advantage which Ephraim could derive during his reign, in comparison of Judah, which tribe was more commodiously situated for profiting by the transit of commodities between Egypt, Idumæa, and Arabia,—the intrigues of Jeroboam, who had been imprudently nominated to the command of the *house of Joseph* (2 Kings xi. 26. 28.);—all these circumstances contributed secretly to mature that revolution, which only awaited his death to break forth, and which the folly of Rehoboam rendered inevitable.

The KINGDOM OF ISRAEL subsisted under various sovereigns during a period of 254 years, according to some chronologers; its metropolis Samaria being captured by Shalmaneser king of Assyria, B. C. 721, after a siege of three years. Of the Israelites, whose numbers had been reduced by immense and repeated slaughters, some of the lower sort were suffered to remain in their native country; but the nobles and all the more opulent persons were carried into captivity beyond the Euphrates.[3]

The KINGDOM OF JUDAH continued 388 years; Jerusalem its capital being taken, the temple burnt, and its sovereign Zedekiah being carried captive to Babylon by Nebuchadnezzar; the rest of his subjects (with the exception of the poorer classes who were left in Judæa) were likewise carried into captivity beyond the Euphrates, where they and their pos-

[1] Xenoph. Cyr. lib. viii. 6. 17. Herod. viii. 98. Bloomfield's Annotations on the New Testament, vol. i. p. 66. Robinson's Lexicon, voce Αγγαρευω. Among the Turks, these Angari or couriers are called *Tatars;* and in Persia, *Chappars.* "When a chappar sets out, the master of the horse furnishes him with a single horse: and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a chappar have his horse, nor for any other who should deny him the best horse in his stable." Chardin's Travels, vol. i. p. 257.

[2] Jahn, Archæologia Biblica, § 233. Ackermann, Archæologia Biblica, § 227.

[3] It was the belief of some of the ancient fathers of the Christian church, that the descendants of the ten tribes did afterwards return into their own country: and the same notion has obtained among some modern Jews, but neither of these opinions is supported by history. In the New Testament, indeed, we find mention of the twelve tribes (Matt. xix. 28. Luke xxii. 30. Acts xxvi. 7.); and St. James (i. 1.) directs his epistle to them; but it cannot be concluded from these passages, that they were at that time gathered together; all that can be inferred from them is, that they were still in being. Perhaps the whole body of the Jewish nation retained the name of the *twelve tribes* according to the ancient division; as we find the disciples called the *twelve* after the death of Judas, and before the election of Matthias. This conjecture becomes the more probable, as it is certain from the testimony of the sacred writers and of Josephus, that there were considerable numbers of Israelites mingled with the Jews, sufficient indeed to authorize the former to speak of the twelve tribes as constituting but one body with the Jewish nation. Beausobre's Introd. to the New Test. (Bishop Watson's Tracts, vol. iii. pp. 114—116.)

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terity remained seventy years, agreeably to the divine predictions.

XI. The kingdom of Judah subsisted one hundred and thirty-three years after the subversion of the Israelitish monarchy; and for this longer duration various reasons may be adduced.

1. *The geographico-political situation of Judah was more favourable than that of Israel.*

In point of extent, indeed, Israel far surpassed Judah, the latter kingdom being scarcely equal to the third part of Israel, which also exceeded Judah both in the fertility of its soil and the amount of its population. But the kingdom of Judah was more advantageously situated for commerce, and further possessed greater facilities of defence from hostile attacks, than the kingdom of Israel. The Syrians, being separated from the Jews by the intervening kingdom of Israel, once only laid waste the lower regions of Judah; while, for upwards of a century, they made incursions into and devastated the kingdom of Israel. The Assyrians, also, being more remote from the Jews, could not observe them so narrowly as they watched the Israelites, whom they in a manner continually threatened. Further, the naturally strong situation of Jerusalem (which city the Assyrians vainly attempted to reduce by famine) contributed much to the preservation of the kingdom, as it enabled Hezekiah to hold out successfully against the forces of Sennacherib, who besieged it in the eighth year after the subversion of the kingdom of Israel.

2. *The people were more united in the kingdom of Judah than in that of Israel.*

The religious worship, which was solemnized at Jerusalem, the metropolis of Judah, not only united the Jews and Benjaminites more closely together, but also offered a very powerful attraction to every pious person of the other tribes to emigrate into Judah. Hence the priests and Levites, as well as many other devout Israelites, enriched the kingdom of Judah with piety, learning, and wealth. In the kingdom of Israel, on the contrary, in consequence of the expulsion of the priests and Levites, by whom its civil affairs had for the most part been administered, tumults and internal discord necessarily arose, from its very commencement under Jeroboam I.; and, with regard to the other Israelites, the history of later ages abundantly attests the very great loss sustained in states and kingdoms by the compulsory emigration of virtuous and industrious citizens, in consequence of changes made in religion. Thus, Spain has never recovered the expulsion of the Moors; and the unprincipled repeal of the edict of Nantes by Louis XIV. against the faith of the most solemn treaties, inflicted a loss upon France, from the effects of which that country has scarcely yet recovered. In like manner, in ancient times, the kingdom of Israel fell into decay, in consequence of the oppression of the faithful worshippers of Jehovah after the introduction of the worship of the calves. But this new idolatrous religion was of no advantage to the apostates: on the contrary, it was detrimental to them, for the worship of the calves had the effect of disuniting more and more the provinces of Galilee and Samaria, which naturally were too much separated; and the idolatrous worship of Baal, established at Samaria, was so repugnant to the manners of the Hebrews, as to prove the chief cause—not of concord, but of civil wars.

To this union among the Jews is principally to be ascribed the brilliant victory which in the reign of Abijah gave them a decided superiority over the Israelites; and the same unanimity and affection for true religion, in the time of Hezekiah, disposed them all promptly to shake off the yoke of the Assyrians, and rendered them sufficiently strong to accomplish their deliverance without any foreign aid. The Israelites, on the contrary, being for the most part torn by factions, and despairing of being able to recover their affairs, were irresolute under almost every circumstance.

3. *The succession to the throne of Judah was more regular; and the character of its sovereigns was more exemplary than in the kingdom of Israel.*

Although the authority of the kings of Judah was unquestionably much lessened in point of extent by the revolt of the ten tribes, yet, if we consider its internal power and stability, we shall find that it was rather increased than diminished by that defection. From the very commencement of the separation, it is evident that the prophets, in obedience to former oracles (see 2 Kings viii. 19.), were so attached to the family of David, that no wickedness or contempt of the laws on the part of individual kings could lessen their fidelity to the royal lineage. Hence no Jew ever thought of seizing the throne of David, no prophet ever foretold the ruin of the royal family. For, though some of the Jewish monarchs more than once followed strange gods; though Asa, disregarding the counsels of Hanani, called the Syrians to his aid; though Jehoshaphat, by forming an alliance with the wicked Ahab, king of Israel, was the cause of the greatest calamities both to his kingdom and to his family; though Athaliah destroyed all the seed royal of the house of Judah, Joash alone excepted, who afterwards put to death the innocent high-priest Zechariah, the son of the very man to whom he was indebted for the preservation of his life and kingdom; though, finally, Ahaz, disregarding the advice of the prophet Isaiah, voluntarily called to his aid the Assyrians, and shut up the doors of the house of the Lord; yet, notwithstanding all these circumstances, the Jews never thought of expelling the royal family from the throne. Some of the Jewish monarchs, indeed, came to violent deaths in various ways;[1] but no civil wars ensued, no ambitious princes ever disturbed the state; on the contrary, that kingdom, being always restored to the lawful heir, derived advantage, rather than suffered injury, from such changes. Thus the kingdom of Judah continued in peaceable subjection to its legitimate sovereigns; and all orders in the state consulted its welfare. Many of the kings maintained the worship of Jehovah from motives of sincere piety, and others from a conviction of the utility of religion to a state; while the priests and prophets, who vigilantly watched over the religion of their country, influenced their sovereigns to the adoption of sage counsels.

To this circumstance we may ascribe the fact that the *characters of the kings of Judah were more exemplary* than those of the kings of Israel: for, although there were not wanting wicked and imprudent Jewish sovereigns, yet their errors and misconduct were for the most part corrected or avoided by their successors, who were instructed by the advice and example of wise and virtuous men, and thus were enabled to repair the injuries which their kingdom had sustained. The reverse of all this was the case in the kingdom of Israel; in which the royal dignity, polluted by continual murders and seditions, gradually fell into decay, and with the regal power declined all regard for the welfare of the state. Distracted by civil wars and by the contests of ambitious aspirants to the throne, the Israelites became disunited; the provinces, which at the commencement of the Israelitish monarchy had been tributary to it, revolted; and almost all the kings, who swayed the sceptre of Israel, governed so ill, as scarcely to deserve the name of sovereigns. While the sacred historians repeatedly record of various kings of Judah that they did that which was right in the sight of the Lord, according to all that their father David had done, the ordinary character of the kings of Israel is related with this stigma,—that they departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

4. Lastly, and principally, *pure and undefiled religion was most carefully preserved and cultivated in the kingdom of Judah, while the vilest idolatry was practised in the kingdom of Israel.*

This fact is so clearly narrated in the histories of the two kingdoms, that it is needless to adduce any examples. As a necessary consequence of true piety, the Jews far surpassed the Israelites in the purity of their moral character; and in the implicit confidence with which they left all their affairs to the divine protection; for, at the very time, when abominations of every kind were practised in Israel, when scarcely a crime was left unattempted, and when the Israelites sought all their safety and protection from foreign aid, in Judah, the "Law of the LORD" was most diligently studied; and the Jews, strengthened by their unshaken trust in Jehovah, voluntarily risked every thing to promote the welfare of their country.[2] In short, the histories of the two kingdoms of Judah and Israel furnish a perpetual illustration of the truth of Solomon's declaration, that *righteousness exalteth a nation, but sin is a reproach to any people.* Prov. xiv. 34.

XII. STATE OF THE HEBREWS DURING THE BABYLONISH CAPTIVITY.

The condition of the Hebrews, during the captivity, was far from being one of abject wretchedness. "This is manifest from the circumstance, that a pious Hebrew prophet held the first office at the court of Babylon; that three devout friends of this prophet occupied important political stations; and that Jehoiachin, the former king of Judah, in the forty-

[1] Thus, Ahaziah, king of Judah, was slain by Jehu, king of Israel (2 Chron. xxii. 7—9.); Athaliah, who succeeded Ahaziah, by the command of Jehoiada the priest (2 Chron. xxiii. 14—16.); Joash, by his own servants (2 Chron. xxiv. 25, 26.); and Amaziah, by some of his subjects who conspired against him. (2 Chron. xxv. 27.)

[2] Bernhardi, Commentatio de Caussis quibus effectum sit, ut Regnum Judæ diutius persisteret quam Regnum Israel, pp. 96—104. 120—122.

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fourth year of the captivity, was released from an imprisonment which had continued for thirty-six years, and was preferred in point of rank to all the kings who were then at Babylon, either as hostages, or for the purpose of paying homage to the Chaldæan monarch. He was treated as the first of the kings; he ate at the table of his conqueror, and received an annual allowance, corresponding to his royal rank. These circumstances of honour must have reflected a degree of dignity on all the exiles, sufficient to prevent their being ill-treated or despised. They were probably viewed as respectable colonists, enjoying the peculiar protection of the sovereign. In the respect paid to Jehoiachin, his son Shealiel and his grandson Zerubbabel undoubtedly partook. If that story[1] of the discussion before Darius, in which Zerubbabel is said to have won the prize, be a mere fiction, still it is at least probable that the young prince, though he held no office, had free access to the court; a privilege which must have afforded him many opportunities of alleviating the unhappy circumstances of his countrymen. It is therefore not at all surprising, that, when Cyrus gave the Hebrews permission to return to their own country, many, and perhaps even a majority of the nation, chose to remain behind, believing that they were more pleasantly situated where they were, than they would be in Judæa. It is not improbable that the exiles (as is implied in the story of Susanna, and as the tradition of the Jews affirms) had magistrates and a prince from their own number. Jehoiachin, and after him Shealtiel and Zerubbabel, might have been regarded as their princes, in the same manner as Jozadak and Joshua were as their high-priests. At the same time it cannot be denied that their humiliation, as a people punished by their God, was always extremely painful, and frequently drew on them expressions of contempt. The peculiarities of their religion afforded many opportunities for the ridicule and scorn of the Babylonians and Chaldæans, a striking example of which is given in the profanation of the sacred vessels of the temple. (Dan. v.) By such insults they were made to feel so much the more sensibly the loss of their homes, their gardens, and fruitful fields; the burning of their capital and temple; and the cessation of the public solemnities of their religion. Under such circumstances, it is not strange that an inspired minstrel breaks out into severe imprecations against the scornful foes of his nation. (Psal. cxxxvii. 8, 9.)

"If the Israelites were ill-treated in Assyria after the overthrow of Sennacherib in Judæa, as the book of Tobit intimates, this calamity was of short duration; for Sennacherib was soon after assassinated. The Israelites of Media appear to have been in a much better condition, since Tobit advised his son to remove thither. (Tobit xiv. 4. 12, 13.) This is the more probable, as the religion of the Medes was not grossly idolatrous, and bore considerable resemblance to that of the Jews."[2]

CHAPTER II.

POLITICAL STATE OF THE JEWS, FROM THEIR RETURN FROM THE BABYLONISH CAPTIVITY TO THE SUBVERSION OF THEIR CIVIL AND ECCLESIASTICAL POLITY.

SECTION I.

POLITICAL STATE OF THE JEWS UNDER THE MACCABEES, AND THE SOVEREIGNS OF THE HERODIAN FAMILY.

I. *Brief account of the Maccabees.*—II. *Sovereigns of the Herodian family:*—1. *Herod the Great.—St. Matthew's narrative of the murder of the infants at Bethlehem confirmed.*—2. *Archelaus.*—3. *Herod Antipas.*—4. *Philip.*—5. *Herod Agrippa.*—6. *Agrippa junior.*—7. *Bernice and Drusilla.*

I. On the subversion of the Babylonian empire by Cyrus the founder of the Persian monarchy (B. C. 543), he authorized the Jews by an edict to return into their own country, with full permission to enjoy their laws and religion, and caused the city and temple of Jerusalem to be rebuilt. In the following year, part of the Jews returned under Zerubbabel, and renewed their sacrifices: the theocratic government, which had been in abeyance during the captivity, was resumed; but the re-erection of the city and temple being interrupted for several years by the treachery and hostility of the Samaritans or Cutheans, the avowed enemies of the Jews, the completion and dedication of the temple did not take place until the year 511 B. C., six years after the accession of Cyrus. The rebuilding of Jerusalem was accomplished, and the reformation of their ecclesiastical and civil polity was effected by the two divinely inspired and pious governors, Ezra and Nehemiah. After their death the Jews were governed by their high priests, in subjection however, to the Persian kings, to whom they paid tribute (Ezra iv. 13. vii. 24.), but with the full enjoyment of their other magistrates, as well as their liberties, civil and religious. Nearly three centuries of uninterrupted prosperity ensued, until the reign of Antiochus Epiphanes, king of Syria, when they were most cruelly oppressed, and compelled to take up arms in their own defence.

Under the able conduct of Judas, on account of his heroic exploits surnamed Maccabæus, (מקבי, MAKABI the Hammerer)[2] the son of Mattathias, surnamed Asmon (from whom is derived the appellation Asmonæans, borne by the princes descended from him), and his valiant brothers, the Jews maintained a religious war for twenty-six years with five successive kings of Syria; and after destroying upwards of 200,000 of their best troops, the Maccabees finally established the independence of their own country and the aggrandizement of their family. This illustrious house, whose princes united the regal and pontifical dignity in their own persons, administered the affairs of the Jews during a period of one hundred and twenty-six years; until, disputes arising between Hyrcanus II. and his brother Aristobulus, the latter was defeated by the Romans under Pompey, who captured Jerusalem, and reduced Judæa to a tributary province of the republic. (B. C. 59.)

II. SOVEREIGNS OF THE HERODIAN FAMILY.—1. Julius Cæsar, having defeated Pompey, continued Hyrcanus in the high-priesthood, but bestowed the government of Judæa upon Antipater, an Idumæan by birth, who was a Jewish proselyte, and the father of Herod surnamed the Great, who was subsequently king of the Jews. Antipater divided Judæa between his two sons Phasael and Herod, giving to the former the government of Jerusalem, and to the latter the province of Galilee; which being at that time greatly infested with robbers, HEROD signalized his courage by dispersing them, and shortly after attacked Antigonus the competitor of Hyrcanus in the priesthood, who was supported by the Tyrians. In the mean time, the Parthians having invaded Judæa, and carried into captivity Hyrcanus the high-priest and Phasael the brother of Herod; the latter fled to Rome, where Mark Antony, with the consent of the senate, conferred on him the title of king of Judæa. By the aid of the Roman arms Herod kept possession of his dignity; and after three years of sanguinary and intestine war with the partisans of Antigonus, he was confirmed in his kingdom by Augustus.[4]

This prince is characterized by Josephus as a person of singular courage and resolution, liberal and even extravagant

[1] 1 Esdras iii. iv. Josephus, Ant. Jud. lib. xi. c. 3.

[2] He is, however, most generally supposed to have derived this name from a cabalistical word, formed of M. C. B. I. the initial letters of the Hebrew Text, *Mi Chamoka Baelim Jehovah, i. e. who among the gods is like unto thee, O Jehovah?* (Exod. xv. 11.) which letters might have been displayed on his sacred standard, as the letters S. P. Q. R. (*Senatus, Populus Que Romanus*), were on the Roman ensigns. Dr. Hales's Analysis of Chronology, vol. i. p 599.

[3] Jahn's History of the Hebrew Commonwealth, vol. i. pp. 161. 163.

[4] Beausobre, Introd. to the New Test. (Bp. Watson's Tracts, vol. iii. p. 119.)

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in his expenditure, magnificent in his buildings, especially in the temple of Jerusalem, and apparently disposed to promote the happiness of every one. But under this specious exterior he concealed the most consummate duplicity; studious only how to attain and to secure his own dignity, he regarded no means, however unjustifiable, which might promote that object of his ambition; and in order to supply his lavish expenditure, he imposed oppressive burdens on his subjects. Inexorably cruel, and a slave to the most furious passions, he imbrued his hands in the blood of his wife, his children, and the greater part of his family;[1] such, indeed, were the restlessness and jealousy of his temper, that he spared neither his people, nor the richest and most powerful of his subjects, not even his very friends. It is not at all surprising that such a conduct should procure Herod the hatred of his subjects, especially of the Pharisees, who engaged in various plots against him: and so suspicious did these conspiracies render him, that he put the innocent to the torture, lest the guilty should escape. These circumstances sufficiently account for Herod and all Jerusalem with him being troubled at the arrival of the Magi, to inquire where the Messiah was born. (Matt. ii. 1—3.) The Jews, who anxiously expected the Messiah "the Deliverer," were moved with an anxiety made up of hopes and fears, of uncertainty and expectation, blended with a dread of the sanguinary consequences of new tumults; and Herod, who was a foreigner and usurper, was apprehensive lest he should lose his crown by the birth of a rightful heir. Hence we are furnished with a satisfactory solution of the motive that led him to command all the male children to be put to death, who were under two years of age, in Bethlehem and its vicinity. (Matt. ii. 16.)

No very long time after the perpetration of this crime, Herod died, having suffered the most excruciating pains, in the thirty-seventh year of his being declared king of the Jews by the Romans. The tidings of his decease were received by his oppressed subjects with universal joy and satisfaction.

Herod had a numerous offspring by his different wives, although their number was greatly reduced by his unnatural cruelty in putting many of them to death: but, as few of his descendants are mentioned in the Sacred Volume, we shall notice only those persons of whom it is requisite that some account should be given for the better understanding of the New Testament. The annexed table[2] will, perhaps, be found useful in distinguishing the *particular persons* of this family, whose names occur in the evangelical histories.

[1] "When Herod," says the accurate Lardner, "had gained possession of Jerusalem by the assistance of the Romans, and his rival Antigonus was taken prisoner, and in the hands of the Roman general Sosius, and by him carried to Mark Antony, Herod, by a large sum of money, persuaded Antony to put him to death. Herod's great fear was, that Antigonus might some time revive his pretensions, as being of the Asmonæan family. Aristobulus, brother of his wife Mariamne, was murdered by his directions at eighteen years of age, because the people at Jerusalem had shown some affection for his person. In the seventh year of his reign from the death of Antigonus, he put to death Hyrcanus, grandfather of Mariamne, then eighty years of age, and who had saved Herod's life when he was prosecuted by the Sanhedrin; a man who, in his youth and in the vigour of his life, and in all the revolutions of his fortune, had shown a mild and peaceable disposition. His beloved wife, the beautiful and virtuous Mariamne, had a public execution, and her mother Alexandra followed soon after. Alexander and Aristobulus, his two sons by Mariamne, were strangled in prison by his order upon groundless suspicions, as it seems, when they were at man's estate, were married, and had children. I say nothing of the death of his eldest son Antipater. If Josephus's character of him be just, he was a miscreant, and deserved the worst death that could be inflicted; in his last sickness, a little before he died, he sent orders throughout Judæa, requiring the presence of all the chief men of the nation at Jericho. His orders were obeyed, for they were enforced with no less penalty than that of death. When these men were come to Jericho, he had them all shut up in the circus, and calling for his sister Salome, and her husband Alexas, he told them, My life is now but short; I know the dispositions of the Jewish people, and nothing will please them more than my death. 'You have these men in your custody; as soon as the breath is out of my body, and before my death can be known, do you let in the soldiers upon them and kill them. All Judæa and every family will then, though unwillingly, mourn at my death.' Nay, Josephus says, 'That with tears in his eyes he conjured them by their love to him, and their fidelity to God, not to fail of doing him this honour; and they promised they would not fail;' these orders, indeed, were not executed. But as a modern historian of very good sense observes, 'the history of this his most wicked design takes off all objection against the truth of murdering the innocents, which may be made from the incredibility of so barbarous and horrid an act. For this thoroughly shows, that there can nothing be imagined so cruel, barbarous, and horrid, which this man was not capable of doing.' It may also be proper to observe, that almost all the executions I have instanced, were sacrifices to his state jealousy, and love of empire." Josephus, Ant. Jud. lib. xiv. c. 23. 25, 26. 28. lib. xvi. c. 7, 8. 11, 12. lib. xvii. c. 6. Lardner's Credibility, part i. book ii. c. 2 § 1.

[2] From Schulz's Archæologia Hebraica, p. 54. Reland has given a genealogical table of the *entire* Herodian family. (Palæstina, tom. i. p. 174.)

ANTIPAS or ANTIPATER, an Idumæan, appointed prefect of Judæa and Syria by Julius Cæsar.

HEROD THE GREAT, king of Judæa,—Mariamne (Matt. ii. 1. Luke i. 5.), of whose offspring the following are to be noticed:—

- ARISTOBULUS, strangled by order of his father.
  - HEROD, king of Chalcis.
  - HEROD AGRIPPA, the elder, (Acts xii.)
    - BERNICE, (Acts xxv. 13.)
    - AGRIPPA, junior, (Acts xxv. 13. xxvi. 1. *et seq.*)
    - DRUSILLA, (Acts xxiv. 24.)
  - HERODIAS, married to Herod Philip, (Matt. xiv. 3. Mark vi. 17. Luke iii. 19.)
- ARCHELAUS, (Matt. ii. 22.)
- PHILIP, (Luke iii. 1.)
- HEROD ANTIPAS, (Luke iii. 1. Matt. xiv. 3. Mark vi. 14. Luke iii. 19, 20. and xxiii. 11.)

HEROD, misnamed the Great, by his will divided his dominions among his three sons, Archelaus, Herod Antipas, and Herod Philip.

2. To ARCHELAUS he assigned Judæa, Samaria, and Idumæa, with the regal dignity, subject to the approbation of Augustus, who ratified his will as it respected the territorial division, but conferred on Archelaus the title of *Ethnarch*, or chief of the nation, with a promise of the regal dignity, if he should prove himself worthy of it. Archelaus entered upon his new office amid the loud acclamations of his subjects, who considered him as a king; hence the evangelist, in conformity with the Jewish idiom, says that he *reigned*. (Matt. ii. 22.) His reign, however, commenced inauspiciously: for, after the death of Herod, and before Archelaus could go to Rome to obtain the confirmation of his father's will, the Jews having become very tumultuous at the temple in consequence of his refusing them some demands, Archelaus ordered his soldiers to attack them; on which occasion upwards of three thousand were slain.[3] On Archelaus going to Rome to solicit the regal dignity (agreeably to the practice of the tributary kings of that age, who received their crowns from the Roman emperor), the Jews sent an embassy, consisting of fifty of their principal men, with a petition to Augustus that they might be permitted to live according to their own laws, under a Roman governor. To this circumstance our Lord evidently alludes in the parable related by Saint Luke. (xix. 12—27.) *A certain nobleman* (ἄνθρωπος, a man of birth or rank, the son of Herod), *went into a far country* (Italy), *to receive for himself a kingdom* (that of Judæa) *and to return. But his citizens* (the Jews) *hated him and sent a message* (or embassy) *after him* (to Augustus Cæsar), *saying*, "*We will not have this man to reign over us.*" The Jews, however, failed in their request, and Archelaus, *having received the kingdom* (or ethnarchy), on his return inflicted a severe vengeance on those *who would not that he should reign over them.*[4] The application of this parable is to Jesus Christ, who foretells, that, on his ascension, he would go into a distant country, to receive the kingdom from his Father; and that he would return, at the destruction of Jerusalem, to take vengeance on those who rejected him.[5] The subsequent reign of Archelaus was turbulent, and disgraced by insurrections of the Jews against the Romans, and also by banditti and pretenders to the crown: at length, after repeated complaints against his tyranny and mal-administration, made to Augustus by the principal Jews and Samaritans, who were joined by his own brothers, Archelaus was deposed and banished to Vienne in Gaul, in the tenth year of his reign; and his territories were annexed to the Roman province of Syria.[6]

3. HEROD ANTIPAS (or Antipater), another of Herod's sons, received from his father the district of Galilee and

[3] This circumstance probably deterred the Holy Family from settling in Judæa on their return from Egypt; and induced them by the divine admonition to return to their former residence at Nazareth in Galilee. (Matt. ii. 22, 23.) Dr. Hales's Analysis of Chronology, vol. ii. p. 717.

[4] Josephus, Ant. Jud. lib. xvii. c. 9. § 3. c. 11. Harwood's Introduction, vol. i. p. 294.

[5] There is an impressive application of this parable in Mr. Jones's Lectures on the figurative Language of Scripture, lect. v. near the beginning (Works, vol. iii. pp. 35, 36.)

[6] Josephus, Ant. Jud. lib. xvii. c. 11. (al. xii.) § 2. c. 13. (al. xiv.)

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Peræa, with the title of *Tetrarch*.[1] He is described by Josephus as a crafty and incestuous prince, with which character the narratives of the evangelists coincide; for, having deserted his wife, the daughter of Aretas king of Arabia, he forcibly took away and married Herodias the wife of his brother Herod Philip, a proud and cruel woman, to gratify whom he caused John the Baptist to be beheaded (Matt. xiv. 3. Mark vi. 17. Luke iii. 19.), who had provoked her vengeance by his faithful reproof of their incestuous nuptials; though Josephus ascribes the Baptist's death to Herod's apprehension, lest the latter should by his influence raise an insurrection among the people. It was this Herod that laid snares for our Saviour; who, detecting his insidious intentions, termed him *a fox* (Luke xiii. 32.), and who was subsequently ridiculed by him and his soldiers. (Luke xxiii. 7—11.) Some years afterwards, Herod, aspiring to the regal dignity in Judæa, was banished together with his wife, first to Lyons in Gaul, and thence into Spain.[2]

4. PHILIP, tetrarch of Trachonitis, Gaulonitis, and Batanæa, is mentioned but once in the New Testament. (Luke iii. 1.) He is represented by Josephus as an amiable prince, beloved by his subjects, whom he governed with mildness and equity:[3] on his decease without issue, after a reign of thirty-seven years, his territories were annexed to the province of Syria.[4]

5. AGRIPPA, or Herod Agrippa I., was the son of Aristobulus, and grandson of Herod the Great, and sustained various reverses of fortune previously to his attaining the royal dignity. At first he resided at Rome as a private person, and ingratiated himself into the favour of the emperor Tiberius: but being accused of wishing him dead that Caligula might reign, he was thrown into prison by order of Tiberius. On the accession of Caligula to the empire, Agrippa was created king of Batanæa and Trachonitis, to which Abilene, Judæa, and Samaria were subsequently added by the emperor Claudius. Returning home to his dominions, he governed them much to the satisfaction of his subjects (for whose gratification he put to death the apostle James, and meditated that of St. Peter, who was miraculously delivered, Acts xii. 2—17.); but, being inflated with pride on account of his increasing power and grandeur, he was struck with a noisome and painful disease, of which he died at Cæsarea in the manner related by St. Luke. (Acts xii. 21—23.)[5]

6. HEROD AGRIPPA II., or *Junior*, was the son of the preceding Herod Agrippa, and was educated under the auspices of the emperor Claudius: being only seventeen years of age, at the time of his father's death, he was judged to be unequal to the task of governing the whole of his dominions. These were again placed under the direction of a Roman procurator or governor, and Agrippa was first king of Chalcis, and afterwards of Batanæa, Trachonitis, and Abilene, to which other territories were subsequently added, over which he seems to have ruled, with the title of king.[6] It was before this Agrippa and his sister Bernice that St. Paul delivered his masterly defence (Acts xxvi.), where he is expressly termed a king. He was the last Jewish prince of the Herodian family, and for a long time survived the destruction of Jerusalem.

7. Besides Herodias, who has been mentioned above, the two following princesses of the Herodian family are mentioned in the New Testament; viz.

(1.) BERNICE, the eldest daughter of king Herod Agrippa I. and sister to Agrippa II. (Acts xxv. 13. 23. xxvi. 30.) was first married to her uncle Herod king of Chalcis; after whose death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connection being soon dissolved, she returned to her brother, and became the mistress, first of Vespasian, and then of Titus, who would have married her, but that he was unwilling to displease the Romans, who were averse to such a step.[7]

(2.) DRUSILLA, her sister, and the youngest daughter of Herod Agrippa, was distinguished for her beauty, and was equally celebrated with Bernice for her profligacy. She was first espoused to Epiphanes, the son of Antiochus, king of Comagena, on condition of his embracing the Jewish religion; but as he afterwards refused to be circumcised, she was given in marriage, by her brother, to Azizus king of Emessa, who submitted to that rite. When Felix came into Judæa, as procurator or governor of Judæa, he persuaded her to abandon her husband and marry him. Josephus[8] says that she was induced to transgress the laws of her country, and become the wife of Felix, in order to avoid the envy of her sister Bernice, who was continually doing her ill offices on account of her beauty.[9]

SECTION II.

POLITICAL STATE OF THE JEWS UNDER THE ROMAN PROCURATORS, TO THE SUBVERSION OF THEIR CIVIL AND ECCLESIASTICAL POLITY.

I. *Powers and functions of the Roman procurators.*—II. *Political and civil state of the Jews under their administration.*—III. *Account of Pontius Pilate.*—IV. *And of the procurators Felix and Festus.*

I. THE Jewish kingdom, which the Romans had created in favour of Herod the Great, was of short duration; expiring on his death, by the division of his territories, and by the dominions of Archelaus, which comprised Samaria, Judæa, and Idumæa, being reduced to a Roman province annexed to Syria, and governed by the ROMAN PROCURATORS.

These officers not only had the charge of collecting the imperial revenues, but also had the power of life and death in capital causes: and on account of their high dignity they are sometimes called governors (Ἡγεμόνες). They usually had a council, consisting of their friends and other chief Romans in the province; with whom they conferred on important questions.[10] During the continuance of the Roman republic, it was very unusual for the governors of provinces to take their wives with them. Augustus[11] disapproved of the introduction of this practice, which, however, was in some instances permitted by Tiberius. Thus Agrippina accompanied Germanicus[12] into Germany and Asia, and Plancina was with Piso, whose insolence towards Germanicus she contributed to inflame:[13] and though Cæcina Severus afterwards offered a motion to the senate, to prohibit this indulgence (on account of the serious inconveniences,—not to say abuses, that would result from the political influence which the wives might exercise over their husbands), his motion was rejected,[14] and they continued to attend the procurators to their respective provinces. This circumstance will account for Pilate's wife being at Jerusalem. (Matt. xxvii. 19.) The procurators of Judæa resided principally at Cæsarea,[15] which was reputed to be the metropolis of that country, and occupied the splendid palace which Herod the Great had erected there. On the great festivals, or when any tumults were apprehended, they repaired to Jerusalem, that, by their presence and influence, they might restore order. For this purpose they were accompanied by *cohorts* (Σπεῖραι, Acts x. 1.), or bands of soldiers, not legionary cohorts, but distinct companies of military: each of them was about one thousand strong.[16] Six of these cohorts were constantly garrisoned in Judæa; five at Cæsarea, and one at Jerusalem, part of which was quartered in the tower of Antonia, so as to com-

[1] Concerning the meaning of this term learned men are by no means agreed. In its primary and original signification it implies a governor of the fourth part of a country; and this seems to have been the first meaning affixed to it. But afterwards it was given to the governors of a province, whether their government was the fourth part of a country or not: for Herod divided his kingdom only into three parts. The Tetrarchs, however, were regarded as princes, and sometimes were complimented with the title of *king*. (Matt. xiv. 9.) Beausobre's Introd. to the New Test. (Bp. Watson's Tracts, vol. iii. p. 123.) The Romans conferred this title on those princes whom they did not choose to elevate to the regal dignity; the Tetrarch was lower in point of rank than a Roman governor of a province. Schulzii, Archæol. Hebr. pp. 18, 19. Jahn, Archæol. Bibl. § 240.

[2] Josephus, Ant. Jud. lib. xviii. c. 7.

[3] Ibid. lib. xvii. c. 8. § 1. lib. xviii. c. 5. § 4. De Bell. Jud. lib. i. c. 33. § 8. lib. ii. c. 6. § 3.

[4] Ibid. Ant. Jud. lib. xviii. c. 4. § 6.

[5] Ibid. lib. xviii. cc. 5—8.

[6] Ibid. lib. xix. c. 9. De Bell. Jud. lib. ii. cc. 12, 13.

[7] Josephus, Ant. Jud. lib. xix. c. 1. § 1. lib. xx. c. 7. § 3. Tacitus, Hist. lib. ii. c. 81. Suetonius in Tito, c. 7. Juvenal, Sat. vi. 155.

[8] Ant. Jud. lib. xx. c. 7. § 1, 2. Acts xxiv. 24.

[9] Schulzii Archæologia Hebraica, pp. 49—59. Pritii Introd. ad Nov. Test. pp. 429—444. Dr. Lardner's Credibility, vol. i. book i. ch. i. §§ 1—11 (Works, vol. i. pp. 11—30. 8vo. or vol. i. pp. 9—18. 4to.) Carpzovii Antiquitates Hebræ Gentis, pp. 15—19.

[10] Josephus (Ant. Jud. lib. xx. c. 4. § 4. and de Bell. Jud. lib. ii. c. 16. § 1. mentions instances in which the Roman procurators thus took council with their assessors.

[11] Suetonius, in Augusto, c. 24.

[12] Tacitus, Annal. lib. ii. cc. 54, 55. lib. i. cc. 40, 41.

[13] Ibid. lib. i. c. 40.

[14] Ibid. lib. iii. cc. 33, 34.

[15] Josephus, Ant. Jud. lib. xviii. c. 3. § 1. lib. xx. c. 5. § 4. De Bell. Jud. lib. ii. c. 9. § 2. Tacit. Hist. lib. ii. c. 79.

[16] Biscoe on the Acts, vol. i. pp. 330—335.

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mand the temple, and part in the prætorium or governor's palace.

These procurators were Romans, sometimes of the equestrian order, and sometimes freedmen of the emperor: Felix (Acts xxiii. 24—26. xxvi. 3. 22—27.) was a freedman of the emperor Claudius,[1] with whom he was in high favour. These governors were sent, not by the senate, but by the Cæsars themselves, into those provinces which were situated on the confines of the empire, and were placed at the emperor's own disposal. Their duties consisted in collecting and remitting tribute, in the administration of justice, and the repression of tumults; some of them held independent jurisdictions, while others were subordinate to the proconsul or governor of the nearest province. Thus Judæa was annexed to the province of Syria.

II. The Jews endured their subjection to the Romans with great reluctance, on account of the tribute which they were obliged to pay: but in all other respects they enjoyed a large measure of national liberty. It appears from the whole tenor of the New Testament (for the particular passages are too numerous to be cited),[2] that they practised their own religious rites, worshipped in the temple and in their synagogues, followed their own customs, and lived very much according to their own laws. Thus they had their high-priests, and council or senate; they inflicted lesser punishments; they could apprehend men and bring them before the council; and if a guard of soldiers was necessary, could be assisted by them, on requesting them of the governor. Further, they could bind men and keep them in custody; the council could likewise summon witnesses and take examinations; they could excommunicate persons, and they could inflict scourging in their synagogue (Deut. xxv. 3. Matt. x. 17. Mark xiii. 9.); they enjoyed the privilege of referring litigated questions to arbitrators, whose decisions in reference to them the Roman prætor was bound to see put in execution.[3] Beyond this, however, they were not allowed to go; for, when they had any capital offenders, they carried them before the procurator, who usually paid a regard to what they stated, and, if they brought evidence of the fact, pronounced sentence according to their laws. He was the proper judge in all capital causes; for, after the council of the Jews had taken under their consideration the case of Jesus Christ, which they pretended was of this kind, they went with it immediately to the governor, who re-examined it and pronounced sentence. That they had not the power of life and death is evident from Pilate's granting to them the privilege of judging, but not of condemning Jesus Christ, and also from their acknowledgment to Pilate—*It is not lawful for us to put any man to death* (John xviii. 31.); and likewise from the power vested in Pilate of releasing a condemned criminal to them at the passover (John xviii. 39, 40.), which he could not have done if he had not had the power of life and death, as well as from his own declaration that he had power to crucify and power to release Jesus Christ.[4] (John xix. 10.)

III. Of the various procurators that governed Judæa under the Romans, PONTIUS PILATE is the best known, and most frequently mentioned in the sacred writings.—He is supposed to have been a native of Italy, and was sent to govern Judæa about the year A. D. 26 or 27. Pilate is characterized by Josephus as an unjust and cruel governor, sanguinary, obstinate, and impetuous; who disturbed the tranquillity of Judæa by persisting in carrying into Jerusalem the effigies of Tiberius Cæsar that were upon the Roman ensigns, and by other acts of oppression, which produced tumults among the Jews.[5] Dreading the extreme jealousy and suspicion of Tiberius, he delivered up the Redeemer to be crucified, contrary to the conviction of his better judgment: and in the vain hope of conciliating the Jews whom he had oppressed. After he had held his office for ten years, having caused a number of innocent Samaritans to be put to death, that injured people sent an embassy to Vitellius, proconsul of Syria; by whom he was ordered to Rome, to give an account of his mal-administration to the emperor. But Tiberius being dead before he arrived there, his successor Caligula banished him to Gaul, where he is said to have committed suicide about the year of Christ 41.[6]

IV. On the death of king Herod Agrippa, Judæa being again reduced to a Roman province, the government of it was confided to ANTONIUS FELIX; who had originally been the slave, then the freedman of Nero, and, through the influence of his brother Pallas, also a freedman of that emperor, was raised to the dignity of procurator of Judæa. He liberated that country from banditti and impostors (the *very worthy deeds* alluded to by Tertullus, Acts xxiv. 2.); but he was in other respects a cruel and avaricious governor, incontinent, intemperate, and unjust. So oppressive at length did his administration become, that the Jews accused him before Nero, and it was only through the powerful interposition of Pallas that Felix escaped condign punishment. His *third*[7] wife, Drusilla, has already been mentioned. It was before these persons that St. Paul, with singular propriety, reasoned of righteousness, temperance, and a judgment to come. (Acts xxiv. 25.) On the resignation of Felix, A. D. 60, the government of Judæa was committed to PORTIUS FESTUS, before whom Paul defended himself against the accusations of the Jews (Acts xxv.), and appealed from his tribunal to that of Cæsar. Finding his province overrun with robbers and murderers, Festus strenuously exerted himself in suppressing their outrages. He died in Judæa about the year 62.[8]

The situation of the Jews under the two last-mentioned procurators was truly deplorable. Distracted by tumults, excited on various occasions, their country was overrun with robbers that plundered all the villages whose inhabitants refused to listen to their persuasions to shake off the Roman yoke. Justice was sold to the highest bidder; and even the sacred office of high-priest was exposed to sale. But, of all the procurators, no one abused his power more than GESSIUS FLORUS, a cruel and sanguinary governor, and so extremely avaricious that he shared with the robbers in their booty, and allowed them to follow their nefarious practices with impunity. Hence considerable numbers of the wretched Jews, with their families, abandoned their native country; while those who remained, being driven to desperation, took up arms against the Romans,[9] and thus commenced that war, which terminated in the destruction of Judæa, and the *taking away of their name and nation*.[10]

[1] Suetonius in Claudio, c. 28.

[2] See Dr. Lardner's Credibility, part i. book ii. c. 2. where the various passages are adduced and fully considered.

[3] Cod. lib. i. tit. 9. l. 8. de Judæis.—As the Christians were at first regarded as a sect of the Jews, they likewise enjoyed the same privilege. This circumstance will account for Saint Paul's blaming the Corinthian Christians for carrying their causes before the Roman prætor, instead of leaving them to referees chosen from among their brethren. (1 Cor. vi. 1—7.)

[4] The celebrated Roman Jurist, Ulpian, states that the governors of the Roman provinces *had the right of the sword*; which implied the authority of punishing malefactors; an authority which was personal, and not to be transferred. (Lib. vi. c. 8. de Officio Proconsulis.) And Josephus states (De Bell. Jud. lib. ii. c. 8. § 1.) that Coponius, who was sent to govern Judæa as a province after the banishment of Archelaus, was invested by Augustus with the power of life and death. (Bp. Gray's Connection of Sacred and Profane Literature, vol. i. p. 273. See also Dr. Lardner's Credibility, c. 2. § 6.) The case of the Jews stoning Stephen (Acts vii. 56, 57.) has been urged by some learned men as a proof that the former had the power of life and death, but the circumstances of that case do not support this assertion. Stephen, it is true, had been examined before the great council, who had heard witnesses against him, but nowhere do we read that they had collected votes or proceeded to the giving of sentence, or even to pronounce him guilty: all which ought to have been done, if the proceedings had been regular. Before Stephen could finish his defence, a sudden tumult arose; the people who were present rushed with one accord upon him, and casting him out of the city, stoned him before the affair could be taken before the Roman procurator. Pritii Introd. ad Nov. Test. p. 592.

[5] Josephus, Ant. Jud. lib. xviii. c. 3. §§ 1, 2.

[6] Ibid. lib. xviii. c. 4. Eusebius, Hist. Eccl. lib. ii. cc. 7, 8.

[7] Claudii Commentatio de Felice, pp. 62, 63.

[8] Josephus, Ant. Jud. lib. xx. c. 8. §§ 9, 10. De Bell. Jud. lib. ii. c. 14. § 1.

[9] Ibid. lib. xx. cc. 8. 11. Ibid. lib. ii. cc. 9, 10.

[10] Schulzii Archæologia Hebraica, pp. 59—66.

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CHAPTER III.

COURTS OF JUDICATURE, LEGAL PROCEEDINGS, AND CRIMINAL LAW OF THE JEWS.

SECTION I.

JEWISH COURTS OF JUDICATURE AND LEGAL PROCEEDINGS.[1]

Seat of Justice.—II. *Inferior Tribunals.*—III. *Appeals.*—*Constitution of the Sanhedrin or Great Council.*—IV. *Time of Trials.*—*Form of legal Proceedings among the Jews.*—1. *Citation of the Parties.*—2, 3. *Form of Pleading in civil and criminal Cases.*—4. *Witnesses.*—*Oaths.*—5. *The Lot, in what Cases used judicially.*—6. *Forms of Acquittal.*—7. *Summary Justice, sometimes clamorously demanded.*—V. *Execution of Sentences, by whom and in what manner performed.*

I. In the early ages of the world, the *Gate of the City* was the SEAT OF JUSTICE, where conveyances of titles and estates were made, complaints were heard and justice done, and all public business was transacted. Thus Abraham made the acquisition of the sepulchre in the presence of all those who entered in *at the gate of the city* of Hebron. (Gen. xxiii. 10. 18.) When Hamor and his son Shechem proposed to make an alliance with Jacob and his sons, they spoke of it to the people at the *gate of the city*. (Gen. xxxiv. 24.) In later times Boaz, having declared his intention of marrying Ruth, *at the gate* of Bethlehem caused her kinsman to resign his pretensions, and give him the proper conveyance to the estate. (Ruth iv. 1—10.) From the circumstance of the gates of cities being the seat of justice, the judges appear to have been termed the *Elders of the Gate* (Deut. xxii. 15. xxv. 7.); for, as all the Israelites were husbandmen, who went out in the morning to work, and did not return until night, the city gate was the place of greatest resort. By this ancient practice, the judges were compelled, by a dread of public displeasure, to be most strictly impartial, and most carefully to investigate the merits of the causes which were brought before them. The same practice obtained after the captivity. (Zech. viii. 16.) The Ottoman court, it is well known, derived its appellation of the *Porte*, from the distribution of justice and the despatch of public business at its gates. During the Arabian monarchy in Spain, the same practice obtained; and the magnificent gate of entrance to the Moorish palace of Alhamra at Grenada to this day retains the appellation of the *Gate of Justice* or *of Judgment*.[2] To the practice of dispensing justice at the gates of cities, there are numerous allusions in the Sacred Volume. For instance, in Job v. 4. the children of the wicked are said to be *crushed in the gate;* that is, they lose their cause, and are condemned in the court of judgment. The Psalmist (cxxvii. 5.), speaking of those whom God has blessed with many children, says that *they shall not be ashamed, but they shall speak with the enemies in the gate;* that is, those who are thus blessed shall courageously plead their cause, and need not fear the want of justice when they meet their adversaries in the court of judicature. Compare Prov. xxii. 22. and xxxi. 23. Lament. v. 14. Amos v. 12., in all which passages the *gate*, and *elders of the land* or *of the gate*, respectively denote the seat of justice and the judges who presided there. And as the gates of a city constituted its strength, and as the happiness of a people depended much upon the wisdom and integrity of the judges who sat there, it may be that our Saviour alluded to this circumstance, when he said, *The gates of hell shall not prevail against* his church (Matt. xvi. 18.); that is, neither the strength nor policy of Satan or his instruments shall ever be able to overcome it.

In the time of Jesus Christ the Jews held courts of judicature in their *synagogues*, where they punished offenders by scourging. (Matt. x. 17. Acts xxii. 19. xxvi. 11.) After their example, Dr. Macknight thinks it probable, that the first Christians held courts for determining civil causes, in the places where they assembled for public worship, called *your synagogue* in the epistle of James. (ii. 2. Gr.) It is evident, he adds, that the apostle speaks not of their assembly, but of the place where their assembly was held, from his mentioning the litigants as sitting in a more honourable or less honourable place in the synagogue. And the context shows, that judges and judicial causes were the subjects of the apostle's thoughts.[3]

II. On the settlement of the Israelites in the land of Canaan, Moses commanded them to *appoint judges and officers in all their gates, throughout their tribes* (Deut. xvi. 18.); whose duty it was to exercise judicial authority in the neighbouring villages; but weighty causes and appeals were carried before the supreme judge or ruler of the commonwealth. (Deut. xvii. 8, 9.) According to Josephus, these inferior judges were seven in number, men zealous in the exercise of virtue and righteousness. To each judge (that is, to each college of judges in every city) two officers were assigned out of the tribe of Levi.[4] These judges existed in the time of that historian;[5] and, although the rabbinical writers are silent concerning them, yet their silence neither does nor can outweigh the evidence of an eye-witness and magistrate, who himself appointed such judges.

The Priests and Levites, who, from their being devoted to the study of the law, were, consequently, best skilled in its various precepts, and old men, who were eminent for their age and virtue, administered justice to the people: in consequence of their age, the name of *elders* became attached to them. Many instances of this kind occur in the New Testament; they were also called *rulers*, αρχοντες. (Luke xii. 58. where ruler is synonymous with judge.)[6] The law of Moses contained the most express prohibitions of bribery (Exod. xxii. 8.) and partiality; enjoining them to administer justice without respect of persons, and reminding them, that a judge sits in the seat of God, and, consequently, that no man ought to have any pre-eminence in his sight, neither ought he to be afraid of any man in declaring the law. (Exod. xxiii. 3. 6, 7. Lev. xix. 15. Deut. i. 17. xvi. 18, 19.) The prophet Amos (viii. 6.) reproaches the corrupt judges of his time, with taking not only silver, but even so trifling an article of dress as a pair of (wooden) sandals, as a bribe, to condemn the innocent poor who could not afford to make them a present of equal value. Turkish officers and their wives in Asia, to this day, go richly clothed in costly silks given them by those who have causes depending before them.[7] It is probable, at least in the early ages after the settlement of the Jews in Canaan, that their judges rode on *white* asses, by way of distinction (Judges v. 10.), as the *Mollahs* or men of the law do to this day in Persia,[8] and the heads of families returning from their pilgrimage to Mecca.[9]

III. From these inferior tribunals, appeals lay to a higher court, in cases of importance. (Deut. xvii. 8—12.) In Jerusalem, it is not improbable that there were superior courts, in which David's sons presided. Psalm cxxii. 5. seems to allude to them: though we do not find that a supreme tribunal was established at Jerusalem earlier than in the reign of Jehoshaphat. (2 Chron. xix. 8—11.) It was composed of

[1] Besides the authorities incidentally cited in the course of this section, the following works have been consulted for it, throughout; viz. Schulzii Archæologia Hebraica, pp. 66—81.; Calmet, Dissertation sur la Police des Hebreux (Dissertations, tom. i. pp. 187—204.); Alber, Hermeneutica Vet. Test. pp. 234—238.; Pritii Introd. ad Nov. Test. pp. 575—594.: Brunings Antiq. Hebr. pp. 99—107.; Home's Hist. of the Jews, vol. ii. pp. 30—41.; Jahn, Archæol. Biblica, §§ 243—248.; Ackermann, Archæol. Bibl. §§ 237—243.

[2] Murphy's Arabian Antiquities of Spain, plates xiv. xv. pp. 8, 9.

[3] Macknight on James ii. 2.

[4] Josephus, Ant. Jud. lib. iv. c. 14. Schulzii Prolusio de variis Judæorum erroribus in Descriptione Templi ii. § xv. pp. 27—32.; prefixed to his edition of Reland's Treatise De Spoliis Templi Hierosolymitani Trajecti ad Rhenum, 1775. 8vo.

[5] Josephus, De Bell. Jud. lib. ii. c. 20. § 5.

[6] Ernesti Institutio Interpretis Novi Testamenti, part iii. c. 10. § 73. p. 356.

[7] Morier's Second Journey, p. 136.

[8] Harmer's Observations, vol. ii. p. 317.

[9] "We met, one day, a procession, consisting of a family returning from the pilgrimage to Mecca. Drums and pipes announced the joyful event. A white-bearded old man, riding on a *white ass*, led the way with patriarchal grace; and the men who met him, or accompanied him, were continually throwing their arms about his neck, and almost dismounting him with their salutations. He was followed by his three wives, each riding on a high camel; their female acquaintances running on each side, while they occasionally stooped down to salute them. The women continually uttered a remarkably shrill whistle. It was impossible, viewing the old man who led the way, not to remember the expression in Judges v. 10." Jowett's Christian Researches, p. 163.

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priests and heads of families; and had two presidents,—one in the person of the high-priest, and another who sat in the name of the king. The judicial establishment was reorganized after the captivity, and two classes of judges, inferior and superior, were appointed. (Ezra vii. 25.) But the more difficult cases and appeals were brought, either before the ruler of the state, or before the high-priest; until, in the age of the Maccabees, a supreme judicial tribunal was instituted, which is first mentioned under Hyrcanus II.[1]

This tribunal (which must not be confounded with the seventy-two counsellors, who were appointed to assist Moses in the civil administration of the government, but who never fulfilled the office of judges) is by the Talmudists denominated SANHEDRIN, and is the great Council so often mentioned in the New Testament. It was most probably instituted in the time of the Maccabees, and was composed of seventy or seventy-two members, under the chief presidency of the high-priest, under whom were two vice-presidents; the first of whom, called the *Father of the Council*, sat on the right, as the second vice-president, who was called *Chakam*, or the *Wise Man*, did on the left hand of the president. The other assessors, or members of this council, comprised three descriptions of persons, viz. 1. The Αρχιερεις, or *Chief Priests*, who were partly such priests as had executed the pontificate, and partly the princes or chiefs of the twenty-four *courses* or classes of priests, who enjoyed this honourable title:—2. The Πρεσβυτεροι, or *Elders*, perhaps the princes of tribes or heads of families;—and, 3. The Γραμματεις, *Scribes*, or men learned in the law. It does not appear that *all* the elders and scribes were members of this tribunal: most probably those only were assessors, who were either elected to the office, or nominated to it by royal authority. They are reported to have sat in a semi-circular form; and to this manner of their sitting in judgment Jesus Christ is supposed to refer in Matt. xix. 28., and St. Paul in 1 Cor. vi. 2.

The Sanhedrin held its daily sittings early in the morning (according to the Talmudists) in the Temple; but they are contradicted by Josephus,[2] who speaks of a council-house in the immediate vicinity of the Temple, where this council was in all probability convened; though in extraordinary emergencies it was assembled in the high-priest's house, as was the case in the mock trial of Jesus Christ. The authority of this tribunal was very extensive. It decided all causes, which were brought before it, by appeal from inferior courts; and also took cognizance of the general affairs of the nation. *Before* Judæa was subject to the Roman power, the Sanhedrin had the right of judging in capital cases, but not afterwards; the stoning of Stephen being (as we have already observed) a tumultuary act, and not in consequence of sentence pronounced by this council.[3]

Besides the Sanhedrin, the Talmudical writers assert that there were other smaller councils, each consisting of twenty-three persons, who heard and determined petty causes: two of these were at Jerusalem, and one in every city containing one hundred and twenty inhabitants. Josephus is silent concerning these tribunals, but they certainly appear to have existed in the time of Jesus Christ; who, "by images taken from these two courts, in a very striking manner represents the different degrees of future punishments, to which the impenitently wicked will be doomed according to the respective heinousness of their crimes. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the* JUDGMENT; *and whosoever shall say to his brother, Raca, shall be in danger of the* COUNCIL; *but whosoever shall say, Thou fool, shall be in danger of* HELL FIRE. (Matt. v. 22.) That is, whosoever shall indulge causeless and unprovoked resentment against his Christian brother, shall be punished with a severity similar to that which is inflicted by the *court of judgment*. He, who shall suffer his passions to transport him to greater extravagances, so as to make his brother the object of derision and contempt, shall be exposed to a still severer punishment, corresponding to that which the *council* imposes. But he who shall load his fellow-Christian with odious appellations and abusive language, shall incur the severest degree of all punishments,—equal to that of being burnt alive in the valley of Hinnom:"[4]—which, having formerly been the scene of those horrid sacrifices of children to Moloch by causing them to pass through the fire, the Jews in our Saviour's time used to denote the place of the damned.

Where there were not one hundred and twenty inhabitants in a town or village, according to the Talmudist, there was a tribunal of three judges: and to this tribunal some writers have erroneously imagined that Joseph of Arimathea belonged, rather than to the great Sanhedrin. But both the writers of the New Testament and Josephus are silent concerning the existence of such a tribunal. Jahn is of opinion that this court was merely a session of three arbitrators, which the Roman laws permitted to the Jews in civil causes: as the Talmudists themselves state that one judge was chosen by the accuser, another by the party accused, and a third by both parties. It appears, however, that only petty affairs were cognizable by this tribunal. The reference to arbitrators, recommended to Christians by St. Paul in 1 Cor. vi. 1—5., has been supposed to be derived from this tribunal.

It is essential to the ends of justice, that the proceedings of the courts should be committed to writing, and preserved in archives or registries: Josephus informs us that there was such a repository at Jerusalem, which was burnt by the Romans,[5] and which was furnished with scribes or notaries, for recording the proceedings. From this place, probably, St. Luke derived his account of the proceedings against the protomartyr Stephen, related in Acts vi. and vii. These tribunals also had inferior *ministers* or *officers* (υπηρεται, Matt. v. 25.), who probably corresponded with our apparitors or messengers; and others whose office it was to carry the decrees into execution, viz. 1. The πρακτορες, or *exactors*, whose business it was to levy the fines imposed by the court; and, 2. The βασανισται, or *tormentors*, those whose office it was to examine by torture: as this charge was devolved on gaolers, in the time of Christ, the word βασανιστης came to signify a gaoler.[6]

IV. It appears from Jer. xxi. 12., that causes were heard, and judgment was executed in the morning. According to the Talmud,[7] capital causes were prohibited from being heard in the night, as also were the institution of an examination, the pronouncing of sentence, and the carrying of it into execution, on one and the same day; and it was enjoined that at least the execution of a sentence should be deferred until the following day. How flagrantly this injunction was disregarded in the case of Jesus Christ, it is scarcely necessary to mention. According to the Talmud, also, no judgments could be executed on festival days; but this by no means agrees with the end and design of capital punishment expressed in Deut. xvii. 13. viz. *That all the people might hear and fear*. It is evident from Matt. xxvi. 5. that the chief priests and other leading men among the Jews were at first afraid to apprehend Jesus, lest there should be a tumult among the people: it is not improbable that they feared the Galilæans more than the populace of Jerusalem, because they were the countrymen of our Lord. Afterwards, however, when the traitor Judas presented himself to them, their fears vanished away.

In the early ages of the Jewish history, judicial procedure must have been summary, as it still is in Asia.[8] Of advocates, such as ours, there is no appearance in any part of the Old Testament. Every one pleaded his own cause; of this practice we have a memorable instance in 1 Kings iii. 16—28. As causes were heard at the city gate, where the people assembled to hear news or to pass away their time, Michaelis thinks that men of experience and wisdom might be asked for their opinions in difficult cases, and might sometimes assist with their advice those who seemed embarrassed in their own cause, even when it was a good one. Probably this is alluded to in Job xxix. 7—17. and Isa. i. 17.[9] From the Romans, the use of advocates, or patrons who pleaded the cause of another, might have passed to the Jews. In this view the word Παρακλητος, or advocate, is applied to Christ, our *intercessor*, *who pleads the cause of sinners* with his Father. (1 John ii. 1.) The form of proceeding appears to have been as follows:—

1. Those who were summoned before courts of judicature, were said to be προγεγραμμενοι εις κριση, because they were cited by posting up their names in some public place, and to these

[1] Josephus, Ant. Jud. lib. xiv. c. 9. § 3.
[2] De Bell. Jud. lib. v. c. 4. § 2. lib. vi. c. 6. § 3.
[3] Dr. Lightfoot has given a list of sixteen presidents who directed the sanhedrin from the captivity till its dissolution. (Prospect of the Temple, ch. xxii. § 1. Works, vol. ix. pp. 342—346. 8vo. edit.)
[4] Harwood's Introduction to the New Test. vol. ii. pp. 188, 189.
[5] Josephus, De Bell. Jud. lib. vi. c. 3. § 3.
[6] Schleusner's and Parkhurst's Lexicon, in voce.
[7] Sanhedrin, IV.
[8] And also among the Marootzee, a nation inhabiting the interior of South Africa. Campbell's Travels in the interior of South Africa, vol. ii. p. 236. (London, 1822. 8vo.) From this, and other coincidences with Jewish observances, Mr. C. thinks it probable that the Marootzee are of Jewish or Arabian origin
[9] Michaelis's Commentaries on the Laws of Moses, vol. iv. pp. 320. 323.

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judgment was published or declared in writing. The Greek writers applied the term προγεγραμμένοις, to those whom the Romans called *proscriptos* or *proscribed*, that is, whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them. To this usage there is an allusion in the Epistle of Jude (verse 4.), where the persons who are said to be προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, *fore written to*, or *before described for, this condemnation*, denote those who were long before described, in the examples of their wickedness contained in the writings of Moses and the prophets, such as the angels that sinned, the antediluvians, the people of Sodom, &c. And in the condemnation of these sinners, God has shown what he will do to all others like them.[1] In the sacred writings, all false teachers and impure practices have been most openly proscribed and condemned, and in the following verses of the same epistle the apostle distinctly specifies who these persons are.

2. He, who entered the action, went to the judges, and stated his affair to them; and then they sent officers with him to seize the party and bring him to justice. To this our Lord alludes, when he says (Matt. v. 25.), *Agree with thine adversary while thou art in the way with him*, before thou art brought before the judge, lest thou be condemned. On the day appointed for hearing the cause, the plaintiff and defendant presented themselves before the judges; who at first sat alone. (Deut. xxv. 1.) In later times, the Jewish writers inform us, that there were always two notaries belonging to the court, one of whom stood on the right hand of the judge, who wrote the sentence of acquittal; and the other, on his left hand, who wrote the sentence of condemnation. To this custom, probably, our Saviour referred (Matt. xxv. 33.), when, speaking of the last judgment, he says, that he will *set the sheep on his right hand*, in order to be acquitted, *and the goats on his left*, in order to be condemned. It appears that the judicial decrees were (as they still are in the East) first written by a notary, and then authenticated or annulled by the magistrate. To this the prophet Isaiah alludes when he denounces a *woe unto them that decree unrighteous decrees, and to the writers that write grievousness*. (Isa. x. 1. marginal rendering.)[2] The judges sat, while the defendants stood, particularly during the examination of witnesses. Thus, *Jesus stood before the governor*. (Matt. xxvii. 11.)

3. In criminal cases, when the trial came on, the judge's first care was to exhort the criminal to confess his crime, if he really were guilty: thus Joshua exhorted Achan to *give glory to the Lord God of Israel, and make confession unto him*. (Josh. vii. 19.) To this custom of the Jews, St. Paul seems to allude, when he says, *Happy is he that condemneth not himself in that thing which he alloweth* (Rom. xiv. 22.); that is, who, being convinced of the truth of a thing, does not really and effectually condemn himself in the sight of God by denying it. After the accusation was laid before the court, the criminal was heard in his defence, and therefore Nicodemus said to the chief priests and Pharisees, *Doth our law judge any man before it hear him, and know what he doth?* (John vii. 51.) If, during the trial, the defendant, or supposed criminal, said any thing that displeased either the judge or his accuser, it was not unusual for the latter to smite him on the face. This was the case with Saint Paul (Acts xxiii. 2.), and the same brutal conduct prevails in Persia to this day.[3]

4. In matters of life and death, the evidence of one witness was not sufficient: in order to establish a charge, it was necessary to have the testimony of two or three credible and unimpeachable witnesses. (Num. xxxv. 30. Deut. xvii. 6, 7. xix. 15.) Though the law of Moses is silent concerning the evidence of women, Josephus says that it was prohibited on account of the levity and boldness of their sex! He also adds that the testimony of servants was inadmissible, on account of the probability of their being influenced to speak what was untrue, either from hope of gain or fear of punishment. Most likely, this was the exposition of the scribes and Pharisees, and the practice of the Jews, in the last age of their political existence.[4] The party sworn held up his right hand, which explains Psal. cxliv. 8., *Whose mouth speaketh vanity, and their right hand is a right hand of falsehood*. In general, the witnesses to be sworn did not pronounce the formula of the oath, either when it was a judicial one, or taken on any other solemn occasion. A formula was read, to which they said *Amen*. (Lev. v. 1. 1 Kings viii. 31.) Referring to this usage, when Jesus Christ was abjured or put upon his oath, he immediately made an answer. (Matt. xxvi. 63.) All manner of false witness was most severely prohibited. (Exod. xx. 16. xxiii. 1—3.)[5]

5. In questions of property, in default of any other means of decision, recourse was had to the lot. In this manner, it will be recollected that the land of Canaan was divided by Joshua, to which there are so many allusions in the Old Testament, particularly in the book of Psalms. And it should seem, from Prov. xvi. 33. and xviii. 18. that it was used in courts of justice, in the time of Solomon, though, probably, only with the consent of both parties. In *criminal* cases, recourse was had to the sacred lot, called Urim and Thummim, in order to *discover*, not to convict the guilty party (Josh. vii. 14—18. 1 Sam. xiv. 37—45.); but it appears to have been used only in the case of an oath being transgressed, which the whole people had taken, or the leader of the host in their name.[6]

A peculiar mode of eliciting the truth was employed in the case of a woman suspected of adultery. She was to be brought by her husband to the tabernacle,—afterwards to the temple; where she took an oath of purgation, imprecating tremendous punishment upon herself. The form of this process (which was the foundation of the trial by ordeal that so generally prevailed in the dark ages) is detailed at length in Num. v. 11—31., to which the rabbinical writers have added a variety of frivolous ceremonies. If innocent, the woman suffered no inconvenience or injury; but if guilty, the punishment which she had imprecated on herself immediately overtook her.[7]

6. Sentences were only pronounced in the day time; of which circumstance notice is taken in Saint Luke's narrative of our Saviour's mock trial. (xxii. 66.) It was the custom among the Jews to pronounce sentence of condemnation in this manner:—*He is guilty of death*. (Matt. xxvi. 66.) In other countries, a person's *condemnation* was announced to him by giving him a *black* stone, and his *acquittal* by giving him a *white* stone. Ovid mentions this practice thus:—

> *Mos erat antiquus, niveis atrisque lapillis,*
> *His damnare reos, illis absolvere culpa.*
> *Nunc quoque sic lata est sententia tristis*——
> MET. lib. xv. 41—43.

> A custom was of old, and still obtains,
> Which *life* or *death* by suffrages ordains:
> *White stones* and *black* within an urn are cast;
> The *first* absolve, but fate is in the *last*.
> DRYDEN.

In allusion to this custom, some critics[8] have supposed that our Saviour (Rev. ii. 17.) promises to give the spiritual conqueror *a white stone, and on the stone a new name written, which no man knoweth, saving he that receiveth it*; which may be supposed to signify—*Well done, thou good and faithful servant*. The white stones of the ancients were inscribed with characters; and so is the white stone mentioned in the Apocalypse. According to Persius, the letter Θ was the token of condemnation:

> Et potis es *nigrum* vitio prefigere *Theta*.
> SAT. iv. 13.

> Fixing thy stigma on the brow of vice.
> DRUMMOND.

But, as there was a *new name* inscribed on the white stone given by our Lord, *which no man knoweth but he who receiveth it*, it should rather seem that the allusion in this passage is to the *tesseræ hospitales*, of which the reader will find an account *infra*, in the close of chap. vi. of Part IV. of this volume.

7. Such were the judicial proceedings in ordinary cases, when the forms of law were observed. On some occasions, however, when particular persons were obnoxious to the populace, it was usual for them to demand prompt justice upon the supposed delinquents. It is well known that in Asia, to this day, those who demand justice against a criminal, repair in large bodies to the gate of the royal residence, where they make horrid cries, tearing their garments and throwing dust into the air. This circumstance throws great light upon the conduct of the Jews towards St. Paul, when

[1] Parkhurst's and Schleusner's Lexicon to the New Testament, voce Πρόγραφω. Boothroyd on Jude 4.

[2] Harmer's Observations, vol. ii. pp. 519—521.

[3] Morier's Second Journey, p. 95. Hanway's Travels, vol. i. p. 299.

[4] Michaelis's Commentaries on the Laws of Moses, vol. iv. p. 325. Schulzii Archæol. Hebr. p. 74. Josephus, Ant. Jud. lib. iv. c. 8. § 15.

[5] Michaelis's Commentaries, vol. iv. pp. 342, 343. Brunings says, that in cases of idolatry, the Jews assert the admissibility of false witnesses; but he gives no authority for this statement.

[6] Michaelis's Commentaries, vol. iv. pp. 357—359.

[7] Schulzii Archæologia Hebraica, pp. 79, 80.

[8] Wetstein, Doddridge, and Dean Woodhouse on Rev. ii. 17.

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the chief captain of the Roman garrison at Jerusalem presented himself to them. (Acts xxii. 28—36.) When they found the apostle in the temple, prejudiced as they were against him in general, and at that time particularly irritated by the mistaken notion that he had polluted the holy place by the introduction of Greeks into it, they raised a tumult, and were on the point of inflicting summary vengeance on Saint Paul. As soon as the chief captain of the Roman soldiers, who resided in a castle adjoining the temple, heard the tumult, he hastened thither. They then ceased beating the apostle, and addressed themselves to him as the chief official person there, exclaiming, *Away with him.* Permission being at length given to Paul to explain the affair in their hearing, they became still more violently enraged; but not daring to do themselves justice, they demanded it nearly in the same manner as the Persian peasants now do, by loud vociferations, tearing off their clothes and throwing up dust into the air.[1]

V. As soon as sentence of condemnation was pronounced against a person, he was immediately dragged from the court to the place of execution. Thus our Lord was instantly hurried from the presence of Pilate to Calvary: a similar instance of prompt execution occurred in the case of Achan; and the same practice obtains to this day, both in Turkey and Persia. In those countries, when the enemies of a great man have sufficient influence to procure a warrant for his death, a *capidgi* or executioner is despatched with it to the victim, who quietly submits to his fate.[2] Nearly the same method of executing criminals was used by the ancient Jewish princes. It is evidently alluded to in Prov. xvi. 14. Thus Benaiah was the capidgi (to use the modern Turkish term) who was sent by Solomon to put to death Adonijah, a prince of the blood royal (1 Kings ii. 25.), and also Joab the commander-in-chief of the army. (29—31.) John the Baptist was put to death in like manner. (Matt. xiv. 10.) Previously, however, to executing the criminal, it was usual, among the ancient Persians, to cover his head, that he might not behold the face of the sovereign. Thus, the head of Philotas, who had conspired against Alexander the Great, was covered;[3] and in conformity with this practice, the head of Haman was veiled or covered. (Esth. vii. 8.)

So zealous were the Jews for the observance of their law, that they were not ashamed themselves to be the executioners of it, and to punish criminals with their own hands. In stoning persons, the witnesses threw the first stones, agreeably to the enactment of Moses. (Deut. xvii. 7.) Thus, the witnesses against the protomartyr Stephen, after laying down their clothes at the feet of Saul, stoned him (Acts vii. 58, 59.); and to this custom our Saviour alludes, when he said to the Pharisees, who had brought to him a woman who had been taken in adultery,—*He that is without sin among you, let him first cast a stone at her.* (John viii. 7.) As there were no public executioners in the more ancient periods of the Jewish history, it was not unusual for persons of distinguished rank themselves to put the sentence in execution upon offenders. Thus Samuel put Agag to death (1 Sam. xv. 33.); and in like manner Nebuchadnezzar ordered Arioch the commander-in-chief of his forces to destroy the wise men of Babylon, because they could not interpret his dream. (Dan. ii. 24.) Previously, however, to inflicting punishment, it was a custom of the Jews, that the witnesses should lay their hands on the criminal's head. This custom originated in an express precept of God, in the case of one who had blasphemed the name of Jehovah, who was ordered to be brought without the camp: when all, who had heard him, were appointed to lay their hands upon his head, and afterwards the congregation were to stone him. By this action they signified, that the condemned person suffered justly, protesting that, if he were innocent, they desired that his blood might fall on their own head. In allusion to this usage, when sentence was pronounced against Jesus Christ, the Jews exclaimed,—*His blood be upon us and our children.* (Matt. xxvii. 25.) From the above-noticed precept of bringing the criminals without the camp, arose the custom of executing them without the city.

But in whatever manner the criminal was put to death, according to the Talmudical writers, the Jews always gave him some wine with incense in it, in order to stupify and intoxicate him. This custom is said to have originated in the precept recorded in Prov. xxxi. 6., which sufficiently explains the reason why wine, mingled with myrrh, was offered to Jesus Christ when on the cross. (Mark xv. 23.) In the latter ages of the Jewish polity, this medicated cup of wine was so generally given before execution, that the word *cup* is sometimes put in the Scriptures for *death* itself. Thus, Jesus Christ, in his last prayer in the garden of Gethsemane, said—*If it be possible let this* CUP *pass from me.* (Matt. xxvi 39. 42.)

[1] Harmer's Observations, vol. iii. pp. 367—369.

[2] Ibid. vol. ii. pp. 372—376. Captains Irby and Mangles have related a singular instance of similar rapidity of executing a condemned person. In this case "the sufferer had been appointed to the command of the hadj" (or pilgrims to Mecca), "and had set off from Constantinople. While he was on his return from Mecca, a Khat-sheriffe was despatched from the capital, ordering his head to be cut off, and sent immediately to Constantinople. His sentence was carried into execution before he reached Damascus." Travels in Egypt, &c. p. 257.

[3] Quintus Curtius, lib. vi. c. 8. tom. ii. p. 34. edit. Bipont.

SECTION II.

OF THE ROMAN JUDICATURE, MANNER OF TRIAL, TREATMENT OF PRISONERS, AND OTHER TRIBUNALS MENTIONED IN THE NEW TESTAMENT.

I. *Judicial proceedings of the Romans.*—II. *Privileges and treatment of Roman citizens, when prisoners.*—III. *Appeals to the imperial tribunal.*—IV. *The Roman method of fettering and confining criminals.*—V. *The Roman tribunals.*—VI. *Other tribunals mentioned in the New Testament:*—1. *The Areopagus at Athens.*—2. *The Assembly at Ephesus.*

WHEREVER the Romans extended their power, they also carried their laws; and though, as we have already seen, they allowed their conquered subjects to enjoy the free performance of their religious worship, as well as the holding of some inferior courts of judicature, yet in all cases of a capital nature the tribunal of the Roman prefect or president was the last resort. Without his permission, no person could be put to death, at least in Judæa. And as we find numerous allusions in the New Testament to the Roman judicature, manner of trial, treatment of prisoners, and infliction of capital punishment, a brief account of these subjects so intimately connected with the political state of Judæa under the Romans, naturally claims a place in the present sketch.[4]

I. "The judicial proceedings of the Romans were conducted in a manner worthy the majesty, honour, and magnanimity of that people. Instances, indeed, occur of a most scandalous venality and corruption in Roman judges, and the story of Jugurtha and Verres will stand, a lasting monument of the power of gold to pervert justice and shelter the most atrocious villany. But, in general, in the Roman judicatures, both in the imperial city and in the provinces, justice was administered with impartiality; a fair and honourable trial was permitted; the allegations of the plaintiff and defendant were respectively heard; the merits of the cause weighed and scrutinized with cool unbiassed judgment; and an equitable sentence pronounced. The Roman law, in conformity to the first principal of nature and reason, ordained that no one should be condemned and punished without a previous public trial. This was one of the decrees of the twelve tables: *No one shall be condemned before he is tried.*[5] Under the Roman government, both in Italy and in the provinces, this universally obtained. After the cause is heard, says Cicero, a man may be acquitted: but, his cause unheard, no one can be condemned.[6] To this excellent custom among the Romans, which the law of nature prescribes, and all the principles of equity, honour, and humanity dictate, there are several allusions in Scripture. We find the holy apostles,

[4] The materials of this section are principally derived from Dr. Harwood's Introduction to the New Testament (a work now of rare occurrence), vol. ii. section xvi. the texts cited being carefully verified and corrected. The subjects of this and the following section are also discussed by Dr. Lardner, Credibility, part i. book i. c. 10. §§ 9—11.; and especially by Calmet in his elaborate *Dissertation sur les supplices dont il est parle dans l'Ecriture*, inserted in his Commentaire Litterale, tom. i. part ii. pp. 387—402., and in his Dissertations, tom. i. p. 241. *et seq.* See also Merill's Notæ Philologicæ in passionem Christi, and Wyssenbach's Notæ Nomico-Philologicæ in passionem, in vol. iii. of Crenius's Fasciculus Opusculorum, pp. 583—691. and Lydius's Florum Spersio ad Historiam Passionis Jesu Christi, 18mo. Dordrechti, 1672.

[5] Interfici indemnatum quemcunque hominem, etiam xii Tabularum decreta vetuerant. Fragment. xii. Tab. tit. 27.

[6] Causâ cognitâ multi possunt absolvi: incognitâ quidem condemnari nemo potest. In Verrem, lib. i. c. 25. "Producing the laws which ordain that no person shall suffer death without a legal trial." Dion. Halicarn. lib. iii. p. 153. Hudson. "He did not allow them to inflict death on any citizen uncondemned." Ibid. lib. vi. p. 370. lib. vii. p. 428. edit. Hudson, Oxon. 1704. "They thought proper to call him to justice, as it is contrary to the Roman customs to condemn any one to death without a previous trial." Appian. Bell. Civil. lib. iii. p. 906. Tollii, 1670. "Did not you miserably murder Lentulus and his associates, without their being either judged or convicted?" Dion Cassius, lib. 46. p. 463. Reimar.

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who did not, like frantic enthusiasts and visionaries, court persecution, but embraced every legal method which the usages and maxims of those times had established to avoid it, and to extricate themselves from calamities and sufferings, pleading this privilege, reminding the Romans of it when they were going to infringe it, and in a spirited manner upbraiding their persecutors with their violation of it. When Lysias, the Roman tribune, ordered Saint Paul to be conducted into the castle, and to be examined by scourging, that he might learn what he had done that enraged the mob thus violently against him, as the soldiers were fastening him with thongs to the pillars to inflict this upon him, Paul said o the centurion who was appointed to attend and see this executed, Doth the Roman law authorize you to scourge a freeman of Rome uncondemned, to punish him before a legal sentence hath been passed upon him? (Acts xxii. 25.) The centurion hearing this went immediately to the tribune, bidding him be cautious how he acted upon the present occasion, for the prisoner was a Roman citizen! The tribune upon this information went to him, and said, Tell me the truth, Are you a freeman of Rome? He answered in the affirmative. It cost me an immense sum, said the tribune, to purchase this privilege.[1] But I was the son of a freeman,[2] said the apostle. Immediately, therefore, those who were ordered to examine him by torture desisted; and the tribune was extremely alarmed that he had bound a Roman citizen. In reference to this also, when Paul and Silas were treated with the last indignity at Philippi by the multitude abetted by the magistrates, were beaten with rods, thrown into the public gaol, and their feet fastened in the stocks, the next morning upon the magistrates sending their lictors to the prison with orders to the keeper for the two men whom they had the day before so shamefully and cruelly treated to be dismissed, Paul turned to the messengers and said, We are Roman citizens. Your magistrates have ordered us to be publicly scourged without a legal trial. They have thrown us into a dungeon. And would they now have us steal away in a silent and clandestine manner? No! Let them come in person and conduct us out themselves. The lictors returned and reported this answer to the governors, who were greatly alarmed and terrified when they understood they were Roman citizens. Accordingly, they went in person to the gaol, addressed them with great civility, and begged them in the most respectful terms that they would quietly leave the town. (Acts xvi. 37.)[3]

"Here we cannot but remark the distinguished humanity and honour which St. Paul experienced from the tribune Lysais. His whole conduct towards the apostle was worthy a Roman. This most generous and worthy officer rescued him from the sanguinary fury of the mob, who had seized the apostle, shut the temple doors, and were in a tumultuous manner dragging him away instantly to shed his blood. Afterwards, also, when above forty Jews associated and mutually bound themselves by the most solemn adjurations, that they would neither eat nor drink till they had assassinated him; when the tribune was informed of this conspiracy, to secure the person of the apostle from the determined fury of the Jews, he immediately gave orders for seventy horsemen and two hundred spearmen to escort the prisoner to Cæsarea, where the procurator resided; writing a letter, in which he informed the president of the vindictive rage of the Jews against the prisoner, whom he had snatched from their violence, and whom[4] he afterwards discovered to be a Roman citizen. In consequence of this epistle Felix gave the apostle a kind and candid reception: when he read it, he turned to him and said, When your accusers come hither before me, I will give your cause an impartial hearing.[5] And accordingly when the high-priest Ananias and the Sanhedrin went down to Cæsarea with one Tertullus an orator, whose eloquence they had hired to aggravate the apostle's crimes before the procurator, Felix, though a man of mercenary and profligate character,[6] did not depart from the Roman honour in this regard; and would not violate the usual processes of judgment to gratify this body of men, though they were the most illustrious personages of the province he governed, by condemning the apostle unheard, and yielding him, poor and friendless as he was, to their fury, merely upon their impeachment. He allowed the apostle to offer his vindication and exculpate himself from the charges they had alleged against him; and was so far satisfied with his apology as to give orders for him to be treated as a prisoner at large, and for all his friends to have free access to him; disappointing those who thirsted for his blood, and drawing down upon himself the relentless indignation of the Jews, who, undoubtedly, from such a disappointment, would be instigated to lay all his crimes and oppressions before the emperor.

"The same strict honour, in observing the usual forms and processes of the Roman tribunal, appears in Festus the successor of Felix. Upon his entrance into his province, when the leading men among the Jews waited upon him to congratulate him upon his accession, and took that opportunity to inveigh with great bitterness and virulence against the apostle, soliciting it as a favour (Acts xxv. 3.) that he would send him to Jerusalem, designing, as it afterwards appeared, had he complied with their request, to have hired ruffians to murder him on the road, Festus told them, that it was his will that Paul should remain in custody at Cæsarea; but that any persons whom they fixed upon might go down along with him, and produce at his tribunal what they had to allege against the prisoner. This was worthy the Roman honour and spirit. How importunate and urgent the priests and principal magistrates of Jerusalem, when Festus was in this capital, were with him to pass sentence of death upon the apostle, merely upon their impeachment, and upon the atrocious crimes with which they loaded him, appears from what the procurator himself told king Agrippa and Bernice upon a visit they paid him at Cæsarea, to congratulate him upon his new government. I have here, said he, a man whom my predecessor left in custody when he quitted this province. During a short visit I paid to Jerusalem, upon my arrival I was solicited by the priests and principal magistrates to pass sentence of death upon him. To these urgent entreaties I replied, that it was not customary for the Romans to gratify (xxv. 16.) any man with the death of another; that the laws of Rome enacted that he who is accused should have his accuser face to face; and have license to answer for himself concerning the crimes laid against him.[7]

II. "It appears from numberless passages in the classics that a Roman citizen could not legally be scourged.[8] This was deemed to the last degree dishonourable, the most daring indignity and insult upon the Roman name. 'A Roman citizen, judges!' exclaims Cicero in his oration against Verres, 'was publicly beaten with rods in the forum of Messina: during this public dishonour, no groan, no other expression of the unhappy wretch was heard amidst the cruelties he suffered, and the sound of the strokes that were inflicted, but this, I am a Roman citizen! By this declaration that he was a Roman citizen, he fondly imagined that he should put an end to the ignominy and cruel usage to which he was now subjected.'[9] The orator afterwards breaks forth into this

[1] Dion Cassius confirms what the tribune here asserts, that this honour was purchased at a very high price. "The freedom of Rome formerly," says the historian, "could only be purchased for a large sum;" but he observes, "that in the reign of Claudius, when Messalina and his freedmen had the management of every thing, this honour became so cheap that any person might buy it for a little broken glass." Dion Cassius, lib. lx. p. 955. Reimar.

[2] "But I was free born." Probably, St. Paul's family was honoured with the freedom of Rome for engaging in Cæsar's party, and distinguishing themselves in his cause during the civil wars. Appian informs us, that "He made the Laodiceans and Tarsensians free, and exempted them from taxes; and those of the Tarsensians who had been sold for slaves, he ordered by an edict to be released from servitude." Appian de Bell. Civil. p. 1077. Tollii. 1670.

[3] It was deemed a great aggravation of any injury by the Roman law, that it was done in public before the people. The Philippian magistrates, therefore, conscious of the iniquity which they had committed, and of the punishment to which they were liable, might well be afraid: for Paul and Silas had their option, either to bring a civil action against them, or to indict them criminally for the injury which they had inflicted on the apostle and his companion. In either of which cases, had they been cast, they would be rendered infamous, and incapable of holding any magisterial office, and subjected to several other legal incapacities, besides the punishment they were to undergo at the discretion of the judge, which in so atrocious an injury would not have been small. Biscoe on the Acts, vol. i. pp. 352—354.

[4] Acts xxiii. 27. "I have since learned that he is a Roman citizen."

[5] Acts xxiii. 35. Literally, "Hear it through; give the whole of it an attentive examination." Similar expressions occur in Polybius, lib. i. pp. 39. 170. 187. lib. iv. p. 328. edit. Hanov. 1619. See also Dion. Halicarn. lib. x. p. 304.

[6] Felix per omne sævitium ac libidinem, jus regium servili ingenio exercuit. Tacitus Hist. lib. v. p. 397. edit. Dublin. Felix cuncta maleficia impune ratus. Annal. xii 54. He hoped also that money, &c. Acts xxiv. 26.

[7] "Senators," saith Piso, "the law ordains that he who is accused should hear his accusation, and after having offered his defence, to wait the sentence of the judges." Appian, Bell. Civil. lib. iii. p. 911. Tollii, Amst. 1670. "He said, that what he now attempted to do was the last tyranny and despotism, that the same person should be both accuser and judge, and should arbitrarily dictate the degree of punishment." Dion. Halicarn. lib. vii. p. 428. Hudson.

[8] Facinus est vinciri civem Romanum: scelus verberari. In Verrem, lib. v. 170.

[9] Cædebatur virgis in medio foro Messinæ civis Romanus, judices: cum interea nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum audiebatur, nisi hæc, Civis Romanus sum. Hac se commemoratione civitatis omnia verbera depulsurum cruciatumque a corpore dejecturum arbitrabatur. Cicero in Verrem, lib. v. 162.

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pathetic prosopopœia: 'O transporting name of liberty! O the distinguished privilege of Roman freedom! O Porcian and Sempronian laws! Are things at last come to this wretched state, that a Roman citizen, in a Roman province, in the most public and open manner, should be beaten with rods!'[1] The historian Appian, after relating how Marcellus, to express his scorn and contempt of Cæsar, seized a person of some distinction, to whom Cæsar had given his freedom, and beat him with rods, bidding him go and show Cæsar the marks of the scourges he had received, observes, that this was an indignity which is never inflicted upon a Roman citizen for any enormity whatever.[2] Agreeably to this custom, which also obtained at Athens, in the Adelphi of Terence, one of the persons of the drama says to another, If you continue to be troublesome and impertinent, you shall be instantly seized and dragged within, and there you shall be torn and mangled with scourges within an inch of your life. What! a freeman scourged, replies Sannio.[3] To this privilege of Roman citizens, whose freedom exempted them from this indignity and dishonour, there are several references in Scripture. St. Paul pleads this immunity. He said to the centurion, as they were fastening him to the pillar with thongs to inflict upon him this punishment, Is it lawful for you to scourge a Roman?[4] So also at Philippi he told the messengers of the magistrates, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privately; no, verily, but let them come themselves and fetch us out. And the sergeants told these words to the magistrates, and they feared when they heard that they were Romans, and were conscious they had used them with a contumely and dishonour which subjected them to the just displeasure of the Roman senate.

"Neither was it lawful for a Roman citizen to be bound,[5] to be examined by the question, or to be the subject of any ingenious and cruel arts of tormenting to extort a confession from him. These punishments were deemed servile; torture was not exercised but upon slaves;[6] freemen were privileged from this inhumanity and ignominy. It is a flagrant enormity, says Cicero, for a Roman citizen to be bound:[7] not meaning by that, that it was unlawful for a Roman to be fettered and imprisoned; but it was in the highest degree unjustifiable and illegal for a freeman of Rome to be bound in order to be tortured for the discovery of his crimes. Dion Cassius, particularizing the miseries of Claudius's government, observes, that Messalina and Narcissus, and the rest of his freemen, seized the occasion that now offered to perpetrate the last enormities. Among other excesses they employed slaves and freedmen to be informers against their masters. They put to the torture several persons of the first distinction, not merely foreigners, but citizens; not only of the common people, but some even of the Roman knights and senators: though Claudius, when he first entered upon his government, had bound himself under a solemn oath that he would never apply the torture to any Roman citizen.[8] These two passages from Cicero and Dion illustrate what St. Luke relates concerning Lysias the tribune. This officer, not knowing the dignity of his prisoner, had, in violation of this privilege of Roman citizens, given orders for the apostle to be bound, and examined by scourging. (Acts xxii. 24, 25.) When he was afterwards informed by his centurion that St. Paul was a freeman of Rome, the sacred historian observes, that upon receiving this intelligence, the chief captain was afraid, after he knew that he was a Roman, and because he had bound him. (xxii. 29.)

III. "We find that St. Paul, when he discovered that Festus his judge was disposed to gratify the Jews, appealed from a provincial court to the imperial tribunal; transferred his cause, by appeal, from the jurisdiction of the Roman procurator to the decision of the emperor. This appears to be another singular privilege which a freeman of Rome enjoyed. The sacred historian relates, that after Festus had stayed about ten days in the metropolis, he went down to Cæsarea, and the next day after his arrival he summoned a court, ascended the bench, and ordered Paul to be brought before him. Here, as he stood at the bar, his prosecutors from Jerusalem with great virulence charged him with many heinous and atrocious crimes, none of which, upon strict examination, they were able to prove against him. For in his apology he publicly declared, in the most solemn terms, that they could not convict him of any one instance of a criminal behaviour, either to the law, the temple, or to the Roman emperor. Festus then, being (Acts xxv. 9.) desirous to ingratiate himself with the Jews, asked him if he was willing his cause should be tried at Jerusalem. To this proposal Paul replied, I am now before Cæsar's tribunal, where my cause ought to be impartially canvassed and decided. You yourself are conscious that I have been guilty of nothing criminal against my countrymen. If I have injured them, if I have perpetrated any capital crime, I submit without reluctance to capital punishment. But if all the charges they have now brought against me are proved to be absolutely false and groundless, no person can condemn me to death merely to gratify them. I appeal to the emperor. Festus, after deliberating with the Roman council, turned and said to him, Have you appealed to the emperor? You shall then go and be judged by the emperor. From the above-mentioned particulars, which are corroborated by several other similar incidents in the Roman history, it appears that a Roman citizen could by appeal remove his cause out of the provinces to Rome. 'It was,' says Mr. Melmoth, 'one of the privileges of a Roman citizen, secured by the Sempronian law, that he could not be capitally convicted but by the suffrage of the people, which seems to have been still so far in force as to make it necessary to send the person here mentioned to Rome.'[9] We are informed by Dionysius of Halicarnassus that the ever-memorable Poplicola enacted this law, that if any Roman governor showed a disposition to condemn any one to death, to scourge him, or despoil him of his property, that any private person should have liberty to appeal from his jurisdiction to the judgment of the people, that in the mean time he should receive no personal harm from the magistracy till his cause was finally decided by the people.[10] This law, which was instituted at the first establishment of the commonwealth, continued in force under the emperors. If a freeman of Rome, in any of the provinces, deemed himself and his cause to be treated by the president with dishonour and injustice, he could by appeal remove it to Rome to the determination of the emperor. Suetonius informs us that Augustus delegated a number of consular persons at Rome to receive the appeals of people in the provinces, and that he appointed one person to superintend the affairs of each province.[11] A passage in Pliny's epistle confirms this right and privilege which Roman freemen enjoyed of appealing from provincial courts to Rome, and, in consequence of such an appeal, being removed, as St. Paul was, to the capital, to take their trial in the supreme court of judicature. In that celebrated epistle to Trajan, who desired to be informed concerning the principles and conduct of the Christians, he thus writes: 'The method I have observed towards those who have been brought before me as Christians is this—I interrogated them whether they were Christians: if they confessed, I repeated the question twice again, adding threats at the same time, when, if they still persevered, I ordered them to be immediately punished; for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others, also, brought before me, possessed with the same infatuation, but, being citizens of Rome, I directed them to be carried thither.'[12]

IV. "The Roman method of fettering and confining criminals was singular. One end of a chain, that was of commodious length, was fixed about the right arm of the prisoner, and the other end was fastened to the left arm of a soldier. Thus a soldier was coupled to the prisoner, and every where

[1] O nomen dulce liberatis! O jus eximium nostræ civitatis! O lex Porcia, legesque Sempronia! Huccine tandem omnia recederunt, ut civis Romanus in provincia populi Romani, delegatis in foro virgis cæderetur. Ibid. 163.

[2] Appian. Bell. Civil. lib. ii. p. 731. Tollii.

[3] Nam si molestus pergis esse, jam intro abripiere, atque ibi
Usque ad necem operiere loris. S. loris liber.
Adelphi, act ii. scenal. ver. 28.

[4] Acts xxii. 25. The consul Marcellus scourged with rods one of the magistrates of that place who came to Rome, declaring he inflicted this as a public token that he was no Roman citizen. Plutarch, in Cæsar. p. 1324. edit. Gr. Stephen.

[5] Facinus est vinciri civem Romanum. Cicero in Verr. lib. v. 170.

[6] Q. Gallium prætorem, servilem in modum torsit. Sueton. in vita Augusti. cap. 27. p. 192. Variorum Edit.

[7] See the last note but one.

[8] Dion Cassius, lib. lx. p. 953. Reimar.

[9] Mr. Melmoth's note on the 97th letter in the 10th book of Pliny's Epistles, vol. ii. p. 672. 3d edit.

[10] Dion. Halicarn. lib. v. p. 281. edit. Oxon. 1704. See also p. 334. ejusdem edit.

[11] Appellationes quotannis urbanorum quidem litigatorum prætori delegavit; ac provincialium consularibus viris, quos singulos cujusque provinciæ negotiis reposuisset. Sueton. vit. August. cap. 33. p. 208. edit. var. Lug. Bat. 1662.

[12] Plinii Epistolæ, lib. x. epist. 97. pp. 722, 723. ed. var. 1669.

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attended and guarded him.[1] This manner of confinement is frequently mentioned, and there are many beautiful allusions to it in the Roman writers. Thus was St. Paul confined. Fettered[2] in this manner, he delivered his apology before Festus, king Agrippa, and Bernice. And it was this circumstance that occasioned one of the most pathetic and affecting strokes of true oratory that ever was displayed either in the Grecian or Roman senate. *Would to God that not only* THOU, *but also* ALL *that hear me this day, were both almost and altogether such as I am, except these bonds!* What a prodigious effect must this striking conclusion, and the sight of the irons held up[3] to enforce it, make upon the minds of the audience! During the two years that St. Paul was a prisoner at large, and lived at Rome in his own hired house, he was subjected to this confinement. Paul was suffered to dwell with a soldier that kept him. The circumstance of publicly wearing his chain, and being thus coupled to a soldier, was very disgraceful and dishonourable, and the ignominy of it would naturally occasion the desertion of former friends and acquaintance. Hence the apostle immortalizes the name of Onesiphorus, and fervently intercedes with God to bless his family, and to remember him in the day of future recompense, for a rare instance of distinguished fidelity and affection to him when all had turned away from him and forsaken him. *The Lord give mercy to the house of Onesiphorus, for he oft refreshed me, and was not* ASHAMED *of my* CHAIN, *but immediately upon his arrival in Rome he sought me out very diligently till he found me! The Lord grant unto him that he may find mercy of the Lord in that day.* (2 Tim. i. 16, 17, 18.)

"Sometimes the prisoner was fastened to two soldiers, one on each side, wearing a chain both on his right and left hand. St. Paul at first was thus confined. When the tribune received him from the hands of the Jews, he commanded him to be bound with two chains. (Acts xxi. 33.) In this manner was Peter fettered and confined by Herod Agrippa. *The same night Peter was sleeping between two soldiers, bound with* TWO CHAINS. (Acts xii. 6.)

"It further appears, that if the soldiers, who were thus appointed to guard criminals, and to whom they were chained, suffered the prisoner to escape, they were punished with death. Thus, when Peter was delivered out of prison by a miracle, the next morning we read there was no small confusion among the soldiers who were appointed his guards, and to whom he had been chained, what was become of Peter.

"Whence it appears that his deliverance had been effected, and his shackles had been miraculously unloosed, without their knowledge, when they were sunk in repose. Upon which Herod, after making a fruitless search for him, ordered all those who had been entrusted with the custody of Peter to be executed. (Acts xii. 19.) In like manner also keepers of prisons were punished with death, if the confined made their escape. This is evident from what is related concerning the imprisonment of Paul and Silas at Philippi. These, after their bodies were mangled with scourges, were precipitated into the public dungeon, and their feet were made fast in the stocks. At midnight these good men prayed and sang praises to God in these circumstances; when suddenly a dreadful earthquake shook the whole prison to its foundation, all the doors in an instant flew open, and the shackles of all the prisoners dropped to the ground. This violent concussion awakening the keeper, when he saw the doors of the prison wide open, he drew his sword, and was going to plunge it in his bosom, concluding that all the prisoners had escaped. In that crisis Paul called to him with a loud voice, entreating him not to lay violent hands upon himself, assuring him all the prisoners were safe.

V. "The Roman tribunal, if we may judge of it from what is related concerning Pilate's, was erected on a raised stage, the floor of which was embellished with a tesselated pavement. This consisted of little square pieces of marble, or of stones of various colours, which were disposed and arranged with great art and elegance, to form a chequered and pleasing appearance.[4] Pliny informs us that this refinement was first introduced among the Romans by Sylla.[5] Their great men were so fond of this magnificence, and thought it so essential to the elegance and splendour of life, that they appear to have carried with them these splendid materials to form and compose these elaborate floors, for their tents, for their houses, and for their tribunals, wherever they removed[6]—from a depraved and most wretchedly vitiated taste, at last deeming them a necessary and indispensable furniture, not merely a vain and proud display of grandeur and greatness. With this variegated pavement, composed of pieces of marble or stone thus disposed and combined, the evangelist informs us, that the floor of Pilate's tribunal was ornamented. (John xix. 13.) Such an embellishment of a tribunal was only a proud ostentatious display to the world of Italian greatness and magnificence, calculated less for real use than to strike the beholders with an idea of the boundless prodigality and extravagance of the Romans.

"Having mentioned Pilate the Roman procurator, we cannot close this section without remarking the efforts he repeatedly made, when he sat in judgment upon Jesus, to save him from the determined fury of the Jews. Five successive attempts are enumerated by commentators and critics. He had the fullest conviction of his innocence—that it was merely through malice, and a virulence which nothing could placate, that they demanded his execution. Yet though the governor for a long time resisted all their united clamour and importunity, and, conscious that he had done nothing worthy of death, steadily refused to pronounce the sentence of condemnation upon him; yet one argument, which in a menacing manner they addressed to him, at last totally shook his firmness, and induced him to yield to their sanguinary purpose. The Jews, after aggravating his guilt, and employing every expedient in vain to influence the president to inflict capital punishment upon him, at last cried out: *If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar.* Upon hearing this, all his former firmness instantly vanished; he could stem the torrent of popular fury no longer: to this he yielded, and immediately ordered his execution. *Then delivered he him, therefore, to them to be crucified.* This conduct of Pilate arose from his perfect knowledge of the character and temper of his master Tiberius, who was a gloomy old tyrant, day and night incessantly haunted with the fiends of jealousy and suspicion—who would never forgive any innovations in his government, but punished the authors and abettors of them with inexorable death.[7] Pilate, therefore, hearing the Jews reiterating this with menaces, that if he let him go he was not Cæsar's friend—knowing the jealousy and cruelty of Tiberius,[8] and fearing that the disappointed rage of the Jews would instigate them to accuse him to the old tyrant, as abetting and suffering a person to escape with impunity, who had assumed the regal title and character in one of his provinces, was alarmed for his own safety; and rather than draw down upon his devoted head the resentment of the sovereign, who would never forgive or forget an injury, real or imaginary, contrary to his own judgment and clear persuasion of the innocence of Jesus, sentenced him to be crucified."

VI. As the Romans allowed the inhabitants of conquered countries to retain their local tribunals, we find incidental mention made in the New Testament of provincial courts of justice. Two of these are of sufficient importance to claim a distinct notice in this place; viz. 1. The Areopagus, at Athens; and, 2. The Assembly, at Ephesus.

1. The tribunal of the AREOPAGUS is *said* to have been instituted at Athens, by Cecrops the founder of that city, and was celebrated for the strict equity of its decisions. Among the various causes of which it took cognizance, were matters of religion, the consecration of new gods, erection of temples and altars, and the introduction of new ceremonies into divine worship. On this account St. Paul was brought before the tribunal of Areopagus as a *setter forth of strange gods, because he preached* unto the Athenians, Jesus and Αναστασιν, or *the Resurrection.* (Acts xvii. 18.) Its sittings were held on the Αρειος Παγος, or *Hill of Mars* (whence its name was derived), which is situated in the midst of the city of Athens, opposite to the Acropolis or citadel, and is an insulated precipitous rock, broken towards the south, and on the north side sloping gently down to the temple of Thesus.

[1] Quemadmodum eadem catena et custodiam et militem copulat, sic ista quæ tam dissimilia sunt, pariter incedunt. Senecæ Epist. 5. tom. ii. p. 13. Gronovii, 1672. So also Manilius.

Vinctorum dominus, sociusque in parte catenæ,
Interdum pœnis innoxia corpora servat.—Lib. V. v. 628, 629.

[2] In like manner the brave but unfortunate Eumenes addressed a very pathetic speech to his army, with his fetters on. Plutarch, Eumenes. Justin, lib. xiv. cap. 3.

[3] Prolatam, sicut erat catenatus, manum ostendit. Justin, lib. xiv. cap. 3. p. 395. Gronovii.

[4] Opus tessellatum ex parvulis coloris varii lapillis quadratis constabat, quibus solum pavimenti incrustabatur. Varro de re rustica, lib. iii. 1.

[5] Lithostrota acceptavere sub Sylla. Plinii Hist. Nat. lib. xxxvi. p. 60.

[6] In expeditionibus tessella at sectilia pavimenta circumtulisse. Suetonius vita J. Cæsaris. cap. 46. p. 74. edit. variorum Lug. Bat. 1662. Vid. etiam not. Salmasii in loc.

[7] See Suetonius, Tacitus, Dion Cassius.

[8] Philo makes the very same remark concerning Pilate, p. 390. edit. Mangey.

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Its appearance is thus described by Dr. E. D. Clarke:—"It is not possible to conceive a situation of greater peril, or one more calculated to prove the sincerity of a preacher, than that in which the apostle was here placed: and the truth of this, perhaps, will never be better felt than by a spectator, who from this eminence actually beholds the monuments of pagan pomp and superstition, by which he, whom the Athenians considered as the *setter forth of strange gods*, was then surrounded: representing to the imagination the disciples of Socrates and of Plato, the dogmatist of the porch, and the sceptic of the academy, addressed by a poor and lowly man, who, *rude in speech*, without the *enticing words of man's wisdom*, enjoined precepts contrary to their taste, and very hostile to their prejudices. One of the peculiar privileges of the Areopagitæ seems to have been set at defiance by the zeal of Saint Paul on this occasion; namely, that of inflicting extreme and exemplary punishment upon any person, who should slight the celebration of the holy mysteries, or blaspheme the gods of Greece. We ascended to the summit by means of steps cut in the natural stone. The sublime scene here exhibited, is so striking, that a brief description of it may prove how truly it offers to us a commentary upon the apostle's words, as they were delivered upon the spot. He stood upon the top of the rock, and beneath the canopy of heaven. Before him there was spread a glorious prospect of mountains, islands, seas, and skies: behind him towered the lofty Acropolis, crowned with all its marble temples. Thus every object, whether in the face of nature, or among the works of art, conspired to elevate the mind, and to fill it with reverence towards that BEING, *who made and governs the world* (Acts xvii. 24. 28.); who sitteth in that light which no mortal eye can approach, and yet is nigh unto the meanest of his creatures; *in whom we live and move and have our being*."[1]

2. The ASSEMBLY mentioned in Acts xix. 39. is, most probably, that belonging to the district of Ephesus, Asia Minor being divided into several districts, each of which had its appropriate legal assembly. Some of these are referred to by Cicero,[2] and many others are mentioned by Pliny,[3] particularly this of Ephesus. The Γραμματευς or chief officer says, that if Demetrius had any claim of property to make, there were civil courts in which he might sue: if he had crimes to object to any person, the proconsul was there, to take cognizance of the charge: but, if he had complaints of a political nature to prefer, or had any thing to say which might redound to the honour of their goddess, there was the usual legal assembly of the district belonging to Ephesus, in which it ought to be proposed. The regular periods of such assemblies, it appears, were three or four times a month; although they were convoked extraordinarily for the despatch of any pressing business.[4]

SECTION III.[5]

ON THE CRIMINAL LAW OF THE JEWS.

I. CRIMES AGAINST GOD:—1. *Idolatry.*—2. *Blasphemy.*—3. *Falsely prophesying.*—4. *Divination.*—5. *Perjury.*—II. CRIMES AGAINST PARENTS AND MAGISTRATES.—III. CRIMES AGAINST PROPERTY:—1. *Theft.*—2. *Man-stealing.*—3. *The crime of denying any thing taken in trust, or found.*—4. *Regulations concerning debtors.*—IV. CRIMES AGAINST THE PERSON:—1. *Murder.*—2. *Homicide.*—3. *Corporal injuries.*—4. *Crimes of lust.*—V. CRIMES OF MALICE.

I. IT has been shown in a preceding chapter,[6] that the maintenance of the worship of the only true God was a fundamental object of the Mosaic polity. The government of the Israelites being a *Theocracy*, that is, one in which the supreme legislative power was vested in the Almighty, who was regarded as their king, it was to be expected that, in a state confessedly religious, crimes against the Supreme Majesty of Jehovah should occupy a primary place in the statutes given by Moses to that people. Accordingly,

1. IDOLATRY, that is, the worship of other gods, in the Mosaic law occupies the first place in the list of crimes. It was, indeed, a crime not merely against God, but also against a fundamental law of the state, and, consequently, was a species of *high-treason*, which was capitally punished. This crime consisted not in ideas and opinions, but in the overt act of worshipping other gods. An Israelite, therefore, was guilty of idolatry:—

(1.) When he actually worshipped other gods besides JEHOVAH, the only true God. This was, properly speaking, the state crime just noticed; and it is, at the same time, the greatest of all offences against sound reason and common sense. This crime was prohibited in the first of the ten commandments. (Exod. xx. 3.)

(2.) *By worshipping images*, whether of the true God under a visible form, to which the Israelites were but too prone (Exod. xxxii. 4, 5. Judg. xvii. 3. xviii. 4—6. 14—17. 30, 31. vi. 25—33. viii. 24—27. 1 Kings xii. 26—31.), or of the images of the gods of the Gentiles, of which we have so many instances in the sacred history. All *image-worship* whatever is expressly forbidden in Exod. xx. 4, 5.: and a curse is denounced against it in Deut. xxvii. 15.

(3.) *By prostration before, or adoration of, such images*, or of any thing else revered as a god, such as the sun, moon, and stars. (Exod. xx. 5. xxxiv. 14. Deut. iv. 19.) This prostration consisted in falling down on the knees, and at the same time touching the ground with the forehead.

(4.) *By having altars or groves dedicated to idols, or images thereof;* all which the Mosaic law required to be utterly destroyed (Exod. xxxiv. 13. Deut. vii. 5. xii. 3.); and the Israelites were prohibited, by Deut. vii. 25, 26., from keeping, or even bringing into their houses, the gold and silver that had been upon any image, *lest it should prove a snare*, and lead them astray: because, having been once consecrated to an idol-god (considering the then prevalent superstition as to the reality of such deities), some idea of its sanctity, or some dread of it, might still have continued, and have thus been the means of propagating idolatry afresh among their children.

(5.) *By offering sacrifices to idols*, which was expressly forbidden in Lev. xvii. 1—7., especially human victims, the sacrifices of which (it is well known), prevailed to a frightful extent. Parents immolated their offspring: this horrid practice was introduced among the Israelites, from the Canaanites, and is repeatedly reprobated by the prophets in the most pointed manner. The offering of human victims was prohibited in Lev. xviii. 21. compared with 2, 3. 24—30. xx. 1—5. Deut. xii. 30. and xviii. 10.

(6.) *By eating of offerings made to idols, made by other people*, who invited them to their offering-feasts. Though no special law was enacted against thus attending the festivals of their gods, it is evidently presupposed as unlawful in Exod. xxxiv. 15.

Idolatry was punished by stoning the guilty *individual*. When a whole city became guilty of idolatry, it was considered in a state of rebellion against the government, and was treated according to the laws of war. Its inhabitants and all their cattle were put to death; no spoil was made, but every thing which it contained was burnt, together with the city itself; nor was it ever allowed to be rebuilt. (Deut. xiii. 13—18.) This law does not appear to have been particularly enforced; the Israelites (from their proneness to adopt the then almost universally prevalent polytheism) in most cases overlooked the crime of a city that became notoriously idolatrous; whence it happened, that idolatry was not confined to any one city, but soon overspread the whole nation. In this case, when the people, *as a people*, brought guilt upon themselves by their idolatry, God reserved to himself the infliction of the punishments denounced against that national crime; which consisted in wars, famines, and other national judgments, and (when the measure of their iniquity was completed) in the destruction of their polity, and the transportation of the people as slaves into other lands. (Lev. xxvi. Deut. xxviii. xxix. xxxii.) For the crime of seducing others to the worship of strange gods, but more especially where a pretended prophet (who might often naturally anticipate what would come to pass) uttered predictions tending to lead the people into idolatry, the appointed punishment was stoning to death. (Deut. xiii. 2—12.) In order to prevent the barbarous immolation of infants, Moses denounced the punishment of stoning upon those who offered human sacrifices; which the bystanders might instantly execute upon the delinquent when caught in the act, without any judicial inquiry whatever. (Lev. xx. 2.)

[1] Dr. Clarke's Travels, vol. vi. pp. 263—265. See also Mr. Dodwell's Classical and Topographical Tour through Greece, vol. i. pp. 361, 362.

[2] Cicero, Epist. ad Atticum, lib. v. ep. 20.

[3] Pliny, Hist. Nat. lib. v. cc. 25. 29. 32, 33. See also Cellarii Geographia Antiqua, vol. ii. p. 127.

[4] Biscoe on the Acts, vol. i. p. 312., and Bloomfield's Annotations, vol. iv. p. 657.

[5] This section is wholly an abridgment of Michaelis's Commentaries, vol. iv. pp. 1—312.

[6] See p. 41. *supra*.

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2. God being both the sovereign and the legislator of the Israelites, BLASPHEMY (that is, the speaking injuriously of his name, h s attributes, his government, and his revelation) was not only a crime against Him, but also against the state; it was, therefore, punished capitally by stoning. (Lev. xxiv. 10—14.)

3. It appears from Deut. xviii. 20—22. that a FALSE PROPHET was punished capitally, being stoned to death; and there were two cases in which a person was held as convicted of the crime, and consequently liable to its punishment, viz. (1.) If he had prophesied any thing in the name of any other god,—whether it took place or not,—he was at all events considered as a false prophet, and, as such, stoned to death. (Deut. xiii. 2—6.)—(2.) If a prophet spoke in the name of the true God, he was tolerated, so long as he remained unconvicted of imposture, even though he threatened calamity or destruction to the state, and he could not be punished: but when the event which he had predicted did *not* come to pass, he was regarded as an audacious impostor, and, as such, was stoned. (Deut. xviii. 21, 22.)

4. DIVINATION is the conjecturing of future events from things which are supposed to presage them. The eastern people were always fond of divination, magic, the curious arts of interpreting dreams, and of obtaining a knowledge of future events. When Moses gave the law which bears his name to the Israelites, this disposition had long been common in Egypt and the neighbouring countries. Now, all these vain arts in order to pry into futurity, and all divination whatever, unless God was consulted by prophets, or by Urim and Thummim (the sacred lot kept by the high-priest), were expressly prohibited by the statutes of Lev. xix. 26. 31. xx. 6. 23. 27. and Deut. xviii. 9—12. In the case of a person transgressing these laws, by *consulting* a diviner, God reserved to himself the infliction of his punishment; the transgressor not being amenable to the secular magistrate. (Lev. xx. 6.) The *diviner* himself was to be stoned. (Lev. xx. 27.)

5. PERJURY is, by the Mosaic law, most peremptorily prohibited as a most heinous sin against God; to whom the punishment of it is left, and who in Exod. xx. 7. expressly promises that he will inflict it, without ordaining the infliction of any punishment by the temporal magistrate; except only in the case of a man falsely charging another with a crime, in which case the false witness was liable to the same punishment which would have been inflicted on the accused party if he had been found to have been really guilty (as is shown in p. 64. *infra*); not indeed as the punishment of perjury against God, but of false witness.

II. CRIMES AGAINST PARENTS *and* MAGISTRATES constitute an important article of the criminal law of the Hebrews.

1. In the form of government among that people, we recognise much of the patriarchal spirit; in consequence of which fathers enjoyed great rights over their families. The CURSING OF PARENTS,—that is, not only the imprecation of evil on them, but probably also all *rude* and *reproachful language* towards them, was punished with death (Exod. xxi. 17. Lev. xx. 9.); as likewise was the *striking* of them. (Exod. xxi. 15.) An example of the crime of cursing of a parent, which is fully in point, is given by Jesus Christ in Matt. xv. 4—6. or Mark vii. 9—12.; "where he upbraids the Pharisees with their giving, from their deference to human traditions and doctrines, such an exposition of the divine law, as converted an action, which, by the law of Moses, would have been punished with death, into a vow, both obligatory and acceptable in the sight of God. It seems, that it was then not uncommon for an undutiful and degenerate son, who wanted to be rid of the burden of supporting his parents, and in his wrath, to turn them adrift upon the wide world, to say to his father or mother, *Korban*, or, *Be that Corban* (consecrated) *which I should appropriate to thy support;* that is, *Every thing wherewith I might ever aid or serve thee*, and, of course, *every thing, which I ought to devote to thy relief in the days of helpless old age, I here vow unto God.*—A most abominable vow, indeed! and which God would, unquestionably, as little approve or accept, as he would a vow to commit adultery. And yet some of the Pharisees pronounced on such vows this strange decision; that they were absolutely obligatory, and that the son, who uttered such words, was bound to abstain from contributing, in the smallest article, to the use of his parents, because every thing, that should have been so appropriated, had become consecrated to God, and could no longer be applied to their use, without sacrilege and a breach of his vow. But on this exposition, Christ not only remarked, that it abrogated the fifth commandment, but he likewise added, as a counter-doctrine, that Moses, their own legislator, had expressly declared, that *the man who cursed father or mother deserved to die.* Now, it is impossible for a man to curse his parents more effectually, than by a vow like this, when he interprets it with such rigour, as to preclude him from doing any thing in future for their benefit. It is not imprecating upon them a curse in the common style of curses, which evaporate into air; but it is fulfilling the curse, and making it to all intents and purposes effectual."[1]

Of the two crimes above noticed, the act of striking a parent evinces the most depraved and wicked disposition: and severe as the punishment was, few parents would apply to a magistrate, until all methods had been tried in vain. Both these crimes are included in the case of the stubborn, rebellious, and drunkard son; whom his parents were unable to keep in order, and who, when intoxicated, endangered the lives of others. Such an irreclaimable offender was to be punished with stoning. (Deut. xxi. 18—21.) Severe as this law may *seem*, we have no instance recorded of its being carried into effect; but it must have had a most salutary operation in the prevention of crimes, in a climate like that of Palestine, where (as in all southern climates) liquor produces more formidable effects than with us, and where also it is most probable that at that time, the people had not the same efficacious means which we possess, of securing drunkards, and preventing them from doing mischief.

2. Civil government being an ordinance of God, provision is made in all well regulated states for respecting the persons of MAGISTRATES. We have seen in a former chapter,[2] that when the regal government was established among the Israelites, the person of the king was inviolable, even though he might be tyrannical and unjust. It is indispensably necessary to the due execution of justice that the persons of magistrates be sacred, and that they should not be insulted in the discharge of their office. All reproachful words or curses, uttered against persons invested with authority, are prohibited in Exod. xxii. 28. No punishment, however, is specified; probably it was left to the discretion of the judge, and was different according to the rank of the magistrate and the extent of the crime.

III. The CRIMES OF OFFENCES AGAINST PROPERTY, mentioned by Moses, are theft, man-stealing, and the denial of any thing taken in trust, or found.

1. On the crime of THEFT, Moses imposed the punishment of double (and in certain cases still higher) restitution; and if the thief were unable to make it (which, however, could rarely happen, as every Israelite by law had his paternal field, the crops of which might be attached), he was ordered to be sold for a slave, and payment was to be made to the injured party out of the purchase-money. (Exod. xxii. 1. 3.) The same practice obtains, according to Chardin, among the Persians. The wisdom of this regulation is much greater than the generality of mankind are aware of: for, as the desire of gain and the love of luxuries are the prevalent inducements to theft, restitution, varied according to circumstances, would effectually prevent the unlawful gratification of that desire, while the idle man would be deterred from stealing by the dread of slavery, in which he would be compelled to work by the power of blows. If, however, a thief was found breaking into a house in the night season, he might be killed (Exod. xxii. 2.), but not if the sun had arisen, in which case he might be known and apprehended, and the restitution made which was enjoined by Moses. When stolen oxen or sheep were found in the possession of a thief, he was to make a *two-fold* restitution to the owner, who thus obtained a profit for his risk of loss. (Exod. xxii. 4.) The punishment was applicable to every case in which the article stolen remained unaltered in his possession. But if it was already alienated or slaughtered, the criminal was to restore *four-fold* for a *sheep*, and *five-fold* for an *ox* (Exod. xxii. 1), in consequence of its great value and indispensable utility in agriculture, to the Israelites, who had no horses. In the time of Solomon, when property had become more valuable from the increase of commerce, the punishment of restitution was increased to *seven-fold*. (Prov. vi. 30, 31.) When a thief had nothing to pay, he was sold as a slave (Exod. xxii. 3.), probably for as many years as were necessary for the extinction of the debt, and of course, perhaps, for life; though in other cases the Hebrew servant could be made to serve only for six years. If, however, a thief, after having denied, even upon oath, any theft, with which he was charged, had the honesty or con-

[1] Michaelis's Commentaries, vol. iv. p. 300.

[2] See p. 44. *supra*.

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science to retract his perjury, and to confess his guilt, instead of double restitution, he had only to repay the amount stolen, and one *fifth* more. (Levit. vi. 2—5.)

2. MAN-STEALING, that is, the seizing or stealing of the person of a free-born Israelite, either to use him as a slave himself, or to sell him as a slave to others, was absolutely and irremissibly punished with death. (Exod. xxi. 16. Deut. xxiv. 7.)

3. "Where a person was judicially convicted of having DENIED ANY THING COMMITTED TO HIS TRUST, or found by him, his punishment, as in the case of theft, was double restitution; only that it never, as in that crime, went so far as quadruple, or quintuple restitution; at least nothing of this kind is ordained in Exod. xxii. 8. If the person accused of this crime had sworn himself guiltless, and afterwards, from the impulse of his conscience, acknowledged the commission of perjury, he had only one-fifth beyond the value of the article denied to refund to its owner." (Levit. vi. 5.)

4. The Mosaic laws respecting DEBTORS were widely different from those which obtain in European countries: the mode of procedure sanctioned by them, though simple, was very efficient. Persons, who had property due to them, might, if they chose, secure it either by means of a mortgage, or by a pledge, or by a bondsman or surety.

(1.) The creditor, when about to receive a pledge for a debt, was not allowed to enter the debtor's house, and take what he pleased; but was to wait before the door, till the debtor should deliver up that pledge with which he could most easily dispense. (Deut. xxiv. 10, 11. Compare Job xxii. 6. xxiv. 3. 7—9.)

(2.) When a mill or mill-stone, or an upper garment, was given as a pledge, it was not to be kept all night. These articles appear to be specified as examples for all other things with which the debtor could not dispense without great inconvenience. (Exod. xxii. 26, 27. Deut. xxiv. 6. 12.)

(3.) The debt which remained unpaid until the seventh or sabbatic year (during which the soil was to be left without cultivation, and, consequently, a person was not supposed to be in a condition to make payments), could not be exacted during that period. (Deut. xv. 1—11.) But, at other times, in case the debt was not paid, the creditor might seize, first, the *hereditary land* of the debtor, and enjoy its produce until the debt was paid, or at least until the year of jubilee; or, secondly, his *houses*. These might be sold in perpetuity, except those belonging to the Levites. (Levit. xxv. 14—32.) Thirdly, in case the house or land was not sufficient to cancel the debt, or if it so happened that the debtor had none, the *person* of the debtor might be sold, together with his wife and children, if he had any. This is implied in Lev. xxv. 39.; and this custom is alluded to in Job xxiv. 9. It existed in the time of Elisha (2 Kings iv. 1.); and on the return of the Jews from the Babylonish captivity, some rich persons exercised this right over their poor debtors. (Neh. v. 1—13.) Our Lord alludes to the same custom in Matt. xviii. 25. As the person of the debtor might thus be seized and sold, his *cattle* and *furniture* were, consequently, liable for his debts. This is alluded to by Solomon, in Prov. xxii. 27. It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have prevailed in the time of Jesus Christ. (Matt. xviii. 34.)

(4.) If a person had become bondsman, or surety for another, he was liable to be called upon for payment in the same way with the original debtor. But this practice does not appear to have obtained before the time of Solomon (in whose Proverbs there are several references to it), when it was attended with serious consequences. It seems that the formality observed was, for the person who became surety *to give his hand to the debtor*, and not to the creditor, to intimate that he became, in a legal sense, one with the debtor; for Solomon cautions his son against giving his hand to a *stranger*, to a person whose circumstances he did not know: and entreats him to go and urge the person to whom he had given his hand, or for whom he had become surety, to pay his own debt; so that it must have been to the debtor that the hand was given. See Prov. xi. 15. xvii. 18. and xxii. 26.

IV. Among the CRIMES which may be committed AGAINST THE PERSON,

1. MURDER claims the first place. As this is a crime of the most heinous nature, Moses has described four accessory circumstances or marks, by which to distinguish it from simple homicide or manslaughter; viz. (1.) When it proceeds from *hatred* or enmity. (Num. xxxv. 20, 21. Deut. xix. 11.)—(2.) When it proceeds from *thirst* of blood, or a desire to satiate revenge with the blood of another. (Num. xxxv. 20.)—(3.) When it is committed *premeditatedly and deceitfully*. (Exod. xxi. 14.)—(4.) When a man lies in wait for another, falls upon him, and slays him. (Deut. xix. 11.) In order to constitute wilful murder, besides enmity, Moses deemed it essential, that the deed be perpetrated by a blow, a thrust, or a cast, or other thing of such a nature as inevitably to cause death. (Num. xxxv. 16—21.): such as, the use of an iron tool,—a stone, or piece of wood, that may probably cause death,—the striking of a man with the fist, out of enmity,—pushing a man down in such a manner that his life is endangered,—and throwing any thing at a man, from sanguinary motives, so as to occasion his death. The punishment of murder was death, without all power of redemption.

2. HOMICIDE or MANSLAUGHTER is discriminated by the following adjuncts or circumstances:—(1.) That it takes place *without* hatred or enmity. (Num. xxxv. 22. Deut. xix. 4—6.)—(2.) *Without* thirst for revenge. (Exod. xxi. 13. Num. xxxv. 22.)—(3.) When it happens by mistake. (Num. xxxv. 11. 15.)—(4.) By *accident*, or (as it is termed in the English law) *chance-medley*. (Deut. xix. 5.) The punishment of homicide was confinement to a city of refuge, as will be shown in the following section.

Besides the two crimes of murder and homicide, there are two other species of homicide, to which no punishment was annexed; viz. (1.) If a man caught a thief breaking into his house by night, and killed him, *it was not blood-guiltiness*, that is, he could not be punished; but if he did so when the sun was up, it was *blood-guiltiness*; for the thief's life ought to have been spared, for the reason annexed to the law (Exod. xxii. 2, 3.), viz. because then the person robbed might have it in his power to obtain restitution; or, at any rate, the thief, if he could not otherwise make up his loss, might be sold, in order to repay him.—(2.) If the Goel or avenger of blood overtook the innocent homicide before he reached a city of refuge, and killed him while his *heart was hot*, it was considered as done in justifiable zeal (Deut. xix. 6.); and even if he found him without the limits of his asylum, and slew him, he was not punishable. (Num. xxxv. 26, 27.) The taking of pecuniary compensation for murder was prohibited; but the *mode* of punishing murderers was undetermined; and, indeed, it appears to have been left in a great degree to the pleasure of the Goel. An exception, however, was made to the severity of the law in the case of a perfect slave (that is, one not of Hebrew descent), whether male or female. Although a man had struck any of his slaves, whether male or female, with a stick, so as to cause their death, unless that event took place immediately, and under his hand, he was not punished. If the slave survived one or two days, the master escaped with impunity: it being considered that his death might not have proceeded from the beating, and that it was not a master's interest to kill his slaves, because, as Moses says (Exod. xxi. 20, 21.), *they are his money*. If the slave died under his master's hand while beating him, or even during the same day, his death was to be avenged; but in what manner Moses has not specified. Probably the Israelitish master was subjected only to an arbitrary punishment, regulated according to circumstances by the pleasure of the judge.

In order to increase an abhorrence of murder, and to deter them from the perpetration of so heinous a crime,—when it had been committed by some person unknown, the city nearest to which the corpse was found was to be ascertained by mensuration: after which the elders or magistates of that city were required to declare their utter ignorance of the affair in the very solemn manner prescribed in Deut. xxi. 1—9.

3. For other CORPORAL INJURIES of various kinds, different statutes were made, which show the humanity and wisdom of the Mosaic law. Thus, if a man injured another in a *fray*, he was obliged to pay the expenses of his cure, and of his bed, that is, the loss of his time arising from his confinement. (Exod. xxi. 18, 19.) By this admirable precept, most courts of justice still regulate their decisions in such cases.—If a pregnant woman was hurt, in consequence of a fray between two individuals,—as posterity among the Jews was among the peculiar promises of their covenant,—in the event of her premature delivery, the author of the misfortune was obliged to give her husband such a pecuniary compensation as he might demand, the amount of which, if the offender thought it too high, was to be determined by the decision of arbitrators. On the other hand, if either the woman or her child was hurt or maimed, the law of retaliation took its full effect, as stated in Exod. xxi. 22—25.—The law of retaliation also operated, if one man hurt another by either

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assaulting him openly, or by any insidious attack, whether the parties were both Israelites, or an Israelite and a foreigner. (Lev. xxiv. 19—22.) This equality of the law, however, did not extend to slaves: but if a master knocked out the eye or tooth of a slave, the latter received his freedom as a compensation for the injury he had sustained. (Exod. xxi. 26, 27.) If this noble law did not teach the unmerciful slave-holder *humanity*, at least it taught him caution; as one rash blow might have deprived him of all right to the future services of his slave, and, consequently, self-interest would oblige him to be cautious and circumspect.

4. The crime, of which decency withholds the name, as nature abominates the idea, was punished with death (Lev. xviii. 22, 23. xx. 13. 15, 16.), as also was adultery[1] (Lev. xx. 10.),—it should seem by stoning (Ezek. xvi. 38. 40. John viii. 7.), except in certain cases which are specified in Lev. xix. 20—22. Other crimes of lust, which were common among the Egyptians and Canaanites, are made capital by Moses. For a full examination of the wisdom of his laws on these subjects, the reader is referred to the commentaries of Michaelis.[2]

V. In nothing, however, were the wisdom and equity of the Mosaic law more admirably displayed, than in the rigour with which CRIMES OF MALICE were punished. Those pests of society, malicious informers, were odious in the eye of that law (Lev. xix. 16—18.), and the publication of false reports, affecting the characters of others, is expressly prohibited in Exod. xxiii. 1.: though that statute does not annex any punishment to this crime. One exception, however, is made, which justly imposes a very severe punishment on the delinquent. See Deut. xxii. 13—19. All manner of false witness was prohibited (Exod. xx. 16.), even though it were to favour a poor man. (Exod. xxiii. 1—3.) But in the case of false testimony against an innocent man, the matter was ordered to be investigated with the utmost strictness, and, as a species of wickedness altogether extraordinary, to be brought before the highest tribunal, where the priests and the judges of the whole people sat in judgment: and after conviction, the false witness was subjected to punishment, according to the law of retaliation, and beyond the possibility of reprieve; so that he suffered the very same punishment which attended the crime of which he accused his innocent brother. (Deut. xix. 16—21.) No regulation can be more equitable than this, which must have operated as a powerful prevention of this crime. Some of those excellent laws, which are the glory and ornament of the British Constitution, have been made on this very ground. Thus, in the 37 Edw. III. c. 18., it is enacted, that all those who make suggestion, shall suffer the same penalty to which the other party would have been subject, if he were attainted, in case his suggestions be found evil. A similar law was made in the same reign. (38 Edw. III. c. 9.) By a law of the twelve tables, false witnesses were thrown down the Tarpeian rock. In short, false witnesses have been deservedly execrated by all nations, and in every age.

SECTION IV.

ON THE PUNISHMENTS MENTIONED IN THE SCRIPTURES.[3]

Design of punishments.—Classification of Jewish punishments.—I. PUNISHMENTS, NOT CAPITAL.—1. *Scourging.*—2. *Retaliation.*—3. *Pecuniary Fines.*—4. *Offerings in the nature of punishment.*—5. *Imprisonment.*—6. *Banishment.—Oriental mode of treating prisoners.*—7. *Depriving them of sight.*—8. *Cutting or plucking off the hair.*—9. *Excommunication.*—II. CAPITAL PUNISHMENTS.—1. *Slaying with the sword.* 2. *Stoning.*—3. *Burning to death.*—4. *Decapitation.*—5. *Precipitation.*—6. *Drowning.*—7. *Bruising in a mortar.*—8. *Dichotomy, or cutting asunder.*—9. Τυμπανισμος, *or beating to death.*—10. *Exposing to wild beasts.*—11. *Crucifixion*—(1.) *Prevalence of this mode of punishment among the ancients.*—(2.) *Ignominy of crucifixion.*—(3.) *The circumstances of our Saviour's crucifixion considered and illustrated.*

THE end of punishment is expressed by Moses to be the determent of others from the commission of crimes. His language is, that *others may hear and fear, and may shun the commission of like crimes.* (Deut. xvii. 13. xix. 20.) By the wise and humane enactments of this legislator, parents are not to be put to death for their children, nor children for their parents (Deut. xxiv. 16.), as was afterwards the case with the Chaldæans (Dan. vi. 24.), and also among the kings of Israel (1 Kings xxi. and 2 Kings ix. 26.), on charges of treason.[4] Of the punishments mentioned in the sacred writers, some were inflicted by the Jews in common with other nations, and others were peculiar to themselves. They are usually divided into two classes, *non-capital* and *capital.*

I. The NON-CAPITAL or inferior PUNISHMENTS, which were inflicted for smaller offences, are eight in number; viz.

1. The most common corporal punishment of the ancient Mosaic law was SCOURGING. (Lev. xix. 20. Deut. xxii. 18. xxv. 2, 3.) After the captivity it continued to be the usual punishment for transgressions of the law, so late indeed as the time of Josephus;[5] and the apostle tells us that he suffered it *five* times.[6] (2 Cor. xi. 24.) In the time of our Saviour it was not confined to the judicial tribunals, but was also inflicted in the synagogues. (Matt. x. 17. xxiii. 34. Acts xxii. 19. xxvi. 11.) The penalty of scourging was inflicted by judicial sentence. The offender having been admonished to acknowledge his guilt, and the witnesses produced against him as in capital cases, the judges commanded him to be tied by the arms to a low pillar: the culprit being stripped down to his waist, the executioner, who stood behind him upon a stone, inflicted the punishment both on the back and breast with thongs ordinarily made of ox's hide or leather. The number of stripes depended upon the enormity of the offence. According to the talmudical writers,[7] while the executioner was discharging his office, the principal judge proclaimed these words with a loud voice:—*If thou observest not all the words of this law, &c. then the Lord shall make thy plagues wonderful, &c.* (Deut. xxviii. 58, 59.); adding, *Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do* (Deut. xxix. 9.); and concluding with these words of the Psalmist (lxxviii. 38.):—*But he being full of compassion forgave their iniquities;* which he was to repeat, if he had finished these verses before the full number of stripes was given. It was expressly enacted that no Jew should suffer more than forty stripes for any crime, though a less number might be inflicted. In order that the legal number might not be exceeded, the scourge consisted of three lashes or thongs: so that, at each blow, he received three stripes: consequently when the full punishment was inflicted, the delinquent received only thirteen blows, that is, *forty stripes save one;* but if he were so weak, as to be on the point of fainting away, the judges would order the executioner to suspend his flagellation. Among the Romans, however, the number was not limited, but varied according to the crime of the malefactor and the discretion of the judge. It is highly probable that, when *Pilate took Jesus and scourged him*, he directed this scourging to be unusually severe, that the sight of his lacerated body might move the Jews to compassionate the prisoner, and desist from opposing his release. This appears the more probable; as our Saviour was so enfeebled by this scourging, that he afterwards had not strength enough left to enable him to drag his cross to Calvary. Among the Jews, the punishment of scourging involved no sort of ignominy, which could make the sufferer infamous or an object of reproach to his fellow-citizens. It consisted merely in the physical sense of the pain.[8]

2. RETALIATION, or the returning of like for like, was the punishment inflicted for corporal injuries to another,—*eye for eye, tooth for tooth, hand for hand, foot for foot.* (Exod. xxi. 24.) It appears, however, to have been rarely, if ever,

[1] As the Jewish law inflicted such heavy punishments on those who committed fornication and adultery, it is probable, from Prov. ii. 16., that the Jews had harlots among them from the neighbouring nations, who seduced them into impurity and idolatry, and who might be tolerated in some corrupt periods of their state. The case was the same at Athens, where foreign harlots were tolerated. Hence the term *strange women*, came to be applied to all bad women, whether foreigners or Israelites. Orton's Exposition, vol. v. p. 6.

[2] Vol. iv. pp. 163—203.

[3] The general authorities for this section are, Schulzii Archæologia Hebraica, pp. 82—92. Calmet, Dissertation sur les Supplices des Hebreux, Dissert. tom. i. pp. 241—276.; Brunings, Antiq. Hebr. pp. 107—114.; Alber, Hermeneut. Vet. Test. tom. i. pp. 225—233. C. B. Michaelis, de judiciis, poenisque capitalibus Hebræorum, in Pott's and Ruperti's Sylloge Commentationum, vol. iv. pp. 177—239.; Jahn, Archæologia Biblica, §§ 249—255.; Ackermann, Archæologia Biblica, §§ 243—258.

[4] Michaelis's Commentaries, vol. iv. p. 371. vol. iii. pp. 404. 400—402.

[5] Ant. Jud. lib. iv. c. 8. § 11.

[6] In inflicting the punishment of whipping, the Jews sometimes, for notorious offences, tied sharp bones, pieces of lead, or thorns to the end of the thongs, called by the Greeks σκορπιοι μαστιγες, *flagra lacerata*, but in the Scriptures termed scorpions. To these Rehoboam alludes in 1 Kings xii. 11.—Burder's Oriental Literature, vol. i. p. 414.

[7] Cited by Dr. Lightfoot, Works, vol. i. p. 901. folio edit.

[8] Michaelis's Commentaries, vol. iii. pp. 444—448.

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strictly put in execution: but the injurious party was to give the injured person satisfaction. In this sense the ταυτοπαθεια among the Greeks, and the *Lex Talionis* among the Romans, was understood; and an equivalent was accepted, the value of an eye, a tooth, &c. for the eye or tooth itself. It should seem that in the time of Jesus Christ, the Jews had made this law (the execution of which belonged to the civil magistrate) a ground for authorizing private resentments, and all the excesses committed by a vindictive spirit. Revenge was carried to the utmost extremity, and more evil returned than what had been received. On this account our Saviour prohibited retaliation in his divine sermon on the mount. (Matt. v. 38, 39.)

3. RESTITUTION.—Justice requires that those things which have been stolen or unlawfully taken from another should be restored to the party aggrieved, and that compensation should be made to him by the aggressor. Accordingly, various fines or pecuniary payments were enacted by the Mosaic law; as,

(1.) *Fines*, ענש (ONESH), strictly so called, went commonly to the injured party; and were of two kinds,—*Fixed*, that is, those of which the amount was determined by some statute, as for instance, that of Deut. xxii. 19. or xxii. 29.;—and *Undetermined*, or where the amount was left to the decision of the judges. (Exod. xxi. 22.)

(2.) Two-fold, four-fold, and even five-fold, *restitution* of things stolen, and restitution of property unjustly retained, with twenty per cent. over and above. Thus, if a man killed a beast, he was to make it good, beast for beast. (Lev. xxiv. 18.)—If an ox pushed or gored another man's servant to death, his owner was bound to pay for the servant thirty shekels of silver. (Exod. xxi. 32.)—In the case of one man's ox pushing the ox of another man to death, as it would be very difficult to ascertain which of the two had been to blame for the quarrel, the two owners were obliged to bear the loss. The living ox was to be sold, and its price, together with the dead beast, was to be equally divided between them. If, however, one of the oxen had previously been notorious for pushing, and the owner had not taken care to confine him, in such case he was to give the loser another, and to take the dead ox himself. (Exod. xxi. 36.)—If a man dug a pit and did not cover it, or let an old pit remain open, and another man's beast fell into it, the owner of such pit was obliged to pay for the beast, and had it for the payment. (Exod. xxi. 33, 34.)—When a fire was kindled in the fields and did any damage, he who kindled it was to make the damage good. (Exod. xxii. 6.)[1]

(3.) *Compensation*, not commanded, but only allowed, by law, to be given to a person injured that he might depart from his suit, and not insist on the legal punishment, whether corporal or capital. It is termed either כפר (KOPHER), that is, *Compensation* or פדיון נפש (PIDJON NEPHESH), that is, *Ransom of Life*. In one case it is most expressly permitted (Exod. xxi. 30.); but it is prohibited in the case of murder and also in homicide. (Num. xxxv. 31, 32.) The highest fine leviable by the law of Moses, was *one hundred shekels* of silver, a great sum in those times, when the precious metals were rare.[2]

4. To this class of punishments may be referred the *Sin* and *Trespass* OFFERINGS, which were IN THE NATURE OF PUNISHMENTS. They were in general extremely moderate, and were enjoined in the following cases:—

(1.) For every unintentional trangression of the Levitical law, even if it was a sin of *commission* (for in the Mosaic doctrine concerning sin and trespass offerings, all transgressions are divided into sins of *commission*, and sins of *omission*), a sin-offering was to be made, and thereupon the legal punishment was remitted, which, in the case of wilful transgression, was nothing less than extirpation. (Lev. iv. 2. v. 1. 4—7).

(2.) Whoever had made a rash oath, and had not kept it, was obliged to make a sin-offering; for his inconsideration, if it was an oath to do evil, and for his neglect, if it was an oath to do good. (Lev. v. 4.)

(3.) Whoever had, as a witness, been guilty of perjury—not, however, to impeach an innocent man (for in that case the *lex talionis* operated), but—in not testifying what he knew against a guilty person, or in any other respect concerning the matter in question; and in consequence thereof felt disquieted in his conscience, might, without being liable to any farther punishment, or ignominy, obtain remission of the perjury, by a confession of it, accompanied with a trespass-offering. (Lev. v. 1.)

(4.) Whoever had incurred debt to the sanctuary, that is had not conscientiously paid his tithes, had his crime cancelled by making a trespass-offering, and making up his deficiencies with twenty per cent. over and above. (Lev. v. 14, 15.)

(5.) The same was the rule, where a person denied any thing given him in trust, or any thing lost, which he had found, or any promise he had made; or again, where he had acquired any property dishonestly, and had his conscience awakened account of it,—even where it was a theft, of which he had once cleared himself by oath, but was now moved by the impulse of his conscience to make voluntary restitution, and wished to get rid of the guilt. (Lev. vi. 1—7.) By the offering made on such an occasion, the preceding crime was wholly cancelled; and because the delinquent would otherwise have had to make restitution from *two* to *five* fold, he now gave twenty per cent. over and above the amount of his theft.

(6.) In the case of adultery committed with a slave, an offering was appointed by Lev. xix. 20—22.: which did not, however, wholly cancel the punishment, but mitigated it from death, which was the established punishment of adultery, to that of stripes for the woman, the man bringing the trespass-offering in the manner directed by Moses.[3]

Such measures as these, Michaelis remarks, must have had a great effect in prompting to the restitution of property unjustly acquired: but in the case of crimes, of which the good of the community expressly required that the legal punishment should uniformly and actually be put in execution, no such offering could be accepted.[4]

5. IMPRISONMENT does not appear to have been imposed by Moses as a punishment, though he could not be unacquainted with it; for he describes it as in use among the Egyptians. (Gen. xxxix. 20, 21.) The only time he mentions it, or more properly *arrest*, is solely for the purpose of keeping the culprit safe until judgment should be given on his conduct. (Lev. xxiv. 12.) In later times, however, the punishment of the prison came into use among the Israelites and Jews; whose history, under the monarchs, abounds with instances of their imprisoning persons, especially the prophets, who were obnoxious to them for their faithful reproofs of their sins and crimes. Thus, Asa committed the prophet Hanani to prison, for reproving him (2 Chron. xvi. 10.);[5] Ahab committed Micaiah (1 Kings xxii. 27.), as Zedekiah did the prophet Jeremiah, for the same offence. (Jer. xxxvii. 21.) John the Baptist was imprisoned by Herod, misnamed the Great (Matt. iv. 12.); and Peter by Herod Agrippa. (Acts xii. 4.) Debtors (Matt. xviii. 30.) and murderers (Luke xxiii. 19.) were also committed to prison. We read also of Τηρησις Δημοσια, a common prison, a public gaol (Acts v. 18.), which was a place of durance and confinement for the worst sort of offenders. In their prisons, there was usually a dungeon (Jer. xxxviii. 6.), or a *pit* or *cistern*, as the word בור (BOR) is rendered in Zech. ix. 11. where it unquestionably refers to a prison: and from this word we may conceive the nature of a dungeon, viz. that it was a place, in which indeed there was no water, but in its bottom *deep mud;* and, accordingly, we read that Jeremiah, who was cast into this worst and lowest part of the prison, *sunk into the mire*. (Jer. xxxviii. 6.)[6]

In the prisons also were *Stocks*, for detaining the person of the prisoner more securely. (Job xiii. 27. xxxiii. 11.)[7] Michaelis conjectures that they were of the sort by the Greeks called Πεντεσυριγγον, wherein the prisoner was so confined, that his body was kept in an unnatural position, which must have proved a torture truly insupportable.[8] The Εσωτερα Φυλακη, or *Inner Prison*, into which Paul and Silas were *thrust* at Philippi, is supposed to have been the same as the pit or cistern above noticed; and here *their feet were made fast in the wooden stocks* (Acts xvi. 24), το ξυλον. As this prison was under the Roman government, these stocks are supposed to have been the *cippi* or large pieces of wood in use among that people, which not only loaded the legs of prisoners, but sometimes distended them in a very painful manner. Hence the situation of Paul and Silas would be

[1] Michaelis's Commentaries, vol. ii. pp. 365—367. 477, 478.

[2] Ibid. pp. 478, 479.

[3] Michaelis's Commentaries, vol. iii. pp. 482—487.

[4] Ibid. pp. 488.

[5] This place is termed the *prison-house:* but it appears that suspected persons were sometimes confined in part of the house which was occupied by the great officers of state, and was converted into a prison for this purpose. In this manner Jeremiah was at first confined (Jer. xxxvii. 15.), and probably Joseph in the same manner (see Gen. xl. 3.): a similar practice obtains in the East to this day. See Harmer's Observations, vol. iii. p. 503.

[6] Michaelis's Commentaries, vol. iii. pp. 439—442. Schulzii Archæol. Hebr. pp. 84, 85.

[7] The word rendered *stocks* in our authorized version of Jer. xx. 2. and xxix. 26. ought to have been rendered *house of correction*. See Dr. Blayney's notes on those passages.

[8] Michaelis's Commentaries, vol. iii. p. 443.

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rendered more painful than that of an offender sitting in the stocks, as used among us; especially if (as is very possible) they lay on the hard or dirty ground, with their bare backs, lacerated by recent scourging.[1]

The keepers of the prison anciently had, as in the East they still have, a discretionary power to treat their prisoners just as they please; nothing further being required of them, than to produce them when called for. According to the accurate and observant traveller, Chardin, the gaoler is master, to do as he pleases; to treat his prisoner well or ill; to put him in irons or not, to shut him up closely, or to hold him in easier restraint; to admit persons to him, or to suffer no one to see him. If the gaoler and his servants receive large fees, however base may be the character of the prisoner, he shall be lodged in the best part of the gaoler's own apartment: and, on the contrary, if the persons, who have caused the prisoner to be confined, make the gaoler greater presents, he will treat his victim with the utmost inhumanity. Chardin illustrates this statement by a narrative of the treatment received by a very great Armenian merchant. While he bribed the gaoler, the latter treated him with the greatest lenity; but afterwards, when the adverse party presented a considerable sum of money, first to the judge, and afterwards to the gaoler, the hapless Armenian first felt his privileges retrenched: he was next closely confined, and then was treated with such inhumanity as not to be permitted to drink oftener than once in twenty-four hours, even during the hottest time in the summer. No person was allowed to approach him but the servants of the prison: at length he was thrown into a dungeon, where he was in a quarter of an hour brought to the point to which all this severe usage was designed to force him.[2] What energy does this account of an eastern prison give to those passages of Scripture, which speak of the *soul coming into iron* (Psal. cv. 17. marginal rendering), of *the sorrowful* SIGHING *of the prisoner coming before God* (Psal. lxxix. 11.), and of Jeremiah's being kept in a dungeon many days, and supplicating that he might not be remanded thither lest he should die! (Jer. xxxvii. 16—20.)

6. BANISHMENT was not a punishment enjoined by the Mosaic law; but after the captivity, both exile and forfeiture of property were introduced among the Jews: and it also existed under the Romans, by whom it was called *diminutio capitis*, because the person banished lost the right of a citizen, and the city of Rome thereby lost a head.[3] But there was another kind of exile, termed *disportatio*, which was accounted the worst kind. The party banished forfeited his estate; and being bound was put on board ship, and transported to some island specified exclusively by the emperor, there to be confined in perpetual banishment. In this manner the apostle John was exiled to the little island of Patmos (Rev. i. 9.), where he wrote his Revelation.

7. In the East, anciently, it was the custom to PUT OUT THE EYES OF PRISONERS. Thus Samson was deprived of sight by the Philistines (Judg. xvi. 21.), and Zedekiah by the Chaldees. (2 Kings xxv. 7.) It is well known that cutting out one or both of the eyes has been frequently practised in Persia and other parts of the East, as a punishment for treasonable offences.[4] To the great work of restoring eyeballs to the sightless by the Messiah, the prophet Isaiah probably alludes in his beautiful prediction cited by our Lord, and applied to himself in Luke iv. 18.[5]

8. CUTTING OFF THE HAIR of criminals seems to be rather an ignominious than a painful mode of punishment: yet it appears that pain was added to the disgrace, and that the hair was violently plucked off, as if the executioner were plucking a bird alive. This is the literal meaning of the original word, which in Neh. xiii. 25. is rendered *plucked off their hair;* sometimes hot ashes were applied to the skin after the hair was torn off, in order to render the pain more exquisitely acute. In the spurious book, commonly termed the fourth book of Maccabees, it is said that the tyrant Antiochus Epiphanes caused the hair and skin to be entirely torn off the heads of some of the seven Maccabean brethren. As an historical composition this book is utterly destitute of credit; but it shows that the mode of punishment under consideration was not unusual in the East. This sort of torture is said to have been frequently inflicted on the early martyrs and confessors for the Christian faith.

9. EXCLUSION FROM SACRED WORSHIP, OR EXCOMMUNICATION, was not only an ecclesiastical punishment, but also a civil one; because in this theocratic republic there was no distinction between the divine and the civil right. The fancies of the Rabbins, relative to the origin of excommunication, are endless. Some affirm, that Adam excommunicated Cain and his whole race; others, that excommunication began with Miriam, for having spoken ill of Moses; others, again, find it in the song of Deborah and Barak (Judg. v. 23. *Curse ye Meroz*), interpreting Meroz as a person who had refused to assist Barak. But it is most probable, that the earliest positive mention of this punishment occurs after the return from the Babylonish captivity, in Ezra x. 7, 8., or in the anathema of Nehemiah (xiii. 5.) against those who had married strange women. In later times, according to the rabbinical writers, there were three degrees of excommunication among the Jews. The *first* was called נדוי (NIDUI), removal or separation from all intercourse with society: this is, in the New Testament, frequently termed casting out of the synagogue. (John ix. 22. xvi. 2. Luke vi. 22, &c.) This was in force for thirty days, and might be shortened by repentance. During its continuance, the excommunicated party was prohibited from bathing, from shaving his head, or approaching his wife or any other person nearer than four cubits: but if he submitted to this prohibition, he was not debarred the privilege of attending the sacred rites. If, however, the party continued in his obstinacy after that time, the excommunication was renewed with additional solemn maledictions. This *second* degree was called חרם (CHEREM), which signifies to *anathematize*, or devote to death: it involved an exclusion from the sacred assemblies. The *third*, and last degree of excommunication was termed שמתא (SHAM-ATHA) or מרן אתא (MARAN-ATHA), that is, *the Lord cometh*, or *may the Lord come;* intimating that those against whom it was fulminated, had nothing more to expect but the terrible day of judgment.[6]

The condition of those who were excommunicated was the most deplorable that can be imagined. They were perpetually excluded from all the rights and privileges of the Jewish people, were debarred from all social intercourse, and were excluded from the temple and the synagogues, on pain of severe corporal punishment. Whoever had incurred this sentence was loaded with imprecations, as appears from Deut. xxvii. where the expression *cursed* is *he*, is so often repeated: whence to *curse* and to *excommunicate* were equivalent terms with the Jews. And therefore St. Paul says, that *no man, speaking by the Spirit of God, calleth Jesus anathema* or *accursed* (1 Cor. xii. 3.), that is, curses Him as the Jew did, who denied him to be the Messiah, and excommunicated the Christians. In the second degree, they delivered the excommunicated party over to Satan, devoting him by a solemn curse: to this practice St. Paul is supposed to allude (1 Cor. v. 5.); and in this sense he expresses his desire even to be *accursed for his brethren* (Rom. ix. 3.), that is, to be excommunicated, laden with curses, and to suffer all the miseries consequent on the infliction of this punishment, if it could have been of any service to his brethren the Jews. In order to impress the minds of the people with the greater horror, it is said that, when the offence was published in the synagogue, all the candles were lighted, and when the proclamation was finished, they were extinguished, as a sign that the excommunicated person was deprived of the light of Heaven; further, his goods were confiscated, his sons were not admitted to circumcision; and if he died without repentance or absolution, by the sentence of the judge a stone was to be cast upon his coffin or bier, in order to show that he deserved to be stoned.[7]

II. The Talmudical writers have distinguished the CAPITAL PUNISHMENTS of the Jews into *lesser deaths*, and such as were *more grievous:* but there is no warrant in the Scriptures for these distinctions, neither are these writers agreed among themselves what particular punishments are to be referred to these two heads. A capital crime was termed, generally, a *sin of death* (Deut. xxii. 26.), or a *sin worthy of death* (Deut.

[1] Doddridge's Expositor, and Kuinöel, on Acts xvi. 24. Biscoe on Acts, vol. i. p. 34.

[2] Harmer's Observations, vol. iii. pp. 504, 505.

[3] Dr. Adam's Roman Antiquities, pp. 66, 67.

[4] In 1820, Mr. Rae Wilson met, at Acre, with numerous individuals, who exhibited marks of the vengeance of the late pacha Hadjee Achmet, from his sanguinary cruelties fitly surnamed *Djezzar*, or the Butcher. They were disfigured in various ways, by a hand amputated, *an eye torn out*, or a nose which had been split, or partly or totally cut off. (Travels in the Holy Land, vol. ii. p. 43.) In the winter of 1826, two emirs had *their eyes burnt out*, and their tongues in part cut off, by the Emir Bechir, the prince of Mount Lebanon, their uncle; on account of their having been concerned in some disturbances against his government. (Missionary Register, July, 1827, p. 333.)

[5] Fragments supplementary to Calmet, No. 192.

[6] Robinson's Lexicon on the Gr. Test. voce Ἀποσυναγωγός. Jahn, Archæologia Biblica, § 258. Ackermann, Archæol. Bibl. § 262. Encyclopædia Metropolitana, vol. xxi. p. 703.

[7] Grotius's Note, or rather Dissertation, on Luke vi. 22. Lightfoot's Works, vol. ii. pp. 747—749. Selden, de Jure Naturæ et Gentium, lib. iv. c. 8. Lamy's Apparatus Biblicus vol. i. pp. 279—284.

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xxi. 22.); which mode of expression is adopted, or rather imitated, by the apostle John, who distinguishes between a *sin unto death*, and a *sin* NOT *unto death*. (1 John v. 16.) Criminals, or those who were deemed worthy of capital punishment, were called *sons* or *men of death* (1 Sam. xx. 31. xxvi. 16. 2 Sam. xix. 29. marginal rendering); just as he who had incurred the punishment of scourging was designated a *son of stripes*. (Deut. xxv. 2. Heb.) Those who suffered a capital punishment, were said to be *put to death for their own sin*. (Deut. xxiv. 16. 2 Kings xiv. 6.) A similar phraseology was adopted by Jesus Christ, when he said to the Jews, *Ye shall die in your sins*. (John viii. 21. 24.) Eleven different sorts of capital punishments are mentioned in the Sacred Writings; viz.

1. SLAYING BY THE SWORD is commonly confounded with decapitation or beheading. They were, however, two distinct punishments. The laws of Moses are totally silent concerning the latter practice, and it appears that those who were slain with the sword were put to death in any way which the executioner thought proper. See 1 Kings ii. 25. 29. 31. 34. 46. This punishment was inflicted in two cases: —(1.) When a murderer was to be put to death; and (2.) When a whole city or tribe was hostilely attacked for any common crime, *they smote all* (as the Hebrew phrase is) *with the edge of the sword*. (Deut. xiii. 13—16.) Here, doubtless, the sword was used by every one as he found opportunity.[1]

With respect to the case of murder, frequent mention is made in the Old Testament of the גֹּאֵל (GOËL) or *blood-avenger*; various regulations were made by Moses concerning this person.

The inhabitants of the East, it is well known, are now, what they anciently were, exceedingly revengeful. If, therefore, an individual should unfortunately happen to lay violent hands upon another person and kill him, the next of kin is bound to avenge the death of the latter, and to pursue the murderer with unceasing vigilance until he have caught and killed him, either by force or by fraud. The same custom exists in Arabia and Persia,[2] and also among the Circassians,[3] Ingush Tartars,[4] Nubians,[5] and Abyssinians,[6] and it appears to have been alluded to by Rebecca: when she learned that Esau was threatening to kill his brother Jacob, she endeavoured to send the latter out of the country, saying, *Why should I be bereft of you both in one day?* (Gen. xxvii. 15.) She could not be afraid of the magistrate for punishing the murder, for the patriarchs were subject to no superior in Palestine: and Isaac was much too partial to Esau, for her to entertain any expectation that *he* would condemn him to death for it. It would, therefore, appear that she dreaded lest he should fall by the hand of the *blood-avenger*, perhaps of some Ishmaelite. The office, therefore, of the Goël was in use before the time of Moses, and it was probably filled by the nearest of blood to the party killed, as the right of redeeming a mortgaged field is given to him. To prevent the unnecessary loss of life through a sanguinary spirit of revenge, the Hebrew legislator made various enactments concerning the blood-avenger. In most ages and countries, certain reputed sacred places enjoyed the privileges of being asylums: Moses, therefore, taking it for granted that the murderer would flee to the altar, commanded that when the crime was deliberate and intentional, he should be torn even from the altar, and put to death. (Exod. xxi. 14.) But in the case of unintentional murder, the man-slayer was enjoined to flee to one of the six cities of refuge which (we have already seen) were appropriated for his residence. The roads to these cities, it was enacted, should be kept in such a state that the unfortunate individual might meet with no impediment whatever in his way. (Deut. xix. 3.) If the Goël overtook the fugitive before he reached an asylum, and put him to death, he was not considered as guilty of blood: but if the man-slayer had reached a place of refuge, he was immediately protected, and an inquiry was instituted whether he had a right to such protection and asylum, that is, whether he had caused his neighbour's death *undesignedly*, or was a *deliberate murderer*. In the latter case he was judicially delivered to the Goël, who might put him to death in whatever way he chose: but in the former case the homicide continued in the place of refuge until the high-priest's death, when he might return home in perfect security. If, however, the Goël found him without the city or beyond its suburbs, he might slay him without being guilty of blood. (Num. xxxv. 26, 27.) Further to guard the life of man, and prevent the perpetration of murder, Moses positively prohibited the receiving of a sum of money from a murderer in the way of compensation. (Num. xxxv. 31.) It should seem that if no avenger of blood appeared, or if he were dilatory in the pursuit of the murderer, it became the duty of the magistrate himself to inflict the sentence of the law; and thus we find that David deemed this to be his duty in the case of Joab, and that Solomon, in obedience to his father's dying entreaty, actually discharged it by putting that murderer to death. (1 Kings ii. 5, 6. 28—34.)[7] There is a beautiful allusion to the blood-avenger in Heb. vi. 17, 18.

Hewing in pieces with the sword may be referred to this class of punishments. Thus Agag was executed, as a criminal, by the prophet Samuel (1 Sam. xv. 33.); and recent travellers inform us that criminals are literally hewed in pieces in Abyssinia, Persia, and in Asiatic Turkey.[8]

2. STONING was denounced against idolaters, blasphemers, sabbath-breakers, incestuous persons, witches, wizards, and children who either cursed their parents or rebelled against them. (Lev. xx. 2. 27. xxiv. 14. Deut. xiii. 10. xvii. 5. xxi. 21. and xxii. 21. 24.) It was the most general punishment denounced in the law against notorious criminals; and this kind of punishment is intended by the indefinite term of *putting to death*. (Lev. xx. 10. compared with John viii. 5.) Michaelis supposes that the culprit was bound, previously to the execution of his sentence. The witnesses threw the first stones, and the rest of the people then followed their example. Instances of persons being stoned in the Old Testament occur in Achan (Josh. vii. 25.), Adoram (1 Kings xii. 18), Naboth (1 Kings xxi. 10.), and Zechariah. (2 Chron. xxiv. 21.)[9]

In the New Testament we meet with vestiges of a punishment, which has frequently been confounded with lapidation: it originated in the latter times of the Jewish commonwealth, and was termed the *rebel's beating*. It was often fatal, and was inflicted by the mob with their fists, or staves, or stones, without mercy, or the sentence of the judges. Whoever transgressed against a prohibition of the wise men, or of the scribes, which had its foundation in the law, was delivered over to the people to be used in this manner, and was called *a son of rebellion*.[10] The frequent taking up of stones by the Jews against our Saviour, mentioned in the New Testament, and also the stoning of Stephen (Acts vii. 59.), were instances of this kind, to which some have referred the stoning of St. Paul at Lystra. (Acts xiv. 19.) But this appears to be a mistake. The people of Lystra were Gentiles, though they stoned Paul at the instigation of the Jews who came from Antioch and Iconium: and it appears from various passages

[1] Michaelis's Commentaries, vol. iii. pp. 418, 419.

[2] "The interest of the common safety has, for ages, established a law among them" (the Arabians) "which decrees that the blood of every man, who is slain, must be avenged by that of his murderer. This vengeance is called *tar*, or retaliation; and the right of exacting it devolves on the nearest of kin to the deceased. So nice are the Arabs on this point of honour, that if any one neglects to seek his retaliation, he is disgraced for ever. He therefore watches every opportunity of revenge: if his enemy perishes from any other cause, still he is not satisfied, and his vengeance is directed against the nearest relation. These animosities are transmitted, as an inheritance, from father to children, and never cease but by the extinction of one of the families, unless they agree to sacrifice the criminal; or *purchase the blood* for a stated price, in money or in flocks. Without this satisfaction there is neither peace, nor truce, nor alliance between them; nor, sometimes, even between whole tribes. *There is blood between us*, say they, on every occasion; and this expression is an insurmountable barrier." (Volney's Travels in Egypt and Syria, vol. i. p. 367. See also Niebuhr, Description de l'Arabie, pp. 26—30.)—In Turkey and in Persia murder is never prosecuted by the officers of the government. It is the business of the next relations, and of them only, to revenge the slaughter of their kinsmen; and if they rather choose, as they generally do, to compound the matter for money, nothing more is said about it.—Lady M. W. Montague's Letters, let. 42. Sir R. K. Porter's Travels, vol. ii. pp. 75, 76.

[3] Among the Circassians, all the relatives of the murderers are considered as guilty. This customary infatuation to avenge the blood of relations, generates most of the feuds, and occasions great bloodshed among all the tribes of Caucasus; for, unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations. If the thirst of vengeance is quenched by a price paid to the family of the deceased, this tribute is called *Thik-Uasa*, or *the price of blood*: but neither princes nor usdens (or nobles) accept of such a compensation, as it is an established law among them, to *demand blood for blood*.—Pallas, Voyages dans les Gouvernemens Méridionaux de l'Empire de Russie, tom. i. p. 441. Paris, 1806.

[4] Dr. Henderson, in describing the operation of the oriental law, of "blood for blood" among the Ingush Tartars, mentions the case of "a young man of amiable disposition, who was worn down almost to a skeleton, by the constant dread in which he lived, of having avenged upon him a murder committed by his father before he was born. He can reckon up more than a hundred persons who consider themselves bound to take away his life, whenever a favourable opportunity shall present itself." Biblical Researches and Travels in Russia, p. 485.

[5] Light's Travels in Egypt, Nubia, &c. p. 95. Burckhardt's Travels in Nubia, p. 136.

[6] Salt's Voyage to Abyssinia, pp. 345, 346.

[7] Michaelis's Commentaries, vol. ii. pp. 221—225.

[8] Bruce's Travels, vol. iv. p. 81. Harmer's Observations, vol. iv. pp. 229 230. Capt. Light's Travels in Egypt, Nubia, &c. p. 194.

[9] Michaelis's Commentaries, vol. iii. p. 421.

[10] Ibid. pp. 422—429.

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of Greek authors, that stoning was a Grecian punishment. The inconstancy of a populace, easily persuaded by any plausible demagogues, will sufficiently account for the sudden change in the mind of the Lystrians towards the apostle.[1]

Although the law of Moses punished no one with infamy, during life, yet three marks of infamy are denounced against those who were punished capitally; viz.—(1.) *Burning* the criminal who had been stoned, agreeably to the ancient consuetudinary law. (Gen. xxxviii. 24. Lev. xx. 14. xxi. 9.)—(2.) *Hanging*, either on a tree or on a gibbet (for the Hebrew word signifies both); which was practised in Egypt (Gen. xl. 17—19.), and also enjoined by Moses. (Num. xxv. 4, 5. Deut. xxi. 22.) The five Canaanitish kings were first slain and then hanged. (Josh. x. 26.) Persons who were hanged were considered as *accursed of God*, that is, punished by him and abominable; on which account they were to be taken down and buried the same day. (Deut. xxi. 23.) The hanging of Saul's sons, recorded in 2 Sam. xxi. 6., was done, *not* by the Israelites, but by the *Gibeonites*, who were of Canaanitish origin, and probably retained their old laws. The hanging mentioned by Moses was widely different from crucifixion, which was a Roman punishment; on account of its ignominy, however, the Jews subsequently extended the declaration of Moses to it, and accounted the crucified person as accursed. (John xix. 31—34. Gal. iii. 13.)—(3.) The *Heaping of Stones* on the bodies of criminals, who had been already stoned to death, or slain by the sword, or upon their remains, when consumed by fire.[2] Such a heap was accumulated over Achan (Josh. vii. 25, 26.), and also over Absalom. (2 Sam. xviii. 17.) The Arabs, long after the time of David, expressed their detestation of deceased enemies in the same manner.[3] Similar heaps were raised over persons murdered in the highways in the time of the prophet Ezekiel (xxxix. 15.); as they also are to this day, in Palestine, and other parts of the East.[4]

3. BURNING OFFENDERS ALIVE is a punishment which Moses commanded to be inflicted on the daughters of priests, who should be guilty of fornication (Lev. xxi. 9.), and upon a man who should marry both the mother and the daughter. (Lev. xx. 14.) This punishment seems to have been in use in the East, from a very early period. When Judah was informed that his daughter-in-law Tamar was pregnant, he condemned her to be burnt. (Gen. xxxviii. 24.) Many ages afterwards we find the Babylonians or Chaldæans burning certain offenders alive (Jer. xxix. 22. Dan. iii. 6.); and this mode of punishment was not uncommon in the East so lately as the seventeenth century.[5]

The preceding are the only capital punishments denounced in the Mosaic law: in subsequent times others were introduced among the Jews, as their intercourse increased with foreign nations.

4. DECAPITATION, or beheading, though not a mode of punishment enjoined by Moses, was certainly in use before his time. It existed in Egypt (Gen. xl. 19.), and it is well known to have been inflicted under the princes of the Herodian family. Thus John the Baptist was beheaded (Matt. xiv. 8—12.) by one of Herod's life-guards, who was despatched to his prison for that purpose. (Mark vi. 27.)

5. PRECIPITATION, or casting headlong from a window, or from a precipice, was a punishment rarely used; though we meet with it in the history of the kings, and in subsequent times. Thus, the profligate Jezebel was precipitated out of a window (2 Kings ix. 30. 33.), and the same mode of punishment still obtains in Persia.[6] Amaziah, king of Judah, barbarously forced ten thousand Idumæan prisoners of war to leap from the top of a high rock. (2 Chron. xxv. 12.) The Jews attempted to precipitate Jesus Christ from the brow of a mountain. (Luke iv. 29.) James, surnamed the Just, was thrown from the highest part of the temple into the subjacent valley. The same mode of punishment, it is well known, obtained among the Romans, who used to throw certain malefactors from the Tarpeian rock.[7] The same practice obtains among the Moors at Constantine, a town in Barbary.[8]

6. DROWNING was a punishment in use among the Syrians, and was well known to the Jews in the time of our Saviour, though we have no evidence that it was practised by them. It was also in use among the Greeks and Romans. The Emperor Augustus, we are told, punished certain persons, who had been guilty of rapacity in the province (of Syria or of Lycia), by causing them to be thrown into a river, with a heavy weight about their necks.[9] Josephus[10] also tells us that the Galileans revolting, drowned the partisans of Herod in the sea of Gennesareth. To this mode of capital punishment Jesus Christ alludes in Matt. xviii. 6.[11]

7. BRUISING, OR POUNDING IN A MORTAR, is a punishment still in use among the Turks. The ulema or body of lawyers are in Turkey exempted from confiscation of their property, and from being put to death, except by the pestle and mortar. Some of the Turkish guards, who had permitted the escape of the Polish prince Coreski in 1618, were pounded to death in great mortars of iron.[12] This horrid punishment was not unknown in the time of Solomon, who expressly alludes to it in Prov. xxvii. 22.

8. DICHOTOMY, OR CUTTING ASUNDER, was a capital punishment anciently in use in the countries contiguous to Judæa. The rabbinical writers report that Isaiah was thus put to death by the profligate Manasseh; and to this Saint Paul is supposed to allude. (Heb. xi. 37.) Nebuchadnezzar threatened it to the Chaldee magi, if they did not interpret his dream (Dan. ii. 5.), and also to the blasphemers of the true God. (Dan. iii. 29.) Herodotus says, that Sabacho had a vision, in which he was commanded to *cut in two* all the Egyptian priests: and that Xerxes ordered one of the sons of Pythias to be cut in two, and one half placed on each side of the way, that his army might pass between them.[13] Trajan is said to have inflicted this punishment on some rebellious Jews. It is still practised by the Moors of Western Barbary, and also in Persia.[14]

9. BEATING TO DEATH (Τυμπανισμος) was practised by Antiochus towards the Jews (2 Macc. vi. 19. 28. 30.), and is referred to by Saint Paul. (Heb. xi. 35. Gr.) This was a punishment in use among the Greeks, and was usually inflicted upon slaves. The real or supposed culprit was fastened to a stake, and beaten to death with sticks. The same punishment is still in use among the Turks, under the appellation of the bastinado: with them, however, it is seldom mortal.

10. EXPOSING TO WILD BEASTS appears to have been a punishment among the Medes and Persians. It was inflicted first on the exemplary prophet Daniel, who was miraculously preserved, and afterwards on his accusers, who miserably perished. (Dan. vi. 7. 12. 16—24.) From them it appears to have passed to the Romans.[15] In their theatres they had two sorts of *amusements*, each sufficiently barbarous. Sometimes they cast men naked to the wild beasts, to be devoured by them: this punishment was inflicted on slaves and vile persons. Sometimes persons were sent into the theatre, armed, to fight with wild beasts: if they conquered, they had their lives and liberty: but if not, they fell a prey to the beasts. To this latter usage (concerning which some further particulars are given in a subsequent page) Saint Paul refers in 2 Tim. iv. 17. and 1 Cor. xv. 32.

In the case of certain extraordinary criminals, besides inflicting upon them the sentence to which they had been condemned, it was not unusual to demolish their houses, and reduce them to a common place for filth and dung. Among other things, Nebuchadnezzar denounced this disgrace to the diviners of Chaldæa, if they did not declare his dream to him (Dan. ii. 5.); and afterwards to all such as should not worship the God of Shadrach, Meshech, and Abednego. (Dan. iii. 29.) And Darius threatened the same punishment to those who should molest the Jews. (Ezra vi. 11.) In this way the Romans destroyed the house of Spurius Cassius, after they had precipitated him from the Tarpeian

[1] Biscoe on the Acts, vol. i. pp. 315, 316.

[2] Michaelis has given some instances of this practice. See his Commentaries, vol. iii. p. 430.

[3] Dr. Lightfoot's Works, vol. i. pp. 901, 902.

[4] Dr. Shaw's Travels in Barbary, vol. i. Pref. p. xviii. 8vo. edit.

[5] Chardin, in his Travels (vol. vi. p. 118. of Langlès' edition), after speaking of the most common modes of punishing with death, says, "But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the tax by a false weight, or who have committed themselves in any other manner. The cooks are put upon a spit, and roasted over a slow fire (see Jeremiah xxix. 22.), bakers are thrown into a hot oven. During the dearth in 1688, I saw such ovens heated on the royal square at Ispahan, to terrify the bakers, and deter them from deriving advantage from the general distress." —Burder's Oriental Literature, vol. ii. p. 204.

[6] Sir R. K. Porter's Travels in Persia, vol. ii. pp. 28—30.

[7] Livy, Hist. lib. vi. c. 20.

[8] Pitt's Religion and Manners of the Mahometans, pp. 311, 312. London edit. 1810.

[9] Seutonius, in Augusto, c. 67.

[10] Ant. Jud. lib. xiv. c. 15. § 10

[11] Grotius in loc.

[12] Knolles's History of the Turks, vol. ii. p. 947. London, 1687.

[13] Raphelii Annotationes in Nov. Test. ex Herodoto, tom. i. p. 376. Other instances from ancient writers are given by Dr. Whitby, on Matt. xxiv. 51. and Kuinoël, Comment. in Hist. Lib. Nov. Test. vol. i. p. 633.

[14] Shaw's Travels, vol. i. p. 457. Morier's Second Journey, p. 96.

[15] This barbarous mode of punishment still exists in Morocco. See an interesting extract from Höst's Account of Morocco and Fez, in Burder's Oriental Literature, vol. ii. p. 207

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rock, for having (as they said) aimed at tyranny.[1] Further, the heads, hands, and feet of state criminals, were also frequently cut off, and fixed up in the most public places, as a warning to others. This punishment obtains among the Turks, and was inflicted on the sons of Rimmon (who had treacherously murdered Ishbosheth), by command of David: who commanded that the assassins' hands and feet should be hung up over the pool of Hebron, which was probably a place of great resort.[2] Among the ancient Chaldæans, cutting off the nose and ears was a common punishment of adulterers. To this the prophet Ezekiel alludes. (xxiii. 25.)

11. CRUCIFIXION was a punishment which the ancients inflicted only on the most notorious criminals and malefactors. The cross was made of two beams, either crossing at the top at right angles, or in the middle of their length like an X. There was, besides, a piece on the centre of the transverse beam, to which was attached the accusation, or statement of the culprit's crime; together with a piece of wood that projected from the middle, on which the person sat as on a kind of saddle, and by which the whole body was supported. Justin Martyr, in his dialogue with Trypho the Jew, gives this description; and it is worthy of note, that he lived in the former part of the second century of the Christian æra, before the punishment of the cross was abolished. The cross on which our Lord suffered was of the former kind, being thus represented on all ancient monuments, coins, and crosses.

Crucifixion is one of the most cruel and excruciating deaths, which the art of ingeniously tormenting and extinguishing life ever devised. The naked body of the criminal was fastened to the upright beam by nailing or tying the feet to it, and on the transverse beam by nailing and sometimes tying the hands to it. Those members, being the grand instruments of motion, are provided with a greater quantity of nerves, which (especially those of the hands) are peculiarly sensible. As the nerves are the instruments of all sensation or feeling, wounds in the parts where they abound must be peculiarly painful; especially when inflicted with such rude instruments as large nails, forcibly driven through the exquisitely delicate tendons, nerves, and bones of those parts. The horror of this punishment will appear, when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands and feet, and by the projecting piece in the middle of the cross), until he perished through agony and want of food. There are instances of crucified persons living in this exquisite torture several days.[3] "The wise and adorable Author of our being has formed and constituted the fabric of our bodies in such a merciful manner, that nothing violent is lasting. Friendly death sealed the eyes of those wretches generally in three days. Hunger, thirst, and acute pain dismissed them from their intolerable sufferings. The rites of sepulture were denied them. Their dead bodies were generally left on the crosses on which they were first suspended, and became a prey to every ravenous beast and carnivorous bird.[4]

(1.) "Crucifixion obtained among several ancient nations, the Egyptians,[5] Persians, Greeks,[6] and Carthaginians. The Carthaginians generally adjudged to this death their unfortunate and unsuccessful commanders.[7] There are many unhappy instances of this. They crucified Bomilcar,[8] whom Justin calls their king, when they detected his intended design of joining Agathocles. They erected a cross in the midst of the forum, on which they suspended him, and from which, with a great and unconquered spirit, amidst all his sufferings, he bitterly inveighed against them, and upbraided them with all the black and atrocious crimes they had lately perpetrated. But this manner of executing criminals prevailed most among the Romans. It was generally a servile punishment, and chiefly inflicted on vile, worthless, and incorrigible slaves.[9] In reference to this, the apostle, describing the condescension of Jesus, and his submission to this most opprobrious death, represents him as taking upon him the form of a servant (Phil. ii. 7, 8.), and becoming obedient to death, even the death of the cross.

(2.) "It was universally and deservedly reputed the most shameful and ignominious death to which a wretch could be exposed. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal." Hence the apostle magnifies and extols the great love of our Redeemer, *in that while we were yet sinners, Christ died for us*, and *for the joy set before him, endured the cross, despising the shame* (Rom. v. 8. Heb. xii. 2.); disregarding every circumstance of public indignity and infamy with which such a death was loaded. "It was from the idea they connected with such a death, that the Greeks treated the apostles with the last contempt and pity for publicly embarking in the cause of a person who had been brought to this reproachful and dishonourable death by his own countrymen. The preaching of the cross was to them foolishness (1 Cor. i. 23.); the promulgation of a system of religion that had been taught by a person who, by a national act, had publicly suffered the punishment and death of the most useless and abandoned slave, was, in their ideas, the last infatuation; and the preaching of Christ crucified, publishing in the world a religion whose founder suffered on a cross, appeared the last absurdity and madness.[10] The heathens looked upon the attachment of the primitive Christians to a religion, whose publisher had come to such an end, as an undoubted proof of their utter ruin, that they were destroying their interest, comfort, and happiness, by adopting such a system founded on such a dishonourable circumstance.[11] The same inherent scandal and ignominy had crucifixion in the estimation of the Jews. They indeed annexed more complicated wretchedness to it, for they esteemed the miscreant who was adjudged to such an end not only to be abandoned of men, but forsaken of God. He that is hanged, says the law, is accursed of God. (Deut. xxi. 23.) Hence St. Paul, representing to the Galatians the grace of Jesus, who released us from that curse to which the law of Moses devoted us, by being made a curse for us, by submitting to be treated for our sakes as an execrable malefactor, to show the horror of such a death as Christ voluntarily endured, adds, *It is written in the law, Cursed is every one that hangeth on a tree!* (Gal. iii. 13.) And from this express declaration of the law of Moses concerning persons thus executed, we may account for that aversion the Jews discovered against Christianity, and perceive the reason of what St. Paul asserts, that their preaching of Christ crucified was to the Jews a stumbling-block. (1 Cor. i. 23.) The circumstance of the cross caused them to stumble at the very gate of Christianity.[12]

[1] Dionys. Halicarnass. lib. viii. cc. 78, 79

[2] Harmer's Observations, vol. i. pp. 501, 502. This kind of punishment was in use in the time of Mohammed, who introduces Pharaoh as saying, *I will surely cut off your hands and your feet on the opposite sides;* that is, first the right hand, and then the left foot; next the left hand, and then the right foot. Koran, ch. xx. 74. and xxvi. 49. (Sale's translation, pp. 259. 304. 4to. edit.) See additional examples of such mutilations in Burder's Oriental Literature, vol. ii. p. 186. Wilson's Travels in Egypt and the Holy Land, pp. 375—377.

[3] Dr. Adam Clarke on Matt. xxvii. 35. For the remainder of this account of the crucifixion the author is indebted to Dr. Lardner's Credibility of the Gospel History, part i. book i. c. 7. §§ lx.—xvii., and Dr. Harwood's Introduction to the New Testament, vol. ii. pp. 336—353.

[4] Pasces in cruce corvos. Horat. Epist. lib. i. epist. 16. ver. 48.
Vultur, jumento et canibus, crucibusque relictis
Ad fœtus properat, partemque cadaveris affert.
Juvenal, Satyr. 14. ver. 77, 78.

[5] Thucydides, lib. i. sect. 110. p. 71. edit. Duker. Justin, treating of the affairs of Egypt, says: Concursu multitudinis et Agathocles occiditur, et mulieres in ultionem Eurydices patibulis suffiguntur. Justin, lib. xxx. cap. 2. p. 578. edit. Gronovii. Herodoti Erato. p. 541. edit. Wesseling. 1763. See also Thalia, p. 260. and Polyhymnia, p. 617.

[6] Alexander crucified two thousand Tyrians. Triste deinde spectaculum victoribus ira præbuit regis; duo millia, in quibus occidendi defecerat rabies, crucibus affixi per ingens litoris spatium, dependerunt. Q. Curtii, lib. iv. cap. 4. p. 187. edit. Snakenburgh, 1724. See also Plutarch in vita Alex. and Justin, lib. xviii. cap. 3.

[7] Duces bella pravo consilio gerentes, etiamsi prospera fortuna subsecuta esset, cruci tamen suffigebantur. Valerius Maximus, lib. ii. cap. 7. p. 191. edit. Torren. Leidæ, 1726.

[8] Bomilcar rex Pœnorum in medio foro a Pœnis patibulo suffixus est. De summa cruce, veluti de tribunali, Pœnorum scelera concionaretur. Justin, lib. xxii. cap. 7. p. 505. ed. Gronovii.

[9] Fone crucem servo. Juvenal, Sat. 6. ver. 218.

[10] "From this circumstance," says Justin Martyr, "the heathens are fully convinced of our madness for giving the second place after the immutable and eternal God, and Father of all, to a person who was crucified!" Justin Martyr, Apol. 2. pp. 60, 61. edit. Paris, 1636. Et qui hominem summo supplicio pro facinore punitum, et crucis ligna feralia ceremonias fabulatur, congruentia perditis sceleratisque tribuit altaria: ut id colant quod merentur. Minucius Felix, p. 57. edit. Davis. Cantab. 1712. Nam quod religioni nostræ hominem noxium et crucem ejus adscribitis, longe de vicinia veritatis erratis. Min. Felix, p. 147.

[11] That this was the sentiment of the heathens concerning the Christians, St. Paul informs us, and he exhorts the Philippians not to be discouraged by it. Philip. i. 28. Not intimidated in any thing by your adversaries; for though they looked upon your attachment to the gospel as an undoubted proof of your utter ruin, yet to you it is a demonstration of your salvation—a salvation which hath God for its author.

[12] Trypho the Jew every where affects to treat the Christian religion with contempt, on account of the crucifixion of its author. He ridicules its professors for centering all their hopes in a man who was crucified! Dialog. cum Tryphone, p. 33. The person whom you call your Messiah, says he, incurred the last disgrace and ignominy, for he fell under the greatest curse in the law of God, he was crucified! p. 90. Again, we must hesitate, says Trypho, with regard to our believing a person, who was so ignominously crucified, being the Messiah; for it is written in the

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(3.) "The several circumstances related by the four evangelists as accompanying the crucifixion of Jesus were conformable to the Roman custom in such executions; and, frequently occurring in ancient authors, do not only reflect beauty and lustre upon these passages, but happily corroborate and confirm the narrative of the sacred penmen." We will exhibit before our readers a detail of these as they are specified by the evangelists.

Every mark of infamy that malice could suggest was accumulated on the head of our Redeemer. While he was in the high-priest's house, *they did spit in his face and buffeted him, and others smote him with the palms of their hands, saying, Prophecy unto us, thou Christ, who is he that smote thee?* (Matt. xxvi. 67, 68. Mark xiv. 65.) Pilate, hearing that our Lord was of Galilee, sent him to Herod; and before he was dismissed by him, *Herod, with his men of war, set him at nought; and mocked him, and arrayed him in a gorgeous robe.* (Luke xxiii. 11.) He was insulted and mocked by the soldiers, when Pilate ordered him to be scourged the first time; that by that lesser punishment he might satisfy the Jews and save his life, as is related by St. John. After Pilate had condemned him to be crucified, the like indignities were repeated by the soldiers, as we are assured by two evangelists. (Matt. xxvii. 27—31. Mark xv. 16—20.) *And they stripped him, and put on him a scarlet robe, and when they had platted a crown of thorns,*[1] *they put it on his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail! king of the Jews. And they spit upon him, and took the reed, and smote him on the head.*

These are tokens of contempt and ridicule which were in use at that time. Dio, among the other indignities offered to Sejanus the favourite of Tiberius (in whose reign our Saviour was crucified), as they were carrying him from the senate-house to prison, particularly mentioned this,—"That they struck him on the head." But there is one instance of ridicule which happened so soon after this time, and has so great a resemblance to that to which our Saviour was exposed, that it deserves to be stated at length. Caligula, the successor of Tiberius, had, in the very beginning of his reign, given Agrippa the tetrarchy of his uncle Philip, being about the fourth part of his grandfather Herod's dominions, with the right of wearing a diadem or crown. When he was setting out from Rome to make a visit to his people, the emperor advised him to go by Alexandria as the best way. When he came thither he kept himself very private: but the Alexandrians having got intelligence of his arrival there, and of the design of his journey, were filled with envy, as Philo says, at the thoughts of a Jew having the title of king. They had recourse to various expedients, in order to manifest their indignation: one was the following:—"There was," says Philo,[2] "one Carabas, a sort of distracted fellow, that in all seasons of the year went naked about the streets. He was somewhat between a madman and a fool, the common jest of boys and other idle people. This wretch they brought into the theatre, and placed him on a lofty seat, that he might be conspicuous to all; then they put a thing made of paper on his head for a crown, the rest of his body they covered with a mat instead of a robe, and for a sceptre one put into his hand a little piece of reed which he had just taken up from the ground. Having thus given him a mimic royal dress, several young fellows with poles on their shoulders came and stood on each side of him as his guards. Then there came people toward him, some to pay their homage to him, others to ask justice of him, and some to know his will and pleasure concerning affairs of state: and in the crowd were loud and confused acclamations of Maris, Maris; that being, as they say, the Syriac word for Lord, thereby intimating whom they intended to ridicule by all this mock show: Agrippa being a Syrian, and king of a large country in Syria."

When Pilate had pronounced the sentence of condemnation on our Lord, and publicly adjudged him to be crucified, he gave orders that he should be scourged. *Then Pilate took Jesus and scourged him. And when he had scourged Jesus,* says another of the evangelists, *he delivered him to be crucified.* Among the Romans, scourging was always inflicted previously to crucifixion. Many examples might be produced of this custom. Let the following suffice. Livy, speaking of the fate of those slaves who had confederated and taken up arms against the state, says, that many of them were slain, many taken prisoners, and others, after they had been whipped or scourged,[3] were suspended on crosses. Philo, relating the cruelties which Flaccus the Roman prefect exercised upon the Jews of Alexandria, says, that after they were mangled and torn with scourges[4] in the theatres, they were fastened to crosses. Josephus also informs us, that at the siege of Jerusalem great numbers of the Jews were crucified, after they had been previously whipped, and had suffered every wanton cruelty.[5]

"After they had inflicted this customary flagellation, the evangelist informs us that they obliged our Lord to carry to the place of execution the cross, or, at least, the transverse beam of it, on which he was to be suspended. Lacerated, therefore, with the stripes and bruises he had received, faint with the loss of blood, his spirits exhausted by the cruel insults and blows that were given him when they invested him with robes of mock royalty, and oppressed with the incumbent weight of his cross; in these circumstances our Saviour was urged along the road. We doubt not but in this passage to Calvary every indignity was offered him. This was usual.[6] Our Lord, fatigued and spent with the treatment he had received, could not support his cross. The soldiers, therefore, who attended him, compelled one Simon, a Cyrenean, who was coming from the country to Jerusalem, and then happened to be passing by them, to carry it for him. The circumstance here mentioned of our Lord bearing his cross was agreeable to the Roman custom. Slaves and malefactors, who were condemned to this death, were compelled to carry the whole or part of the fatal gibbet on which they were destined to die. This constituted a principal part of the shame and ignominy of such a death. Cross-bearer was a term of the last reproach among the Romans. The miserable wretch, covered with blood, from the scourges that had been inflicted upon him, and groaning under the weight of his cross, was, all along the road to the place of execution, loaded with every wanton cruelty.[7] So extreme were the misery and sufferings of the hapless criminals who were condemned to this punishment, that Plutarch makes use of it as an illustration of the misery of sin, that every kind of wickedness produces its own particular torment; just as every malefactor, when he is brought forth to execution, carries his own cross.[8] He was pushed, thrown down, stimulated with goads, and impelled forward by every act of insolence and inhumanity that could be inflicted.[9] There is great reason to think that our blessed Redeemer in his way to Calvary experienced every abuse of this nature, especially when he proceeded slowly along, through languor, lassitude, and faintness, and the soldiers and rabble found his strength incapable of sustaining and dragging his cross any farther. On this occasion we imagine that our Lord suffered very cruel treatment from those who attended him. Might not the scourging that was inflicted, the blows he had received from the soldiers when in derision they paid him homage, and the abuse he suffered on his way to Calvary, greatly contribute to accelerate his death, and occasion that speedy dissolution at which one of the evangelists tells us Pilate marvelled?

"When the malefactor had carried his cross to the place

law, Cursed is every one who is hanged on a cross. Justin Martyr, Dialog. cum Tryphone, p. 271. edit. Jebb. London, 1719. See also pages 272. 283. 378. 392. See also Eusebii Hist. Eccl. pp. 171. 744. Cantab.

[1] Various opinions have been offered concerning the species of thorn, intended by the sacred writers. Bartholin wrote an elaborate dissertation *De Spinea Corona*, and Lydius has collected the opinions of several writers in his Florum Sparsio ad Historiam Passionis Jesu Christi. (Analect. pp. 13—17.) The intelligent traveller Hasselquist says, that the *naba* or *nabka* of the Arabians "is in all probability the tree which afforded the crown of thorns put on the head of Christ: it grows very commonly in the East. *This plant was very fit for the purpose; for it has many* SMALL AND SHARP SPINES *which are well adapted to give pain.* The crown might easily be made of these soft, round, and pliant branches; and what in my opinion seems to be the greatest proof is, that the leaves very much resemble those of ivy, as they are of a very deep green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals were used to be crowned, that there might be calumny even in the punishment." Hasselquist's Voyages and Travels in the Levant, pp. 268, 269.

[2] In Flacc. p. 970.

[3] Multi occisi, multi capti, alii verberati crucibus affixi. Livii, lib. xxxiii. 36.

[4] Philo in Flac. p. 529. edit. Mangey. See also pages 527, 528. ejusdem editionis. The Roman custom was to scourge before all executions. The magistrates bringing them out into the forum, after they had scourged them according to custom, they struck off their heads. Polybii Hist. lib. i. p. 10. tom. i. edit. Gronovii. 1670.

[5] Josephus de Bello Jud. lib. v. c. 2. p. 353. Havercamp. Bell. Judiac. lib. ii. cap. 14. § 9. p. 182. Haverc.

[6] Vid. Justi Lipsii de Cruce, lib. ii. cap. 6. p. 1180. Vesaliæ.

[7] Plutarch de tardâ Dei vindictâ, p. 982. edit. Gr. 8vo. Steph. Dionysii Halicar. lib. vii. tom. i. p. 456. Oxon. 1704.

[8] O carnificium cribrum, quod credo fore:
Ita te forabunt patibulatum per vias
Stimulis, si huc reveniat senex.
Plautus Mostel. Act. i. sc. 1. ver. 53. edit. var. 1694.

[9] Nec dubium est quin impulerint, dejecerint, erexerint, per sævitiam ant per lusum. Lipsius de Cruce, tom. vi. p. 1180. Vesaliæ.

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of execution, a hole was dug in the earth, in which it was to be fixed; the criminal was stripped, a stupefying potion was given him, the cross was laid on the ground, the wretch distended upon it, and four soldiers, two on each side, at the same time were employed in driving four large nails through his hands and feet. After they had deeply fixed and riveted these nails in the wood, they elevated the cross with the agonizing wretch upon it; and in order to fix it more firmly and securely in the earth, they let it violently fall into the cavity they had dug to receive it. This vehement precipitation of the cross must give the person that was nailed to it a most dreadful convulsive shock, and agitate his whole frame in a dire and most excruciating manner. These several particulars the Romans observed in the crucifixion of our Lord. Upon his arrival at Calvary he was stripped: a stupefying draught was offered him, which he refused to drink. This, St. Mark says, was a composition of myrrh and wine. The design of this potion was, by its inebriating and intoxicating quality, to blunt the edge of pain, and stun the quickness of sensibility.[1] Our Lord rejected this medicated cup, offered him perhaps by the kindness of some of his friends, it being his fixed resolution to meet death in all its horrors; not to alleviate and suspend its pains by any such preparation, but to submit to the death, even this death of crucifixion, with all its attendant circumstances." He had the joy that was set before him, in procuring the salvation of men, in full and immediate view. He wanted not, therefore, on this great occasion, any thing to produce an unnatural stupor, and throw oblivion and stupefaction over his senses.[2] He cheerfully and voluntarily drank the cup with all its bitter ingredients, which his heavenly Father had put into his hands. Our Lord was fastened to his cross, as was usual, by four soldiers,[3] two on each side, according to the respective limbs they severally nailed. While they were employed in piercing his hands and feet, it is probable that he offered to Heaven that most compassionate and affecting prayer for his murderers, in which he pleaded the only circumstance that could possibly extenuate their guilt: *Father, forgive them, for they know not what they do!* It appears from the evangelist that our Lord was crucified without the city. *And he bearing his cross went forth to a place called the place of a skull, which is called in the Hebrew Golgotha.* (John xix. 17.) *For the place where Jesus was crucified was nigh to the city.* (ver. 20.) And the apostle to the Hebrews has likewise mentioned this circumstance: *Wherefore Jesus also—suffered without the gate.* (Heb. xiii. 12.) This is conformable to the Jewish law, and to examples mentioned in the Old Testament. (Num. xv. 35.) *And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp.* (1 Kings xxi. 13.) *Then they carried him* [Naboth] *forth out of the city, and stoned him with stones that he died.* This was done at Jezreel, in the territories of the king of Israel, not far from Samaria. And if this custom was practised there, we may be certain the Jews did not choose that criminals should be executed within Jerusalem, of the sanctity of which they had so high an opinion, and which they were very zealous to preserve free from all ceremonial impurity, though they defiled it with the practice of the most horrid immoralities. It is possible, indeed, that they might, in their sudden and ungoverned rage (to which they were subject in the extreme at this time), upon any affront offered to their laws or customs, put persons who thus provoked them to death, upon the spot, in the city, or the temple, or wherever they found them; but whenever they were calm enough to admit the form of a legal process, we may be assured that they did not approve of an execution within the city. And among the Romans this custom was very common,[4] at least in the provinces. The robbers of Ephesus, whom[5] Petronius Arbiter mentions, were crucified by order of the governor of the province without the city. This was the custom, likewise, in Sicily, as appears from Cicero.[6]

"It was customary for the Romans, on any extraordinary execution, to put over the head of the malefactor an inscription denoting the crime for which he suffered. Several examples of this occur in the Roman history."[7] It was also usual at this time, at Jerusalem, to post up advertisements, which were designed to be read by all classes of persons, in several languages. Titus, in a message which he sent to the Jews when the city was on the point of falling into his hands, and by which he endeavoured to persuade them to surrender, says: Did you not erect pillars, *with inscriptions on them in the* GREEK *and in our* (the LATIN) *language*, "Let no one pass beyond these bounds?"[8] "In conformity to this usage, an inscription by Pilate's order was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that had brought him to this end. This writing was by the Romans called *titulus*, a *title*,[9] and it is the very expression made use of by the evangelist John, *Pilate wrote a* TITLE (ΤΙΤΛΟΝ), *and put it on the cross.* (John xix 19.)[10] After the cross was erected, a party of soldiers was appointed to keep guard,[11] and to attend at the place of execution till the criminal breathed his last; thus also we read that a body of Roman soldiers, with a centurion, were deputed to guard our Lord and the two malefactors that were crucified with him. (Matt. xxvii. 54.)

"While they were thus attending them, it is said, our Saviour complained of thirst. This is a natural circumstance. The exquisitely sensible and tender extremities of the body being thus perforated, the person languishing and faint with loss of blood, and lingering under such acute and excruciating torture,—these causes must necessarily produce a vehement and excessive thirst. One of the guards, hearing this request, hastened and took a sponge, and filled it from a vessel that stood by, that was full of vinegar. The usual drink of the Roman soldiers was vinegar and water.[12] The knowledge of this custom illustrates this passage of sacred history, as it has sometimes been inquired, for what purpose was this vessel of vinegar? Considering, however, the derision and cruel treatment which Jesus Christ had already received from the soldiers, it is by no means improbable that one of them gave him the vinegar with the design of augmenting his unparalleled sufferings. After receiving this, Jesus cried with a loud voice, and uttered with all the vehemence he could exert, that comprehensive word on which a volume might be written, *It is finished!* the important work of human redemption is finished; after which he reclined his head upon his bosom, and dismissed his spirit." (John xix. 30. Matt. xxvii. 50.)

The last circumstance to be mentioned relative to the crucifixion of our Saviour, is the petition of the Jews to Pilate, that the death of the sufferers might be accelerated, with a view to the interment of Jesus. All the four evangelists have particularly mentioned this circumstance. *Joseph of Arimathea went to Pilate, and begged the body of Jesus; then Pilate commanded the body to be delivered. And when Joseph had taken the body, he laid it in his own new tomb.* (Matt. xxvii. 58—60. Mark xv. 45, 46. Luke xxiii. 50—53. John xix. 38—40.) And it may be fairly concluded, the rulers of the Jews did not disapprove of it: since they were solicitous that the bodies might be taken down, and not hang on the cross the next day. (John xix. 31.) *The Jews therefore*, says St. John, *because it was the preparation, that the bodies should not remain on the cross on the Sabbath-day* (*for*

[1] Sese multimodis conculcat ictibus, myrrhæ contra presumptione munitus. Apuleii Metamorph. lib. viii. Again: Obfirmatus myrrhæ presumptione nullis verberibus, ac ne ipsi quidem succubuit igni. Lib. x. Apuleii Met. Usque hodie, says St. Jerome, Judæi omnes increduli Dominicæ resurrectionis aceto et felle potant Jesum, et dant ei vinum myrrhatum, ut dum consopiant, et mala eorum non videat. Hieronymus ad Matt. xxvii.

[2] See Dr. Benson's Life of Christ, p. 508.

[3] Monet nos quoque non parum evangelista, qui quatuor numerat milites crucifigentes, scilicet juxta quatuor membra figenda. Quod clarum etiam est ex tunicæ partitione, quæ quatuor militibus faciendæ erat. Cornelii Curtii de Clavis Dominicis, p. 35. edit. Antwerpiæ, 1670. The four soldiers who parted his garments, and cast lots for his vesture, were the four who raised him to the cross, each of them fixing a limb, and who, it seems, for this service had a right to the crucified person's clothes. Dr. Macknight, p. 604. second edition, 4to.

[4] Credo ego istoc exemplo tibi esse eundum actutum extra portam, dispessis manibus patibulum quem habebis. Plautus in Mil. Glor. act. ii. scen. 4.

[5] Quum interim imperator provinciæ latrones jussit crucibus adfigi, secundum illam eandem casulam, in qua recens cadaver matrona deflebat Satyr. c. 71.

[6] Quid enim attinuit, cum Mamertini more atque instituto suo crucem fixisset post urbem in via Pompeia; te jubere in ea parte figere, quæ ad fretum spectaret? In Verr. lib. v. c. 66. n. 169.

[7] Dion Cassius, lib. liv. p. 732. edit. Reimar, 1750. See also Suetonius in Caligula, c. 32. Eusebius, Hist. Eccl. lib. v. p. 206. Cantab. 1720.

[8] Josephus, de Bell. Jud. lib. vi. c. 2. § 4.

[9] See instances in Suetonius, in Caligula, c. 34.; and in Domitian, c. 10.

[10] "It is with much propriety that Matthew calls this αἰτία *accusation*: for it was false, that ever Christ pretended to be king of the Jews, in the sense the inscription held forth: he was accused of this, but there was no proof of the accusation; however, it was affixed to the cross." Dr. A. Clarke on Matt. xxvii. 37.

[11] Miles cruces asservabat, ne quis corpora ad sepulturam detraheret. Petronius, Arbiter, cap. 111. p. 513. edit. Burman. Traject. ad Rhen. 1709. Vid. not. ad loc.

[12] The Roman soldiers, says Dr. Huxham, drank posca (viz. water and vinegar) for their common drink, and found it very healthy and useful. Dr. Huxham's Method for preserving the Health of Seamen, in his Essay on Fevers, p. 263. 3d edition. See also Lamy's Apparatus Biblicus, vol. ii. p. 278. See also Macknight in loc.

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that Sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

Burial was not always allowed by the Romans in these cases. For we find that sometimes a soldier was appointed to guard the bodies of malefactors, that they might not be taken away and buried.[1] However it seems that it was not often refused unless the criminals were very mean and infamous. Cicero reckons it one of the horrid crimes of Verres's administration in Sicily, that he would take money of parents for the burial of their children whom he had put to death.[2] Both Suetonius[3] and Tacitus[4] represent it as one of the uncommon cruelties of Tiberius, in the latter part of his reign, that he generally denied burial to those who were put to death by his orders at Rome. Ulpian, in his treatise of the duty of a proconsul, says, "The bodies of those who are condemned to death are not to be denied to their relations:" and Augustus writes, in the tenth book of his own life, "that he had been wont to observe this custom;"[5] that is, to grant the bodies to relations. Paulus says, "that the bodies of those who have been punished [with death] are to be given to any that desire them in order to burial."[6]

It is evident, therefore, from these two lawyers, that the governors of provinces had a right to grant burial to the bodies of those who had been executed by their order: nay, they seem to intimate that it ought not usually to be denied when requested by any.

Hence it appears, that burial was ordinarily allowed to persons who were put to death in Judæa: and the subsequent conduct of Pilate shows that it was seldom denied by the Roman governors in that country. There is, moreover, an express command in the law (of which we know that the latter Jews were religiously observant), that the bodies of those who were hanged should not be suffered to remain all night upon the tree. (Deut. xxi. 23.)[7] "On this account it was, that, after the crucifixion, a number of leading men among the Jews waited on Pilate in a body, to desire that he would hasten the death of the malefactors hanging on their crosses. (John xix. 31.) Pilate, therefore, despatched his orders to the soldiers on duty, who broke the legs of the two criminals who were crucified along with Christ; but when they came to Jesus, finding he had already breathed his last, they thought this violence and trouble unnecessary; but one of the soldiers pierced his side with a spear, whose point appears to have penetrated into the pericardium, or membrane surrounding the heart; for St. John, who says he was an eye-witness of this, declares that there issued from the wound a mixture of blood and water. This wound, had he not been dead, must necessarily have been fatal. This circumstance St. John saw, and has solemnly recorded and attested."[8]

CHAPTER IV.

ON THE JEWISH AND ROMAN MODES OF COMPUTING TIME, MENTIONED IN THE SCRIPTURES.

I. *Days.*—II. *Hours.*—*Watches of the Night.*—III. *Weeks.*—IV. *Months.*—V. *Years, civil, ecclesiastical, and natural.*—*Jewish Calendar.*—VI. *Parts of the Time taken for the Whole.*—VII. *Remarkable Æras of the Jews.*

It is well known that, in the perusal of ancient authors, we are liable to fall into many serious mistakes, if we consider their modes of computing time to be precisely the same as ours: and hence it becomes necessary that we observe their different notations of time, and carefully adjust them to our own. This remark is particularly applicable to the sacred writers, whom sceptics and infidels have charged with various contradictions and inconsistencies, which fall to the ground as soon as the various computations of time are considered and adapted to our own standard. The knowledge of the different divisions of time mentioned in the Scriptures will elucidate the meaning of a multitude of passages with regard to seasons, circumstances, and ceremonies.

I. The Hebrews computed their DAYS from evening to evening, according to the command of Moses.[9] (Lev. xxiii. 32.) It is remarkable that the evening or natural night precedes the morning or natural day in the account of the creation (Gen. i. 5, &c.): whence the prophet Daniel employs the compound term *evening-morning* (Dan. viii. 14. marginal reading) to denote a civil day in his celebrated chronological prophecy of the 2300 days; and the same portion of time is termed in Greek νυχθημερον.

The Romans had two different computations of their days, and two denominations for them. The one they called the *civil*, the other the *natural* day; the civil day was from midnight to midnight; and the natural day was from the rising to the setting sun.[10] The natural day of the Jews varied in length according to the seasons of the year: the longest day in the Holy Land is only fourteen hours and twelve minutes of our time; and the shortest day, nine hours and forty-eight minutes. This portion of time was at first divided into *four* parts (Neh. ix. 3.); which, though varying in length according to the seasons, could nevertheless be easily discerned from the position or appearance of the sun in the horizon. Afterwards the natural day was divided into twelve hours, which were measured from dials constructed for that purpose. Among these contrivances for the measurement of time, the sun-dial of Ahaz is particularly mentioned in 2 Kings xx. 11.[11] Jahn thinks it probable that Ahaz first introduced it from Babylon.[12]

II. The *earliest* mention of HOURS in the Sacred Writings occurs in the prophecy of Daniel (iii. 6. 15. v. 5.): and as the Chaldæans, according to Herodotus,[13] were the inventors of this division of time, it is probable that the Jews derived their hours from them. It is evident that the division of hours was unknown in the time of Moses (compare Gen. xv. 12. xviii. 1. xix. 1. 15. 23.); nor is any notice taken of them by the most ancient of the profane poets, who mentions only the *morning* or *evening* or *mid-day*.[14] With Homer corresponded the notations of time referred to by the royal Psalmist, who mentions them as the times of prayer. (Psal. lv. 17.) The Jews computed their hours of the civil day from six in the morning till six in the evening: thus their *first* hour corresponded with our *seven* o'clock; their *second* to our *eight*; their *third* to our *nine*, &c.

The knowledge of this circumstance will illustrate several passages of Scripture, particularly Matt. xx., where the third,

[1] See the passage cited from Petronius Arbiter, in note [11], p. 71.

[2] Rapiunt eum ad supplicium dii patrii: quod iste inventus est, qui e complexu parentum abreptos filios ad necem duceret, et parentes pretium pro sepultura posceret. In Ver. lib. i. cap. 3.

[3] Nemo punitorum non et in Gemonias adjectus uncoque tractus. Vit. Tiber. c. 61.

[4] Et quia damnati, publicatis bonis, sepulturâ prohibebantur. Ann. lib. 6. c. 29.

[5] Corpora eorum qui capite damnantur cognatis ipsorum neganda non sunt: et id se observasse etiam D. Aug. lib. x. de vitâ suâ, scribit. Hodie autem eorum, in quos animadvertitur, corpora non aliter sepeliuntur, quam si fuerit petitum et permissum; et nonnunquam non permittitur, maxime majestatis causâ damnatorum. l. i. ff. de cadaver. Punit.

[6] Corpora animadversorum quibuslibet petentibus ad sepulturam danda sunt. l. iii. eod.

[7] See an instance, incidentally mentioned by Josephus. De Bell. Jud. lib. iv. c. 5. § 2.

[8] *And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.* John xix. 35.

[9] Tacitus, speaking of the ancient Germans, takes notice that their account of time differs from that of the Romans; and that instead of days they reckoned the number of nights. De Mor. Germ. c. 11. So also did the ancient Gauls (Cæsar de Bell. Gall. lib. vi. c. 17.); and vestiges of this ancient practice still remain in our own country. We say last *Sunday se'nnight* or *this day fortnight*. The practice of computing time by nights, instead of days, obtains among the Mashoos, an inland nation, dwelling in the interior of South Africa. Travels by the Rev. John Campbell, vol. i. p. 182. (London, 1822. 8vo.)

[10] Pliny, Hist. Nat. lib. ii. c. 77.; Censorinus de Die Natali, c. 23.; Macrobius Saturnal. lib. iii. c. 3. See also Dr. Ward's Dissertations on several passages of Scripture, p. 126.; and Dr. Macknight's Harmony, vol. i. Prelim. Obs. v. Adam's Roman Antiquities, p. 305.

[11] Few topics have caused more discussion among biblical commentators than the sun-dial of Ahaz. As the original word signifies, properly, steps or stairs, many have imagined that it was a kind of ascent to the gate of the palace, marked at proper distances with figures showing the division of the day, rather than a regular piece of dial-work. On this subject the reader will find some very ingenious and probable illustrations, together with a diagram, in Dr. A Clarke's Commentary, on 2 Kings xx.

[12] Jahn, Archæol. Hebr. § 101. [13] Lib. ii. c. 109.

[14] ——— Ἠως, ἡ δειλη, ἡ μεσον ἡμαρ.—Hom. Il. lib. xxi. 3.

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sixth, ninth, and eleventh hours (ver. 3. 5. 6. 9.) respectively denote nine o'clock in the morning, twelve at noon, three and five in the afternoon; see also Acts ii. 15. iii. 1. x. 9. 30. The first three hours (from six to nine) were their morning: during the *third* hour, from eight to nine, their morning sacrifice was prepared, offered up, and laid on the altar precisely at nine o'clock; this interval they termed the *preparation* (παρασκευη). Josephus confirms the narrative of the evangelists.[1] As the Israelites went out of Egypt at the vernal equinox, the morning watch would answer to our four o'clock in the morning.[2]

Before the Captivity the night was divided into three parts or WATCHES. (Psal. lxiii. 6. xc. 4.) The *first* or beginning of watches is mentioned in Lam. ii. 19.; the *middle-watch* in Judg. vii. 19.; and the *morning-watch*, or *watch of day-break*, in Exod. xiv. 24. It is probable that these watches varied in length according to the seasons of the year: consequently those who had a long and inclement winter watch to encounter, would ardently *desire* the approach of morning light to terminate their watch. This circumstance would beautifully illustrate the fervour of the Psalmist's devotion (Psal. cxxx. 6.) as well as serve to explain other passages of the Old Testament.[3] These *three* watches are also mentioned by various profane writers.[4]

During the time of our Saviour, the night was divided into four watches, a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. The second and third watches are mentioned in Luke xii. 38.; the fourth in Matt. xiv. 25.; and the four are all distinctly mentioned in Mark xiii. 35. *Watch, therefore, for ye know not when the master of the house cometh; at* EVEN (οψε, or the late watch), *or at* MIDNIGHT (μεσονυκτιον), *or at the* COCK-CROWING (αλεκτοροφωνιας), *or in the* MORNING (πρωι, the early watch). Here, the *first* watch was at even, and continued from six till nine; the *second* commenced at nine and ended at twelve, or midnight; the *third* watch, called by the Romans *gallicinium*, lasted from twelve to three; and the *morning watch* closed at six. A double cock-crowing, indeed, is noticed by St. Mark (xiv. 30.), where the other evangelists mention only one. (Matt. xxvi. 34. Luke xxii. 34. John xiii. 38.) But this may be easily reconciled. The Jewish doctors divided the cock-crowing into the first, second, and third; the heathen nations in general observed only *two*. As the cock crew the *second* time after Peter's third denial, it was this second or principal cock-crowing (for the Jews seem in many respects to have accommodated themselves to the Roman computation of time) to which the evangelists Matthew, Luke, and John refer. Or, perhaps, the second cock-crowing of the Jews might coincide with the second of the Romans.[5]

It may be proper to remark that the word *hour* is frequently used with great latitude in the Scriptures, and sometimes implies the space of time occupied by a whole watch. (Matt. xxv. 13. xxvi. 40. Mark xiv. 37. Luke xxii. 59. Rev. iii. 3.) Perhaps the third *hour* mentioned in Acts xxiii. 23. was a military *watch* of the night.[6]

The Jews reckoned two evenings: the former began at the ninth hour of the natural day, or three o'clock in the afternoon; and the latter at the eleventh hour. Thus the paschal lamb was required to be sacrificed *between the evenings* (Exod. xii. 6. Lev. xxiii. 4.); which Josephus tells us, the Jews in his time did, from the ninth hour until the eleventh.[7] Hence the law, requiring the paschal lamb to be sacrificed "at even, at the going down of the sun" (Deut. xvi. 6.), expressed both evenings. It is truly remarkable, that "Christ our passover," the antitype of the paschal lamb, "expired at the ninth hour, and was taken down from the cross at the eleventh hour, or sunset."[8]

III. Seven nights and days constituted a WEEK; six of these were appropriated to labour and the ordinary purposes of life, and the *seventh* day or *Sabbath* was appointed by God to be observed as a day of rest, *because that on it he had rested from all his work which God had created and made.* (Gen. ii. 3.) This division of time was universally observed by the descendants of Noah; and some eminent critics have conjectured that it was lost during the bondage of the Israelites in Egypt, but was revived and enacted by Moses agreeably to the divine command. This conjecture derives some weight from the word *Sabbat* or *Sabbata*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac Calendar, expressed in Hebrew characters:[9]

חד־שבתא ... *One of the Sabbath*, or *Week* ... Sunday.
תרי־שבתא ... *Two of the Sabbath* ... Monday.
תלת־שבתא ... *Three of the Sabbath* ... Tuesday.
ארבעא־שבתא ... *Four of the Sabbath* ... Wednesday.
חמשא־שבתא ... *Five of the Sabbath* ... Thursday.
ערב־שבתא ... *Eve of the Sabbath* ... Friday.
שבתא ... *The Sabbath* ... Saturday.

The high antiquity of this calendar is evinced by the use of the cardinal numbers, *one*, *two*, *three*, &c. instead of the ordinals, *first*, *second*, *third*, &c. following the Hebrew idiom; as in the account of the creation, where we read in the original, "*one* day—*two* day—*three* day," &c.; where the Septuagint retains it in the first, calling it ημερα μια. It is remarkable that all the evangelists follow the Syriac calendar, both in the word σαββατα, used for "*a week*," and also in retaining the cardinal number μια σαββατων, "*one of the week*," to express the day of the resurrection. (Matt. xxviii. 1. Mark xvi. 2. Luke xxiv. 1. John xx. 1.) Afterwards Mark adopts the usual phrase, πρωτη σαββατου, "*the first of the week*" (Mark xvi. 9.), where he uses the singular σαββατον for *a week*; and so does Luke, as Νηστευω δις του σαββατου, "I fast twice in *the week*." (Luke xviii. 12.)

The Syriac name for Friday, or the sixth day of the week, is also adopted by Mark, who renders it προσαββατον, "*sabbath-eve*" (xv. 42.), corresponding to παρασκευη, "*preparation-day*." (Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 31.) And Josephus also conforms to this usage, except that he uses σαββατα in the singular sense, for the *Sabbath-day*, in his account of a decree of Augustus, exempting the Jews of Asia and Cyrene from secular services, ω σαββασι, η τη προ ταυτης παρασκευη, απο της ωρας ογδοης. "On the *Sabbath*-day, or *on the preparation*-day before it, from the *ninth hour*."[10] The first three evangelists also use the plural σαββατα, to denote the Sabbath-day. (Matt. xii. 5—11. Mark i. 21. and ii. 23. Luke iv. 16, &c.) Whereas John, to avoid ambiguity, appropriates the singular σαββατον to the *Sabbath*-day, and the plural σαββατα to *the week*. (John v. 9—16. vii. 22, &c. xx. 1.)

The *second Sabbath after the first* (Luke vi. 1.), δευτεροπρωτον, or rather the *second prime Sabbath*, concerning which commentators have been so greatly divided, appears to have been the first Sabbath after the second day of unleavened bread or of the passover week. Besides weeks of days, the Jews had *weeks of seven years* (the seventh of which was called the *sabbatical year*); and weeks of seven times seven years, or or of forty-nine years, which were reckoned from one jubilee to another. The fiftieth or *jubilee* year was celebrated with singular festivity and solemnity.[11]

IV. The Hebrews had their MONTHS, which, like those of all other ancient nations, were lunar ones, being measured by the revolutions of the moon, and consisting alternately of twenty-nine and thirty days. While the Jews continued in the land of Canaan, the commencement of their months and years was not settled by any astronomical rules or calculations, but by the *phasis* or actual appearance of the moon. As soon as they saw the moon, they began the month. Persons were therefore appointed to watch on the tops of the mountains for the first appearance of the moon after the change: as soon as they saw it, they informed the Sanhedrin, and public notice was given, first, by the sounding of trumpets, to which there is an allusion in Psal. lxxxi. 3.; and after-

[1] During the siege of Jerusalem, the Jewish historian relates that the priests were not interrupted in the discharge of their sacred functions, but continued twice a day, in the morning, and at the ninth hour (or at three o'clock in the afternoon), to offer up sacrifices at the altar. The Jews rarely, if ever, ate or drank till after the hour of prayer (Acts x. 30.), and on Sabbath-days not till the sixth hour (twelve at noon, Josephus, de vita sua. § 54.): which circumstance well explains the apostle Peter's defence of those on whom the Holy Spirit had miraculously descended on the day of Pentecost. (Acts ii. 15.)

[2] Dr. A. Clarke on Exod. xiv. 11.

[3] Thus the 134th psalm gives an instance of the temple watch: the whole psalm is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second (ver. 1, 2.) reminding them of their duty; and the second answers (ver. 3.) by a solemn blessing. The address and the answer seem both to be a set form, which each individual proclaimed or sung aloud, at stated intervals, to notify the time of the night. Bishop Lowth's Isaiah, vol. ii. p. 357.

[4] See Homer, Iliad, lib. x. v. 252, 253. Livy, lib. vii. c. 35. and Zenophon, Anab. lib. iv. p. 250. (edit. Hutchinson.)

[5] Lightfoot, Hor. Heb. on John xiii. 38. (Works, vol. ii. p. 597.) Grotius and Whitby on Matt. xxvi. 34. Dr. Hales's Analysis of Chronology, vol. i. p. 112. By which writers various passages of classical authors are cited. See also Mr. Townsend's Harmony of the New Testament, vol. i. pp. 480—482.

[6] Fragments annexed to Calmet's Dictionary, No. cclxiii. p. 164.

[7] De Bell. Jud. lib. vi. c. 9. § 3.

[8] Dr. Hales's Analysis of Chronology, vol. i. p. 114. In the two following pages, he illustrates several apparently chronological contradictions between the evangelists with equal felicity and learning.

[9] This calendar is taken from Bp. Marsh's Translation of Michaelis's Introduction to the New Testament, vol. i. p. 136.

[10] Antiq. lib. xvi. c. 6. § 2.

[11] Dr. Hales's Analysis of Chronology, vol. i. p. 120.

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wards lighting beacons throughout the land; though (as the mishnical rabbins tell us) after they had frequently been deceived by the Samaritans, who kindled false fires, they used to announce the appearance by sending messengers. As, however, they had no months longer than thirty days, if they did not see the new moon the night following the thirtieth day, they concluded that the appearance was obstructed by the clouds; and, without watching any longer, made the next day the first day of the following month. But, on the dispersion of the Jews throughout all nations, having no opportunities of being informed of the appearance of the new moons, they were obliged to have recourse to astronomical calculations and cycles, in order to fix the beginning of their months and years. At first, they employed a cycle of eighty-four years: but this being discovered to be defective, they had recourse to the Metonic cycle of nineteen years; which was established by the authority of rabbi Hillel, prince of the Sanhedrin, about the year 360 of the Christian æra. This they still use, and say that it is to be observed until the coming of the Messiah. In the compass of this cycle there are twelve common years, consisting of twelve months, and seven intercalary years, consisting of thirteen months.[1]

Originally, the Jews had no particular names for their months, but called them the *first*, *second*, &c. Thus the Deluge began in the *second* month, and came to its height in the *seventh* month, at the end of 150 days (Gen. vii. 11—24. viii. 4.); and decreased until the *tenth* month, when the tops of the mountains were seen. (viii. 5.) Afterwards they acquired distinct names; thus Moses named the *first* month of the year *Abib* (Exod. xii. 2. xiii. 4.); signifying *green*, from the green ears of corn at that season; for it began about the vernal equinox. The second month was named *Zif*, signifying in Chaldee *glory* or *splendour*; in which the foundation of Solomon's temple was laid. (1 Kings vi. 1.) The seventh month was styled *Ethanim*, which is interpreted *harvests* by the Syriac version. (1 Kings viii. 2.) The eighth month *Bul*; from *the fall* of the leaf. (1 Kings vi. 38.) But concerning the origin of these appellations critics are by no means agreed: on their return from the Babylonish captivity, they introduced the names which they had found among the Chaldæans and Persians. Thus, the first month was also called *Nisan*, signifying *flight*; because in that month the Israelites were thrust out of Egypt (Exod. xii. 39.); the third month, *Sivan*, signifying *a bramble* (Esth. iii. 7. Neh. ii. 1.); and the sixth month *Elul*, signifying *mourning*, probably because it was the time of preparation for the great day of atonement, on the tenth day of the seventh month. (Neh. vi. 15.) The ninth month was called *Chisleu*, signifying *chilled*; when the cold weather sets in, and fires are lighted. (Zech. vii. 1. Jer. xxxvi. 22.) The tenth month was called *Tebeth*, signifying *miry*. (Esth. ii. 16.) The eleventh, *Shebet*, signifying a *staff* or a *sceptre*. (Zech. i. 7.) And the twelfth *Adar*, signifying a *magnificent mantle*, probably from the profusion of flowers and plants with which the earth then begins to be clothed in warm climates. (Ezra vi. 15. Esth. iii. 7.) It is said to be a Syriac term. (2 Mac. xvi. 36.)[2]

V. The Jews had four sorts of YEARS,—one for plants, another for beasts, a third for sacred purposes, and the fourth was civil and common to all the inhabitants of Palestine.

1. The *year of Plants* was reckoned from the month corresponding with our January; because they paid tithe-fruits of the trees which budded at that time.

2. The second year was that of *Beasts*; for when they tithed their lambs, the owner drove all the flock under a rod, and they marked the tenth, which was given to the Levites. They could, however, only take those which fell in the year, and *this* year began at the month Elul, or the beginning of our August.

But the two years which are the most known are the *Civil* and *Ecclesiastical Years*.

3. The *Civil Year* commenced on the fifteenth of our September, because it was an old tradition that the world was created at that time. From this year the Jews computed their jubilees, dated all contracts, and noted the birth of children, and the reign of kings. It is said also that this month was appointed for making war; because, the great heats being passed, they then went into the field. In 2 Sam. xi. 1. we read that *David sent Joab and his servants with him, and all Israel, to destroy the Ammonites, at the return of the year* (marginal rendering), *at the time when kings go forth to battle*, that is, in the month of September. The annexed table exhibits the months of the Jewish civil year, with the corresponding months of our computation:—

1. Tisri....	corresponds with part of....	September and October.
2. Marchesvan		October and November.
3. Chisleu or Kisleu		November and December.
4. Thebet		December and January.
5. Sebat		January and February.
6. Adar		February and March.
7. Nisan or Abib		March and April.
8. Jyar or Zif		April and May.
9. Sivan		May and June.
10. Thammuz		June and July.
11. Ab		July and August.
12. Elul		August and September.

Some of the preceding names are still in use in Persia.

4. The *Ecclesiastical* or *Sacred Year* began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month they computed their feasts, and the prophets also occasionally dated their oracles and visions. Thus Zechariah (vii. 1.) says, that *the word of the Lord came unto him in the fourth* day *of the ninth month*, even in *Chisleu*; which answers to our November, whence it is evident that he adopted the ecclesiastical year, which commenced in March. The month Nisan is noted in the Old Testament for the *overflowings of Jordan* (Josh. iii 15. 1 Chron. xii. 15.); which were common at that season, the river being swollen by the melted snows that poured in torrents from Mount Lebanon. The following table presents the months of the Jewish ecclesiastical year, compared with our months:—

1. Nisan or Abib (Neh. ii. 1. Esth. iii. 7.)	answers to part of March and April.
2. Jyar or Zif	April and May.
3. Sivan (Esth. viii. 9.)	May and June.
4. Thammuz	June and July.
5. Ab	July and August.
6. Elul (Neh. vi. 15.)	August and September.
7. Tisri	September and October.
8. Marchesvan	October and November.
9. Kisleu or Chisleu (Zech. vii. 1. Neh. i. 1.)	November and December.
10. Thebet	December and January.
11. Sebat (Zech. i. 7.)	January and February.
12. Adar (Ezra vi. 15. Esth. iii. 7.)	February and March.[3]

The Jewish months being regulated by the phases or appearances of the moon, their years were consequently lunar years, consisting of twelve lunations, or 354 days and 8 hours; but as the Jewish festivals were held not only on certain fixed days of the month, but also at certain seasons of the year, consequently great confusion would, in process of time, arise by this method of calculating; the *spring* month sometimes falling in the middle of *winter*, it became necessary to accommodate the lunar to solar years, in order that their months, and consequently their festivals, might always fall at the same season. For this purpose, the Jews added a whole month to the year, as often as it was necessary; which occurred commonly once in three years, and sometimes once in two years. This intercalary month was added at the end of the ecclesiastical year after the month Adar, and was therefore called Ve-Adar, or the second Adar: but no vestiges of such intercalation are to be found in the Scriptures.

As agriculture constituted the principal employment of the Jews, they also divided their *natural* year into seasons with reference to their rural work. These, we have seen, were six in number, each of two months' duration, including one whole month and the halves of two others. See an account of them in pp. 23—25. of this volume.

To this natural division of the year there are several allusions in the Sacred Writings: as in Jer. xxxvi. 22. where king Jehoiakim is said to be sitting in the winter-house in the ninth sacred month Chisleu, the latter half of which fell in the winter or rainy season; so, in Ezra x. 13. it is said that the congregation of the people which had been convened on the twentieth day of the same month, were not able to stand

[1] Dr. A. Clarke, at the end of his commentary on Deuteronomy, has given six elaborately constructed tables, explanatory of the Jewish calendar. Mr. Allen has also given six tables; which, though less extensive than the preceding, are well calculated to afford a clear idea of the construction and variations of the Jewish calendar. See Modern Judaism, pp. 369—377.

[2] Dr. Hales's Analysis of Chronology, vol. i. p. 127.

[3] The preceding view of the sacred and civil years of the Jews is that generally adopted by the most eminent writers on Jewish antiquities, after the opinions of the Jewish rabbins, who affirm that March and September were the initial months of these two years, instead of April and October. That this was the case at a late period is admitted by Jahn and Ackermann, after J. D. Michaelis. But after the destruction of Jerusalem by the Romans, who commenced their year with the month of March, it appears that the Jews adopted the practice of their conquerors. In confirmation of this remark it may be observed that the rabinnical opinion is opposed not only by Josephus, but also by the genius of the Syriac and Arabic languages, and by the fact that the ceremonies prescribed to be observed on the three great festival days do not agree with the months of March and September. For a further investigation of this curious question, which cannot be discussed within the limits of a note, the reader is referred to Michaelis's Commentatio de Mensibus Hebræorum, in the Commentationes Regiæ Societatis Goettingensi per annos 1763-68, pp. 10. *et seq.*, or to Mr. Bowyer's translation of this disquisition in his "Select Discourses" on the Hebrew months, &c pp. 1—32.

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out in the open air, because it was "a time of much rain." The knowledge of this mode of dividing the year illustrates John x. 22, 23. and accounts for our Lord's walking in the portico of the temple at the feast of dedication, which was celebrated towards the close of the same month.

Further, the Jews divided their solar year into four parts, called by them *Tekuphat* (that is, *revolutions of time*), or quarters, which they distinguished by the names of the months with which they commenced: thus, the vernal equinox is termed *Tekuphat Nisan;* the autumnal equinox, *Tekuphat Tisri;* the winter solstice, *Tekuphat Tebeth;* and the summer solstice, *Tekuphat Thammuz.* Some critics have conjectured that our Lord refers to the intervening space of four months, from the conclusion of seed-time to the commencement of the harvest, in John iv. 35.

The following CALENDAR will present to the reader a view of the entire JEWISH YEAR. It is abridged from Father Lamy's *Apparatus Biblicus*,[1] with additions from the Calendar printed by Calmet, at the end of his Dictionary of the Bible. In it are inserted the festivals and fasts celebrated by the Jews; including not only those enacted by the law of Moses, and which are described in a subsequent part of this work, but likewise those which were not established until after the destruction of the temple, and those which are observed by the Jews to the present time. The lessons also are introduced which they were accustomed to read in the synagogues.—Those days, on which no festival or fast was celebrated, are designedly omitted.

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1. TISRI, FORMERLY CALLED ETHANIM.

The FIRST *month of the civil year, the* SEVENTH *month of the ecclesiastical year; it has thirty days, and corresponds with part of our September and October.*

1. Rosch Haschana, the beginning of the civil year. The feast of trumpets commanded in Leviticus. (Lev. xxiii. 24, 25. Num. xxix. 1. Jer. xli. 1.)
3. The fast of Gedaliah; because Gedaliah, the son of Ahikam, and all the Jews that were with him, were slain at Mizpah. (2 Kings xxv. 25.) This is the fast that Zechariah calls the fast of the seventh month. (Zech. viii. 19.)
5. A fast. Twenty Israelites were killed: Rabbi Akiba, the son of Joseph, was loaded with irons, and died in prison.
7. A fast, appointed on account of the golden calf. (Exod. xxxii. 6, 7, 8.) The lessons for this day were from Deut. xxvi. 1. to Deut. xxix. and the lxth chapter of Isaiah.
10. The fast of expiation. (Lev. xxiii. 27.)
14. The lessons for this day were from Deut. xxix. 10. to Deut. xxxi. 1. when the year had most Sabbaths; and when fewest, the book was finished on this day. And from Isa. lxi. 1. to Isa. lxiii. 10.
15. The feast of tabernacles. (Lev. xxiii. 34, 35.) It lasted seven days, exclusive of the octave or eighth day.
21. Hosanna Rabba, the seventh day of the feast of tabernacles; or the feast of branches.
The lessons for this day were from Gen. i. 1. to Gen. vi. 9. and from Isa. xlii. 5. to Isa. xliii. 11.
22. The octave of the feast of tabernacles. (Lev. xxiii. 36.)
23. The solemnity of the law, in memory of the covenant and death of Moses. On this day Solomon's dedication was finished. (1 Kings viii. 65.)
28. The lessons were from Gen. vi. 9. to Gen. xii. 1. and from Isa. liv. 1. to Isa. lv. 5.
30. On this day the lessons were from Gen. xii. 1. to Gen. xviii. 1. and from Isa. xl. 27. to Isa. xli. 17. (This day is the fast held in commemoration of the murder of Gedaliah, whom Nebuchadnezzar made governor of Judæa, after he had destroyed Jerusalem, according to Dr. Prideaux.[2]

2. MARCHESVAN

The SECOND *month of the civil year, the* EIGHTH *month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our October and November.*

1. The new moon. (Calmet observes, in the Jewish Calendar, at the end of his Dictionary of the Bible, that the Jews always made two new moons for every month; the first of which was the last day of the preceding month; and the first day of the month was the second new moon of that month.)
3. The lessons for this day were from Gen. xviii. 1. to Gen. xxiii. 1. and from 2 Sam. iv. 1. to 2 Sam. iv. 38.
6. A fast, appointed on account of Zedekiah's having his eyes put out by the command of Nebuchadnezzar, after he had seen his children slain before his face. (2 Kings xxv. 7. Jer. lii. 10.)
8. The lessons for this day were from Gen. xxiii. 1. to Gen. xxv. 19. and from 1 Sam. i. 1. to 1 Sam. i. 32.
15. The lessons for this day were from Gen. xxv. 19. to Gen. xxviii. 10. and from Mal. i. 1. to Mal. ii. 8.
19. Fast to expiate the crimes committed on account of the feast of tabernacles.
23. A fast in memory of the stones of the altar which the Gentiles profaned, 1 Mac. iv. 46.
The lessons for this day were from Gen. xxviii. 10. to Gen. xxxii. 3. and from Hos. xi. 7. to Hos. xiv. 3.
25. A fast in memory of some places which the Cuthæans seized, and were recovered by the Israelites after the captivity.

[1] Lamy's Apparatus Biblicus, vol. i. p. 156. *et seq.*
[2] Prideaux's Connection, part i. book i. under the year 588.

In this month the Jews prayed for the rain, which they call Jore, or the autumnal rain, which was very seasonable for their seed. Genebrard pretends that they did not ask for this rain till the next month. Perhaps there might be no stated time for asking for it; that might depend upon their want of it. The Jews say it was in October; and it was called in general the autumnal rain, which season lasted three months.

3. CHISLEU, OR CASLEU.

The THIRD *month of the civil year, the* NINTH *month of the ecclesiastical year; it has thirty days, and corresponds with part of our November and December.*

1. The new moon.
2. Prayers for rain.
3. A feast in memory of the idols which the Asmonæans threw out of the temple.
6. The lessons for this day were from Gen. xxxii. 3. to Gen. xxxvii. 1, and the whole book of Obadiah, or from Hos. xii. 12. to the end of the book.
7. A fast, instituted because king Jehoiakim burned the prophecy of Jeremiah, which Baruch had written. (Jer. xxxvi. 23.) This fast Dr. Prideaux places on the 29th of this month.[3] But Calmet places it on the sixth of this month, and makes the seventh of this month a festival, in memory of the death of Herod the Great, the son of Antipater. Scaliger will have it that it was instituted on account of Zedekiah's having his eyes put out, after his children had been slain in his sight.
10. The lessons for this day were from Gen. xxxvii. 1. to Gen. xli. 1. and from Amos ii. 6. to Amos iii. 9.
17. The lessons for this day were from Gen. xli. 1. to Gen. xliv. 18. and from 1 Sam. iii. 15. to the end of the chapter.
25. The dedication of the temple. This feast lasted eight days.
The lessons for this day were from Gen. xliv. 18. to Gen. xlvii. 27. and from Ezek. xxxvii. 15. to the end of the chapter.

4. THEBETH, OR TEBETH.

The FOURTH *month of the civil year, the* TENTH *month of the ecclesiastical year; it has but twenty-nine days, and corresponds with part of our December and January.*

1. The new moon.
3. The lessons for this day were from Gen. xlvii. 27. to the end of the book, and the thirteen first verses of the second chapter of the first book of Samuel.
8. A fast on account of the translation of the Bible into Greek. Philo, in his life of Moses, says, that the Jews of Alexandria celebrated a feast on this day, in memory of the 72 Interpreters. But the Jews at present abominate that version.
9. A fast, the reason of which is not mentioned by the Rabbins.
10. A fast on account of the siege which the king of Babylon laid to Jerusalem. (2 Kings xxv.)
11. The lessons were the first five chapters of Exodus, and with them from Isa. xxvii. 6. to Isa. xxvii. 14. or else from Jer. i. 1. to Jer. ii. 4.
17. The lessons for this day were from Exod. vi. 1. to Exod. x. 1. and from Ezek. xxviii. 25. to Ezek. xxx. 1.
25. The lessons for this day were from Exod. x. 1. to Exod xiii. 17. and from Jer. xlvi. 13. to the end of the chapter.
28. A fast in memory of Rabbi Simeon's having driven the Sadducees out of the Sanhedrin, where they had the upper hand in the time of Alexander Jannæus; and his having introduced the Pharisees in their room.

5. SEBAT, SHEVET, OR SHEBAT.

The FIFTH *month of the civil year, the* ELEVENTH *month of the ecclesiastical year; it has thirty days, and corresponds with part of our January and February.*

1. The new moon. In this month the Jews began to reckon the years of the trees which they planted, whose fruit was not to be eaten till after they had been planted three years. Calmet fixes the beginning of this year of trees to the 15th day of this month.
2. A rejoicing for the death of Alexander Jannæus.
3. Now is read from Exod. xiii. 17. to Exod. xviii. 1. and from Judg. iv. 4. to Judg. vi. 1.
A fast in memory of the death of the elders who succeeded Joshua. (Judg. ii. 10.)
8. A fast, because on this day died the just men who lived in the days of Joshua. (Judg. ii. 10.)
10. The lessons were from Exod. xviii. 1. to Exod. xxi. 1. and the whole sixth chapter of Isaiah.
17. The lessons for this day were from Exod. xxi. 1. to Exod. xxv. 1. and Jer. xxxiv. from ver. 8. to the end of the chapter.
23. A fast in memory of the insurrection of the other tribes against that of Benjamin, on account of the death of the Levite's wife. (Judg. xx.)
26. Now is read, from Exod. xxv. 1. to Exod. xxvii. 20. and from 1 Sam. v. 12. to 1 Sam. vi. 14.
29. Now is read, from Exod. xxvii. 20. to Exod. xxx. 11. and Ezek. xliii. from the 10th verse to the end of the chapter.

6. ADAR.

The SIXTH *month of the civil year, the* TWELFTH *month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our February and March.*

1. The new moon. Genebrard places the first-fruits on this day.
3. The lessons for this day were from Exod. xxx. 11. to Exod. xxxv. 1. and from 1 Sam. xviii. 1. to 1 Sam. xviii. 39.
7. A fast on account of the death of Moses, the lawgiver of the Jews. (Deut. xxxiv. 5, 6.)

[3] Connection, part i. book i. under the year 685.

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9. A fast. The schools of Schammai and Hillel began to be divided on this day.
12. The lessons are from Exod. xxxv. 1. to Exod. xxxviii. 21. and from 1 Sam. xvii. 13. to 1 Sam. xvii. 26. (This day is also a feast in memory of the death of Hollianus and Pipus, two proselytes and brothers, who chose rather to die than violate the law.)[1]
13. A festival on account of the death of Nicanor. (2 Macc. xv. 37.) Genebrard places the fast of Esther (Esth. iv. 16.) on this day.
14. Purim the first, or the Little Feast of Lots.
15. Purim the second, or the Great Feast of Lots. (Esth. ix. 18.) An account of these festivals is given in a subsequent part of this volume.
The dedication of the temple of Zorobabel (Ezra vi. 16.) was made in this month, but the day is not known.
18. Now is read from Exod. xxxviii. 21. to the end of the book; and from 1 Sam. vii. 50. to 1 Sam. viii. 21.
20. A fast in memory of the rain obtained of God, by one Onias Hammagel, in a time of great dearth.
25. The lessons were the first five chapters of Leviticus, and from Isa. xliii. 21. to Isa. xliv. 24.
28. A feast. The Grecian edict, which forbade the Jews the use of circumcision, recalled.
The intercalary month was inserted here, when the year was to consist of thirteen lunar months; and the month so added was called Ve-Adar, that is, the second Adar.

7. ABIB, OR NISAN.

The SEVENTH *month of the civil year, the* FIRST *month of the ecclesiastical year; it has thirty days, and corresponds with part of our March and April.*

1. The new moon. A fast on account of the death of the children of Aaron. (Lev. x. 1.)
3. The lessons were from Lev. vi. 1. to Lev. ix. 1. and from Jer. vii. 21. to Jer. viii. 4.
10. A fast on account of the death of Miriam. (Num. xx. 1.) On this day every one provided himself with a lamb against the 14th.
12. The lessons were from Lev. ix. 1. to Lev. xii. 1. and from 2 Sam. vi. 1. to 2 Sam. vii. 17.
14. The passover. The Jews now burn all the leavened bread they have in their houses.
15. The feast of unleavened bread.
16. The morrow after the feast of the passover. On this second day the Jews offered up to God the Omer, that is, the sheaf of the new barley harvest, which was cut and carried into the temple with much ceremony. The fifty days of pentecost were reckoned from this day.
19. The lessons were from Lev. xii. 1. to Lev. xiv. 1. and from 2 Sam. iv. 42. to 2 Sam. v. 20.
21. The last day of the feast of unleavened bread.
26. A fast for the death of Joshua. (Josh. xxiv. 29.)
27. The lessons were from Lev. xiv. 1. to Lev. xvi. 1. and 2 Sam. vii. 3. to the end of the chapter.
29. Genebrard observes, that the Jews in this month prayed for the spring rain, or the latter rain, which was seasonable for their harvest. (Deut. xi. 14. Zech. x. 1.) This is that rain which the Hebrews call Malkosh, that is, the rain which prepares for the harvest, and makes the grain swell.

8. JYAR, OR ZIF.

The EIGHTH *month of the civil year, the* SECOND *month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our April and May.*

1. The new moon.
3. The lessons were from Lev. xvi. 1. to Lev. xix. 1. and 17 verses of Ezek. xxii.
10. A fast for the death of Eli, and the taking of the ark. (1 Sam. iv. 18.)
11. The lessons were from Lev. xix. 1. to Lev. xx. 1. and from Amos ix. 7. to the end; or else from Ezek. xx. 2. to Ezek. xxi. 21.
14. The second passover (Num. ix. 10, 11.) in favour of those who could not, or were not suffered to celebrate the passover the last month.
19. The lessons were from Lev. xxi. 1. to Lev. xxv. 1. and from Ezek. iv. 15. to the end of the chapter.
23. A feast. Simon takes Gaza, according to Scaliger.
26. The lessons were from Lev. xxv. 1. to Lev. xxvi. 3. and from Jer. xxxii. 6. to Jer. xxxii. 28.
28. A fast for the death of Samuel, who was lamented by all the people. (1 Sam. xxv. 1.)

9. SIVAN, OR SIUVAN.

The NINTH *month of the civil year, the* THIRD *month of the ecclesiastical year; it has thirty days, and corresponds with part of our May and June.*

1. The new moon.
3. The lessons were from Lev. xxvi. 3. to the end of the book, and from Jer. xvi. 19. to Jer. xvii. 15.
6. The feast of pentecost, which is also called the feast of weeks, because it fell just seven weeks after the morrow after the feast of the passover.
10. Numbers is begun and read to ch. iv. ver. 21. and from Hosea ii. 10. to Hosea ii. 21.
13. A feast in memory of the victories of the Maccabees over the Bathsurites, 1 Macc. v. 52.
17. A feast for the taking of Cæsarea by the Asmonæans.
19. The lessons were from Num. iv. 21. to Num. viii. 1. and from Judg. ii. 2. to the end of the chapter.
23. A fast, because Jeroboam forbad the ten tribes, which obeyed him, to carry up their first-fruits to Jerusalem. (1 Kings xii. 27.)
25. A fast, on account of the murder of the rabbins, Simon the son of Gamaliel, Ishmael the son of Elisha, and Ananias the Sagan, that is, the high-priest's vicar.
26. The lessons were from Num. viii. to Num. xiii. 1. and from Zech. ii. 10. to Zech. iv. 6.
27. A fast, because Rabbi Hanina, the son of Tardion, was burnt, and with him the book of the law.

[1] Selden. l. iii. c. 13. de Syned. ex Megill. Taanith. Calmet's Calend.

10. THAMMUZ, OR TAMMUZ.

The TENTH *month of the civil year, the* FOURTH *month of the ecclesiastical year; it has only twenty-nine days, and corresponds with part of our June and July.*

1. The new moon.
3. The lessons were from Num. xiii. 1. to Num. xvi. 1. and the 2d chapter of Joshua.
10. The lessons were from Num. xvi. 1. to Num. xix. i. and from 1 Sam. xi. 14. to 1 Sam. xii. 23.
14. A feast for the abolition of a pernicious book of the Sadducees against the oral law and tradition.
17. The fast of the fourth month, because the tables of the law were broken, the perpetual sacrifice ceased, Epistemon burned the law, and set up an idol in the temple.[2] (Exod. xxxii. 19.)
19. The lessons were from Num. xix. 1. to Num. xxii. 2. and the 11th chapter of Judges to the 34th verse.
26. The lessons were from Num. xxii. 2. to Num. xxv. 10. and from Mic. v. 7. to Mic. vi. 9.
29. The lessons were from Num. xxxv. 10. to Num. xx. 2. and from 1 Sam. xviii. 46. to the end of the chapter.

11. AB.

The ELEVENTH *month of the civil year, the* FIFTH *month of the ecclesiastical year; it has thirty days, and corresponds with part of our July and August.*

1. The new moon. A fast on account of the death of Aaron the high-priest. (Num. xxxiii. 38.)
3. The lessons were from Num. xxx. 2. to Num. xxxiii. 1. and from Jer. i. 1. to Jer. ii. 4.
9. The fast of the fifth month, because the temple was first burnt by the Chaldees, and afterwards by the Romans, on this day; and because God on this day declared in the time of Moses that none of those who came out of Egypt should enter into the land of promise. (Num. xiv. 29. 31.)
12. The book of Numbers is now finished; and from Jer. ii. 4. to Jer. ii. 29. is also read.
18. A fast, because in the time of Ahaz the evening lamp went out. Genebrand calls this lamp the Western Lamp.
20. Deuteronomy is begun, and read from i. 1. to iii. 23. and the 1st chapter of Isaiah to verse 28.
21. Selden asserts that this was the day that all the wood which was wanted in the temple was brought into it; but others think that this was done in the next month.
24. A feast for the Maccabees having abolished that law of the Sadducees whereby sons and daughters inherited alike.
28. The lessons were from Deut. iii. 23. to Deut. vii. 12. and Isa. xl. to verse 27.

12. ELUL.

The TWELFTH *month of the civil year, the* SIXTH *month of the ecclesiastical year; it has but twenty-nine days, and corresponds with part of our August and September.*

1. The new moon.
3. The lessons were from Deut. vii. 12. to Deut. xi. 26. and from Isa. xlix. 14. to Isa. li. 4.
7. The dedication of the walls of Jerusalem by Nehemiah.
12. The lessons were from Deut. xi. 27. to Deut. xvi. 18. and from Isa. liv. 11. to Isa. lv. 4.
17. A fast, because of the death of the spies who brought up the evil report of the land of promise. (Num. xiv. 36, 37.)
20. The lessons were from Deut. xvi. 18. to Deut. xxi. 10. and from Isa. li. 12. to Isa. lii. 18.
21. The festival of wood offering (*xylophoria*).
22. A fast in memory of the punishment of the wicked and incorrigible Israelites.
28. The lessons were from Deut. xxi. 10. to Deut. xxvi. 1. and Isa. liv. to verse 11.
29. This is the last day of the month, on which the Jews reckoned up the beasts that had been born, the tenth of which belonged to God. They chose this day on which to do it, because the first day of the month Tisri was a festival, and therefore they could not tithe a flock on that day.

VI. In common with other nations, the Jews reckoned any *part* of a period of time for the whole, as in Exod. xvi. 35. An attention to this circumstance will explain several apparent contradictions in the Sacred Writings: thus, a part of the day is used for the whole, and part of the year for an entire year.

In Gen. xvii. 12. circumsion is enjoined to be performed when a child is *eight days old*, but in Lev. xii. 3. on the *eighth day*; accordingly, when Jesus Christ is said to have been circumcised *when eight days were accomplished* (Luke ii. 21.) and John the Baptist *on the eighth day* (Luke i. 59.), the last, which was the constant usage, explains the former passage. Abenezra, an eminent Jewish commentator (on Lev. xii. 3.), says, that if an infant were born in the *last* hour of the day, such hour was counted for one *whole* day. This observation critically reconciles the account of our Lord's resurrection in Matt. xxvii. 63. and Mark viii. 31., "*three days after*," with that of his resurrection "*on the third day*," according to Matt. xvi. 21. Luke ix. 22., and according to fact; for, as our Lord was crucified on Good Friday, about the sixth hour, or noon, the remainder of that day to

[2] See Prideaux's Con. p. i. b. 1. under the year 588.

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sunset, according to the Jewish computation, was reckoned as one day. Saturday, it is universally admitted, formed the *second* day; and as the third day began on Saturday at sunset, and our Saviour rose about sunrise on the following morning, that part of a day is justly reckoned for the third day; so that the interval was "*three days and three nights*," or three calendar days current, not exceeding 42 hours, and, consequently, not two entire days.[1] This observation also illustrates 2 Chron. x. 5. 12.: and the same mode of computing time obtains in the East, to this day.[2]

In like manner, in some parts of the East, the year ending on a certain day, any portion of the foregoing year is taken for a whole year; so that, supposing a child to be born in the last week of our December, it would be reckoned one year old on the first day of January, because born in the old year. If this mode of computation obtained among the Hebrews, the principle of it easily accounts for those anachronisms of single years, or parts of years taken for whole ones, which occur in sacred writ: it obviates the difficulties which concern the half years of several princes of Judah and Israel, in which the latter half of the deceased king's last year has hitherto been supposed to be added to the former half of his successor's first year.

"We are told" (1 Sam. xiii. 1. marg. reading), "a son of one year was Saul in his kingdom: and two years he reigned over Israel," that is, say he was crowned in June: he was consequently *one year* old on the first of January following, though he had only reigned six months,—*the son* of a year. But, after this so following first of January he was in the second year of his reign; though, according to our computation, the first year of his reign wanted some months of being completed; in this, his *second* year, he chose three thousand military, &c. guards.

"The phrase (ἀπὸ δ' ἔτους) used to denote the age of the infants slaughtered at Bethlehem (Matt. ii. 16.) 'from two years old and under,' is a difficulty that has been deeply felt by the learned. Some infants *two weeks* old, some *two months*, others *two years*, equally slain! Surely those born so long before could not possibly be included in the order, whose purpose was to destroy a child, certainly born within *a few* months. This is regulated at once by the idea that they were *all* of nearly equal age, being recently born; some not long *before* the close of the old year, others a little time *since* the beginning of the new year. Now, those born *before* the close of the old year, though only a few months or weeks, would be reckoned not merely *one year* old, but also in their second year, as the expression implies; and those born *since* the beginning of the year, would be well described by the phrase '*and under*,' that is, under one year old;—some, *two years* old, though not born a complete twelvemonth (perhaps, in fact, barely six months); others, *under* one year old, yet born three, four, or five months, and, therefore, a trifle younger than those before described: according to the time which Herod had diligently inquired of the wise men, IN *their second year and* UNDER."[3]

VII. Besides the computation of years, the Hebrews first and the Jews afterwards, were accustomed to reckon their time from some REMARKABLE ÆRAS or epochas. Thus, 1. From Gen. vii. 11. and viii. 13., it appears that they reckoned from the lives of the patriarchs or other illustrious persons: 2. From their departure out of Egypt, and the first institution of their polity (Exod. xix. 1. xl. 17. Num. i. 1. ix. 1. xxxiii. 38. 1 Kings vi. 1.): 3. Afterwards, from the building of the temple (1 Kings ix. 10. 2 Chron. viii. 1.), and from the reigns of the kings of Judah and Israel: 4. Then from the commencement of the Babylonian captivity (Ezek. i. 1. xxxiii. 21. xl. 1.); and, perhaps, also from their return from captivity, and the dedication of the second temple. In process of time they adopted, 5. The Æra of the Seleucidæ, which in the books of Maccabees is called the Æra of the Greeks, and the Alexandrian Æra: it began from the year when Seleucus Nicanor attained the sovereign power, that is, about 312 years before the birth of Jesus Christ. This æra the Jews continued to employ for upwards of thirteen hundred years.[4] 6. They were further accustomed to reckon their years from the years when their princes began to reign. Thus, in 1 Kings xv. 1. Isa. xxxvi. 1. and Jer. i. 2, 3., we have traces of their anciently computing according to the years of their kings; and in later times (1 Macc. xiii. 42. xiv. 27), according to the years of the Asmonæan princes. Of this mode of computation we have vestiges in Matt. ii. 1. Luke i. 5. and iii. 1. Lastly, ever since the compilation of the Talmud, the Jews have reckoned their years from the creation of the world.[5]

[1] Dr. Hales, to whom we are partly indebted for the above remark, has cited several passages from profane authors, who have used a similar phraseology. (Analysis of Chronology, vol. i. pp. 121, 122.) Similar illustrations from rabbinical writers are collected by Bp. Beveridge (on the 39 Articles, in Art. IV. Works, vol. ix. p. 159. note f.), by Dr. Lightfoot (Hor. Heb. in Matt. xii. 40.), and by Reland. (Antiq. Heb. lib. iv. c. 1.)

[2] Shortly before the philanthropic Mr. Howard arrived at Constantinople, the grand chamberlain of the city (whose province it was to supply the inhabitants with bread) had been beheaded in a summary way, in the public street, for having furnished, or permitted to be furnished, loaves short of weight; and his body was exposed for a day and a half, with three light loaves beside it to denote his crime. "When Mr. Howard was told that the body had lain there for three days, he expressed his surprise that it had not bred a contagion. He learnt, however, that in point of fact it had not been left so long, as they were *not* entire days: for, it being the evening when the head was struck off, it remained the whole of the second, and was removed early in the succeeding morning, which was accounted the third; thus" (as Mr. H.'s biographer very properly remarks) "the manner of computation, in use at the time of our Saviour's crucifixion and burial, still subsists among the eastern nations." (Brown's Life of John Howard, Esq. pp. 427, 428. 8vo. edit.)

[3] Calmet's Dictionary, 4to. edit. vol. ii. Supplementary Addenda.

[4] There are in fact two dates assigned to the æra of the Seleucidæ in the two books of Maccabees. As Seleucus did not obtain permanent possession of the city of Babylon (which had been retaken from him by Demetrius, surnamed Poliorcetes, or the vanquisher of cities) until the spring of the year 311 before Christ, the Babylonians fixed the commencement of this æra in the latter year. "The *first* book of Maccabees computes the years from April, B. C. 311, as Michaelis has shown in his note on 1 Macc. x 21.; while the *second* book dates from October, B. C. 312.; consequently, there is often the difference of a year in the chronology of these books. (Compare 2 Macc. xi. 21. with 1 Macc. vi. 16., and 2 Macc. xiii. 1. with 1 Macc. vi. 20.) This æra continued in general use among the orientals, with the exception of the Mohammedans, who employed it together with their own æra from the flight of Mohammed, B. C. 622. The Jews had no other epoch until A. D. 1040; when, being expelled from Asia by the caliphs, and scattered about in Spain, England, Germany, Poland, and other western countries, they began to date from the creation, though still without entirely dropping the æra of the Seleucidæ. The orientals denominate this epoch the *æra of the two-horned;* by which it is generally supposed they mean Alexander the Great. But perhaps the name had primary reference to Seleucus; for on some coins he is represented with two horns. See Froelich, Annales Syriæ, Tab. ii. Seleuc. Nic. 1. et Tab. iii. 29."—(Jahn's History of the Hebrew Commonwealth, vol. i. pp. 249, 250.)

[5] Reland, Antiq. Hebr. pp. 203—215. Schulzii Compendium Archæologiæ Hebraicæ, lib. i. c. 11. pp. 94—107. Lamy's Apparatus Biblicus, book i. ch. 5. vol. i. pp. 138—154. Calmet's Dictionary, articles Day, Week, Month, Year. Jahn, et Ackermann, Archæologia Biblica, §§ 101—103. Jenning's Jewish Antiquities, book iii. ch. 1. See also Waehner's Antiquitates Hebræorum, part ii. p. 5. et seq. Pritii Introd. in Nov. Test. pp. 565—575.; Pareau, Antiquitas Hebraica, pp. 310—318.

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CHAPTER V.

ON THE TRIBUTE AND TAXES MENTIONED IN THE SCRIPTURES.

I. *Annual Payments made by the Jews for the support of their Sacred Worship.*—II. *Tributes paid to their own Sovereigns.*—III. *Tributes and Customs paid by them to foreign Powers.*—*Notice of the Money-changers.*—IV. *Account of the Publicans or Tax-gatherers.*

As no government can be supported without great charge, it is but just that every one who enjoys his share of protection from it, should contribute towards it maintenance and support.

I. On the first departure of the Israelites from Egypt, before any regulation was made, the people contributed, on any extraordinary occasion, according to their ability, as in the case of the voluntary donations for the tabernacle. (Exod. xxv. 2. xxxv. 5.) After the tabernacle was erected, a payment of half a shekel was made by every male of twenty years of age and upwards (Exod. xxx. 13, 14.), when the census, or *sum of the children of Israel*, was taken: and on the return of the Jews from the Babylonian captivity, an annual payment of the *third part* of a shekel was made, for the maintenance of the temple-worship and service. (Neh. x. 32.) Subsequently, the enactment of Moses was deemed to be of perpetual obligation,[2] and in the time of our Saviour two drachmæ, or half a shekel, were paid by every Jew, whether native or residing in foreign countries: besides which, every one, who was so disposed, made voluntary offerings, according to his ability. (Mark xii. 41—44.)[3] Hence vast quantities of gold were annually brought to Jerusalem into the temple,[4] where there was an apartment called the *Treasury* (Γαζοφυλακιον), specially appropriated to their reception. After the destruction of Jerusalem, Vespasian, by an edict, commanded that the half shekel should in future be brought by the Jews, wherever they were, into the capitol.[5] In addition to the preceding payments for the support of their sacred worship, we may notice the first-fruits and tenths, of which an account is found in Part III. chap. iv. *infra*.

II. Several of the Canaanitish tribes were tributary to the Israelites even from the time of Joshua (Josh. xvi. 10. xvii. 13. Judg. i. 28. 33.) whence they could not but derive considerable wealth. The Moabites and Syrians were tributary to David (2 Sam. viii. 2. 6.): and Solomon at the beginning of his reign compelled the Amorites, Hittites, Perizzites, Hivites, and Jebusites, who were left in the country, to pay him tribute, and to perform the drudgery of the public works which he had undertaken, and from which the children of Israel were exempted. (1 Kings ix. 21, 22. 33. 2 Chron. viii. 9.) But towards the end of his reign he imposed a tribute on them also (1 Kings v. 13, 14. ix. 15. xi. 27.), which alienated their minds, and sowed the seeds of that discontent, which afterwards ripened into open revolt by the rebellion of Jeroboam the son of Nebat.

III. Afterwards, however, the Israelites, being subdued by other nations, were themselves compelled to pay tribute to their conquerors. Thus Pharaoh-Necho, king of Egypt, imposed a tribute of one hundred talents of silver and a talent of gold. (2 Kings xxiii. 33. 35.) After their return from captivity, the Jews paid tribute to the Persians, under whose government they were (Ezra iv. 13.), then to the Greeks, from which, however, they were exonerated, when under the Maccabees they had regained their liberty.[6] In later times, when they were conquered by the Roman arms under Pompey, they were again subjected to the payment of tribute, even though their princes enjoyed the honours and dignities of royalty, as was the case with Herod the Great (Luke ii. 1—5.): and afterwards, when Judæa was reduced into a Roman province, on the dethronement and banishment of his son Archeläus, the Romans imposed on the Jews not only the annual capitation tax of a denarius (φορος), but also a tax on goods imported or exported (τελος), and various other taxes and burthens. To this capitation tax the evangelists allude in Matt. xxii. 17. and Mark xii. 14. where it is termed νομισμα κηνσου (*numisma censûs*), or the tribute money; and as this tax appears from Matt. xxii. 20, 21. to have been paid in Roman coin, the Jews paid it with great reluctance; and raised various insurrections on account of it. Among these malcontents, Judas, surnamed the Gaulonite or Galilæan, distinguished himself: he pretended that it was not lawful to pay tribute to a foreigner; that it was the badge of actual servitude, and that they were not allowed to own any for their master who did not worship the Lord. These sentiments animated the Pharisees, who came to Christ with the insidious design of ensnaring him by the question, whether it was lawful to pay tribute to Cæsar or not? Which question he answered with equal wisdom and regard for the Roman government. (Matt. xxii. 17—21.) With these sentiments the Jews continued to be animated long after the ascension of Jesus Christ; and it should seem that some of the first Hebrew Christians had imbibed their principles. In opposition to which, the apostle Paul and Peter in their inimitable epistles strenuously recommend and inculcate on all sincere believers in Jesus Christ, the duties of submission and obedience to princes, and a conscientious discharge of their duty, in paying tribute. (Rom. xiii. 7. 1 Pet. ii. 13.)

To supply the Jews who came to Jerusalem from all parts of the Roman empire to pay the half-shekel with coins current there, the money-changers (κολλυβισται) stationed themselves at tables, in the courts of the temple, and chiefly, it should seem, in the court of the Gentiles, for which they exacted a small fee, *kolbon* (κολλυβος). It was the tables on which these men trafficked for this unholy gain, which were overturned by Jesus Christ. (Matt. xxi. 12.)[7]

The money-changers (called τραπεζιται in Matt. xxi. 12. and κερματισται in John ii. 14.) were also those who made a profit by exchanging money. They supplied the Jews, who came from distant parts of Judæa and other parts of the Roman empire, with money, to be received back at their respective homes, or which, perhaps, they had paid before they commenced their journey. It is likewise probable that they exchanged foreign coins for such as were current at Jerusalem.

IV. Among the Romans, the censors let their taxes by *public* auction; and those who farmed them were called *Publicani*, or PUBLICANS. These farmers-general were usually Roman knights,[8] who had under them inferior collectors: Josephus has made mention of several Jews who were Roman knights,[9] whence Dr. Lardner thinks it probable that they had merited the equestrian rank by their good services in collecting some part of the revenue. The collectors of these tributes were known by the general name of Τελωναι, that is, tax-gatherers, in our authorized version rendered PUBLICANS. Some of them appear to have been receivers-general for a large district, as Zaccheus, who is styled a *chief publican* (Αρχιτελωνης). Matthew, who is termed simply a *publican* (Τελωνης), was one who sat at the receipt of custom where the duty was paid on imports and exports. (Matt. ix. 9. Luke v. 29. Mark ii. 14.) These officers, at

[1] The materials of this chapter, where other authorities are not cited, are derived from Schulz's Archæologia Hebraica, c. 13. de vectigalibus et tributis, and Pareau's Antiquitas Hebraica, part iii. sect. ii. c. 5. de tributis et vectigalibus.

[2] Josephus, de Bell. Jud. lib. vii. c. 6. § 6. Philonis Judæi Opera, tom. ii. p. 224.

[3] A singular law was in force in the time of Jesus Christ, prohibiting *one* mite (λεπτον) from being cast into the treasury. The poor widow, therefore, who in Mark xii. 42. is said to have cast in *two* mites, gave the smallest sum permitted by the law. Schoetgen, Horæ Hebraicæ, vol. i. p. 250. Townsend's Harmony of the New Testament, vol. i. p. 114.

[4] Josephus, Ant. Jud. lib. xiv. c. 7. § 2. Cicero, Orat. pro Flacco, c. 28.

[5] Josephus, de Bell. Jud. lib. vii. c. 6. § 6.

[6] 1 Macc. x. 29, 30. xi. 35, 36. xv. 5. Josephus, Ant. Jud. lib. xiii. c. 2. 3. c. 4. § 9. c. 6. § 6.

[7] Grotius, Hammond, and Whitby, on Matt. xxi. 12. Dr. Lightfoot's Works, vol. ii. p. 225. In Ceylon, "Moormen, whose business it is to give cash for notes, may be seen sitting in public places, with heaps of coin before them. On observing a person with a note, or in want of their services, they earnestly solicit his attention." Callaway's Oriental Observations, p. 68.

[8] Cicero, in Verrem, lib. iii. c. 72. Orat. pro Planco, c. 9. De Petitione Consulatûs, c. 1. Tacit. Annal. lib. iv. c. 6. Adam's Roman Antiquities, pp. 26. 60.

[9] De Bell. Jud. lib. ii. c. 14. § 9.

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least the inferior ones (like the *rahdars*, or toll-gatherers, in modern Persia,[1] and the *mirigees*, or collectors of customs, in Asia Minor,[2] were generally rapacious, extorting more than the legal tribute; whence they were reckoned infamous among the Greeks, and various passages in the Gospels show how odious they were to the Jews (Mark ii. 15, 16. Luke iii. 13.), insomuch that the Pharisees would hold no communication whatever with them, and imputed it to our Saviour as a crime that he *sat at meat* with publicans. (Matt. ix. 10, 11. xi. 19. xxi. 31, 32.) The payment of taxes to the Romans was accounted by the Jews an intolerable grievance: hence those who assisted in collecting them were detested as plunderers in the cause of the Romans, as betrayers of the liberties of their country, and as abettors of those who had enslaved it; this circumstance will account for the contempt and hatred so often expressed by the Jews in the evangelical histories against the collectors of the taxes or tribute.[3]

The parable of the Pharisee and the Publican (Luke xviii. 10—13.) will derive considerable illustration from these circumstances. Our Saviour, in bringing these two characters together, appears to have chosen them as making the strongest contrast between what, in the public estimation, were the extremes of excellence and villany. The Pharisees, it is well known, were the most powerful sect among the Jews, and made great pretences to piety: and when the account of the Persian rahdars, given in the preceding page, is recollected, it will account for the Pharisee, in addressing God, having made *extortioners*, and *the unjust*, almost synonymous terms with publicans; because, from his peculiar office, the rahdar is almost an extortioner by profession.

CHAPTER VI.

ON THE GENEALOGICAL TABLES OF THE HEBREWS, AND PUBLIC MEMORIALS OF EVENTS.

I. *On the Genealogical Tables of the Hebrews.*—II. *Public Memorials of Events.*

I. THE Hebrews were very careful in preserving their GENEALOGIES, or the history of the successions of families. Vestiges of these histories of families appear in Gen. v. and x. In proportion as the Hebrews increased in numbers during their residence in Egypt, it became an object of growing importance carefully to preserve the genealogical tables of the whole nation, in order that each tribe might be kept perfectly distinct. The charge of these genealogies was, most probably, confided, in the first instance, to the *shoterim*, or scribes, of whom a short account is given in p. 42. *supra*, and afterwards to the Levites; at least in the time of the kings, we find that the scribes were generally taken from the tribe of Levi. (1 Chron. xxiii. 4. 2 Chron. xix. 8—11. xxxiv. 13.) "This was a very rational procedure, as the Levites devoted themselves particularly to study; and, among husbandmen and unlearned people, few were likely to be so expert in writing, as to be intrusted with keeping registers so important. In later times the genealogical tables were kept in the temple."[5]

Whatever injury the public genealogies might have sustained in consequence of the Babylonish captivity, it was repaired on the restoration of the Jewish polity, as far at least as was practicable. (Ezra ii. viii. 1—14. Neh. vii. xii.) Hence it is, that a very considerable portion of the first book of Chronicles is composed of genealogical tables: the comparison of which, as well as of the genealogy recorded in Gen. v. with the tables in Matt. i. and Luke iii. will contribute materially to show the fulfilment of the prophecies relative to the advent of the Messiah. Josephus states that the Jews had an uninterrupted succession of their high-priests preserved in their records for the space of nearly two thousand years; and that the priests in Judæa, and even in Egypt and Babylon, or in any other place whithersoever their priests were carried, were careful to preserve their genealogies.[6] Such priests after the captivity as could not produce their genealogies were excluded from the sacerdotal office. Hence, when in Heb. vii. 3. Melchizedek is said to have been *without descent* (ἀγενεαλόγητος, that is, without genealogy), the meaning is, that his name was not found in the public genealogical registers: his father and mother, and ancestors were unknown, whence his priesthood was of a different kind, and to be regarded differently from that of Aaron and his sons.

From similar public registers Mathew and Luke derived the genealogies of our Saviour; the former of which, from Abraham to Jesus Christ, embraces a period of nearly two thousand years, while the genealogy of Luke, from Adam to Christ, comprises a period of about four thousand years. It is well known that the Jews carried their fondness for genealogies to great excess, and prided themselves on tracing their pedigrees up to Abraham. Jerome says that they were as well acquainted with genealogies from Adam to Zerubbabel as they were with their own names.[7] Against such unprofitable genealogies Paul cautions Timothy (1 Tim. i. 4.) and Titus. (iii. 9.) Since the total dispersion of the Jews in the reign of Adrian, the Jews have utterly lost their ancient genealogies.

In exhibiting genealogical tables with any specific design, some of the sacred writers, for the sake of brevity, omitted names which were of less importance, and distributed the genealogies into certain equal classes. Examples of this kind occur in Exod. vi. 14—24. 1 Chron. vi. 12—15. compared with Ezra i. 5. and in Matt. i. 17. The Arabs have not unfrequently taken a similar liberty in their genealogies.[8]

II. From the remotest ages, mankind have been desirous of perpetuating the memory of remarkable events, not only for their own benefit, but also in order to transmit them to posterity; and in proportion to the antiquity of such events has been the simplicity of the PUBLIC MEMORIALS employed to preserve the remembrance of them. When, therefore, any remarkable event befell the patriarchs, they raised either a rude stone or a heap of stones in the very place where such event had happened. (Gen. xxviii. 18. xxxi. 45, 46.) Sometimes, also, they gave names to places importing the nature of the transactions which had taken place (Gen. xvi. 14. xxi. 31. xxii. 14. xxviii. 19. xxxi. 47—49.); and symbolical names were sometimes given by them to individuals. (Gen. xxv. 26. 30.) To this usage the Almighty is represented as vouchsafing to accommodate himself, in Gen. xvii. 5. 15. and xxxii. 28, 29.

Conformably to this custom, Moses enjoined the Israelites to erect an altar of great stones on which the law was to be inscribed, after they had crossed the river Jordan (Deut.

[1] The *rahdars*, or toll-gatherers, are appointed to levy a toll upon *Kafilhes* or caravans of merchants; "who in general exercise their office with so much brutality and extortion, as to be execrated by all travellers. The police of the highways is confided to them, and whenever any goods are stolen, they are meant to be the instruments of restitution; but when they are put to the test, are found to be inefficient. None but a man in power can hope to recover what he has once lost....The collections of the toll are farmed, consequently extortion ensues; and as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for on the one hand, and the detestation in which they are held on the other." Morier's Second Journey, p. 70.

[2] At Smyrna, the mirigee sits in the house allotted to him, as Matthew *sat at the receipt of custom* (or in the custom-house of Capernaum); "and receives the money which is due from various persons and commodities, entering into the city. The exactions and rude behaviour of these men" (says Mr. Hartley, who experienced both) "are just in character with the conduct of the publicans mentioned in the New Testament."....When men are guilty of such conduct as this, no wonder that they were detested in ancient times, as were the publicans; and in modern times, as are the mirigees." (Hartley's Researches in Greece, p. 239.)

[3] Lardner's Credibility, part i. book i. c. 9. §§ 10, 11. Carpzovii Apparatus Antiquitatum Sacri Codicis, pp. 29, 30. As the Christians subsequently were often termed Galilæans, and were represented as a people hostile to all government, and its necessary supports, St. Paul in Rom. xiii. 6. studiously obviates this slander; and enjoins the payment of tribute to civil governors, because, as all governments derive their authority from God, rulers are his ministers, attending upon this very thing, viz. the public administration, to protect the good and to punish the evil doer. (Gilpin and Valpy on Rom. xiii. 6.)

[4] Morier's Second Journey, p. 71.

[5] Michaelis's Commentaries, vol. i. p. 250.

[6] Josephus against Apion, book i. § 7.

[7] Valpy's Gr. Test. vol. iii. p. 117.

[8] Pareau, Antiq. Hebr. pp. 318—320. Schulzii Archæol. Hebr. p. 41. The ecclesiastical historian Eusebius, on the authority of Julius Africanus, a writer of the third century, relates that Herod, misnamed the Great, committed to the flames all the records of the Jewish genealogies; but Carpzov has shown that this narrative is not worthy of credit. Antiquitates Gentis Hebrææ, p. 36.

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xxvii. 1—4.), and also gave to those places, which had been signalized by the previous conduct of the Israelites, significant names which would be perpetual memorials of their rebellion against God. (Exod. xvii. 7.) The same custom obtained after their arrival in the land of Canaan. (Josh. iv.) In like manner, Samuel erected a stone at Mizpeh, to commemorate the discomfiture of the Philistines. (1 Sam. vii. 12.)

In progress of time more splendid monuments were erected (1 Sam. xv. 12. 2 Sam. viii. 13. xviii. 18.); and symbolical memorial names were given both to things and persons. Thus, the columns which were erected in the temple of Solomon,—*Jachin* he shall establish, *Boaz*, in it is strength,—most probably denoted the devout monarch's hope, that Jehovah would firmly establish that temple in the entrance of which they were placed. To the same practice Pareau ascribes the origin of the name of Maccabæus with which Judas was first distinguished (1 Macc. ii. 4.), (who was surnamed מכבי, MACABA, or the *Hammer*, on account of his singular valour and success against the enemies of his nation);[1] and also the new name given by our Lord to Peter (Matt. xvi. 18. John i. 43.), and the name given to the field which was bought with the purchase-money of Judas's treason. (Matt. xxvii. 8. Acts i. 19.) The great festivals, prescribed by Moses to the Jews, as well as the feasts and fasts instituted by them in later times, and the tables of the law which were to be most religiously preserved in the ark, were so many memorials of important national transactions.

In more ancient times proverbs sometimes originated from some remarkable occurrence. (Gen. x. 9. xxii. 14. 1 Sam x. 12. xix. 24.)[2]

CHAPTER VII.

ON THE TREATIES OR COVENANTS, CONTRACTS, AND OATHS OF THE JEWS.

I. *Whether the Jews were prohibited from concluding Treaties with heathen Nations.*—II. *Treaties, how made and ratified.—Covenant of Salt.*—III. *Contracts for the Sale and Cession of alienable Property, how made.*—IV. *Of Oaths.*

I. A TREATY is a pact or covenant made with a view to the public welfare by the superior power. It is a common mistake, that the Israelites were prohibited from forming alliances with heathens: this would in effect have amounted to a general prohibition of alliance with any nation whatever, because at that time all the world were heathens. In the Mosaic law, not a single statute is enacted, that prohibits the conclusion of treaties with heathen nations in general; although, for the reasons therein specified, Moses either commands them to carry on eternal war against the Canaanites and Amalekites (but not against the Moabites and Ammonites), or else forbids all friendship with these particular nations. It is however, clear, from Deut. xxiii. 4—9., that he did not entertain the same opinion with regard to *all* foreign nations: for in that passage, though the Moabites are pronounced to be an abomination to the Israelites, no such declaration is made respecting the Edomites. Further, it is evident that they felt themselves bound religiously to observe treaties when actually concluded: though one of the contracting parties had been guilty of fraud in the transaction, as in the case of the treaty with the Gibeonites. (Josh. ix.) David and Solomon lived in alliance with the king of Tyre; and the former with the king of Hamath (2 Sam. viii. 9, 10); and the queen of Sheba cannot be regarded in any other light than as an ally of Solomon's. Even the Maccabees, who were so laudably zealous for the law of Moses, did not hesitate to enter into a compact with the Romans. The only treaties condemned by the prophets are those with the Egyptians, Babylonians, and Assyrians, which were extremely prejudicial to the nation, by involving it continually in quarrels with sovereigns more powerful than the Jewish monarchs; and the event always showed, in a most striking manner, the propriety of their reproofs.

II. Various solemnities were used in the conclusion of treaties; sometimes it was done by a simple junction of the hands. (Prov. xi. 21. Ezek. xvii. 18.) The Hindoos to this day ratify an engagement by one person laying his right hand on the hand of the other.[3] Sometimes, also, the covenant was ratified by erecting a heap of stones, to which a suitable name was given, referring to the subject-matter of the covenant (Gen. xxxi. 44—54.); that made between Abraham and the king of Gerar was ratified by the oath of both parties, by a present from Abraham to the latter of seven ewe lambs, and by giving a name to the well which had given occasion to the transaction. (Gen. xxi. 22—32.) It was, moreover, customary to cut the victim (which was to be offered as a sacrifice upon the occasion) into two parts, and so placing each half upon two different altars, to cause those who contracted the covenant to pass between both. (Gen. xv. 9, 10. 17. Jer. xxxiv. 18.) This rite was practised both by believers and heathens at their solemn leagues; at first, doubtless, with a view to the great Sacrifice, who was to purge our sins in his own blood; and the offering of these sacrifices, and passing between the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the condition on which it was offered.[4]

The editor of the Fragments supplementary to Calmet[5] is of opinion that what is yet practised of this ceremony may elucidate that passage in Isa. xxviii. 15.:—*We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us, for we have made lies our refuge, and under falsehood have we hid ourselves.* As if it had been said:—We have cut off a covenant Sacrifice, a purification offering with death, and with the grave we have settled, so that the scourge shall not injure us. May not such a custom have been the origin of the following superstition related by Pitts?—"If they (the Algerine corsairs) at any time happen to be in a very great strait or distress, as being chased, or in a storm, they will gather money, light up candles in remembrance of some dead marrabot (saint) or other, calling upon him with heavy sighs and groans. If they find no succour from their before-mentioned rites and superstitions, but that the danger rather increases, then they go to sacrificing a sheep (or two or three upon occasion, as they think needful), which is done after this manner: having cut off the head with a knife, they immediately take out the entrails, and throw them and the head overboard; and then, with all the speed they can (without skinning) they cut the body into two parts by the middle, and throw one part over the right side of the ship, and the other over the left, into the sea, as a kind of propitiation. Thus those blind infidels apply themselves to imaginary intercessors, instead of the living and true God."[6] In the case here referred to, the ship passes between the parts thus thrown on each side of it. This behaviour of the Algerines may be taken as a pretty accurate counterpart to that of making *a covenant with death* and with imminent danger of destruction, by appeasing the angry gods.

Festivities always accompanied the ceremonies attending covenants. Isaac and Abimelech feasted at making their covenant (Gen. xxvi. 30.), *And he made them a feast, and they did eat and drink.* (Gen. xxxi. 54.) *Jacob offered sacrifice upon the mount, and called his brethren to eat bread.* This practice was also usual amongst the heathen nations.[7]

[1] In like manner Charles, mayor of the palace to the king of France, received the name of *Martel*, or the *Hammer*, from the irresistible blows he is said to have given to the Saracens or Moors, who were utterly discomfited in the memorable battle fought near Poictiers, in 733.—Another, and more generally received origin of the appellation Maccabees, has been given in p. 50. *supra*.

[2] Pareau, Antiq. Hebr. pp. 320—322.

[3] Ward's View of the History, &c. of the Hindoos, vol. ii. p. 398.

[4] This remarkable practice may be clearly traced in the Greek and Latin writers. Homer has the following expression:—

Ορκια πιστα τεμοντες. Iliad, lib. ii. ver. 124.
Having cut faithful oaths.

Eustathius explains the passage by saying, they were oaths relating to important matters, and were made by the division of the victim. See also Virgil, Æn. viii. ver. 640.

[5] No. 129.

[6] Travels, p. 18.

[7] Burder's Oriental Customs, vol. ii. p. 84.—Fifth edition. See examples of the ancient mode of ratifying covenants, in Homer. Il. lib. iii. verses 103—107. 245. *et seq.* Virgil, Æn. lib. viii. 641. xii. 169. *et seq.* Dionysius Halicarnassensis, lib. v. c. 1. Hooke's Roman History, vol. i. p. 67.

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Afterwards, when the Mosaic law was established, and the people were settled in the land of Canaan, the people feasted, in their peace offerings, on a part of the sacrifice, in token of their reconciliation with God (Deut. xii. 6, 7.): and thus, in the sacrament of the Lord's supper, we renew our covenant with God, and (in the beautiful language of the communion office of the Anglican church) "we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice" unto Him, being at His table feasted with the bread and wine, the representation of the sacrifice of Christ's body and blood; who by himself once offered upon the cross has made a full, perfect, and sufficient sacrifice, oblation, and atonement for the sin of the whole world.

Sometimes the parties to the covenant were sprinkled with the blood of the victim. Thus Moses, after sprinkling part of the blood on the altar, to show that Jehovah was a party to the covenant, sprinkled part of it on the Israelites, and said unto them, *Behold the blood of the covenant which the Lord hath made with you.* (Exod. xxiv. 6. 8.) To this transaction St. Paul alludes in his Epistle to the Hebrews (ix. 20.), and explains its evangelical meaning.

The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armour. After which they themselves, together with the other persons present, drank of the mixture, uttering the direst maledictions on the party who should violate the treaty.[1]

Another mode of ratifying covenants was by the superior contracting party presenting to the other some article of his own dress or arms. Thus, *Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to the sword, and to his bow, and to his girdle.* (1 Sam. xviii. 4.) The highest honour, which a king of Persia can bestow upon a subject, is to cause himself to be disapparelled, and to give his robe to the favoured individual.[2]

In Num. xviii. 19. mention is made of a *covenant of salt.* The expression appears to be borrowed from the practice of ratifying their federal engagements by salt; which, as it not only imparted a relish to different kinds of viands, but also preserved them from putrefaction and decay, became the emblem of incorruptibility and permanence. It is well known, from the concurrent testimony of voyagers and travellers, that the Asiatics deem the eating together as a bond of perpetual friendship: and as salt is now (as it anciently was) a common article in all their repasts, it may be in reference to this circumstance that a perpetual covenant is termed *a covenant of salt;* because the contracting parties ate together of the sacrifice offered on the occasion, and the whole transaction was considered as a league of endless friendship.[3] In order to assure those persons to whom the divine promises were made, of their certainty and stability, the Almighty not only willed that they should have the force of a covenant; but also vouchsafed to accommodate himself (if we may be permitted to use such an expression) to the received customs. Thus, he constituted the rainbow a sign of his covenant with mankind that the earth should be no more destroyed by a deluge (Gen. ix. 12—17.); and in a vision appeared to Abraham to pass between the divided pieces of the sacrifice, which the patriarch had offered. (Gen. xv. 12—17.) Jehovah further instituted the rite of circumcision, as a token of the covenant between himself and Abraham (Gen. xvii. 9—14.); and sometimes sware by himself (Gen. xxii. 16. Luke i. 73.), that is, pledged his eternal power and godhead for the fulfilment of his promise, there being no one superior to himself to whom he could make appeal, or by whom he could be bound. Saint Paul beautifully illustrates this transaction in his Epistle to the Hebrews. (vi. 13—18.) Lastly, the whole of the Mosaic constitution was a mutual covenant between Jehovah and the Israelites; the tables of which being preserved in an ark, the latter was thence termed the *ark of the covenant*, and as (we have just seen) the blood of the victims slain in ratification of that covenant, was termed the *blood of the covenant.* (Exod. xxiv. 8. Zech. ix. 11.) Referring to this, our Saviour, when instituting the Lord's supper, after giving the cup, said, *This is* (signifies or represents) *my blood of the New Covenant, which is shed for many, for the remission of sins.* (Matt. xxvi. 28.) By this very remarkable expression, Jesus Christ teaches us, that as his body was to be *broken* or crucified, ὑπὲρ ἡμῶν, *in our stead*, so his blood was to be *poured out* (ἐκχυνόμενον, a sacrificial term) to make an *atonement*, as the words *remission* of sins evidently imply; for *without shedding of blood* there *is no remission* (Heb. ix. 22.), nor any remission by shedding of blood but in a sacrificial way. Compare Heb. ix. 20. and xiii. 12.

III. What treaties or covenants were between the high contracting powers who were authorized to conclude them, that contracts of bargain and sale are between private individuals.

Among the Hebrews, and long before them among the Canaanites, the purchase of any thing of consequence was concluded and the price paid, at the gate of the city, as the seat of judgment, before all who went out and came in. (Gen. xxiii. 16—20. Ruth iv. 1, 2.) As persons of leisure, and those who wanted amusement, were wont to sit in the gates, purchases there made could always be testified by numerous witnesses. From Ruth iv. 7—11. we learn another singular usage on occasions of purchase, cession, and exchange, viz. that in earlier times, the transfer of alienable property was confirmed by the proprietor plucking off his shoe at the city gate, in the presence of the elders and other witnesses, and handing it over to the new owner. The origin of this custom it is impossible to trace: but it had evidently become antiquated in the time of David, as the author of the book of Ruth introduces it as an unknown custom of former ages.

In process of time the joining or striking of hands, already mentioned with reference to public treaties, was introduced as a ratification of a bargain and sale. This usage was not unknown in the days of Job (xvii. 3.), and Solomon often alludes to it. (See Prov. vi. 1. xi. 15. xvii. 18. xx. 16. xxii. 26. xxvii. 13.) The earliest vestige of written instruments, sealed and delivered for ratifying the disposal and transfer of property, occurs in Jer. xxxii. 10—12., which the prophet commanded Baruch to bury in an earthen vessel in order to be preserved for production at a future period, as evidence of the purchase. (14, 15.) No mention is expressly made of the manner in which deeds were anciently cancelled. Some expositors have imagined that in Col. ii. 14. Saint Paul refers to the cancelling of them by blotting or drawing a line across them, or by striking them through with a nail: but we have no information whatever from antiquity to authorize such a conclusion.[4]

IV. It was customary for those who appealed to the Deity in attestation of any thing, to hold up their right hand towards heaven; by which action the party swearing, or making OATH, signified that he appealed to God to witness the truth of what he averred. Thus Abram said to the king of Sodom—*I have* LIFT UP MY HAND *unto the* LORD *the most high God, the possessor of heaven and earth,.....that I will not take any thing that is thine.* (Gen. xiv. 22, 23.) Hence the expression, "to lift up the hand," is equivalent to making oath. In this form of scriptural antiquity, the angel in the Apocalypse is represented as taking a solemn oath. (Rev. x. 5.)[5]

Among the Jews, an oath of fidelity was taken by the servant's putting his hand under the thigh of his lord, as Eliezer did to Abraham (Gen. xxiv. 2.); whence, with no great deviation, is perhaps derived the form of doing homage at this day, by putting the hands between the knees, and within the hands of the liege.[6] Sometimes an oath was accompanied with an imprecation, as in 2 Sam. iii. 9. 35. Ruth i. 17. 1 Kings ii. 23. 2 Kings vi. 31.: but sometimes the party swearing omitted the imprecation, as if he were afraid, and shuddered to utter it, although it was, from other sources, sufficiently well understood. (Gen. xiv. 22, 23. Ezek. xvii. 18.) At other times he merely said, "*Let God be a witness;*" and sometimes affirmed, saying, "*As surely as God liveth.*" (Jer. xlii. 5. Ruth iii. 13. 1 Sam. xiv. 45. xx. 3. 21.)

These remarks apply to the person who uttered the oath

[1] Herodotus, lib. iv. c. 70. vol. i. p. 273. Oxon. 1809. Doughtæi Analecta, l. p. 69.

[2] Harmer's Observations, vol. ii. p. 94. Burder's Or. Cust. vol. i. p. 205.

[3] Some pleasing facts from modern history, illustrative of the covenant of salt, are collected by the industrious editor of Calmet, Fragments, No. 130.

[4] Schulzii Archæologia Hebraica, cap. 14. de Fœderibus et Contractibus, pp. 130—132.; Pareau, Antiquitas Hebraica, part iii. § 2. cap. 3. de Fœderibus et Contractibus, pp. 322—325. Bruning, Antiquitates Hebraæ, cap. 26. pp. 242—245. Michaelis's Commentaries, vol. i. pp. 310—313.

[5] "This mode of swearing has descended even to our own times and nation, being still used in Scotland, and there allowed by act of Parliament to those dissenters who are styled Seceders. The Solemn League and Covenant, in the time of Charles I., was taken in this form." Dean Woodhouse, on Rev. x. 5.

[6] Paley's Mor. and Polit. Philosophy, Book iii. ch. 16. § 1.

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himself of his own accord. When an oath was *exacted*, whether by a judge or another, the person who exacted it put the oath in form; and the person to whom it was put, responded by saying, *Amen, Amen, so let it be:* or gave his response in other expressions of like import, such as σὺ εἶπας, Thou hast said it. (Num. v. 19—22. 1 Kings xxii. 16. Deut. xxvii. 15—26.) Sometimes the exacter of the oath merely used the following adjuration, viz. *I adjure you by the living God to answer, whether this thing be so or not.* And the person sworn accordingly made answer to the point inquired of. (Num. v. 22. Matt. xxvi. 64.) It should be remarked here, that although the formulary of assent on the part of the respondent to an oath was frequently AMEN, AMEN, yet this formulary did not always imply an oath, but, in some instances, was merely a protestation. As the oath was an appeal to God (Lev. xix. 12. Deut. vi. 13.), the taking of a false oath was deemed a heinous crime; and perjury, accordingly, was forbidden in those words, *Thou shalt not take the name of the Lord thy God in vain*, that is, shalt not call God to witness in pretended confirmation of a falsehood. (Exod. xx. 6.)

It was also common to swear by those whose life and prosperity were dear to the party making oath. Thus, Joseph swore by the *life of the king* (Gen. xlii. 15.); and this practice prevailed subsequently among the Hebrews. (1 Sam. xxv. 26. 2 Sam. xi. 11. xiv. 19. comp. Psal. lxiii. 11.) A person sometimes swore *by himself*, and sometimes by the *life of the person* before whom he spoke, as in 1 Sam. i. 26. 2 Kings ii. 2. Judg. vi. 13. 15. 1 Kings iii. 17. 26.; a practice which obtains in Syria to this day.[1] In some instances, persons adjured others by the beasts of the field (Sol. Song ii. 7.), a sort of adjuration which still makes its appearance in the writings of the Arabian poets.[2]

In the time of Christ, the Jews were in the habit of swearing by the *altar*, by *Jerusalem*, by *heaven*, by the *earth*, by *themselves*, by their *heads*, by the *gold of the temple*, by *sacrifices*, &c. Because the name of God was not mentioned in these oaths, they considered them as imposing but small, if *any* obligation;[3] and we, accordingly, find, that our Saviour takes occasion to inveigh, in decided terms, against such arts of deception. (Matt. v. 33—37. xxiii. 16—22.) It is against oaths of this kind, and *these alone* (not against an oath uttered in sincerity), that he expresses his displeasure, and prohibits them. This is clear, since he himself consented to take upon him the solemnity of an oath (Matt. xxvi. 64.); and since Paul himself, in more than one instance, utters an adjuration. Compare Rom. ix. 1. 2 Cor. i. 23.

In the primitive periods of their history, the Hebrews religiously observed an oath (Josh. ix. 14, 15.); but we find, that, in later times, they were often accused by the prophets of perjury. After the captivity, the Jews became again celebrated for the scrupulous observance of what they had sworn to, but corruption soon increased among them: they revived the old forms, the words without the meaning; and acquired among all nations the reputation of perjurers.[4]

CHAPTER VIII.

LAWS RESPECTING STRANGERS, AGED, DEAF, BLIND, AND POOR PERSONS.

I. *Of Strangers.*—II. *Of the Aged, Blind, and Deaf.*—III. *Of the Poor.*

ALL wise legislators have deemed it an important branch of political economy, to direct their attention towards aliens and to the poor: and the humanity and wisdom of the Mosaic regulations in this respect will be found not unworthy of a divinely inspired legislator.

I. STRANGERS are frequently mentioned in the laws of Moses, who specifies two different descriptions of them, viz. 1. תושבים (TOSCHABIM), or those who had no home, whether they were Israelites or foreigners; and 2. גרים (GERIM), or those who were strangers generally, and who possessed no landed property, though they might have purchased houses. Towards both of these classes the Hebrew legislator enforced the duties of kindness and humanity, by reminding the Israelites that they had once been strangers in Egypt. (Lev. xix. 33, 34. Deut. x. 19. xxiii. 7. xxiv. 18.) Hence he ordained the same rights and privileges for the Israelites, as for strangers. (Lev. xxiv. 19—22. Num. ix. 14. xv. 5.) Strangers might be naturalized, or permitted to *enter into the congregation* of the LORD, by submitting to circumcision, and renouncing idolatry. (Deut. xxiii. 1—9.) The Edomites and Egyptians were capable of becoming citizens of Israel after the third generation. Doeg the Edomite (1 Sam. xxi. 8. Psal. lii.) was thus naturalized; and, on the conquest of Idumæa by the Jews, about 129 years before the birth of Christ, the Jews and Idumæans became one people. It appears, also, that other nations were not entirely excluded from being incorporated with the people of Israel: for *Uriah the Hittite*, who was of Canaanitish descent, is represented as being a fully naturalized Israelite. But the "Ammonites and Moabites, in consequence of the hostile disposition which they had manifested to the Israelites in the wilderness, were absolutely excluded from the right of citizenship."[5]

"In the earlier periods of the Hebrew state, persons who were natives of another country, but who had come, either from choice or necessity, to take up their residence among the Hebrews, appear to have been placed in favourable circumstances. At a later period, viz. in the reigns of David and Solomon, they were compelled to labour on the religious edifices, which were erected by those princes; as we may learn from such passages as these:—*And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found a hundred and fifty thousand and three thousand and six hundred; and he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain.* (2 Chron. ii. 1. 17, 18. compared with 1 Chron. xxii. 2.) The exaction of such laborious services from foreigners was probably limited to those who had been taken prisoners in war; and who, according to the rights of war as they were understood at that period, could be justly employed in any offices, however low and however laborious, which the conqueror thought proper to impose. In the time of Christ, the degenerate Jews did not find it convenient to render to the strangers from a foreign country those deeds of kindness and humanity, which were not only their due, but which were demanded in their behalf by the laws of Moses. They were in the habit of understanding by the word *neighbour*, their friends merely, and accordingly restricted the exercise of their benevolence by the same narrow limits that bounded in this case their interpretation; contrary as both were to the spirit of those passages, which have been adduced in the preceding paragraph."[6]

II. In a monarchy or aristocracy, birth and office alone give rank, but in a democracy, where all are on an equal footing, the right discharge of official duties, or the arrival of OLD AGE, are the only sources of rank. Hence the Mosaic statute in Lev. xix. 32. (*before the hoary head thou shalt stand up, and shalt reverence the aged*), will be found suited to the republican circumstances of the Israelites, as well as conformable to the nature and wishes of the human heart: for no man has any desire to sink in honour, or to be of less consequence than he was before; and to allow precedence to old age cannot be a matter that will ever affect a young man very sensibly. Nor does Moses confine his attention to the aged. He extends the protection of a special statute to the DEAF and the BLIND, in Lev. xix. 14., which prohibits re

[1] "*By your life*" is still a common oath in Syria (Burckhardt's Travels in Syria, p. 40.), but the *most* common oath in that country is,—"*On my head.*" (Jowett's Christian Researches in Syria, p. 269.)

[2] Consult the Koran, Sura lxxxv. 1—3. lxxxvi. 1. 11—13. lxxxix. 1—4. xci. 1—8, &c.

[3] Martialis Epigrammat. XI. 95.

[4] Alber, Hermeneut. Vet. Test. pp. 210, 211. Jahn's Archæologia Biblica, translated by Mr. Upham, pp. 494, 495.

[5] Michaelis's Commentaries, vol. ii. pp. 233—239.

[6] Jahn's Archæologia Biblica, by Upham, p. 197.

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viling the one or putting a stumbling-block in the way of the other. In Deut. xxvii. 18. a curse is denounced against him who misleads the blind.

III. With regard to those whom misfortune or other circumstances had reduced to poverty, various humane regulations were made: for though Moses had, by his statutes relative to the division of the land, studied to prevent any Israelites from being born poor, yet he nowhere indulges the hope that there would actually be no poor. On the contrary he expressly says (Deut. xv. 11.), THE POOR *shall never cease out of thy land;* and he enjoins the Hebrews to open wide their hands to their brethren, to the poor and to the needy in their land. He exhorts the opulent to assist a decayed Israelite with a loan, and not to refuse even though the sabbatical year drew nigh (Deut. xv. 7—10.); and no pledge was to be detained for the loan of money that served for the preservation of his life or health (Deut. xxiv. 12, 13.), or was necessary to enable him to procure bread for himself and family, as the upper and nether mill-stones. During harvest, the owner of a field was prohibited from reaping the corn that grew in its corners, or the after-growth: and the scattered ears, or sheaves carelessly left on the ground, equally belonged to the poor. After a man had once shaken or beaten his olive trees, he was not permitted to gather the olives that still hung on them: so that the fruit, which did not ripen until after the season of gathering, belonged to the poor. (Lev. xix. 9, 10. Deut. xxiv. 19, 20, 21. Ruth ii. 2—19.) Further, whatever grew during the sabbatical year, in the fields, gardens, or vineyards, the poor might take at pleasure, having an equal right to it with the owners of the land. Another important privilege enjoyed by the poor was, what were called *second tenths* and second firstlings. "Besides the tenth received by the Levites, the Israelites were obliged to set apart *another* tenth of their field and garden produce; and in like manner, of their cattle, a second set of offerings, for the purpose of presenting as thank offerings at the high festivals." Of these thank offerings only certain fat pieces were consumed on the altar: the remainder, after deducting the priest's portion, was appropriated to the sacrifice feasts, to which the Israelites were bound to invite the stranger, the widow, and the orphan. "When any part of these tenths remained, which they had not been able to bring to the altar or to consume as offerings, they were obliged every three years to make a conscientious estimate of the amount, and, without presenting it as an offering to God, employ it in benevolent entertainments in their native cities." (Deut. xii. 5—12. 17—19. xiv. 22—29. xvi. 10, 11. xxvi. 12, 13.)[1]

But though Moses has made such abundant provision for the poor, yet it does not appear that he has said any thing respecting beggars. The earliest mention of beggars occurs in Psal. cix. 10. In the New Testament, however, we read of beggars, blind, distressed, and maimed, who lay at the doors of the rich, by the way sides, and also before the gate of the temple. (Mark x. 46. Luke xvi. 20, 21. Acts iii. 2.)[2] But "we have no reason to suppose, that there existed in the time of Christ that class of persons called *vagrant beggars*, who present their supplications for alms from door to door, and who are found at the present day in the East, although less frequently than in the countries of Europe. That the custom of seeking alms by sounding a trumpet or horn, which prevails among a class of Mohammedan monastics, *Kalendar* or *Karendal*, prevailed also in the time of Christ, may be inferred from Matt. vi. 2.; where the verb σαλπιειν, which possesses the shade of signification, that would be attached to a corresponding word in the Hiphil form of the Hebrew verbs, is to be rendered transitively, as is the case with many other verbs in the New Testament. There is one thing characteristic of those orientals, who are reduced to the disagreeable necessity of following the vocation of mendicants, which is worthy of being mentioned; they do not appeal to the pity or to the alms-giving spirit, but to the justice of their benefactors. (Job xxii. 7. xxxi. 16. Prov. iii. 27, 28.)"[3]

CHAPTER IX.

OF THE MILITARY AFFAIRS OF THE JEWS AND OTHER NATIONS MENTIONED IN THE SCRIPTURES.

SECTION I.

ON THE MILITARY DISCIPLINE OF THE JEWS.

I. *The earliest Wars, predatory Excursions.*—II. *Character of the Wars of the Israelites.—Their Levies how raised.—Mosaic Statutes concerning the Israelitish Soldiers.*—III. *Divisions, and Officers of the Jewish Armies;—which were sometimes conducted by the Kings in Person.—Military Chariots.*—IV. *Encampments.*—V. *Military Schools and Training.*—VI. *Defensive Arms.*—VII. *Offensive Arms.*—VIII. *Fortifications.*—IX. *Mode of declaring War.*—X. *Military Tactics.—Order of Battle.—Treatment of the Slain, of captured Cities, and of Captives.*—XI. *Triumphant Reception of the Conquerors.*—XII. *Distribution of the Spoil.—Military Honours conferred on eminent Warriors.—A military Order established by David.*—XIII. *Trophies.*

I. THERE were not wanting in the earliest ages of the world men who, abusing the power and strength which they possessed to the purposes of ambition, usurped upon their weaker neighbours. Such was the origin of the kingdom founded by the plunderer Nimrod (Gen. x. 8—10.), whose name signifies a *rebel;* and it was most probably given him, from his rejection of the laws both of God and man, and supporting by force a tyranny over others. As mankind continued to increase, quarrels and contests would naturally arise, and, spreading from individuals to families, tribes and nations, produced wars. Of the military affairs of those times we have very imperfect notices in the Scriptures. These wars, however, appear to have been nothing more than predatory incursions, like those of the modern Wahabees and Bedouin Arabs, so often described by oriental travellers. The patriarch Abraham, on learning that his kinsman Lot had been taken captive by Chedorlaomer and his confederate emirs or petty kings, mustered his trained servants, three hundred and eighteen in number; and coming against the enemy by night, he divided his forces, and totally discomfited them. (Gen. xiv. 14—16.) The other patriarchs also armed their servants and dependants, when a conflict was expected. (Gen. xxxii. 7—12. xxxiii. 1.)[4]

II. Although the Jews are now the very reverse of being a military people (in which circumstance we may recognise the accomplishment of prophecy),[5] yet anciently they were eminently distinguished for their prowess. But the notices concerning their discipline which are presented to us in the Sacred Writings, are few and brief.

The wars in which the Israelites were engaged, were of two kinds, either such as were expressly enjoined by divine

[1] Michaelis's Commentaries, vol. ii. pp. 254—259. [2] Ibid. p. 249.
[3] Jahn's Archæologia, by Upham, p. 198.

[4] This section is chiefly translated from Calmet's Dissertation sur la Milice des anciens Hebreux, inserted in the third volume of his Commentaire Littérale sur la Bible, and also in vol. i. pp. 205—240. of his Dissertations qui peuvent servir de Prolegomènes de l'Ecriture; which, in the judgment of the celebrated tactician, the Chevalier Folard, discusses the military affairs of the Hebrews with so much accuracy and knowledge, as to leave scarcely any room for additions. (Dissertation on the Military Tactics of the Hebrews, in vol. iii. p. 535. of the folio English translation of Calmet's Dictionary.) The Dissertation of the Chevalier Folard has also been consulted; together with Alber's Inst. Herm. Vet. Test. tom. i. pp. 239—247.; Schulzii Archæologia Hebraica, pp. 132—146.; Jahn, Archæologia Biblica, §§ 266—296.; Ackermann, Archæologia Biblica, §§ 260—288.; Home's Hist. of the Jews, vol. ii. pp. 303—316.; Bruning, Antiq. Hebr. pp. 74—91.; Carpzovii Antiquitates Gentis Hebrææ, pp. 665—671.
[5] See Lev. xxvi. 36. Deut. xxviii. 65, 66.

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command, or such as were voluntary and entered upon by the prince for revenging some national affronts, and for the honour of his sovereignty. Of the first sort were those undertaken against the seven nations of Canaan, whom God had devoted to destruction, viz. the Hittites, the Amorites, the Canaanites (strictly so called), the Perizzites, the Hivites, the Jebusites, and the Girgashites. These the Israelites were commanded to extirpate, and to settle themselves in their place. (Deut. vii. 1, 2. and xx. 16, 17.) There were indeed other nations who inhabited this country in the days of Abraham, as may be seen in Gen. xv. 19, 20. But these had either become extinct since that time, or being but a small people were incorporated with the rest. To these seven nations no terms of peace could be offered; for, being guilty of gross idolatries and other detestable vices of all kinds, God thought them unfit to live any longer upon the face of the earth. These wars, thus undertaken by the command of God, were called the *wars of the Lord*, of which a particular record seems to have been kept, as mentioned in Num. xxi. 14.

In the voluntary wars of the Israelites, which were undertaken upon some national account, such as most of those were in the times of the Judges, when the Moabites, Philistines, and other neighbouring nations invaded their country, and such as that of David against the Ammonites, whose king had violated the law of nations by insulting his ambassadors,—there were certain rules established by God, which were to regulate their conduct, both in the undertaking and carrying on of these wars. As, first, they were to proclaim peace to them, which, if they accepted, these people were to become tributaries to them; but if they refused, all the males, upon besieging the city, were allowed to be slain, if the Israelites thought fit; but the women and little ones were to be spared, and the cattle with the other goods of the city were to belong, as spoil, to the Israelites. (Deut. xx. 10—15.) Secondly, in besieging a city they were not to commit unnecessary waste and depredations; for though they were allowed to cut down barren trees of all sorts, to serve the purposes of their approaches, yet they were obliged to spare the fruit trees, as being necessary to support the lives of the inhabitants in future times, when the little rancour, which was the occasion of their present hostilities, should be removed and done away. (Deut. xx. 19, 20.)

The Israelites, in the beginning of their republic, appear to have been a timorous and cowardly people; their spirits were broken by their bondage in Egypt; and this base temper soon appeared upon the approach of Pharaoh and his army, before the Israelites passed through the Red Sea, which made them murmur so much against Moses. (Exod. xiv. 10, 11, 12.) But in no instance was their cowardice more evident, than when they heard the report of the spies concerning the inhabitants of the land, which threw them into a fit of despair, and made them resolve to return into Egypt, notwithstanding all the miracles wrought for them by God. (Num. xiv. 1—6.) It was on this account that David, who was well acquainted with their disposition, says, that *they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto them.* (Psal. xliv. 3.)

After their departure from Egypt, the whole of the men, from twenty years and upwards, until the age of fifty (when they might demand their discharge if they chose), were liable to military service, the priests and Levites not excepted. (Num. i. 3. 22. 2 Sam. xxiii. 20. 1 Kings ii. 35.) Like the militia in some countries, and the hardy mountaineers of Lebanon at this day,[1] they were always ready to assemble at the shortest notice. If the occasion were extremely urgent, affecting their existence as a people, all were summoned to war; but ordinarily, when there was no necessity for convoking the whole of their forces, a selection was made. Thus Joshua chose twelve thousand men, in order to attack the Amalekites (Exod. xvii. 9, 10.): in the war with the Midianites, one thousand men were selected out of each tribe (Num. xxxi. 4, 5.), and in the rash assault upon the city of Ai, three thousand men were employed. (Josh. vii. 3, 4.) The book of Judges furnishes numerous instances of this mode of selection. Hence we read in the Scriptures of *choosing* the men, not of levying them. In like manner, under the Roman republic, all the citizens of the military age (seventeen to forty-six years) were obliged to serve a certain number of campaigns, when they were commanded. On the day appointed, the consuls held a levy (*delectum habebant*), by the assistance of the military or legionary tribunes; when it was determined by lot in what manner the tribes should be called. The consuls ordered such as they pleased to be cited out of each tribe, and every one was obliged to answer to his name under a severe penalty. On certain occasions, some of the most refractory were put to death.[2] To the above described mode of selecting troops, our Saviour alluded, when he said that *many are called, but few chosen* (Matt. xx. 16.): the great mass of the people being convened, choice was made of those who were the most fit for service.

This mode of selecting soldiers accounts for the formation of those vast armies, in a very short space of time, of which we read in the Old Testament. The men of Jabesh Gilead, who, in the beginning of Saul's reign, were besieged by the Ammonites, had only seven days' respite given them to send messengers to the coasts of Israel, after which, if no relief came to them, they were to deliver up the city and have their eyes put out, which was the best condition, it seems, they could procure. (1 Sam. xi. 1, 2, 3.) As soon as Saul was informed of it, he, by a symbolical representation of cutting a yoke of oxen in pieces, and sending them all over Israel, signified what should be done to the oxen of such as did not appear upon this summons. In consequence of this summons, we find that an army of *three hundred and thirty thousand men* was formed, who relieved the place within the seven days allowed them. In like manner, when the children of Israel had heard of the crime that was committed by the inhabitants of Gibeah against the Levite's concubine, it is said, that they resolved not to return to their houses till they had fully avenged this insult (Judg. xx. 8.), and accordingly, upon the tribe of Benjamin's refusing to deliver up these men, an army was soon gathered together of four hundred thousand men of war. (verse 17.) Nor was the providing of their armies with necessaries any impediment to these sudden levies; for in the beginning of the Jewish republic, their armies consisting altogether of infantry, every one served at their own expense, and ordinarily carried their own arms and provisions along with them. And thus we find that Jesse sent a supply of provisions by David to his other three sons that were in Saul's camp (1 Sam. xvii. 13. 17.), which gave David an opportunity of engaging Goliath; and this was the chief reason why their wars in those days were ordinarily but of a short continuance, it being hardly possible that a large body could subsist long upon such provisions as every one carried along with him. After the time of Solomon, their armies became vastly numerous: we read that Abijah king of Judah had an army of four hundred thousand men, with which he fought Jeroboam king of Israel, who had double that number (2 Chron. xiii. 3.), and it is said there were five hundred thousand killed of Jeroboam's army. (ver. 17.) Asa king of Judah had an army of nearly six hundred thousand men, when he was attacked by Zerah the Ethiopian with a host of a million of men. (2 Chron. xiv. 8, 9.) Jehoshaphat king of Judah had eleven hundred and sixty thousand men, without reckoning the garrisons in his fortified places. (2 Chron. xvii. 14—19.)

Various regulations were made by Moses concerning the Israelitish soldiers, which are characterized by equal wisdom and humanity. Not to repeat what has already been noticed above, we may remark that the following classes of persons were wholly exempted from military service (Deut. xx. 5—8. xxiv. 5.); viz.

1. He, who had built a new house, and had not dedicated it, was to return home, lest he should die in battle, and another man dedicate it. From the title of Psal. xxx.—*A Psalm or Song at the dedication of the house of David*,—it was evidently a custom in Israel to dedicate a new house to Jehovah, with prayer, praise, and thanksgiving, in order that he might obtain the divine blessing.

2. Those who had planted a vine or olive yard, and who had not yet eaten of its produce.

3. Every man who had betrothed a wife and had not taken her home. It is well known, that among the Jews a considerable time sometimes elapsed between the espousal or betrothing of the parties and the celebration of a marriage. When the bridegroom had made proper preparations, the

[1] A recent learned traveller in the Holy Land, describing the present state of Mount Lebanon, says, that, "of the peasants, great numbers carry arms. In fact, *every* young man may in some sense be called a soldier, and would in case of need muster as such: the gun which serves him for field-sport and sustenance is ready for the call of war; and his discipline consists in the bracing, hardy habits of a mountaineer." Rev. W. Jowett's Christian Researches in Syria, p. 74. (London, 1825. 8vo.)

[2] Dr. Adam's Roman Antiquities, pp. 362, 363. fifth edit.

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bride was conducted to his house, and the nuptials were consummated.

4. Every newly married man, during the first year after his marriage. The humanity of these exemptions will be the more evident, when it is recollected that, anciently, it was deemed an excessive hardship for a person to be obliged to go to battle (in which there was a probability of his being slain) who had left a new house unfinished, a newly purchased heritage half tilled, or a wife with whom he had just contracted marriage. Homer represents the case of Protesilaus as singularly afflicting, who was obliged to go to the Trojan war, leaving his wife in the deepest distress, and his house unfinished.[1]

5. The last exemption was in favour of the *fearful and faint hearted;* an exemption of such a disgraceful nature, that one would think it never would have been claimed. Such, however, was the case in Gideon's expedition against the Midianites. Ten thousand only remained out of *thirty-two thousand*, of which number his army originally consisted; twenty-two thousand having complied with his proclamation, that *whosoever was fearful and afraid* might return and depart early from Mount Gilead. (Judg. vii. 3.)[2]

Before the regal government was established, the Israelitish army was entirely disbanded at the conclusion of a war. The earliest instance recorded of any military force being kept in time of peace, is in the reign of Saul, who retained two thousand for his body guard, and one thousand for his son Jonathan's guard. (1 Sam. xiii. 1, 2.) David had a distinct guard, called Cherethites and Pelethites, concerning the origin of whose name various contradictory opinions have been offered. Josephus, however, expressly says, that they were his guards, and the Chaldee paraphrast terms them *archers* and *slingers*.[3] Besides these he had twelve bodies of twenty-four thousand men each, who were on duty for one month, forming an aggregate of two hundred and eighty-eight thousand men. (1 Chron. xxvii. 1—15.) Subsequently, when the art of war was improved, a regular force seems to have been kept up both in peace and war; for, exclusive of the vast army which Jehoshaphat had in the field, we read that he had troops throughout all the fenced cities, which doubtless were garrisoned in time of peace as well as during war.

III. The OFFICERS who were placed at the head of the Hebrew forces appear not to have differed materially from those whom we find in ancient and modern armies.

The *Division* of the army into *three bands* or companies, mentioned in Gen. xiv. 14, 15. Job i. 17. Judg. vii. 16. 20. 1 Sam. xi. 11. and 2 Sam. xviii. 2., was probably no other than the division into the *centre*, *left*, and *right wing*, which obtains in the modern art of war. The Hebrews, when they departed from Egypt, marched in military order, על צבאתם (AL TSEBOTAM) *by their armies* or *hosts*[4] (Exod. xii. 51.), and וחמשים (VE-CHAMUSHIM), which word in our English Bibles (Exod. xiii. 18.) is rendered *harnessed*, and in the margin, *by five in a rank*. It is probable, from these expressions, that they followed each other in ranks fifty deep, and that at the head of each rank or file of fifty was the captain of fifty. (1 Sam. viii. 12. 2 Kings i. 9—14.) The other divisions consisted of tens, hundreds, thousands, &c.; and the officers that commanded them are styled captains of thousands, captains of hundreds, captains of fifties, and captains of tens; of these mention is made in 1 Chron. xii. 14. 20. xiii. 1. xxviii. 1. and 2 Kings i. 9. 11. 13. These, probably, were of the same rank with those whom Moses constituted in the wilderness, rulers of thousands, &c. (Exod. xviii. 25.), and who at first acted in a double capacity, being at the same time civil magistrates and military officers. The captains of thousands seem to have been much the same as colonels of regiments with us; and the captains of hundreds might probably answer to those who in our army have the command of troops and companies; the captains of fifties and tens to our subalterns, sergeants, and corporals. During the Mosaic commonwealth, in conformity to the law in Deut. xx. 9., all these officers were appointed by the *Shoterim*, genealogists or officers (as they are termed in our version), who probably chose the *heads of families;* but after the monarchy took place, they received their commissions either from the king in the same manner as at present, as appears from 2 Sam. xviii. 1. and 2 Chron. xxv. 5.; or from the commander-in-chief (2 Sam. xviii. 11.): and it should seem that a captain's commission was denoted by giving a military girdle or sash. (2 Sam. xviii. 11.)

The first and principal Head of the armies of Israel was the Almighty himself, who is so frequently termed in Scripture the Lord of Hosts. The whole nation marched forth under the superintending guidance of their God. Subordinate to Him, and as his lieutenant-general, was the principal officer, or leader of the whole army, who, in the Scriptures, is termed the CAPTAIN OF THE LORD'S HOST, and who appears to have been of the same rank with him who is now called the commander-in-chief of an army. Such were Joshua and the Judges under the primitive constitution of their government as settled by God himself: such was Abner under Saul (2 Sam. ii. 8.), Joab under David (2 Sam. xx. 23.), and Amasa under Absalom, when he was raising a rebellion against his father. (2 Sam. xvii. 25.) The command and authority of this captain of the host appear to have been very great, sometimes indeed, nearly equal to that of the sovereign. David seems to have been afraid of Joab his commander-in-chief; otherwise he would never have suffered him to live after the sanguinary assassinations which he had perpetrated. It is evident that the captain of the host enjoyed great influence in the time of Elisha: for we read, that the prophet having been hospitably entertained by an opulent woman at Shunem, and being desirous of making her some acknowledgment for her kindness, ordered his servant Gehazi to inquire what she would wish to have done for her. *Wouldst thou be spoken for to the king, or to the* CAPTAIN OF THE HOST? (2 Kings iv. 13.)

After the establishment of the monarchy, the kings went to war in person, and at first fought on foot, like the meanest of their soldiers. Thus David fought, until the danger to which he exposed himself became so great, that his people would no longer allow him to lead them on to battle. (2 Sam. xxi. 17.) It does not appear that there were any horse in the Israelitish army before the time of Solomon. In the time of David there were none; for the rebel Absalom was mounted on a mule in the battle in which he lost his life. (2 Sam. xviii. 9.) Solomon, who had married the daughter of the king of Egypt, procured horses from that country at a great expense (1 Kings x. 28, 29.); and afterwards had four thousand stalls for horses and chariots, and twelve thousand horsemen. (2 Chron. ix. 25.) From Zech. xiv. 20. it should seem, that bells formed a part of the caparison of war-horses. Subsequent kings of Judah and Israel went into the battle in chariots, arrayed in their royal vestments, or sometimes in disguise. They generally had a spare chariot to attend them: thus we read that king Josiah, after he was mortally wounded, was taken out of his war-chariot, and put into another, in which he was carried to Jerusalem. (2 Chron. xxxv. 23, 24. 1 Kings xxii. 34.) Both kings and generals had *armour-bearers*, who were chosen from the bravest of the soldiery, and not only bore the arms of their masters, but were also employed to give his commands to the subordinate captains, and were present at his side in the hour of peril. (1 Sam. xiv. 6. xvii. 7.)

Military chariots were much in use among the Egyptians, Canaanites, and other oriental nations.[5] Two sorts are mentioned in the Scriptures; one in which princes and generals rode, the other to break the enemy's battalions by rushing in among them, armed with iron scythes, which caused terrible havoc. The most ancient war-chariots, of which we read, are those of Pharaoh, which were destroyed in the Red Sea (Exod. xiv. 7.): his infantry, cavalry, and war-chariots were so arranged as to form separate divisions of his army. (Exod. xiv. 6, 7.) The Canaanites, whom Joshua engaged at the waters of Merom, had cavalry and a multitude of chariots. (Josh. xi. 4.) Sisera, the general of Jabin, king of Hazor, had nine hundred chariots of iron in his army. (Judg. iv. 3.) The tribe of Judah could not obtain possession of part of the lands allotted to them, because the inhabitants of the country were strong in chariots of iron. (Judg. i. 19.) The Philistines, in their war with Saul, had thirty thousand chariots, and six thousand horsemen. (1 Sam. xiii. 5.) David, having taken a thousand war-chariots from Hadadezer, king of Damascus, ham-strung the horses, and burnt nine hundred cha-

[1] Iliad, lib. ii. 700—702.

[2] Michaelis's Commentaries, vol. iii. pp. 34—37.

[3] On this subject the reader may consult the Dissertations of Ikenius, De Crethi et Plethi (Lug. Bat. 1749), and of Lakemacher, Observationes Philologicæ, part ii. pp. 11—44., and also Michaelis's Commentaries on the Law of Moses, § 232.

[4] It is from this circumstance "that the Divine Being calls himself the LORD OF HOSTS, or armies; because the Israelites were brought out of Egypt under his direction, marshalled and ordered by himself, guided by his wisdom, supported by his providence, and protected by his might. This is the true and simple reason, why God is so frequently styled in Scripture the Lord of Hosts: *for the* LORD *did bring the children of Israel out of Egypt by their armies.*" Dr. A. Clarke's Commentary, on Exod. xii. 51.

[5] They were also used among the ancient Britons.

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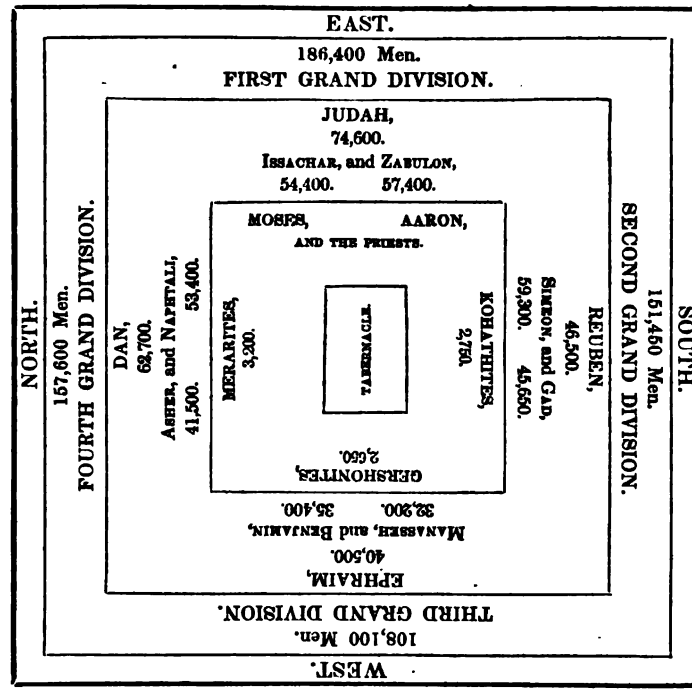
riots, reserving only one hundred. (2 Sam. viii. 4.) It does not appear that the Hebrews ever used chariots in war, though Solomon had a considerable number; but we know of no military expedition in which he employed them. In the second book of Maccabees, mention is made of chariots armed with scythes, which the king of Syria led against the Jews. (2 Macc. xiii. 2.) These chariots were generally placed on the whole front of the infantry, ranged in a straight line, parallel sometimes to the cavalry. Some of them were with four, others with two wheels only: these were driven against the enemy, whom they never failed to put into disorder, when they were followed closely by the line. There were two ways of rendering them useless: first, by opening a passage for them through the battalions; secondly, by killing the horses before they were too far advanced: in which case they were of the greatest disservice to those who employed them, because they not only embarrassed them, but, further, broke the closeness of the line, and checked all the force of the onset. The infantry were divided into *light-armed troops*, and into *spearmen*. (Gen. xlix. 19. 1 Sam. xxx. 8. 15. 23. 2 Sam. iii. 22. iv. 2. xxii. 30. Psal. xviii. 30. in the Hebrew, 29. of our English version, 2 Kings v. 2. Hos. vii. 1.) The light-armed troops of infantry were furnished with a sling and javelin, with a bow, arrows, and quiver, and also, at least in later times, with a buckler: they fought the enemy at a distance. The spearmen, on the contrary, who were armed with spears, swords, and shields, fought hand to hand. (1 Chron. xii. 24. 34. 2 Chron. xiv. 8. xvii. 17.) The light-armed troops were commonly taken from the tribes of Ephraim and Benjamin. (2 Chron. xiv. 8. xvii. 17.)

IV. No information is given us in the Scriptures, concerning the order of ENCAMPMENT adopted by the Israelites after their settlement in Canaan. During their sojourning in the wilderness, the form of their camp, according to the account given in Num. ii., appears to have been quadrangular, having three tribes placed on each side, under one general standard, so as to inclose the tabernacle, which stood in the centre. Between these four great camps and the tabernacle were pitched four smaller camps of the priests and Levites, who were immediately in attendance upon it; the camp of Moses and of Aaron and his sons (who were the ministering priests, and had the charge of the sanctuary) was on the east side of the tabernacle, where the entrance was. From Isa. liv. 2. it appears that the tents, under which they lived, were nearly the same as those which are now in use in the East. Every family and household had their particular ensign; under which they encamped or pursued their march. Rabbinical writers assert that the standard of Judah was a lion; that of Reuben, the figure of a man; that of Ephraim, an ox; that of Dan, an eagle with a serpent in his talons:[1] but for these assertions there is no foundation. They are probably derived from the patriarch's prophetic blessing of his children, related in Gen. xlix. It is far more likely, that the names of the several tribes were embroidered in large letters on their respective standards, or that they were distinguished by appropriate colours. The following diagram, after Ainsworth, Roberts, and Dr. A. Clarke,[2] will, perhaps, give the reader a tolerable idea of the beautiful order of the Israelitish encampment; the sight of which, from the mountains of Moab, extorted from Balaam (when *he saw Israel abiding* in his tents *according to their tribes*) the following exclamation:—"*How goodly are thy tents, O Jacob*, and *thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted*, and *as cedar trees beside the waters.* (Num. xxiv. 2. 5, 6.)



During the encampment of the Israelites in the wilderness, Moses made various salutary enactments, which are recorded in Deut. xxiii. 10—15., for guarding against the vice and uncleanliness that might otherwise have prevailed among so large a body of people, forming an aggregate of upwards of three millions. The following was the order of their march, which is not much unlike that in which the caravans or assemblages of oriental travellers still continue to move:—When they were to remove (which was only when the cloud was taken off the tabernacle), the trumpet was sounded, and upon the first alarm the standard of Judah being raised, the three tribes which belonged to it set forward; then the tabernacle being taken down, which was the proper office of the Levites, the Gershonites and the Merarites (two families of that order), attended the wagons with the boards, staves, &c. When these were on their march a second alarm was sounded, upon which the standard of Reuben's camp advanced with the three tribes under it. After them followed the Kohathites (the third family of the Levites) bearing the sanctuary, that is, the Holy of Holies and the utensils thereto belonging; and because this was less cumbersome than the boards, pillars, and other parts of the tabernacle, and more holy, it was on that account not put into a wagon, but carried on their shoulders. Next followed the standard of Ephraim's

[1] Lamy de Tabernaculo, lib. iii. c. 2. Carpzov has given at length the rabbinical descriptions of the Israelitish standards. Antiq. Hebr. Gentis. pp. 667, 668.

[2] In their Commentaries, on Num. ii. Roberts's Calvis Bibliorum, p. 24. folio edit.

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camp with the tribes belonging to it: and last of all the other three tribes under the standard of Dan brought up the rear; Moses and Aaron overseeing the whole, that every thing was done as God had directed, while the sons of Aaron were chiefly employed in blowing the trumpets, and other offices properly belonging to them.

From 1 Sam. xxvi. 5., as rendered in our authorized version (*Saul lay in the trench, and the people pitched round about him*), it has been imagined that the Israelites had a fortified camp. The proper rendering is, that *Saul lay among the bagguge*, with his spear stuck at his head (v. 7.), in the same manner as is usual among the Persians,[1] and also among the Arabs to this day, wherever the disposition of the ground will permit it: their emir or prince being in the centre of the Arabs around him at a respectful distance.[2] When David is represented as sometimes secreting himself in the night, when he was with his armies, instead of lodging with the people (2 Sam. xvii. 8, 9.), it probably means that he did not lodge in the middle of the camp, which was the proper place for a king, in order that he might the better avoid any surprise from his enemies.[3]

V. In ancient times the Hebrews received no pay, during their military service: the same practice of gratuitous service obtained among the Greeks and Romans, in the early period of their respective republics.[4] The Cherethites and Pelethites appear to have been the first stipendiary soldiers: it is however probable, that the great military officers of Saul, David, Solomon, and the other kings, had some allowance suitable to the dignity of their rank. The soldiers were paid out of the king's treasury: and in order to stimulate their valour, rewards and honours were publicly bestowed on those who distinguished themselves against the enemy; consisting of pecuniary presents, a girdle or belt, a woman of quality for a wife, exemptions from taxes, promotion to a higher rank in the army, &c. all of which were attended with great profit and distinction. (2 Sam. xviii. 11. Josh. xv. 16. 1 Sam. xviii. 25. 1 Chron. xi. 6.) In the age of the Maccabees, the patriot Simon both armed and paid his brave companions in arms, at his own expense. (1 Macc. xiv. 32.) Afterwards, it became an established custom, that all soldiers should receive pay. (Luke iii. 14. 1 Cor. ix. 7.)

It appears from various passages of Scripture, and especially from Isa. ii. 4. and Mic. iv. 3., that there were military schools, in which the Hebrew soldiers *learned war*, or, in modern language, were trained, by proper officers, in those exercises which were in use among the other nations of antiquity. Swiftness of foot was an accomplishment highly valued among the Hebrew warriors, both for attacking and pursuing an enemy, as well as among the ancient Greeks and Romans. In 2 Sam. i. 19. Saul is denominated the *roe* (in our version rendered *the beauty*) *of Israel;* the force of which expression will be felt, when it is recollected that in the East, to this day, the hind and roe, the hart and antelope, continue to be held in high estimation for the delicate elegance of their form, or their graceful agility of action. In 2 Sam. ii. 18. we are told that *Asahel was as light of foot as a wild roe;*—a mode of expression perfectly synonymous with the epithet of Πόδας ὠκὺς Ἀχιλλεύς, *the swift-footed Achilles*, which is given by Homer to his hero, not fewer than thirty times in the course of the Iliad. David expressed his gratitude to God for making his feet *like hind's feet* for swiftness, and teaching his hands to war, so that a bow of steel was broken by his arms. (Psal. xviii. 33, 34.) The tribe of Benjamin could boast of a great number of brave men, who could use their right and left hands with equal dexterity (Judg. xx. 16. 1 Chron. xii. 2.), and who were eminent for their skill in the use of the bow and the sling. The *men of war*, out of the tribe of Gad, who came to David when persecuted by Saul, are described as being *men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and* who were as *swift as the roes* upon the mountains. (1 Chron. xii. 8.)

VI. The Hebrews do not appear to have had any peculiar military habit: as the flowing dress which they ordinarily wore, would have impeded their movements, they girt it closely around them when preparing for battle, and loosened it on their return. (2 Sam. xx. 8. 1 Kings xx. 11.) They used the same arms as the neighbouring nations, both defensive and offensive, and these were made either of iron or of brass, principally of the latter metal. In the Scriptures we read of brazen shields, helmets, and bows; the helmet, greaves, and target of the gigantic Goliath were all of brass, which was the metal chiefly used by the ancient Greeks.[5] The national museums of most countries contain abundant specimens of brazen arms, which have been rescued from the destroying hand of time. Originally, every man provided his own arms: but after the establishment of the monarchy, depôts were formed, whence they were distributed to the men as occasion required. (2 Chron. xi. 12. xxvi. 14, 15.)

Of the DEFENSIVE ARMS of the Hebrews, the following were the most remarkable; viz.

1. The HELMET כובע (KOBANG), for covering and defending the head. This was a part of the military provision made by Uzziah for his vast army (2 Chron. xxvi. 14.): and long before the time of that king, the helmets of Saul and of the Philistine champion were of brass. (1 Sam. xvii. 38. 5.) This military cap was also worn by the Persians, Ethiopians, and Libyans (Ezek. xxxviii. 5.), and by the troops which Antiochus sent against Judas Maccabeus. (1 Macc. vi. 35.)

2. The BREAST-PLATE or CORSLET, שריון (SHIRION) was another piece of defensive armour. Goliath, and the soldiers of Antiochus (1 Sam. xvii. 5. 1 Macc. vi. 35.) were accoutred with this defence, which, in our authorized translation, is variously rendered *habergeon, coat of mail*, and *brigandine*. (1 Sam. xvii. 38. 2 Chron. xxvi. 14. Isa. lix. 17. Jer. xlvi. 4.) Between the joints of his *harness* (as it is termed in 1 Kings xxii. 34.), the profligate Ahab was mortally wounded by an arrow shot at a venture. From these various renderings of the original word, it should seem that this piece of armour covered both the back and breast, but principally the latter. The corslets were made of various materials: sometimes they were made of flax or cotton, woven very thick, or of a kind of woollen felt: others again were made of iron or brazen scales, or laminæ, laid one over another like the scales of a fish; others were properly what we call coats of mail; and others were composed of two pieces of iron or brass, which protected the back and breast. All these kinds of corslets are mentioned in the Scriptures. Goliath's *coat of mail* (1 Sam. xvii. 5.) was literally, a *corslet of scales*, that is, composed of numerous laminæ of brass, crossing each other. It was called by the Latin writers *squamea lorica*.[6] Similar corslets were worn by the Persians and other nations. The breast-plate worn by the unhappy Saul, when he perished in battle, is supposed to have been of flax, or cotton, woven very close and thick. (2 Sam. i. 9. marginal rendering.)

3. The SHIELD defended the whole body during the battle. It was of various forms, and made of wood or ozier, covered with tough hides, or of brass, and sometimes was overlaid with gold. (1 Kings x. 16, 17. xiv. 26, 27.) Two sorts are mentioned in the Scriptures, viz. the צנה (TSINNAH) great shield or buckler, and the מגן (MAGEN) or smaller shield. It was much used by the Jews, Babylonians, Chaldæans, Assyrians, and Egyptians. David, who was a great warrior, often mentions a shield and buckler, in his divine poems, to signify that defence and protection of heaven which he expected and experienced, and in which he reposed all his trust. (Psal. v. 12.) And when he says, *God will with favour compass the righteous as with a shield*, he seems to allude to the use of the great shield *tsinnah* (which is the word he uses) with which they covered and defended their whole bodies. King Solomon caused two different sorts of shields to be made, viz. the tsinnah (which answers to the clypeus of the Latins), such a large shield as the infantry wore, and the maginnim or scuta, which were used by the horsemen, and were of a much less size. (2 Chron. ix. 15, 16.) The former of these are translated targets, and are double in weight to the other. The Philistines came into the field with this weapon: so we find their formidable champion was appointed. (1 Sam. xvii. 7.) One bearing a shield went before him, whose proper duty it was to carry this and some other weapons, with which to furnish his master upon occasion.[7]

[1] Morier's Second Journey into Persia, pp. 115, 116.

[2] Captains Irby's and Mangle's Travels in Egypt, &c. p. 395. Dr. Della Cella's Narrative of an Expedition from Tripoli in Barbary to the Western Frontiers of Egypt, p. 11.

[3] Harmer's Observations, vol. iii. pp. 430, 431.

[4] Livy, lib. iv. c. 59. Bruning's Antiquit. Græc. p. 102.

[5] Calmet, in his elaborate Dissertation sur la Milice des Anciens Hebreux, has collected numerous examples from Homer, Hesiod, Virgil, and various other classic writers, in which brazen arms and armour are mentioned. Dissertations, tom. i. pp. 220—222.

[6] Æneid, lib. ix. 707.

[7] The chevalier Folard is of opinion that the brazen shield, with which Goliath covered his shoulders, consisted only of brass plates fastened upon the wood; similar to the bucklers which Solomon afterwards enriched with gold plates, and deposited in the temple (1 Kings x. 16, 17.), and which, having been carried away by Shishak, king of Egypt, were replaced by Rehoboam, with other brazen shields. An additional reason for concluding Goliath's shield to have been composed of brass plates affixed to wood, is, that if it had been wholly composed of this metal, and had been of a size proportionable to his body, it is doubtful whether this giant, and still more whether his squire, would have been able to support its weight.

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A shield-bearer was an office among the Jews as well as the Philistines, for David when he first went to court was made king Saul's armour-bearer (1 Sam. xvi. 21.), and Jonathan had a young man who bore his armour before him. (1 Sam. xiv. 1.) Besides this tsinnah, or great massy shield, Goliath was furnished with a less one (1 Sam. xvii. 6. and 45.), which is not expressed by one of the fore-mentioned words, but is called *cidon*, which we render a target in one place and a shield in another, and was of a different nature from the common shields. He seems not only to have held it in his hand when he had occasion to use it, but could also at other times conveniently hang it about his neck and turn it behind, on which account it is added, that it was between his shoulders. The loss of the shield in fight was excessively resented by the Jewish warriors, as well as lamented by them, for it was a signal ingredient of the public mourning, that *the shield of the mighty was vilely cast away*. (2 Sam. i. 21.) David, a man of arms, who composed the beautiful elegy on the death of Saul related in 2 Sam. i. 19—27., was sensible how disgraceful a thing it was for soldiers to quit their shields in the field, yet this was the deplorable case of the Jewish soldiers in that unhappy engagement with the Philistines (1 Sam. xxxi. 7.), they fled away and left their shields behind them; this vile and dishonourable casting away of that principal armour is deservedly the subject of the royal poet's lamentation.

But these honourable sentiments were not confined to the Jews. We find them prevailing among most other ancient nations, who considered it infamous to cast away or lose their shield. With the Greeks it was a capital crime, and punished with death. The Lacedemonian women, it is well known, in order to excite the courage of their sons, used to deliver to them their fathers' shields, with this short address: "This shield thy father always preserved; do thou preserve it also, or perish." Alluding to these sentiments, Saint Paul, when exhorting the Hebrew Christians to steadfastness in the faith of the Gospel, urges them not to *cast away their confidence*, their confession of faith, which *hath great recompense of reward*, no less than the approbation of God, the peace which passeth all understanding *here*, and the glories of heaven, as their *eternal* portion. (Heb. x. 35.)

It may be further observed, that they used to scour and polish their arms, as may be inferred from the prophet's expressions of *furbishing the spears and making bright the arrows* (Jer. xlvi. 4. and li. 11.), and it should seem that such shields as were covered with leather were oiled in order to keep them clean, and prevent them from becoming too dry. To this custom there is an allusion in 2 Sam. i. 21. and Isa. xxi. 5. When the shields were not in use, they were covered with a case, in order to preserve them from being rusty and soiled; hence we read of *uncovering the shield*, which signifies preparing for war, and having that weapon especially in readiness. (Isa. xxii. 6.)

4. Another defensive provision in war was the MILITARY GIRDLE, or BELT, which answered a twofold purpose, viz. first, in order to wear the sword, which hung at the soldier's girdle or belt (1 Sam. xvii. 39); secondly, it was necessary to gird their clothes and armour together, and thus David girded his sword upon his armour. To *gird* and to *arm* are synonymous words in Scripture; for those who are said to be able to put on armour are, according to the Hebrew and the Septuagint, girt with a girdle, and hence comes the expression of girding to the battle. (1 Kings xx. 11. Isa. viii. 9. 2 Sam. xxii. 40.) The military girdle was the chief ornament of a soldier, and was highly prized among all ancient nations: it was also a rich present from one chieftain to another. Thus, Jonathan gave his girdle to David, as the highest pledge of his esteem and perpetual friendship. (1 Sam. xviii. 4.)[1]

5. BOOTS or GREAVES were part of the ancient defensive harness, because it was the custom to cast certain ἐμποδία, impediments (so called because they entangle their feet, afterwards known by the name of gall-traps, which since, in heraldry, are corruptly called call-trops), in the way before the enemy: the military boot or shoe was, therefore, necessary to guard the legs and feet from the iron stakes placed in the way to gall and wound them; and thus we are enabled to account for Goliath's greaves of brass which were upon his legs.

VII. The OFFENSIVE ARMS were of two sorts, viz. such as were employed when they came to a close engagement; and those with which they annoyed the enemy at a distance. Of the former description were the sword and the battle-axe.

1. The SWORD is the most ancient weapon of offence mentioned in the Bible. With it Jacob's sons treacherously assassinated the Shechemites. (Gen. xxxiv. 25.) It was worn on the thigh (Psal. xlv. 3. Exod. xxxii. 27.), and it should seem on the left thigh; though it is particularly mentioned that Ehud, a Benjamite, put a dagger or short sword under his garments on his right thigh. (Judg. iii. 16.) The palanquin, or travelling couch of Solomon (Song iii. 7, 8. where our version terms it a bed), was surrounded by threescore valiant Israelitish soldiers, every one of whom had his sword girt upon his thigh. There appear to have been two kinds of swords in use, a larger one with one edge, which is called in Hebrew the *mouth* of the sword (Josh. vi. 21.); and a shorter one with two edges, like that of Ehud. The modern Arabs, it is well known, wear a sabre on one side, and a *cangiar* or dagger in their girdles.

2. Of the BATTLE-AXE we have no description in the Sacred Volume: it seems to have been a most powerful weapon in the hands of cavalry, from the allusion made to it by Jeremiah:—*Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms: and with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider.* (Jer. li. 20, 21.)

The other offensive weapons for annoying the enemy at a distance, were the spear or javelin, the sling, and the bow and arrow.

3. The SPEAR or JAVELIN (as the words רמח (ROMACH), and חנית (CHANITH), are variously rendered in Num. xxv. 7. 1 Sam. xiii. 19. and Jer. xlvi. 4.) was of different kinds, according to its length or make. Some of them might be thrown or darted (1 Sam. xviii. 11.); and it appears from 2 Sam. ii 23. that some of them were pointed at both ends. When armies were encamped, the spear of the general or commander-in-chief was stuck into the ground at his head.[2]

4. SLINGS are enumerated among the military stores collected by Uzziah. (2 Chron. xxvi. 14.) In the use of the sling, David eminently excelled, and slew Goliath with a stone from one. The Benjamites were celebrated in battle because they had attained to a great skill and accuracy in handling this weapon; *they could sling stones to a hair's breadth, and not miss* (Judg. xx. 16.); and where it is said that they were left-handed, it should rather be rendered ambidexters, for we are told, they could use *both the right-hand and the left* (1 Chron. xii. 2.); that is, they did not constantly use their right hand as others did, when they shot arrows or slung stones, but they were so expert in their military exercises, that they could perform them with their left hand as well as with their right.

5. Bows and ARROWS are of great antiquity: indeed, no weapon is mentioned so early. Thus Isaac said to Esau, *Take thy weapons, thy quiver and thy bow* (Gen. xxvii. 3.); though it is true, these are not spoken of as used in war, but in hunting, and so they are supposed and implied before this; where it is said of Ishmael, that he became an archer, and used bows and arrows in shooting of wild beasts. (Gen. xxi. 20.) This afterwards became so useful a weapon, that care was taken to train up the Hebrew youth to it betimes. When David had in a solemn manner lamented the death of king Saul, he gave orders for teaching *the young men the use of the bow* (2 Sam. i. 18.), that they might be as expert as the Philistines, by whose bows and arrows Saul and his army were slain. These were part of the military ammunition (for in those times bows were used instead of guns, and arrows supplied the place of powder and ball). From Job xx. 24. and from Psal. xviii. 34. it may be collected, that the military bow was made of steel, and, consequently, was very stiff and hard to bend, on which account they used their foot in bending their bows; and therefore when the prophets speak of *treading the bow*, and of *bows trodden*, they are to be understood of *bows bent*, as our translators rightly render it (Jer. l. 14. Isa. v. 28. xxi. 15.); where the Hebrew word which is used in these places signifies *to tread upon*. This weapon was thought so necessary in war, that it is called *the bow of war*, or the *battle-bow*. (Zech. ix. 10. x. 4.)

VIII. Many of the cities of Palestine, being erected on eminences, were fortified by nature; but most frequently they were surrounded with a lofty wall, either single or double (Deut. xxviii. 52. 2 Chron. xxxiii. 14. Isa. xxii. 11.); on which were erected towers or bulwarks. (2 Chron. xiv. 7.

[1] In like manner, Ajax gave his girdle to Hector, as a token of the highest respect. (Iliad, vii. 305.) Dr A. Clarke, on 2 Sam. xviii. 11.

[2] See p. 87. *supra*, for examples of this custom.

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xxvi. 9. Psal. xlviii. 13.) These towers were furnished with machines, from which the besieged could discharge arrows and great stones. (2 Chron. xxvi. 15.) It was also usual to erect towers on the confines of a country, to repress the incursions of troublesome neighbours, and which also served as occasional places of refuge. The tower of Peniel (Judg. viii. 9. 17.), and those erected by Uzziah (2 Chron. xxvi. 9, 10.), appear to have been of this description; and similar towers were afterwards erected by the crusaders.[1] When the Israelites were about to besiege a city, they dug trenches, drew a line of circumvallation, erected ramparts, built forts against it, and cast a mount against it; they also set the camp against it, and set battering rams against it round about, (2 Sam. xx. 15. Lam. ii. 8. Ezek. iv. 2.) These engines of *shot*, as our margin renders it in the prophecy of Jeremiah (vi. 6.), in all probability, resembled in some measure the balistæ and catapultæ among the Romans; which were used for throwing stones and arrows, and anciently served instead of mortars and carcasses. Further, in order to give notice of an approaching enemy, and to bring the dispersed inhabitants of the country together, they used to set up beacons on the tops of mountains, as a proper alarm upon those occasions.

Such were the various instruments of offence and defence in use among the ancient Israelites. Sometimes, however, they were very badly provided with military weapons: for, after the Philistines had gained many considerable advantages over them, and in effect subdued their country, they took care that no smith should be left throughout the land of Israel, to prevent them from making swords and spears; so that the Israelites were obliged to go down to the Philistines whenever they had occasion to sharpen their instruments of husbandry. (1 Sam. xiii. 19, 20. 22.) Long before the reign of Saul we read that there *was not a shield or spear seen among forty thousand in Israel* (Judg. v. 8.); though it is probable that they had other military weapons which are not mentioned. After Nebuchadnezzar had captured Jerusalem, he adopted the policy of the Philistines, and took all the craftsmen and smiths with him to Babylon, that the poorest of the people, whom he had left behind, might be in no condition to rebel. (2 Kings xxiv. 14.)

It was an ancient custom to *shoot an arrow* or *cast a spear* into the country which an army intended to invade. As soon as Alexander had arrived on the coasts of Ionia, he threw a dart into the country of the Persians.[2] The throwing of a dart was considered as an emblem of the commencement of hostilities among the Romans.[3] Some such custom as this appears to have obtained among the eastern people; and to this the prophet Elisha alluded when he termed the arrow shot by the king of Israel, *the arrow of deliverance* from Syria (2 Kings xiii. 17.): meaning, that as surely as that arrow was shot towards the lands which had been conquered from the Israelites by the Syrians, so surely should those lands be reconquered and restored to Israel.

IX. Previously to undertaking a war, the heathens consulted their oracles, soothsayers, and magicians; and after their example, Saul, when forsaken by God, had recourse to a witch to know the result of the impending battle (1 Sam. xxviii. 7.): they also had recourse to divination by arrows, and inspection of the livers of slaughtered victims. (Ezek. xxi. 21.) The Israelites, to whom these things were prohibited, formerly consulted the urim and thummim, or the sacred lot. (Judg. i. 1. xx. 27, 28.) After the establishment of the monarchy, the kings, as they were piously or impiously disposed, consulted the prophets of the Lord, or the false prophets, the latter of whom (as it was their interest) failed not to persuade them that they should succeed. (1 Kings xxii. 6—13. 2 Kings xix. 2. 20.) Their expeditions were generally undertaken in the spring (2 Sam. xi. 1.), and carried on through the summer. Previously to the engagement, the combatants anointed their shields, and took food that their strength might not fail them. (Isa. xxi. 5. Jer. xlvi. 3, 4.) The law and usage of civilized nations require that no war should be undertaken without a previous declaration, and without a previous demand of satisfaction for the injury complained of. Hence, in the voluntary wars of the Jews, Moses ordained that certain conditions of peace should be offered before the Israelites attacked any place. (Deut. xx. 10—20.) There does not, however, appear to have been any uniform mode of declaring war. When Jephthah was appointed judge of the Israelites beyond the Jordan, he sent messengers (or ambassadors) to the king of the Ammonites, saying, *What hast thou to do with me, that thou art come against me, to fight in my land?* (Judg. xi. 12.) On the Ammonites complaining that the Israelites had forcibly seized their lands, Jephthah, after justifying his people from the charge, concluded by saying, *The* LORD, *the Judge, be judge this day between the children of Israel and the children of Ammon* (27.); after which he attacked and totally discomfited them. When the Philistines invaded the territory of the tribe of Judah, to avenge the injury committed by Samson in burning their corn, in reply to the question of the men of Judah, *Why are ye come up against us?* and on their promising to deliver up Samson, the Philistines withdrew their forces. (Judg. xv. 9, 10, &c.) After the detestable crime committed by certain Benjamites of the town of Gibeah, upon the Levite's concubine, all the assembled Israelites sent to the tribe of Benjamin, to demand that the guilty parties should be delivered up, that they might *put them to death, and put away evil from Israel.* (Judg. xx. 12, 13.) Nor did they resolve upon war, until after the refusal of the Benjamites.

In later times, we may observe a kind of defiance, or declaration of war between David's army under the command of Joab, and that of Ishbosheth under Abner, who said to Joab, *Let the young men now arise and play before us. And Joab said, Let them arise;* and immediately the conflict began between twelve men of each army (2 Sam. ii. 14, 15.) Amaziah, king of Judah, proud of some advantages which he had obtained over the Levites, sent a challenge to Jehoash king of Israel, saying, *Come, let us look one another in the face.* Jehoash, in a beautiful parable, dissuaded him from going to war; to which Amaziah refused to listen. The two kings did *look one another in the face at Bethshemesh*, where the king of Judah was totally defeated. (2 Kings xiv. 8—12.) Ben-Hadad, king of Syria, declared war against Ahab in a yet more insolent manner. Having laid siege to Samaria, he sent messengers, saying, *Thy silver and thy gold is mine; thy wives also, and thy children are mine.* Ahab, who felt his weakness, replied, *My lord, O king, according to thy saying, I am thine and all that I have. Then* Ben-Hadad, more insolent than before, rejoined, *Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants, and whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away.* These exorbitant demands being rejected by Ahab and his counsel, who resolved to defend themselves and sustain the siege, Ben-Hadad was obliged to abandon it, after having lost the greater part of his army. (1 Kings xx. 4—21.) When Pharaoh Necho king of Egypt, on his way to Carchemish against the Assyrians, was desirous of crossing the dominions of the king of Judah, Josiah, who was the ally or tributary of the Assyrian monarch, opposed his passage with an army. Then Necho sent ambassadors to him, saying, *What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war, for God commanded me to make haste. Forbear thou* from meddling with *God, who is with me, that he destroy thee not.* Josiah persisted, and was mortally wounded in a battle which he lost. (2 Chron. xxxv. 20—24.)

X. Of the precise mode in which the earliest Jewish armies were drawn up, the Scriptures give us no information: but, as the art of war was then comparatively imperfect, much reliance was placed in the multitude of combatants,—a notion, the fallacy of which is exposed in Psal. xxxiii. 16.

Subsequently, however, under the kings, when the Jews had cavalry, they threw them upon the wings (according to the chevalier Folard), in large squadrons of six or eight hundred horse, with a depth equal to the front, and with little intervals between them. But this order was not always observed. John the son of Simon Maccabæus, in the battle which he fought with Cendebeus, placed his horse in the centre, and threw his foot upon the wings; to which successful stratagem he was, under Providence, indebted for a complete victory (1 Macc. xvi. 7, 8.): for the novelty of this order of battle amazed the enemy's infantry, and confounded Cendebeus, when he found that he had to encounter the whole of John's cavalry, which bore down his foot, while the infantry of the Jews broke through his horse, and put them to flight.

From the time of Moses to that of Solomon, the ark of the covenant was present in the camp, the symbol of the divine

[1] Harmer's Observations, vol. iii. pp. 415—418. 425—428.
[2] Justin, Hist. Philipp. lib. ii.
[3] Livy, lib. i. c. 32. Other instances from the Roman history may be seen in Adam's Roman Antiquities, p. 362.

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presence, and an incitement to valiant achievements. It was taken by the Philistines in the time of the high-priest Eli (1 Sam. iv. 11.), but subsequently restored. In like manner the Philistines carried their deities into the field of battle (1 Chron. xiv. 12.); and it appears that Jeroboam and the Israelites of the ten tribes had their golden calves with them in the field. (2 Chron. xiii. 8.) Before they engaged in battle, the law of Moses appointed two priests to blow with two silver trumpets (Num. x. 9.), which are described by Josephus[1] to have been a cubit long, and narrow like a pipe, but wider, as ours are, at the bottom; no more than two were at first ordered for present use, but more were afterwards made when the priests and the people were increased. There were others called trumpets of rams' horns (Josh. vi. 4.), probably from their shape, which were used in war, to incite the soldiers to the conflict. These instruments were blown to call the people to the sanctuary to pay their devotion, and pray to God before they engaged; and they were sounded with a particular blast, that they might know the meaning of the summons: then *the anointed for the war*, going from one battalion to another, was to exhort the soldiers to fight valiantly. (Deut. xx. 2.) There were officers whose duty it was to make proclamation, that those whose business it was should make sufficient provision for the army before they marched; and every tenth man was appointed for that purpose. (Josh. i. 10, 11. Judg. xx. 10.) Sometimes they advanced to battle singing hymns (2 Chron. xx. 21, 22.); and the signal was given by the priests sounding the trumpets. (Num. x. 9. Judg. vi. 34. 2 Chron. xiii. 14. 1 Macc. iii. 54. iv. 13.) It should seem that a notion prevailed among the ancient idolatrous nations of the East, of the efficacy of devoting an enemy to destruction. Under this persuasion Balak engaged Balaam to curse the Israelites because they were too mighty for him (Num. xxii. 6.); and Goliath cursed David by his gods. (1 Sam. xvii. 43.)[2] The Romans in later times had a peculiar form of evoking or calling out the gods, under whose protection a place was supposed to be, and also of devoting the people, which is fully described by Macrobius,[3] and many accounts are related in the Hindoo puranas of kings employing sages to curse their enemies when too powerful for them. It was customary for the Hebrew kings or their generals (in common with other ancient nations) to deliver an address to their armies. (2 Chron. xiii. 4—12. xx. 21. 1 Macc. iv. 8—11.) These harangues had a great share in the success of the day, and often contributed to the gaining of a battle. The Greek and Roman historians abound with pieces of this kind; but they are too long, and too elaborate, to be originals. Those only which are recorded in the Scriptures appear to be natural: the terms in which they are conceived carry certain marks of truth, which cannot fail to strike the reader: they are short but lively, moving, and full of pious sentiments.

The onset of the battle, after the custom of the orientals, was very violent (Num. xxiii. 24. xxiv. 8, 9.), and was made with a great shout. (Exod. xxxii. 17. 1 Sam. xvii. 20. 52. 2 Chron. xiii. 15. Jer. l. 42.) The same practice obtained in the age of the Maccabees (1 Macc. iii. 54.), as it does to this day among the Cossacks, Tartars, and Turks. All the wars, in the earliest times, were carried on with great cruelty and ferocity; of which we may see instances in Judg. viii. 7. 16. 2 Kings iii. 27. viii. 12. xv. 16. 2 Chron. xxv. 12. Amos i. 3. 13. and Psal. cxxxvii. 8, 9. Yet the kings of Israel were distinguished for their humanity and lenity towards their enemies. (1 Kings xx. 31. 2 Kings vi. 21—23. 2 Chron. xxviii. 8—15.) When the victory was decided, the bodies of the slain were interred. (1 Kings xi. 15. 2 Sam. ii. 32. xxi. 14. Ezek. xxxix. 11, 12. 2 Macc. xii. 39.) Sometimes, however, the heads of the slain were cut off, and deposited in heaps at the palace gate (2 Kings x. 7, 8.), as is frequently done to this day in Turkey, and in Persia;[4] and when the conquerors were irritated at the obstinacy with which a city was defended, they refused the rites of burial to the dead, whose bodies were cast out, a prey to carnivorous birds and beasts. This barbarity is feelingly deplored by the Psalmist. (lxxix. 1—3.) And on some occasions the remains of the slain were treated with every mark of indignity. Thus the Philistines *cut off the head of Saul, and stripped off his armour, which they put in the house of* their deity, *Ashtaroth* or Astarte; *and they fastened his body and the bodies of his sons to the wall of Bethshan;* whence they were soon taken by the brave inhabitants of Jabesh Gilead. (1 Sam. xxxi. 9—12.) A heap of stones was raised over the grave of princes, as in the case of Absalom. (2 Sam. xviii. 17.) The daily diminishing cairn of pebble-stones, situated about two miles from the lake of Grasmere, in Cumberland, and known by the appellation of *Dunmail Raise-stones*, was raised in a like manner to commemorate the name and defeat of Dunmail, a petty king of Cumbria, A. D. 945 or 946, by the Anglo-Saxon monarch Edmund I.

When a city was taken, after being rased to the foundation, it was sometimes sowed with salt, and ploughed up, in token of perpetual desolation. In this manner Abimelech, after putting the inhabitants of Shechem to the sword, levelled it with the ground, and sowed it with salt: and thus many centuries after, the emperor Frederick Barbarossa (A. D. 1163), irritated at the long and strenuous defence made by the besieged inhabitants of Milan, on capturing that city, abandoned it to pillage, and sparing nothing but the churches, ordered it to be entirely rased to the ground, which *was ploughed and sown with salt*, in memory of its rebellion.[5] The prophet Micah (iii. 12.) foretold that Jerusalem should be *ploughed as a field*, and his prediction (as we have seen in another part of this work) was most literally fulfilled after Jerusalem was taken by the Roman army under Titus. It was not unusual in remote antiquity to pronounce a curse upon those who should rebuild a destroyed city. Thus Joshua denounced a curse upon the man who should rebuild Jericho (Josh. vi. 26.), the fulfilment of which is recorded in 1 Kings xvi. 34. In like manner Crœsus uttered a curse on him who should rebuild the walls of Sidene, which he had destroyed; and the Romans also upon him who should rebuild the city of Carthage.[6]

Various indignities and cruelties were inflicted on those who had the misfortune to be taken captive. On some occasions particular districts were marked out for destruction. (2 Sam. viii. 2.) Of those whose lives were spared, the victors set their feet upon the necks (Josh. x. 24.), or mutilated their persons[7] (Judg. i. 7. 2 Sam. iv. 12. Ezek. xxiii. 25.[8]), or imposed upon them the severest and most laborious occupations. (2 Sam. xii. 31.) It was the barbarous custom of the conquerors of those times, to make their unhappy captives bow down that they might go over them (Isa. li. 23.),[9] and also to strip them naked, and make them travel in that condition, exposed to the inclemency of the weather, and, which was worst of all, to the intolerable heat of the sun. Nor were women, as appears from Isa. iii. 17., exempted from this treatment. To them this was the height of indignity, as well as of cruelty, especially to those described by the prophets, who had indulged themselves in all manner of delicacies of living, and all the superfluities of

[1] Antiq. lib. iii. c. 11.

[2] In like manner, the Cingalese frequently utter imprecations in the name of the most malignant of their deities. Callaway's Oriental Observations, p. 20.

[3] Saturnalia, lib. iii. c. 9.

[4] Morier's Second Journey, p. 186.

[5] Modern Universal History, vol. xxvi. p. 11. 8vo. edit.

[6] Burder's Oriental Literature, vol. i. p. 301.

[7] That the cutting off the thumbs and toes of captured enemies was an ancient mode of treating them, we learn from Ælian (Var. Hist. lib. ii. c. 9.), who tells us, that the "Athenians, at the instigation of Cleon, son of Cleænatas, made a decree that all the inhabitants of the island of Ægina should have the thumb cut off from the right hand, so that they might ever after be disabled from holding a spear, yet might handle an oar." It was a custom among those Romans who disliked a military life, to cut off their own thumbs, that they might not be capable of serving in the army. Sometimes the parents cut off the thumbs of their children, that they might not be called into the army. According to Suetonius, a Roman knight, who had cut off the thumbs of his two sons, to prevent them from being called to a military life, was, by the order of Augustus, publicly sold, both he and his property. *Equitem Romanum, quod duobus filiis adolescentibus, causa detractandi sacramenti, pollices amputasset, ipsum bonaque subjecit hastæ.* Vit August. c. 24. Calmet remarks, that the Italian language has preserved a term, *poltrone*, which signifies one whose thumb is cut off, to designate a soldier destitute of courage. Burder's Oriental Literature, vol. i. p. 310.

[8] Ezek. xxiii. 25. *They shall take away thy nose and thine* EARS. This cruelty is still practised under some of the despotic governments of the eastern countries. One of the most recent instances is thus related by Messrs. Waddington and Hanbury, during their visit to some parts of Ethiopia:—"Our servants, in their expedition into the village, found only an old woman alive, *with her ears off*. The pasha buys human ears at fifty piastres apiece, which leads to a thousand unnecessary cruelties, and barbarizes the system of warfare; but enables his highness to collect a large stock of ears, which he sends down to his father, as proofs of his successes." Journal of a Visit, &c. p. 118. (London, 1822. 4to.)—Similar instances of this kind of cruelty may be seen in Dodwell's Classical Tour through Greece, vol. i. p. 20. Sir James Malcolm's Hist of Persia, vol. i. p. 553.; and Burckhardt's Travels in Nubia, p. 35.

[9] A similar barbarous instance is recorded long after the time of Isaiah. The Roman emperor Valerian, being through treachery betrayed to Sapor king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to *bow himself down*, and offer him his back, on which he set his foot, in order to mount his chariot or his horse, whenever he had occasion. (Lactantius, de Morte Persecutorum, c. 5. Aurelius, Victor, Epitome, c. 32.) Bp. Lowth's Isaiah, vol. ii. p. 315. In p. 307. he has given another similar instance.

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ornamental dress; and even whose faces had hardly ever been exposed to the sight of men. This is always mentioned as the hardest part of the lot of captives. Nahum (iii. 5, 6.), denouncing the fate of Nineveh, paints it in very strong colours.[1] Women and children were also exposed to treatment at which humanity shudders. (Zech. xiv. 2. Esth. iii. 13. 2 Kings viii. 12. Psal. cxxxvii. 9. Isa. xiii. 16. 18. 2 Kings xv. 16. Hos. xiii. 16. Amos i. 13.) And whole nations were carried into captivity, and transplanted to distant countries: this was the case with the Jews (2 Kings xxiv. 12—16. Jer. xxxix. 9, 10. xl. 7.), as Jeremiah had predicted (Jer. xx. 5.), and instances of similar conduct are not wanting in the modern history of the East.[2] In some cases, indeed, the conquered nations were merely made tributaries, as the Moabites and Syrians were by David (2 Sam. viii. 4. 6.): but this was considered a great ignominy, and was a source of reproach to the idol deities of the countries which were thus subjected. (2 Kings xix. 12, 13.) Still further to show their absolute superiority, the victorious sovereigns used to change the names of the monarchs whom they subdued. Thus we find the king of Babylon changing the name of Mattaniah into Zedekiah, when he constituted him king of Judah. (2 Kings xxiv. 17.) Archbishop Usher remarks, that the king of Egypt gave to Eliakim the name of Jehoiakim (2 Chron. xxxvi. 4.), thereby to testify that he ascribed his victory over the Babylonians to Jehovah the God of Israel, by whose command, as he pretended (2 Chron. xxxv. 21, 22.), he undertook the expedition. Nebuchadnezzar also ordered his eunuch to change the name of Daniel, who afterwards was called Belteshazzar; and the three companions of Daniel, whose names formerly were Hananiah, Mishael, and Azariah, he called Shadrach, Meshach, and Abednego. (Dan. i. 7.) It was likewise a custom among the heathens to carry in triumph the images of the gods of such nations as they had vanquished: Isaiah prophesies of Cyrus, that in this manner he would treat the gods of Babylon, when he says, *Bel boweth, Nebo stoopeth, their idols were upon the beasts, and upon the cattle, and themselves have gone into captivity.* (Isa. xlvi. 1, 2.) Daniel foretells that the gods of the Syrians, with their princes, should be carried captive into Egypt (Dan. xi. 8.); and similar predictions are to be met with in Jeremiah (xlviii. 7.) and in Amos. (i. 15.)

XI. On their return home, the VICTORS were received with every demonstration of joy. The women preceded them with instruments of music, singing and dancing. In this manner Miriam and the women of Israel joined in chorus with the men, in the song of victory which Moses composed on occasion of the overthrow of Pharaoh and his Egyptian host in the Red Sea, and which they accompanied with timbrels and dances. (Exod. xv. 1—21.) Thus, also, Jephthah was hailed by his daughter, on his return from discomfiting the children of Ammon (Judg. xi. 34.); and Saul and David were greeted, in like manner, on their return from the defeat of the Philistines. *The women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands and David his ten thousands!* (1 Sam. xviii. 7, 8.) The victorious army of Jehoshaphat, the pious king of Judah, long afterwards, *returned, every man of Judah and Jerusalem with the king at their head, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. And they came to Jerusalem with psalteries and harps, and trumpets unto the house of the Lord.* (2 Chron. xx. 27, 28.) The same custom still obtains in India and in Turkey.[3] In further commemoration of signal victories, it was a common practice, both among the ancient heathen nations and the Jews, to hang up the arms that were taken from their enemies in their temples. Thus we find, that the sword with which David cut off Goliath's head, being dedicated to the Lord, was kept as a memorial of his victory, and of the Israelites' deliverance, and was deposited in the tabernacle; for we find that when David came to Abimelech at Nob, where the tabernacle was, Abimelech acknowledged it was there, and delivered it to David. (1 Sam. xxi. 8, 9.) For when occasions of state required it, it was no unusual thing to take such trophies down, and employ them in the public service. Thus when Joash was crowned king of Judah, Jehoiada, the high-priest (who had religiously educated him), *delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.* (2 Chron. xxiii. 9.)

XII. By the law of Moses (Num. xxxi. 19—24.) the whole army that went out to war were to stay without, seven days before they were admitted into the camp, and such as had had their hands in blood, or had touched a dead body, though killed by another, were to be purified on the third and on the seventh day by the water of separation. All spoil of garments, or other things that they had taken, were to be purified in the same manner, or to be washed in running water, as the method was in other cases. All sorts of metals had, besides sprinkling with the water of separation, a purification by fire, and what would not bear the fire passed through the water before it could be applied to use.

In the DISTRIBUTION OF THE SPOIL, the king anciently had the tenth part of what was taken. Thus Abraham gave a tenth to Melchisedec king of Salem. (Gen. xiv. 20. Heb. vii. 4.) And if any article of peculiar beauty or value were found among the spoil, it seems to have been reserved for the commander-in-chief. To this Deborah alludes in her triumphal ode. (Judg. v. 30.) After the establishment of the monarchy, the rabbinical writers say (but upon what authority it is impossible now to ascertain) that the king had all the gold, silver, and other precious articles, besides one half of the rest of the spoil, which was divided between him and the people. In the case of the Midianitish war (Num. xxxi. 27.), the whole of the spoil was, by divine appointment, divided into two parts: the army that won the victory had one, and those that stayed at home had the other, because it was a common cause in which they engaged, and the rest were as ready to fight as those that went out to battle. This division was by a special direction, but was not the rule in after-ages; for, after the general had taken what he pleased for himself, the rest was divided among the soldiers, as well those who kept the baggage, or were disabled by wounds or weariness, as those who were engaged in the fight, but the people had no share; and this was ordained, as a statute to be observed throughout their generations (1 Sam. xxx. 24.): but in the time of the Maccabees the Jewish army thought fit to recede from the strictness of this military law, for when they had obtained a victory over Nicanor, under the conduct of Judas, they divided *among themselves many spoils, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.* (2 Macc. viii. 28. 30.) In the Midianitish war, after the distribution of the spoils among the army and the people, there was another division made for the service of the priesthood, and the Levitical ministry. (Num. xxxi. 28—30.) The priests, out of the share that fell to the army, were allotted one out of five hundred of all women and children, and cattle that were taken; and the Levites, from the part that fell to the people, received one out of fifty, so that the priest had just a tenth part of what was allowed to the Levites, as they had a tenth part of the Levitical tithes, which was paid them for their constant support: but whether this was the practice in future wars is uncertain. Sometimes all the spoils were, by divine appointment, ordered to be destroyed; and there is an instance in the siege of Jericho, when all the silver and the gold (except the gold and the silver of their images, which were to be consumed utterly), and vessels of brass and iron, were devoted to God, and appropriated to his service. They were to be brought into the treasury which was in the tabernacle, after they were purified by making them pass through the fire according to the law; the Jews conceive that these spoils

[1] Bp. Lowth's Isaiah, vol. ii. p. 45.

[2] In the thirteenth century, when the Moguls or Tartars under Zinghis Kahn overran and conquered Asia, "the inhabitants who had submitted to their discretion, were ordered to evacuate their houses, and to assemble in some plain adjacent to the city, where a division was made of the vanquished into three parts. The first class consisted of the *soldiers of the garrison, and of the young men capable of bearing arms;* and their fate was instantly decided: they were either enlisted among the Moguls, or they were massacred on the spot by the troops, who with pointed spears and bended bows had formed a circle round the captive multitude. The second class, composed of the *young and beautiful women,* of *the artificers* of every rank and profession, and *of the more wealthy* or *honourable citizens,* from whom a private ransom might be expected, was distributed in equal or proportionable lots. The remainder, whose life or death was alike useless to the conquerors, were permitted to return to the city, which in the mean while had been stripped of its valuable furniture; and a tax was imposed on those wretched inhabitants for the indulgence of breathing their native air." (Gibbon's Decline and Fall of the Roman Empire, vol. iii. pp. 367, 368. 4to., or vol. vi. p. 55. 8vo. edit.) Here we evidently see the distinction made by Jeremiah (xx. 5.) of the *strength* of the city (that is, the men of war who constitute the strength of a city or state); its *labours* or industry (that is, the industrious artisans and mechanics); and *all the precious things thereof,* all that is valuable in it, or the honourable and respectable members of the community not included in the two former classes; and also those poorer and meaner citizens who, according to Jer. xxxix. 13. and xl. 7., were left in Judæa, but still tributary to the Chaldæans, first under Zedekiah, and next under Gedaliah. Dr. Blayney, on Jer. xx. 5.

[3] Forbes's Oriental Memoirs, vol. ii. p. 295. Lady Mary Wortley Montague's Letters, vol. i. p. 197.

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(called in the Scripture the accursed thing on the account of their being devoted with a curse upon him who should take them for his own use) were given to God, because the city was taken upon the Sabbath-day. But in succeeding ages, it appears to be an established rule that the spoil was to be divided among the army actually engaged in battle; those who had the charge of the baggage (as already noticed) being considered entitled to an equal share with the rest. (1 Sam. xxx. 24.)

Besides a share of the spoil and the honours of a triumph, various military rewards were bestowed on those warriors who had pre-eminently distinguished themselves. Thus Saul promised to confer great riches on the man who should conquer Goliath, and further to give his daughter in marriage to him, and to exempt his father's house from all taxes in Israel. (1 Sam. xvii. 25.) How reluctantly the jealous monarch fulfilled his promise is well known. David promised the command in chief of all his forces to him who should first mount the walls of Jerusalem, and expel the Jebusites out of the city (2 Sam. v. 8. 1 Chron. xi. 6.); which honour was acquired by Joab. In the rebellion of Absalom against David, Joab replied to a man who told him that the prince was suspended in an oak,—*Why didst thou not smite him to the ground, and I would have given thee ten* shekels *of silver and a girdle?* (2 Sam. xviii. 11.) Jephthah was constituted *head and captain* over the Israelites beyond Jordan, for delivering them from the oppression of the Ammonites. (Judg. xi. 11. compared with xii. 7.)

From 2 Sam. xxiii. 8—39. it appears that the heroes or "mighty men," during the reign of David, were thirty-seven in number, including Joab, who was commander-in-chief of all his forces. These warriors were divided into three classes, the first and second of which consisted, each, of three men, Jashobeam, Eleazar, and Shammah; Abishai, Benaiah, and Asahel; and the third class was composed of the remaining thirty, of whom Asahel appears to have been the head. Such is the list according to 2 Sam. xxiii.; but in 1 Chron. xi. 10—47. the list is more numerous, and differs considerably from the preceding. The most probable solution of these variations is, that the first list contains the worthies who lived in the former part of David's reign, and that it underwent various changes in the course of his government of the kingdom of Israel. At the head of all these "mighty men" was Jashobeam the son of Hachmoni (1 Chron. xi. 11.), who from his office in 2 Sam. xxiii. 8. (Hebr. and marginal rendering) is termed *Joseb-Bassebet, the Tachmonite, head of the three;* and whose military appellation was *Adino-He-Ezni* (*the lifting up—or striking with—a spear*) because he lifted up his spear against, or encountered, three hundred soldiers at once. However extraordinary it may seem, we may here clearly perceive a distinct order of knighthood, similar to our modern orders, and presenting the same honorary degrees, and of which Jashobeam, according to modern parlance, was the grand-master. An institution of this kind was in every respect adapted to the reign, the character, and the policy of David.[1]

After the return of the Jewish armies to their several homes, their military dress was laid aside. The militia, which been raised for the occasion, were disbanded; their warlike instruments, with the exception of such as were private property, were delivered up as the property of the state, until some future war should call them forth; and the soldiers themselves returned (like Cincinnatus) to the plough, and the other avocations of private life. To this suspension of their arms, the prophet Ezekiel alludes (xxvii. 10, 11.) when he says, that *they of Persia, and of Lud, and of Phut, and of Arvad,* were in the Tyrian army *as men of war,* and *hanged their shields upon the walls of Tyre.* To the same custom also the bridegroom refers in the sacred idyls of Solomon (Song iv. 4.), when he compares the neck of his bride to *the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.*

XIII. It does not certainly appear from the Sacred Writings, that the Hebrews were accustomed to erect TROPHIES or monuments for commemorating their victories. In 1 Sam. xv. 12. Saul is said to *have set him up a place on Mount Carmel;* which some expositors understand to be a column, or other monument, while others imagine it to have been simply a hand, pointing out the place where he had obtained his decisive victory over the Amalekites. Far more devout was the conduct of Moses, who, after discomfiting Amalek, erected an altar to the Lord, with this inscription, *Jehovah-nissi,* that is, *The* LORD *is my banner.* (Exod. xvii. 15.) Under the influence of similar devout affections, David consecrated the sword and other arms of Goliath in the tabernacle, and subsequently deposited in the sacred treasury the rich spoils won in battle, as Samuel and Saul had done before him (1 Chron. xxvi. 26—28.), and as several of his pious successors on the throne of Judah also did. Thus they gratefully acknowledged that they were indebted to the Lord of Hosts alone for all their strength and victories.

[1] Coquerel, Biographie Sacrée, tom. ii. p. 167.

SECTION II.

ALLUSIONS IN THE NEW TESTAMENT TO THE MILITARY DISCIPLINE AND TRIUMPHS OF THE ROMANS.

I. *Divisions of the Roman army, and Roman military officers mentioned in the New Testament.*—II. *Allusions to the armour of the Romans.*—III. *To their military discipline.—Strict subordination.—Rewards to soldiers who had distinguished themselves.*—IV. *Allusions to the Roman triumphs.*

I. AT the time the evangelists and apostles wrote, the Romans had extended their empire almost to the utmost boundaries of the then known world, principally by their unparalleled military discipline and heroic valour. Judæa was at this time subject to their sway, and their troops were stationed in different parts of that country.

The Roman army was composed of Legions (Λεγεωνες), each of which was divided into ten *cohorts,* each cohort into three *maniples,* and each maniple (Σπειρα) into two centuries. The number of men in a legion was different at different times. But besides the cohorts which were formed into legions, there were certain others separate and distinct from any legion; such were the Cohortes Urbanæ, and Prætoriæ, &c. Such appears to have been the *Italian Band* (Σπειρα Ιταλικη) mentioned in Acts x. 1., which was in attendance on the Roman governor, who at that time was residing at Cæsarea. It was probably called the Italian cohort, because most of the soldiers belonging to it were Italians, and also to distinguish it from the other troops which were drawn from Syria and the adjacent regions. The Italian legion was not in existence at this time.[2] Of the same description also was the *Augustan Band* or *Cohort* (Acts xxvi. 1.), (Σπειρα Σεβαστη), which, most probably, derived its name from Sebaste, the capital of Samaria. The commanding officer of the Prætorian Cohorts at Rome (a body of troops instituted by Augustus to guard his person, and to whom the care of the city was subsequently committed) was termed *Præfectus Prætorio.* This last officer was the *Captain of the Guard* (Στρατοπεδαρχης), to whose custody Paul was committed, it being a part of his office to take the charge of accused persons. (Acts xxviii. 16.) The commanding officer of an ordinary cohort was called *Tribunus Cohortis,* if it was composed of Roman citizens; or *Præfectus Cohortis,* if composed of auxiliary troops. The officer intended by both these words is in the New Testament termed Χιλιαρχος, or Captain of a Thousand, most probably because each tribune had under him ten centuries of troops. This was the officer who commanded the legion of soldiers that garrisoned the tower of Antonia, which overlooked the temple at Jerusalem, in the porticoes of which a company kept guard (κατοπτευειν) to prevent any tumult at the great festivals.[3] Claudius Lysias was the tribune or Roman captain of this fort, who rescued Paul from the tumultuous attack of the murderous Jews. (Acts xxi. 31. xxii. 34. xxiii. 26.) Under the command of the tribune was the centurion (Κεντυριων or Εκατονταρχος), who, as his name implies, had one hundred men under him.[4]

The Roman infantry were divided into three principal classes, the *Hastati,* the *Principes,* and the *Triarii,* each of which was composed of thirty *manipuli* or companies, and each manipulus contained two *centuries* or hundreds of men: over every company were placed two centurions, who, however, were very far from being *equal* in rank and honour, though possessing the same office. The Triarii and Principes were esteemed the most honourable, and had their centurions elected *first,* and these took precedency of the centurions of the Hastati, who were elected *last.* The humble centurion, who in Matt.

[2] Biscoe on the Acts, vol. i. pp. 328—332. Doddridge on Acts x. 1. and Kuinöel on Acts x. 1. and xxvii. 1.
[3] Josephus, de Bell. Jud. lib. v. c. 5. § 8. Ant. Jud. lib. xx. c. 4. § 3.
[4] Biscoe on the Acts, vol. i. pp. 328, 329. Adam's Roman Antiquities, pp. 336. 339. 52.

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viii. 8, 9. besought the aid of the compassionate Redeemer, appears to have been of this last order. He was a *man under authority*, that is, of the Principes or Triarii, and had none *under* him but the hundred men, who appear to have been in a state of the strictest military subordination, as well as of loving subjection to him. *I am*, said the centurion, *a man under authority, having soldiers under me, and I say to this man, Go, and he goeth, and to another, Come, and he cometh; and to my slave* (Τω δουλω μου), *Do this, and he doeth it.* The application of his argument, addressed to Christ, seems to be this:—If I, who am a person subject to the control of others, yet have some so completely subject to myself, that I can say to one, *Come, and he cometh*, &c. how much more then canst *thou* accomplish whatsoever thou willest, being under no control, and having all things under thy command?[1]

The Δεξιολαβοι or *Spearmen*, mentioned in Acts xxiii. 23., were soldiers, carrying spears or lances in their right hand, whose duty it was, not only to attend as guards upon their sovereign or commander, but also to guard prisoners, who were bound by a chain to their right hand.[2] The Σπεκουλατορες (in Latin, *Spiculatores* or *Speculatores*, from the spiculum, a javelin or spear which they carried) were a kind of soldiers who formed the body-guard of princes. Among other duties of these guards, was that of putting condemned persons to death.[3]

II. The allusions in the New Testament to the military discipline, armour, battles, sieges, and military honours of the Greeks, aud especially of the Romans, are very numerous; and the sacred writers have derived from them metaphors and expressions of singular propriety, elegance, and energy, for animating Christians to fortitude against temptations, and to constancy in the profession of their holy faith under all persecutions, and also for stimulating them to persevere unto the end, that they may receive those final honours and that immortal crown which await victorious piety.

In the following very striking and beautiful passage of St. Paul's Epistle to the Ephesians (vi. 11—17.), the various parts of the panoply-armour of the heavy troops among the Greeks and Romans (those who had to sustain the rudest assaults) "are distinctly enumerated, and beautifully applied to those moral and spiritual weapons with which the believer ought to be fortified. *Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done*[4] *all to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness: and your feet shod with the preparation of the gospel of peace: above all,*[5] *taking the shield*[6] *of faith, wherewith you shall be able to quench all the fiery darts*[7] *of the wicked, and take the helmet*[8] *of salvation, and the sword of the Spirit, which is the word of God.*"[9]

Having thus equipped the spiritual soldier with the divine panoply, the apostle proceeds to show him how he is to use it: he therefore subjoins—*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.* The Greeks and other ancient nations, we have already observed, offered up prayers before they went into the battle. Alluding to this, Saint Paul adds the exhortation to believers, *praying always*, at all seasons, and on all occasions, *with all prayer* (more correctly, *supplication* for what is good) and *deprecation* of evil; *and watching thereunto*—being always on their guard lest their spiritual enemies should surprise them—*with all perseverance*, being always intent on their object, and never losing sight of their danger or of their interest.[10]

"In the Epistle to the Romans, the apostle, exhorting men to renounce those sins to which they had been long accustomed, and to enter upon a new and holy life, uses a beautiful similitude, borrowed from the custom of soldiers throwing off their ordinary habit in order to put on a suit of armour. *The night is far spent, the day is at hand: let us therefore* CAST OFF *the works of darkness, and let us* PUT ON *the* ARMOUR *of light.*[11] (Rom. xiii. 12.) In another passage he represents, by a striking simile, in what manner the apostles were fortified against the opposition with which they were called to conflict in this world. *By the word of truth, by the power of God, by the* ARMOUR *of righteousness* ON THE RIGHT HAND AND ON THE LEFT." (2 Cor. vi. 7.)[12]

III. It is well known that the strictest subordination and obedience were required of every Roman soldier. An allusion to this occurs in the speech of the centurion to Jesus Christ (Matt. viii. 8, 9.) which has already been noticed above, and which is greatly illustrated by two striking passages in Arrian's Discourses of Epictetus:—speaking of the Saturnalia, he says,—"We agreed to play Agamemnon and Achilles. He who is appointed for Agamemnon says to me, '*Go to Achilles, and force away Briseis.*'—I GO.—'COME.'—*I come.*"[13] Again, discoursing on all things being under the divine inspection, he says,—"When God *commands* the plants to *blossom*, they *bear blossoms.* When he *commands* them to *bear seed*, they *bear seed.* When he *commands* them to *bring forth fruit*, they *put forth their fruit.* When he *commands* them to *ripen*, they *grow ripe.* When he *commands* them to *fade* and *shed their leaves*, and to remain inactive, and involved (or contracted) within themselves, they thus remain and are inactive."[14]

Nor is the military subordination adverted to by the centurion, without its (almost *verbal*) parallel in modern times in the East:—Kirtee-Ranah, a captive Ghoorkha chief, who was marching to the British head-quarters,—on being interrogated concerning the motives that induced him to quit his native land and enter into the service of the Rajah of Nepäl,—replied in the following very impressive manner:—"*My master, the rajah, sent me: He says to his people,—to one,* 'Go

[1] Dr. A. Clarke, on Matt. viii. 9.

[2] Valpy's Gr. Test. vol. iii. p. 255.

[3] Robinson's Gr. Lex. to the New Test. in voce.

[4] Eph. vi. 13. Ἁπαντα κατεργασαμενοι. This verb frequently signifies to *despatch* a foe, totally to vanquish and subdue an adversary. So it should be translated in this place. Ὁν αυτοχειρια κατειργασατο: Whom he *despatched* with his own hand. Dion. Halicarn. tom. i. p. 99. Oxon. 1704. Παντα πολεμια κατεργασαμενοι: Having quelled all hostilities. Idem, p. 985. Μεθ' ἡς ἡδη πολλους πολεμιους κατειργασασθε: By which you have vanquished many enemies. Polyæni Stratag. p. 421. Lugd. 1589. Πετρας αυτοτελως σιδηρω κατειργασαμενη. Idem, p. 599. Casaubon. Ταυρον αγριον—ταις χερσι μοναις κατειργασμενω: He despatched a wild bull only with his hands. Appian. vol. i. p. 201. Amst. 1670. See also pp. 5. 291. 410. 531. Tollii. The word here used by the apostle has also this signification in Dion Cassius, Josephus, and Philo.

[5] Επι πασιν, after all, or besides all: it never signifies above all. Αυτος δε χαλεπως επι πασι διαβαινων: After all, he himself passed with difficulty. Plutarch, Cæsar, p. 1311. edit. Gr. Stephan. Αγοντα πρωτον την φαλαγγα, μετα ταυτα τους ιππεις, επι πασι δε το σκευοφορον: First, he led up the phalanx, next the cavalry, after all the baggage. Polybius, p. 664. Casaubon. Επι πασι δε Ασσις εννεα και τεσσαρακοντα και μηνας δυο: After all, Assis reigned forty-nine years and two months. Josephus contra Apion. p. 445. Havercamp.

[6] The shield here intended (θυρεος) is the *scutum*, or large oblong shield of the Romans, which was made of wood covered with hides, and derived its name from its resemblance to a door (θυρα). As faith is that Christian grace, by which all the others are preserved and rendered active, it is here properly represented under the figure of a shield; which covered and protected the whole body; and enables the believer to *quench*—to intercept, blunt, and extinguish, as on a shield—*the fiery darts of the wicked one*, that is, all those evil thoughts, and strong injections, as they are termed, which inflame the passions of the unrenewed, and excite the soul to acts of transgression.

[7] Βελη πεπυρωμενα. These dreadful weapons were frequently employed by the ancients. Πυρφορα τοξευματα. Appian. p. 329. Πυρφοροις οϊστοις βαλλεσθαι. Thucydides, tom. ii. lib. xi. p. 202. Glasg.

Τοιους, αγρει δαιμον, εχεις πυροεντας οϊστους.

Oppian. Κυνηγ. lib. ii. ver. 425.

According to Ammianus Marcellinus (lib. xxiii. c. 4.) these fiery darts consisted of a hollowed reed, to the lower part of which, under the point or barb, was fastened a round receptacle, made of iron, for combustible materials, so that such an arrow had the form of a distaff. This was filled with burning naphtha; and when the arrow was shot from a slack bow (for if discharged from a tight bow the fire went out), it struck the enemies' ranks and remained infixed, the flame consuming whatever it met with; water poured on it increased its violence; there were no other means to extinguish it but by throwing earth upon it. Similar darts or arrows, which were twined round with tar and pitch, and set fire to, are described by Livy (lib. xxi. c. 8.), as having been made use of by the inhabitants of the city of Saguntum, when besieged by the Romans.

[8] On the tops of the ancient helmets, as well as on those now in use, is a crest or ridge, furnished with ornaments; some of the ancient helmets had emblematic figures, and it is probable that Saint Paul, who in 1 Thess. v. 8. terms the helmet *the hope of salvation*, refers to such helmets as had on them the emblematic representation of hope. His meaning therefore is, that as the helmet defended the head from deadly blows, so the *hope of salvation* (of conquering every adversary, and of surmounting every difficulty, through Christ strengthening the Christian), built on the promises of God, will ward off, or preserve him from, the fatal effects of all temptations, from worldly terrors and evils, so that they shall not disorder the imagination or pervert the judgment, or cause men to desert the path of duty, to their final destruction.

[9] Dr. Harwood's Introd. to the New Test. vol. ii. pp. 49, 50.

[10] Drs. Chandler, Macknight, and A. Clarke, on Eph. vi. 11—17. In the fifth of Bishop Horne's Discourses (Works, vol. v. pp. 60—72.) the reader will find an admirable and animated exposition of the Christian armour.

[11] Αποθωμεθα τα εργα του σκοτους και ενδυσωμεθα τα ὁπλα του φωτος. Fulgentiaque induit arma. Virgil, Æneid. ii. ver. 747. Πρωτον τοινυν αποδυσωμεν, αναγκη γαρ τους μελλοντας ὁπλιζεσθαι, γυμνουσθαι προτερον. Lucian, tom. ii. p. 256. edit. Grævii.

[12] Harwood's Introd. vol. ii. p. 52.

[13] Arrian's Epictetus, book i. c. 25. § 1. (Mr. Carter's translation, vol. i. p. 113.)

[14] Ibid. book i. c. 14. Raphelii Annotationes in Sacram Scripturam, ex Herodoto, &c. vol. i. pp 242, 243.

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you to Gurwhal;' to another, 'Go *you to Cashmire, or to any distant part.'—' My Lord, thy slave* OBEYS; *it is* DONE.'—None ever inquires into the reason of an order of the rajah."[1]

In his Epistle to Timothy, who appears to have been greatly dejected and dispirited by the opposition he met with, St. Paul animates him to fortitude, and among other directions encourages him to ENDURE HARDSHIP as a good soldier of Jesus Christ (2 Tim. ii. 3.)—and what hardship a Roman soldier supported, the following passage in Josephus will abundantly evince. It is the most striking commentary upon this text that ever was written. "When they march out of their encampment, they advance in silence and in great decorum, each man keeping his proper rank just as in battle. Their infantry are armed with breastplates and helmets, and they carry a sword on each side. The sword they wear on their left side is by far the longest, for that on the right is not above a span's length. That select body of infantry, which forms part of the general's life-guards, is armed with lances and bucklers, but the rest of the phalanx have a spear and a long shield, besides which they bear a saw and a basket, a spade and a hatchet; they also carry with them a cord, a sickle, a chain, and provisions for three days! so that a Roman foot-soldier is but very little different from a BEAST OF BURDEN."[2]

According to a military custom, established in an early period of the commonwealth, every Roman soldier chose his favourite comrade; and by that tie of friendship all were mutually bound to share every danger with their fellows.[3] Saint Paul, alluding to this practice, terms Epaphroditus his *companion in labour and fellow-soldier.* (Phil. ii. 25.) Further, "it is well known that the Roman soldiers were not allowed to marry; by this prohibition the Roman providence, as much as possible, studying to keep their military disembarrassed from the cares and distractions of secular life. To this law the apostle refers; *no one that warreth,* ENTANGLETH HIMSELF WITH THE AFFAIRS OF THIS LIFE; that he *may please him who hath chosen him to be a soldier.* (2 Tim. ii. 4.)[4]

"The names of those who died or were cashiered for misconduct were expunged from the muster-roll. To this custom, probably, the following text alludes; in this view the similitude is very striking, *I will not* BLOT OUT *his* NAME *out of the* BOOK *of life.* (Rev. iii. 5.)[5]

"The triumphant advancement of the Christian religion through the world, St. Paul compares to the irresistible *progress* of a victorious *army,* before which every *fortified place,* and all *opposition,* how *formidable* soever, yielded and fell. (2 Cor. x. 4.) *For the weapons of our warfare are not carnal, but mighty through God*[6] *to the pulling down of strongholds; casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*[7] *Having spoiled principalities and powers, he made a show of them openly, triumphing over them.*

"By a very striking metaphor, taken from the *pay* of a soldier, he represents the *wages* with which SIN rewards those who *fight* under her *banners,* to be certain and inevitable *death.* The WAGES[8] of SIN is DEATH.

"Our Lord in that wonderful prophecy of the destruction of Jerusalem accurately represents the Roman manner of besieging and taking towns,—which was by investing the place, digging a deep trench round it, and encompassing it with a strong wall, to prevent escape, and consume the inhabitants by famine. *The days shall come upon thee, that thine enemies shall cast a* TRENCH *about thee, and* COMPASS *thee* ROUND, *and keep thee in on every side: and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.* (Luke xx. 42, 43.)

"In expatiating upon the difficulties and distresses with which the first preachers of the Gospel conflicted, the apostle Paul in a strong figure compares their situation to that of an *army pent up* in a *narrow* place—*annoyed* on *every* side—but not totally *precluded* from an *escape*[9]—their condition to the last degree *perplexed* and *wretched,* yet not altogether *desperate* and *forlorn.* (2 Cor. iv. 8.) We are *troubled* on *every side,* yet not *distressed:* we are *perplexed,* but not in *despair.*"

Once more, "as among the other military honours and recompenses, rich and splendid *crowns,*[10] frequently of *gold,* were publicly bestowed upon the illustrious conqueror, and upon every man who, acting worthy the Roman name, had distinguished himself by his valour and his virtue—in allusion to *this* custom how beautiful and striking are those many passages of Sacred Scripture, which represent Jesus Christ, before *angels* and the whole assembled *world,* acknowledging and applauding distinguished piety, and publicly conferring *crowns* of immortal *glory* upon *persevering* and *victorious* holiness. *Be thou faithful unto death: I will give thee a* CROWN *of life.* (Rev. ii. 10.) *Blessed is the man that endureth temptation; for when he is tried, he shall receive the* CROWN *of life* (James i. 12.), *which the Lord hath promised to them that love him. When the chief shepherd shall appear, ye shall receive a* CROWN *of glory that fadeth not away.* (1 Pet. v. 4.) *I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a* CROWN *of righteousness, which the Lord the righteous judge shall give me at that day; and not to* ME *only, but unto* ALL *them also that love his appearing.*" (2 Tim. iv. 8.)

IV. But the highest military honour that could be conferred in the Roman state was a *triumph,* or solemn procession, with which a victorious general and his army advanced through the city to the capitol; and which was the most grand and magnificent spectacle ever beheld in ancient times.

"After a decisive battle gained, and the complete conquest of a kingdom, the most illustrious captives in war, kings, princes, and nobles, with their wives and children, to the perpetual infamy of this people, were, with the last dishonour and ignominy, led in fetters before the general's chariot, through the public streets of Rome: scaffolds being every where erected, the streets and public places crowded, and this barbarous and uncivilized nation all the while in the highest excess of joy, and in the full fruition of a spectacle that was a reproach to humanity. Nor was only the[11] sovereign of large and opulent kingdoms, the magnanimous hero[12] who had fought valiantly for his country and her liber-

[1] Fraser's Notes on the Hills at the Foot of the Himala Mountains, p. 226. London, 1820. 4to.

[2] Josephus, De Bell. Jud. lib. iii. c. 5. § 5. Harwood's Introduction, vol. ii. p. 52. The following particulars, collected from Roman authors, will confirm and illustrate the statements of Josephus:—"The load which a Roman soldier carried is almost incredible (Virg. Georg. iii. 346. Horat. Sat. ii. 10.); victuals (*cibaria*) for *fifteen* days (Cic. Tusc. ii. 15, 16.), sometimes more (Liv. Epit. 57.), usually corn, as being lighter, sometimes drest food (*coctus cibus,* Liv. iii. 27.), utensils (*utensilia,* ib. 42.), a saw, a basket, a mattock, an axe, a hook, and leather thong, a chain, a pot, &c. (Liv. xxviii. 45. Horat. Epod. ix. 13.), stakes usually three or four, sometimes twelve (Liv. iii. 27.); the whole amounting to *sixty* pounds weight, besides arms: for a Roman soldier considered these not as a burden, but as a part of himself (arma membra milites ducebant. Cic. Tusc. ii. 16.)."—Adam's Roman Antiquities, p. 377.

[3] Livy, lib. ix. c. 39. Tacitus, Hist. lib. i. c. 18.—Murphy's note, in his translation of Tacitus, vol. v. p. 356. 8vo. edit.

[4] Τοις δε στρατευομενοις, επειδη γυναικας ουκ εδυναντο εκ γε των νομων εχειν. Dion. Cassius, lib. lx. p. 961. Reimar. Tacitus, speaking of some Roman veterans, says, Neque conjugiis suscipiendis neque alendis liberis sueti. Taciti Annales, tom. ii. lib. xiv. cap. 27. p. 210. Dublin.

[5] It is, however, possible that this allusion may be drawn from *civil* life, in which case the meaning of the above cited passage will be this:—As in states and cities, those who obtained freedom and fellowship were enrolled in the public registers, which enrolment was their title to the privileges of citizens; so the King of Heaven, of the New Jerusalem, engages to preserve in his register and enrolment, in the book of life, the names of those who, like the faithful members of the church of Sardis, in a corrupted and supine society, shall preserve allegiance, and a faithful discharge of their Christian duties. He will own them as his fellow-citizens, before men and angels. Compare Matt. xx. 32. Luke xii. 8. See also Psal. lxix. 28. Ezek. xiii. 9. Exod. xxxiii. 33. Dan. xii. 1. Mal. iii. 16. Luke x. 20. Dr. Woodhouse on the Apocalypse, p. 84.

[6] Δυνατα τω Θεω, exceeding powerful. Moses is called αστειος τω Θεω, exceeding beautiful. Acts vii. 20.

[7] See the conquest of the Gospel and its triumph over idolatry in a very striking manner represented by Eusebius, lib. x. p. 468. Cantab.

[8] Rom. vi. 23. Οψωνια, the pay of a soldier. Οψωνιον τη στρατια,—κατενεγκαντες αργυριον: Bringing money to pay the army. Dion. Halicarn. tom. i. p. 568. Oxon. Λαβων οψωνια τε και τ' αλλα οσων εδει τη στρατια. p. 587.

[9] Harwood's Introd. vol. ii. pp. 53—58.

[10] Στεφανους επι ταις νικαις συχνους—χρυσους ελαβε: He received several *crowns of gold* on account of his victories. Dion. Cassius, lib. xlii. p. 334. edit. Reimar. Vid. etiam notas Fabricii ad loc. Τοις δε δη ναυκρατησασι και στεφανον ελαιας εδωκε: To those who had conquered in the naval engagement he gave *crowns of olive.* Lib. xlix. p. 597. See also pp. 537. 580. So also Josephus says that Titus gave *crowns of gold* to those who had distinguished themselves in the siege of Jerusalem; στεφανους επετιθει χρυσους. Bell. Jud. lib. vii. p. 404. See also p. 412. Havercamp.

[11] Behind the children and their train walked Perseus himself [the captive king of Macedon], and wearing sandals of the fashion of his country. He had the appearance of a man overwhelmed with terror, and whose reason almost staggered under the load of his misfortunes. He was followed by a great number of friends and favourites, whose countenances were oppressed with sorrow; and who, by fixing their weeping eyes continually upon their prince, testified to the spectators that it was his lot which they lamented, and that they were regardless of their own. Plutarchi Vitæ, in Æmil. tom. ii. pp. 186, 187. edit. Briani.

[12] Thus, at the conclusion of the second Punic war, the Numidian and Carthaginian captive generals were led in triumph. Appian. tom. i. p. 58. edit. Tollii. Amst. 1670. Several kings, princes, and generals were also led in Pompey's triumph. Appian. tom. i. p. 417.

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ties, the weak and tender sex, born to a happier fate, and young children,[1] insensible of their wretched condition, led in triumph; but vast numbers of wagons, full of rich furniture, statutes, pictures, plate, vases, vests,[2] of which they had stripped palaces and the houses of the great; and carts loaded with the arms they had taken from the enemy, and with the coin,[3] of the empires they had conquered, pillaged, and enslaved, preceded the triumphal car. On this most splendid occasion, imperial Rome was a scene of universal festivity: the temples were all thrown open, were adorned with garlands, and filled with clouds of incense and the richest perfumes;[4] the spectators were clothed in white garments:[5] hecatombs of victims were slain,[6] and the most sumptuous entertainments[7] were given. The illustrious captives, after having been dragged through the city in this procession, and thus publicly exposed, were generally imprisoned, frequently strangled and despatched[8] in dungeons, or sold for slaves.[9]—To *several* of these well known circumstances attending a *Roman triumph*, the sacred writers evidently allude in the following passages. In the *first* of which Jesus Christ is represented as a great *conqueror*, who, after having totally *vanquished* and *subjugated* all the *empires* and kingdoms of false religion, and *overturned* the mighty *establishment* of *Judaism* and *Paganism*, supported by the *great* and *powerful*, celebrates a most magnificent TRIUMPH over them, *leads* them in *procession*, openly *exposing* them to the *view* of the WHOLE WORLD, as the captives of his omnipotence, and the trophies of his Gospel! *Having spoiled principalities and powers, he made a show of them openly, triumphing over them!*[10]—The *second* passage, whose beautiful and striking imagery is taken from a *Roman triumph*, occurs in 2 Cor. ii. 14—16. *Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish; to the one we are a savour of death unto death; and to the other, of life unto life.* In this passage God Almighty, in very striking sentiments and language, is represented as *leading the apostles in triumph*[11] through the world showing them every where as the monuments of his grace and mercy, and by their means *diffusing* in every place the *odour* of the knowledge of God—in reference to a triumph, when all the temples were filled with fragrance, and the whole air breathed perfume;—and the apostle, continuing the allusion, adds, that this *odour* would prove the means of the *salvation* of some, and *destruction* of others—as in a triumph, after the pomp and procession was *concluded*, some of the captives were *put to death*, others *saved alive*."[12]

PART III.

SACRED ANTIQUITIES OF THE JEWS, AND OF OTHER NATIONS INCIDENTALLY MENTIONED IN THE SCRIPTURES.

CHAPTER I.

OF SACRED PLACES.

THE whole world being the workmanship of God, there is no place, in which men may not testify their reverence for His supreme Majesty. From the very beginning of time some place was always appropriated to the solemn duties of religious worship. Adam, even during his continuance in Paradise, had some place where to present himself before the Lord; and, after his expulsion thence, his sons in like manner had whither to bring their oblations and sacrifices. This, probably, was the reason why Cain did not immediately fall upon his brother, when his offering was refused, because perhaps the solemnity and religion of the place, and the sensible appearance of the divine Majesty there, struck him with a reverential awe that might cause him to defer his villanous design till he came into the field where he slew him.

The patriarchs, both before and after the flood, used altars and mountains and groves for the same purpose: thus we read of Noah's building an altar to the Lord, and offering burnt-offerings upon it. (Gen. viii. 20.) Abraham, when he was called to the worship of the true God, erected altars wherever he pitched his tent (Gen. xii. 8. and xiii. 4.): he planted a grove in Beersheba, and called there on the name of the Lord (Gen. xxi. 33.): and it was upon a mountain that God ordered him to offer up his son Isaac. (Gen. xxii. 2.) Jacob in particular called a place by the name of God's House, where he vowed to pay the tithes of all that God should give him. (Gen. xxviii. 22.)

There were several public places appropriated to the religious worship of the Jews, viz. 1. The *Tabernacle*, which in time gave place to, 2. The *Temple*, both of which are oftentimes in Scripture called the Sanctuary; between which there was no other difference as to the principal design (though

[1] Plutarch, in his account of the triumph of Æmilius at the conquest of Macedon, represents this tragical circumstance in a very affecting manner. The king's *children* were also led captive, and along with them a train of nurses, and tutors, and governors; all bathed in tears, stretching out their hands to the spectators, and teaching the children to entreat and supplicate their mercy. There were two boys and a girl, whose tender age rendered them insensible to the greatness of their calamity, and this their insensibility was the most affecting circumstance in their unhappy condition. Plutarch. Æmil. tom. ii. p. 186. See also Appian. p. 417. edit. Amst. 1670.

[2] Κρατηρας αργυρους, και κερμα, και φιαλας και κυλικας. Plutarch, ibid. p. 497. Αιχμαλωτους ανδριαντι και γραφαις και κολοσσοις κ. λ. p. 496. See also Appian. tom. i. p. 58. and p. 417. Tollii.

[3] Ανδρας ενιστορουντο τριακιλιοι, νομισμα φερονλες αργυρουν κ. λ. Ειτα μετα τουτους οι το νομισμα φεροντες. Plutarch. tom. ii. p. 184. Appian. p. 417.

[4] Πας δε ναος ανεωκτο, και στεφανων και θυμιαματων ην πληρης. Plutarch. tom. i. p. 496. Gr. 8vo.

[5] Niveos ad fræna Quirites. Juvenal. Sat. x. ver. 45. Καθαρμις εσθητι κεκοσμημενοι. Plutarch. p. 496. Steph.

[6] Μετα τουτους ηγοντο χρυσοκερω τροφιμοι βους, εκατον εικοσι, μιτραις ηστεμμενοι και στεμμασι. After these were led one hundred and twenty fat oxen, which had their horns gilded, and which were adorned with ribands and garlands. Plutarch. ii. p. 885.

[7] Αφικομενος δε εις το Καπιτωλιον ο Σκιπων, την μεν θυμαν κατεπαυσεν, εστιαν δε τους φιλους, ωσπερ εθος εστιν, εις το ιερον. Appian. tom. i. p. 59. edit. Amst. 1670.

[8] Περιελθων δ'εις Καπιτωλιον, ευθυς των αιχμαλωτων, ως ενιοι των θριαμβοις παραγαγοντων [ανειλετο]. Appian. p. 418. For example, Aristobulus, king of the Jews, after having been exposed, and dragged through the city in Pompey's triumph, was immediately, after the procession was concluded, put to death: Tigranes, some time afterwards, Αριστοβουλος ευθυς αναιρεθη, και Τιγρανης υστερον. Appian. de Bellis Mithrid. p. 419. Amst. 1670. See also p. 403.

[9] Longe plurimos captivos ex Etruscis ante currum duxit, quibus sub hasta venumdatis. Livy, lib. vi. p. 409. edit. Elz. 1634.

[10] Coloss. ii. 15. Θριαμβευσας αυτους, Leading them in triumph.

[11] Θριαμβευοντι ἡμας, Causeth us to triumph; rather, Leadeth us about in triumph. Εθριαμβευθη και ανηρεθη, He was led in triumph, and then put to death. Appian. p. 403. Amst. 1670. "The Greek word, θριαμβευοντι, which we render *causeth us to triumph*, properly signifies to *triumph over*, or to *lead in triumph*, as our translators themselves have rightly rendered it in another place, Coloss. ii. 15. And so the apostle's true meaning is plainly this: Now thanks be to God, who always triumpheth over us in Christ: *leading us about in triumph*, as it were in solemn procession. This yields a most congruous and beautiful sense of his words. And in order to display the force of his fine sentiment, in its full compass and extent, let it be observed, that when St. Paul represents himself and others as being led about in triumph, like so many captives, by the prevailing power and efficacy of Gospel grace and truth, his words naturally imply and suggest three things worthy of particular notice and attention; namely, a contest, a victory, and an open show of his victory." (Brekell's Discourses, pp. 141, 142.) "While God was leading about such men in triumph, he made them very serviceable and successful in promoting Christian knowledge in every place wherever they came." (Ibid. p. 151.)

[12] Harwood's Introduction to the New Testament, vol. ii. pp. 29—34. collated with Brunings's disquisition De Triumpho Romanorum in the Appendix to his Compendium Antiquitatum Græcarum (pp. 415—434.), which seems to have guided Dr. Harwood in his manner of illustrating a Roman triumph. He has, however, greatly improved upon Brunings's Dissertation.

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there was in beauty and workmanship) than that the tabernacle was a moveable temple, as the temple was an immoveable tabernacle; on which account the tabernacle is sometimes called the temple (1 Sam. i. 9. and iii. 3.), as the temple is sometimes called the tabernacle. (Jer. x. 20. Lam. ii. 6.) 3. There were also places of worship called in Scripture *High Places*, used promiscuously during the times of both the tabernacle and temple until the captivity; and, lastly, there were *Synagogues* among the Jews, and other places, used only for prayer, called *Proseuchæ* or *Oratories*, which chiefly obtained after the captivity; of these various structures some account will be found in the following sections.

SECTION I.

OF THE TABERNACLE.

I. *Different tabernacles in use among the Israelites.*—II. THE TABERNACLE, *so called by way of eminence, not of Egyptian origin.—Its materials.*—III. *Form and construction of the tabernacle.—Its contents.*—IV. *Its migrations.*

I. MENTION is made in the Old Testament of three different tabernacles previously to the erection of Solomon's temple. The *first*, which Moses erected, is called the *Tabernacle of the Congregation* (Exod. xxxiii. 7.); here he gave audience, heard causes, and inquired of Jehovah, and here also, at first, perhaps the public offices of religion were solemnized. The *second* tabernacle was that erected by Moses for Jehovah, and at his express command, partly to be a palace of his presence as the king of Israel (Exod. xl. 34, 35.), and partly to be the medium of the most solemn public worship, which the people were to pay to him. (26—29.) This tabernacle was erected on the first day of the first month in the second year after the departure of the Israelites from Egypt. The *third* public tabernacle was that erected by David in his own city, for the reception of the ark, when he received it from the house of Obed-Edom. (2 Sam. vi. 7. 1 Chron. xvi. 1.) Of the second of these tabernacles we are now to treat, which was called THE TABERNACLE by way of distinction. It was a moveable chapel, so contrived as to be taken to pieces and put together again at pleasure, for the convenience of carrying it from place to place.

II. It has been imagined that this tabernacle, together with all its furniture and appurtenances, was of Egyptian origin: that Moses projected it after the fashion of some such structure which he had observed in Egypt, and which was in use among other nations; or that God directed it to be made with a view of indulging the Israelites in a compliance with their customs and modes of worship, so far as there was nothing in them directly sinful. The heathen nations, it is true, had such tabernacles or portable shrines as are alluded to by the prophet Amos (v. 26.), which might bear a great resemblance to that of the Jews; but it has neither been proved, nor is it probable, that they had them *before* the Jews, and that the Almighty so far condescended to indulge the Israelites, a wayward people, and prone to idolatry, as to introduce them into his own worship. It is far more likely that the heathens derived their tabernacles from that of the Jews, who had the whole of their religion immediately from God, than that the Jews, or rather that God should take them from the heathens.[1]

The materials of the tabernacle were provided by the people; every one brought his oblation according to his ability: those of the first quality offered gold, those of a middle condition brought silver and brass, and shittim-wood;[2] and the offerings of the meaner sort consisted of yarn, fine linen, goats' hair and skins; nor were the women backward in contributing to this work, for they willingly brought in their bracelets, ear-rings, and other ornaments, and such of them as were skilful in spinning made yarn and thread. In short, the liberality of the people on this occasion was so great, that Moses was obliged by proclamation to forbid any more offerings, and thereby restrain the excessive zeal of the people for that service. (Exod. xxxv. and xxxvi.)

[1] The hypothesis above noticed was advanced by Spencer in his learned, but in many respects fanciful, treatise, De Legibus Hebræorum, lib. iii. diss. i. c. 3. and diss. vi. c. 1. His arguments were examined and refuted by Buddeus in his Historia Ecclesiastica Veteris Testamenti, part i. pp. 310. 548.

[2] This *shittim-wood* is supposed to have been either the acacia or the cedar, both which grow in Egypt and in Syria. The acacia is delineated by Prosper Alpinus, De Plantis Ægyptiacis, c. 4. Hasselquist found it in Palestine (Tour in the Levant, p. 250.), and Dr. Pococke found it both on Mount Sinai and in Egypt. The cedar has been already mentioned.

This tabernac e was set up in the wilderness of Sinai, and carried along with the Israelites from place to place as they journeyed towards Canaan, and is often called the *Tabernacle of the Congregation.* In form, it appears to have closely resembled our modern tents, but it was much larger, having the sides and roof secured with boards, hangings, and coverings, and was surrounded on all sides by a large outer court, which was enclosed by pillars, posted at equal distances, whose spaces were filled up with curtains fixed to these pillars: whence it is evident that this tabernacle consisted first of the tent or house itself, which was covered, and next of the court that surrounded it, which was open: all which are minutely and exactly described in Exod. xxv.—xxx. xxxvi.—xl. from which chapters the following particulars are abridged.

III. The tent itself was an oblong square, thirty cubits in length, and ten in height and breadth. The inside of it was divided by a veil or hanging, made of rich embroidered linen, which parted the Holy Place, which is called the *first tabernacle* in Heb. ix. 2. 6., from the *Holy of Holies*, called the *second tabernacle* in Heb. ix. 7. In the former stood the altar of incense overlaid with gold, the table of shew-bread, consisting of twelve loaves, and the great candlestick of pure gold, containing seven branches: none of the people were allowed to go into the holy place, but only the priests. The Holy of Holies (so called because it was the most sacred place of the tabernacle, into which none went but the high-priest) contained in it the ark, called the ark of the testimony (Exod. xxv. 22.), or the ark of the covenant. (Josh. iv. 7.) This was a small chest or coffer made of shittim-wood, overlaid with gold, into which were put the two tables of the law (as well the broken ones, say the Jews, as the whole), with the pot of manna, and Aaron's rod that budded. (Heb. ix. 4.) This was the most holy of all the sacred furniture. None but the *priests* were allowed to touch it; and only the Kohathites, the sacerdotal family, were permitted to carry it, with poles made of shittim-wood, also overlaid with gold inserted in two golden rings at each end. (1 Kings viii. 8.) Hence Uzziah the *Levite* was punished with death for touching it. (2 Sam. vi. 7.)

The lid or covering of the ark was wholly of solid gold, and called the mercy-seat: at the two ends of it were two cherubim (or hieroglyphic figures, the form of which it is impossible now to ascertain), looking inwards towards each other, with wings expanded, which, embracing the whole circumference of the mercy-seat, met on each side in the middle. Here the Shechinah or Divine Presence rested, both in the tabernacle and temple, and was visibly seen in the appearance of a cloud over it. (Lev. xvi. 2.) From this the divine oracles were given out by an audible voice, as often as Jehovah was consulted on behalf of his people. (Exod. xxv. 22. Num. vii. 89.) And hence it is that the ark is called the footstool of God (Psal. xcix. 5.), who is so often said in Scripture, *to dwell between the cherubim.* (2 Kings xix. 15. Psal. lxxx. 1.) The roof of the tabernacle was a square frame of planks, resting upon their bases, and over these were coverings or curtains of different kinds; of which the first on the inside was made of fine linen, curiously embroidered in various colours of crimson and scarlet, purple, and hyacinth. The next was made of goats' hair curiously wove together; and the last, or outmost, was of sheep and badgers' skins (some dyed red, and others of azure blue), which served to preserve the other rich curtains from the rain, and to protect the tabernacle itself from the injuries of the weather.

The tabernacle was surrounded by a large oblong court, an hundred cubits long, and fifty broad, nearly in the centre of which stood a vessel, called the *Brazen Laver*, in which the priests washed their hands and feet, whenever they were to offer sacrifices, or go into the tabernacle; and directly opposite to the entrance of the tabernacle stood the *Brazen Altar* of burnt-offerings, in the open air, in order that the interior might not be spoiled by the fire, which was at first miraculously kindled[3] (Lev. ix. 24.), and which was kept

[3] God had previously ordered that the fire on this altar, when once kindled, should never go out. (Lev. vi. 12, 13.) It was reckoned an impious presumption to make use of any other but this sacred fire in burning incense before the Lord; which was sufficiently notified to Aaron by an injunction given him, that he was to light the incense offered to God, in the most holy place on the great day of expiation, at this fire only. (Lev. xvi. 12, 13.) Notwithstanding which prohibition Nadab and Abihu, two unhappy sons of Aaron, forgetful of their duty, took their censers, and putting common fire in them, laid incense thereon, and offered strange fire before the Lord, in their daily ministrations, which profane approach God immediately resented; for we are told that *a fire went out from the Lord, and devoured them, so that they died.* (Lev. x. 1.)

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perpetually upon it, and by the smoke arising from the victims that were there consumed.

There is no precept in the law to make the altar a privileged place, but in conformity to the custom of other nations the Jews seem to have made it such; for, from the words in Exod. xxi. 14. where God ordered the wilful murderer *to be taken from his altar, that he may die*, it seems unquestionably true, that both in the wilderness and afterwards in Canaan, this altar continued a sanctuary for those who fled unto it; and very probably it was the horns of this altar (then at Gibeon) that Adonijah and Joab took hold of (1 Kings i. 50. and ii. 28.), for the temple of Solomon was not then erected.[1]

After the Israelites were settled in the land of promise, it appears that this tabernacle was surrounded with a great many other tents or cells, which were placed about it in the same manner as the buildings were afterwards placed round the temple. These were absolutely necessary for the reception of the priests during the time of their ministration, and for laying up the utensils and provisions which were used in the tabernacle. This circumstance explains what is related of Eli's sons going into the kitchen where the peace-offerings were dressing, and taking out of the pots whatever the flesh-hook brought up. (1 Sam. ii. 14.) And thus Eli is said to be laid down in his place (iii. 2.), that is, was gone to bed in one of these tents near the tabernacle, next to which Samuel lay, which made him (being then a child) run to Eli, when he heard the voice of the Lord, thinking that Eli had called (4, 5, &c.): and this also explains what is said of David (Matt. xii. 4.), that *he entered into the house of God and did eat the shew-bread*, that is, he came to the priest's habitation, which was among these tents round the tabernacle, and which were reckoned as parts of the house of God.

When the tabernacle was finished, it was consecrated, with all the furniture therein, by being anointed with a peculiar oil, prepared by divine command for that very purpose (Exod. xxx. 22, &c.), after which God made His people sensible of His special presence in it, covering it with a cloud which overshadowed it by day, and by night gave light, as if it had been a fire, and by giving answers in an audible manner from the ark when consulted by the high-priest. Whenever the Israelites changed their camp the tabernacle was taken down, and every Levite knew what part he was to carry, for this was a part of their office; and sometimes, upon extraordinary occasions, the priests themselves bore the ark, as when they passed over Jordan, and besieged Jericho. (Josh. iii. 14. and vi. 6.) Concerning the manner of carrying the several parts of it, see Num. iv. When they encamped, the tabernacle stood always in the midst, being surrounded by the army of the Israelites on all sides in a quadrangular form, divided according to their several tribes; the Israelitish camp being at the distance of two thousand cubits from the tabernacle, which by computation is reckoned a mile, and is called *a Sabbath-day's journey* (Acts i. 12.), as being the distance they had to go on that day to the place of worship. Moses and Aaron, with the priests and Levites, encamped in their tents next the tabernacle, between it and the army; as represented in the diagram inserted in page 86. *supra*.

IV. The tabernacle being so constructed as to be taken to pieces and put together again as occasion required, it was removed as often as the camp of the Israelites moved from one station to another; and thus accompanied them in all their marches, until they arrived at the land of Canaan. It was at first set up at Gilgal, being the first encampment of the Israelites in Canaan; and here it continued for about seven years, during which Joshua was occupied in the conquest of that country. Afterwards, it was pitched in Shiloh, being nearly in the centre of the country then subdued; on being restored by the Philistines, who had taken it and deposited it in the temple of one of their idols, as related in 1 Sam. iv. 10, 11. v. vi., it remained for twenty years in the custody of Abinadab of Gibeah, and afterwards (for three months) in the house of Obed-Edom, whence David brought it with great solemnity into that part of Jerusalem which was called the city of David. (2 Sam. vi. 17. 1 Chron. xv. 25. xvi. 1.) Here it remained until it was deposited in the temple of Solomon, where (having been subsequently removed) it was again replaced by order of the pious king Josiah. (2 Chron. xxxv. 3.) It is supposed to have been consumed in the destruction of Jerusalem by Nebuchadnezzar.[2]

[1] It is evident from this and other passages of Scripture, that the altar was considered as an asylum; and it is well known that, among almost all the heathen nations of antiquity, the altars of their deities were accounted so sacred that the vilest miscreant found safety, if he once reached an altar. Hence arose many abuses, and justice was greatly perverted: so that it became a maxim that the guilty should be punished even though they should have taken refuge there. We have remarked above that the presumptuous murderer was, by divine command, to be dragged thence and put to death. Euripides thus alludes to a similar ordinance among the heathen nations in his time:—

Εγω, γαρ ὁστις μη δικαιος ων ανηρ
Βωμον προσιξοι, τον νομον χαιρειν εων,
Προς την δικην αγοιμ' αν, ου τρεσας θεους·
Κακον γαρ ανδρα χρη κακως πασχειν αει.
Eurip. Frag. 42. edit. Musgrave.

In English thus:—

"If an unrighteous man, availing himself of the law, should claim the protection of the altar, I would drag him to justice, nor fear the wrath of the gods: for it is necessary that a wicked man should always suffer for his crimes." Dr. A. Clarke on 1 Kings ii. 30.

[2] Schulzii Archæol. Hebr. pp. 183—204.; Pareau, Antiq. Hebr. pp. 94—101.; Relandi Antiq. Hebr. pp. 11—24.; Home's Hist. of the Jews, vol. ii. pp. 129—138.; Brunings, Antiq. Hebr. pp. 145—159.

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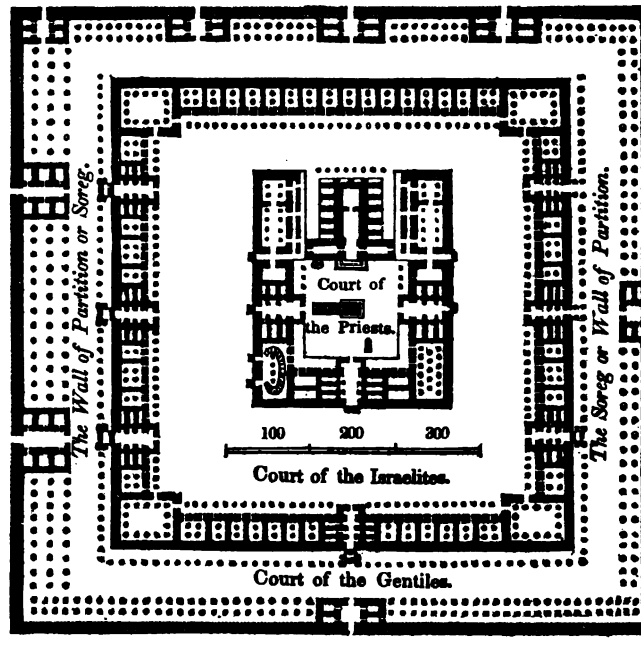

Plan of the TEMPLE AT JERUSALEM, according to Lamy and Calmet.

SECTION II.

OF THE TEMPLE.

I. *The temple of Solomon.*—II. *The second temple.—Its various courts.—Reverence of the Jews for it.*—III. *Notice of the temples at Heliopolis and Gerizim.*

ACCORDING to the opinion of some writers, there were *three* temples, viz. the first, erected by Solomon; the second, by Zerubbabel and Joshua, the high-priest; and the third, by Herod a few years before the birth of Christ. But this opinion is very properly rejected by the Jews: who do not allow the third to be a new temple, but only the second temple rebuilt: and this opinion corresponds with the prophecy of Haggai (ii. 9.), that *the glory of this latter house*—the temple built by Zerubbabel, *should be greater than that of the former;* which prediction was uttered with reference to the Messiah's honouring it with his presence and ministry.

I. The first temple is that which usually bears the name of SOLOMON; the materials for which were provided by David before his death, though the edifice was raised by his son. It stood on Mount Moriah, an eminence of the mountainous ridge in the Scriptures termed Mount Sion (Psal. cxxxii. 13, 14.), which had been purchased of Araunah or Ornan the Jebusite. (2 Sam. xxiv. 23, 24. 1 Chron. xxi. 25.) The plan and whole model of this superb structure were formed after that of the tabernacle, but of much larger dimensions. It was surrounded, except at the front or east end, by three stories of chambers, each five cubits square, which reached to half the height of the temple; and the front was ornamented with a magnificent portico, which rose to the height of one hundred and twenty cubits: so that the form of the whole edifice was not unlike that of some ancient churches which have a lofty tower in the front, and a low aisle running along each side of the building. The utensils for the sacred service were the same; excepting that several of them, as the altar, candlestick, &c. were larger, in proportion to the more spacious edifice to which they belonged. Seven years and six months were occupied in the erection of the superb and magnificent temple of Solomon; by whom it was dedicated[1] with peculiar solemnity to the worship of the Most High, who on this occasion vouchsafed to honour it with the Shechinah, or visible manifestation of His presence. The prayer of the Hebrew monarch, on this occasion, is one of the noblest and most sublime compositions in the Bible, exhibiting, in the prophetic spirit of Moses, the most exalted conceptions of the omnipresence of the Deity, of his superintending Providence, and of his peculiar protection of the Israelites from the time of their departure out of Egypt; and imploring pardon and forgiveness for all their sins and transgressions in the land, and during the captivities which might ensue.[2] Various attempts have been made to describe the proportions and several parts of this structure; but as no two writers scarcely agree on this subject, a minute description of it is designedly omitted.[3] It retained its pristine splendour only thirty-three or thirty-four years, when Shishak king of Egypt took Jerusalem, and carried away the treasures of the temple;[4] and after undergoing subsequent profanations and pillages, this stupendous building was finally plundered and burnt by the Chaldæans under Nebuchadnezzar in the year of the world 3416, or before Christ 584. (2 Kings xxv. 13—15. 2 Chron. xxxvi. 17—20.)

II. After the captivity the temple emerged from its ruins, being rebuilt by Zerubbabel,[5] but with vastly inferior and diminished glory; as appears from the tears of the aged men who had beheld the former structure in all its grandeur. (Ezra iii. 12.) The second temple was profaned by order of Antiochus Epiphanes (A. M. 3837, B. C. 163); who caused the daily sacrifice to be discontinued, and erected the image of Jupiter Olympius on the altar of burnt-offering. In this condition it continued three years (2 Macc. x. 1—8.), when Judas Maccabæus purified and repaired it, and restored the sacrifices and true worship of Jehovah. (A. M. 3840, B. C. 160.)

Some years before the birth of our Saviour, the repairing or rather *gradual* rebuilding of this second temple, which had become decayed in the lapse of five centuries, was undertaken by Herod the Great, who for nine years employed eighteen thousand workmen upon it, and spared no expense to render it equal, if not superior, in magnitude, splendour, and beauty to any thing among mankind. Josephus calls it a work the most admirable of any that had ever been seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth expended upon it, as well as for the universal reputation of its sanctity.[6] But though Herod accomplished his original design in the time above specified,

[1] In the year of the world 3001; before Christ 999.

[2] Hales's Chronology, vol. ii. p. 393.

[3] The reader will find a copious description of what the first temple is supposed to have been, in Home's Hist. of the Jews, vol. ii. pp. 144—158.

[4] In the year of the world 3033; before Christ 967. 1 Kings xiv. 25, 26. 2 Chron. xii. 9.

[5] Ezra i.—vi. Josephus, Ant. Jud. lib. xi. c. 4.

[6] De Bell. Jud. lib. vi. c. 4. § 8.

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yet the Jews continued to ornament and enlarge it, expending the sacred treasure in annexing additional buildings to it; so that they might with great propriety assert that their temple had been forty-and-six years in building.[1]

Before we proceed to describe this venerable edifice, it may be proper to remark, that by the temple is to be understood not only the fabric or house itself, which by way of eminence is called *The Temple*, viz. the holy of holies, the sanctuary, and the several courts both of the priests and Israelites; but also all the numerous chambers and rooms which this prodigious edifice comprehended, and each of which had its respective degree of holiness, increasing in proportion to its contiguity to the holy of holies. This remark it will be necessary to bear in mind, lest the reader of the Scriptures should be led to suppose that whatever is there said to be transacted in the temple was actually done in the interior of that sacred edifice. To this infinite number of apartments into which the temple was disposed our Lord refers (John xiv. 2.); and, by a very striking and magnificent simile borrowed from them, he represents those numerous seats and mansions of heavenly bliss which his *Father's house* contained, and which were prepared for the everlasting abode of the righteous. The imagery is singularly beautiful and happy, when considered as an allusion to the temple, which our Lord not unfrequently called his *Father's house*.

The second temple, originally built by Zerubbabel, after the captivity, and repaired by Herod, differed in several respects from that erected by Solomon, although they agreed in others.

The temple erected by Solomon was more splendid and magnificent than the second temple, which was deficient in five remarkable things that constituted the chief glory of the first:—these were the ark and mercy-seat,—the shechinah or manifestation of the divine Presence in the holy of holies,—the sacred fire on the altar, which had been first kindled from heaven,—the urim and thummim,—and the spirit of prophecy. But the second temple surpassed the first in glory, being honoured by the frequent presence of our divine Saviour, agreeably to the prediction of Haggai. (ii. 9.) Both, however, were erected upon the same site, a very hard rock encompassed by a very frightful precipice; and the foundation was laid with incredible expense and labour. The superstructure was not inferior to this great work; the height of the temple wall, especially on the south side, was stupendous; in the lowest places it was three hundred cubits or four hundred and fifty feet, and in some places even greater. This most magnificent pile was constructed with hard white stones of prodigious magnitude.[2]

The temple itself, strictly so called (which comprised the portico, the sanctuary, and the holy of holies), formed only a small part of the sacred edifice on Mount Moriah; being surrounded by spacious courts, making a square of half a mile in circumference. It was entered through nine magnificent gates; one of which, called the *Beautiful Gate* in Acts iii. 2., was more splendid and costly than all the rest: it was composed of Corinthian brass, the most precious metal in ancient times.

1. The first or outer court, which encompassed the holy house and the other courts, was named the COURT OF THE GENTILES; because the latter were allowed to enter into it, but were prohibited from advancing further: it was surrounded by a range of porticoes or cloisters, above which were galleries or apartments supported by pillars of white marble, each consisting of a single piece, and five-and-twenty cubits in height. One of these was called SOLOMON'S PORCH or Piazza, because it stood on a vast terrace, which he had originally raised from a valley beneath, four hundred cubits high, in order to enlarge the area on the top of the mountain, and make it equal to the plan of his intended building; and as this terrace was the only work of Solomon's that remained in the second temple, the piazza which stood upon it retained the name of that prince. Here it was that our Lord was walking at the feast of dedication (John x. 23.),[3] and the lame man, when healed by Peter and John, glorified God before all the people.[4] (Acts iii. 11.) This superb portico is termed the ROYAL PORTICO by Josephus, who represents it as the noblest work beneath the sun, being elevated to such a prodigious height that no one could look down from its flat roof to the valley below without being seized with dizziness, the sight not reaching to such an immeasurable depth. The south-east corner of the roof of this portico, where the height was greatest, is supposed to have been the πτερυγιον, pinnacle, or extreme angle, whence Satan tempted our Saviour to precipitate himself. (Matt. iv. 5. Luke iv. 9.) This also was the spot where it was predicted that the abomination of desolation, or the Roman ensigns, should stand. (Dan. ix. 27. Matt. xxiv. 15.) Solomon's portico was situated in the eastern front of the temple, opposite to the Mount of Olives, where our Lord is said to have sat when his disciples came to show him the grandeur of its various buildings, of which, grand as they were, he said, the time was approaching when one stone should not be left upon another. (Matt. xxiv. 1—3.) This outermost court being assigned to the Gentile proselytes, the Jews, who did not worship in it themselves, conceived that it might be lawfully put to profane uses: for here we find that the buyers and sellers of animals for sacrifices, and also the money-changers, had stationed themselves; until Jesus Christ, awing them into submission by the grandeur and dignity of his person and behaviour, expelled them, telling them that it was the house of prayer *for all nations*, and that it had a relative sanctity, and was not to be profaned. It is not improbable, that the captains of the temple, who were officers that had the care and charge of it, let out this court for profit and advantage; and that the sellers, to compensate themselves for what they paid for their tables and seats, made an unjust and exorbitant gain; and that this circumstance occasioned its being called a den of thieves.[5] (Matt. xxi. 12, 13. Mark xi. 15—17. Luke xix. 45, 46.)

2. Within the court of the Gentiles stood the COURT OF THE ISRAELITES divided into two parts or courts, the outer one being appropriated to the women, and the inner one to the men. The *Court of the Women* was separated from that of the Gentiles by a low stone wall or partition, of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, importing that no alien should enter into the holy place To this wall St. Paul most evidently alludes in Eph. ii. 13, 14. *But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one* (united both Jews and Gentiles into one church), *and hath broken down the* middle wall of partition *between us;* having abolished the law of ordinances by which, as by the wall of separation, both Jews and Gentiles were not only kept asunder, but also at variance. In this court was the treasury, over-against which Christ sat, and beheld how the people threw their voluntary offerings into it for furnishing the victims and other things necessary for the sacrifices. (Mark xii. 41. John viii. 20.)

From the court of the women, which was on higher ground than that of the Gentiles, there was an ascent of fifteen steps into the *Inner* or *Men's Court:* and so called because it was appropriated to the worship of the male Israelites. In these two courts, collectively termed the *Court of the Israelites*, were the people praying, each apart by himself for the pardon of his sins, while Zechariah was offering incense within the sanctuary. (Luke i. 10.)

3. Within the court of the Israelites was that of the PRIESTS, which was separated from it by a low wall, one cubit in height. This enclosure surrounded the altar of burnt-offerings, and to it the people brought their oblations and sacrifices: but the priests alone were permitted to enter it. From this court twelve steps ascended to the TEMPLE

[1] John ii. 20. There is, therefore, no real contradiction between the sacred writer and Josephus. The words of the evangelist are, "Forty-and-six years was this temple in building." This, as Calmet well observes, is not saying that Herod had employed forty-six years in erecting it. Josephus acquaints us that Herod began to rebuild the temple, yet so as not to be esteemed a new edifice, in the eighteenth year of his reign (Antiq. lib. xv. c. 14.), computing from his being declared king by the Romans, or in the fifteenth year (Bell. Jud. lib. i. c. 16.), reckoning from the death of Antigonus. He finished it for use in about nine years (Ant. xv. 14.); but it continued increasing in splendour and magnificence through the pious donations of the people (Bell. Jud. v. 14.) to the time of Nero, when it was completed, and 18,000 workmen were dismissed from that service, during the procuratorship of Albinus. From the eighteenth of Herod, who reigned thirty-seven years, to the birth of Christ, more than a year before the death of that prince, was above sixteen years, added to which, the age of Christ, now thirty, gives forty-six complete years. Calmet's Comment. in loc.

[2] Antiq. Jud. lib. xv. § 5.

[3] Antiq. Jud. lib. xv. c. 11. § 3.

[4] Of the same kind with these porticoes, cloisters, or piazzas, were doubtless the five porticoes which surrounded the pool of Bethesda. (John v. 2.) The pool was probably a pentagon, and the piazzas round it were designed to shelter from the weather the multitude of diseased persons who lay waiting for a cure by the miraculous virtue of those waters. Jennings's Jewish Antiq. p. 267.

[5] Bp. Pearce's Commentary, vol. i. on Matt. xxi. 13.

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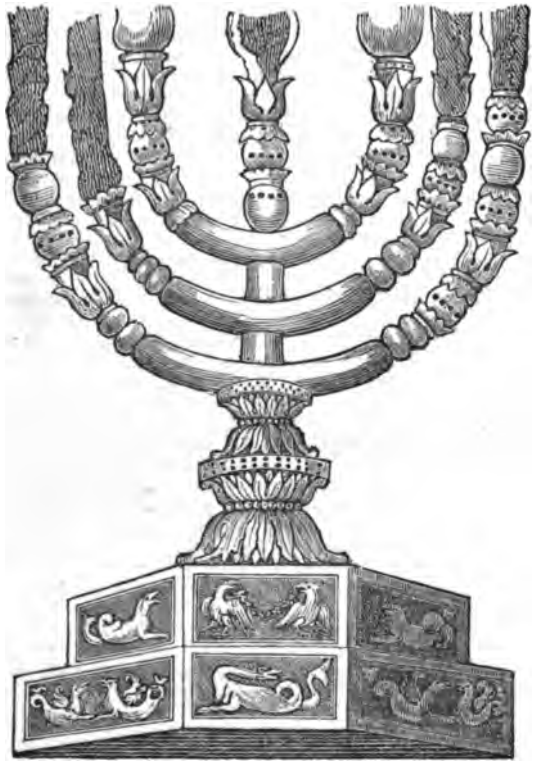
strictly so called, which was divided into three parts, the portico, the outer sanctuary, and the holy place.

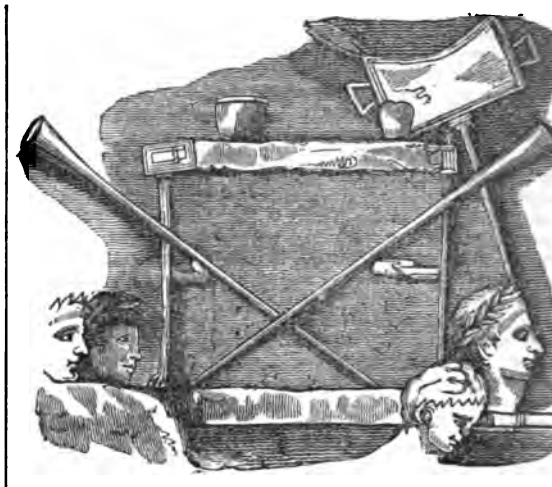
1. In the PORTICO were suspended the splendid votive offerings made by the piety of various individuals. Among its other treasures, there was a golden table given by Pompey, together with several golden vines of exquisite workmanship as well as of immense size: for Josephus relates that there were clusters as tall as a man. And he adds, that all around were fixed up and displayed the spoils and trophies taken by Herod from the Barbarians and Arabians. These votive offerings, it should seem, were visible at a distance; for when Jesus Christ was sitting on the Mount of Olives, and his disciples called his attention to the temple, they pointed out to him the *gifts* with which it was adorned. (Luke xxi. 5.) This porch had a very large portal or gate, which, instead of folding doors, was furnished with a costly Babylonian veil, of many colours, that mystically denoted the universe.

(2.) The SANCTUARY or Holy Place was separated from the holy of holies by a double veil, which is supposed to have been the veil that was rent in twain at our Saviour's crucifixion: thus emblematically pointing out that the separation between Jews and Gentiles was abolished, and that the privilege of the high-priest was communicated to all mankind, who might henceforth have access to the throne of grace through the one great mediator, Jesus Christ. (Heb. x. 19—22.) This corresponded with the Holy Place in the Tabernacle. In it were placed the Golden Candlestick, the Altar of Incense, and the Table of Shew-Bread, which consisted of twelve loaves, according to the number of the tribes of Israel. Various fanciful delineations have been given of these articles: in the subjoined engraving is represented the form of the GOLDEN CANDLESTICK as it was actually carried in the triumphal procession of the Roman General Titus;



and the following engraving exhibits the TABLE OF SHEW-BREAD, with a cup upon it, and with two of the sacred trumpets, which were used to proclaim the year of Jubilee, as they were also carried in the same triumph. They are copied from the plates in Reland's Treatise on the Spoils of the Temple of Jerusalem,[1] the drawings for which were made at Rome, upwards of a century since, when the triumphal arch of Titus was in a much better state of preservation than it now is.

[1] Hadr. Relandus de Spoliis Templi in Arcu Titiano Romæ conspicuis, Trajecti ad Rhenum, 1775. 8vo.



(3.) The HOLY OF HOLIES was twenty cubits square. No person was ever admitted into it but the high-priest, who entered it once a year on the great day of atonement. (Exod. xxx. 10. Lev. xvi. 2. 15. 34. Heb. ix. 2—7.)[2]

Magnificent as the rest of the sacred edifice was, it was infinitely surpassed in splendour by the *Inner Temple* or *Sanctuary*. "Its appearance," according to Josephus, "had every thing that could strike the mind or astonish the sight: for it was covered on every side with plates of gold, so that when the sun rose upon it, it reflected so strong and dazzling an effulgence, that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendour of the sun. To strangers who were approaching, it appeared at a distance like a mountain covered with snow, for where it was not decorated with plates of gold, it was extremely white and glistering. On the top it had sharp-pointed spikes of gold, to prevent any bird from resting upon it and polluting it. There were," continues the Jewish historian, "in that building several stones which were forty-five cubits in length, five in height, and six in breadth.[3] When all these things are considered, how natural is the exclamation of the disciples when viewing this immense building at a distance: *Master, see what* MANNER *of* STONES (ποταπαι λιθοι, what very large stones), *and what* BUILDINGS *are here!* (Mark xiii. 1.); and how wonderful is the declaration of our Lord upon this, how unlikely to be accomplished before the race of men who were then living should cease to exist. *Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down.*" (Mark xiii. 2.)[4] Improbable as this prediction must have appeared to the disciples at that time, in the short space of about forty years after, it was exactly accomplished; and this most magnificent temple, which the Jews had literally turned into a den of thieves, through the righteous judgments of God upon that wicked and abandoned nation, was utterly destroyed by the Romans A. M. 4073 (A. D. 73), on the same month, and on the same day of the month, when Solomon's temple had been rased to the ground by the Babylonians!

Both the first and second temples were contemplated by the Jews with the highest reverence: of their affectionate regard for the first temple, and for Jerusalem, within whose walls it was built, we have several instances in those psalms which were composed during the Babylonish captivity; and of their profound veneration for the second temple we have repeated examples in the New Testament. "They could not bear any disrespectful or dishonourable thing to be said of it. The least injurious slight of it, real or apprehended, instantly awakened all the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, happening to say, *Destroy this temple, and in three days I will raise it up again* (John i. 19.), it was construed into a contemptuous disrespect, designedly thrown out against the temple; his words instantly descended into the heart of

[2] Godwin's Moses and Aaron, book ii. ch. 1.; Jennings's Jewish Antiquities, book ii. ch. 1.; Schulzii Archæologia Hebraica, pp. 204—220.; Beausobre's and L'Enfant's Introduction. (Bp. Watson's Theol. Tracts, vol. iii pp. 145—150.) Pareau, Antiquitas Hebraica, pp. 196 -203.; Brunings, Antiq. Hebr. pp. 165—172.

[3] Josephus, Antiq. Jud. lib. xv. c. 11. § 3. De Bell, Jud. lib. v. c. 5. §§ 1—6.

[4] Dr. Harwood's Introd. to the New Test. vol. ii. pp. 159. 161.

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a Jew, and kept rankling there for several years; for upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was immediately alleged against him as big with the most atrocious guilt and impiety: they told the court they had heard him publicly assert, I am able to destroy this temple.[1] The rancour and virulence they had conceived against him for this speech, which they imagined had been levelled against the temple, was not softened by all the affecting circumstances of that excruciating and wretched death they saw him die: even as he hung upon the cross, with infinite triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying, *Thou that destroyest the temple, and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross.* (Matt. xxvii. 40.) The superstitious veneration, which this people had for their temple, further appears from the account of Stephen. When his adversaries were baffled and confounded by that superior wisdom and those distinguished gifts which he possessed, they were so exasperated at the victory he had gained over them, that they suborned persons to swear that they had heard him speak blasphemy against Moses and against God. These inflaming the populace, the magistrates, and the Jewish clergy, the holy man was seized, dragged away, and brought before the Sanhedrin. Here the false witnesses, whom they had procured, stood up and said, This person before you is continually uttering the most reproachful expressions against this sacred place,[2] meaning the temple. This was blasphemy not to be pardoned. A judicature composed of high-priests and scribes would never forgive such impiety.

"Thus, also, when St. Paul went into the temple to give public notice, as was usual, to the priests, of his having purified and bound himself with a religious vow along with four other persons, declaring the time when his vow was made, and the oblations he would offer for every one of them at his own expense, when the time of their vow was accomplished, some Jews of Asia Minor, when the seven days prescribed by the law were almost completed, happening to see him in the temple, struck with horror at the sight of such apprehended profanation, immediately excited the populace, who all at once rushed upon him and instantly seized him, vehemently exclaiming, *Men of Israel, help! This is the man that teacheth all men every where against the people* (the Jews), *and the law, and this place; and, further, brought Greeks into the temple, and hath polluted this holy place.* (Acts xxi. 28.) They said this, because they had a little before seen Trophimus an Ephesian along with him in the city, and they instantly concluded he had brought him into the temple. Upon this the whole city was immediately raised; all the people at once rushed furiously upon him, and dragged him out of the temple, whose doors were instantly shut. Being determined to murder him, news was carried to the Roman tribune that the whole city was in a commotion. The uproar now raised among the Jews, and their determined resolution to imbrue their hands in the blood of a person who had spoken disrespectfully of the temple, and who they apprehended had wantonly profaned it by introducing Greeks into it, verify and illustrate the declaration of Philo; that it was certain and inevitable death for any one who was not a Jew to set his foot within the inner courts of the temple."[3]

It only remains to add, that it appears from several passages of Scripture, that "the Jews had a body of soldiers who guarded the temple, to prevent any disturbance during the ministration of such an immense number of priests and Levites. To this guard Pilate referred, when he said to the chief priests and Pharisees who waited upon him to desire he would make the sepulchre secure. *Ye have a watch, go your way, and make it as secure as ye can.* (Matt. xxvii. 65.) Over these guards one person had the supreme command, who in several places is called the CAPTAIN OF THE TEMPLE (Στρατηγος τοῦ Ἱεροῦ), or officer of the temple guard. 'And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them.' (Acts iv. 1. v. 25, 26. John xviii. 12.) Josephus mentions such an officer."[4] It should seem that this officer was a Jew, from the circumstance of his assisting the high-priest in arresting those who were deemed to be seditious, without the intervention of the Roman procurator.

III. Besides the temple at Jerusalem, two others were erected, viz: one in Egypt, and another on Mount Gerizim, of which the following notice may not be unacceptable to the reader:—

1. The HELIOPOLITAN TEMPLE, also called the Temple of Onias, was erected in imitation of that at Jerusalem by Onias, the son of Onias the high priest: who finding that no hope remained of his being restored to the pontifical dignity which had been held by his ancestors, fled into Egypt in the time of Antiochus Epiphanes. "Having acquired great favour with the then reigning sovereign, Ptolemy Philometer, and his queen Cleopatra, by his skill in political and military affairs, Onias represented to them, that it would be productive of great advantage to their kingdom, if the numerous Jewish inhabitants of Egypt and Cyrene could have a temple of their own, which would supersede the necessity of their repairing to Jerusalem in the dominions of a foreign monarch, to perform their religious services: and that, if such a temple were built, many more Jews would be induced to settle in the country, as Judæa was continually exposed to the evils of war. By such representations he at length obtained permission to erect a temple for the Jews, on the site of an ancient temple of Bubastis or Isis, in the city of Leontopolis in the Heliopolitan nome (or district) over which he was governor."[5] To the Jews he justified his undertaking, on the plea that the building of such a temple had been predicted by the prophet Isaiah, who lived about six hundred years before.[6] Accordingly, the temple was completed on the model of that at Jerusalem. Onias was invested with the high-priesthood; the subordinate priests were furnished from the descendants of Aaron: Levites were employed in the sacred services; and the whole of their religious worship was performed in the same manner as at Jerusalem. Though the Heliopolitan temple was smaller in its dimensions than the temple at Jerusalem, it was made conformable to the latter in every respect, except that a golden lamp suspended by a golden chain was substituted for a candlestick. It was also adorned with votive gifts. This temple continued until the time of Vespasian, who, in consequence of a tumult which had been raised by the Jews in Egypt, commanded Lupus the governor to demolish it. Accordingly, the gates were effectually closed, so that no vestiges remained of any divine worship having been there performed. This occurrence took place three hundred and forty-three years after the building of the temple.[7] In 2 Macc. i. 1—9. there is an epistle from the Jews at Jerusalem to those in Egypt.

2. The TEMPLE ON MOUNT GERIZIM was erected by Sanballat, under the authority of Alexander the Great, for the use of the Samaritans; who, on the return of the Jews from the Babylonish captivity, pretended that they were of the stock of the true and ancient Hebrews, and that their mountain was the most proper place of worship. (Upon this principle the Samaritan women argued with Jesus Christ in John iv. 20.) Sanballat constituted his son-in-law Manasseh the first high-priest. This temple was destroyed about two hundred years afterwards by Hyrcanus, and was rebuilt by the Samaritans, between whom and the Jews there subsisted the bitterest animosity.[8] Representations of this temple are to be seen on the coins of the city of Sichem or Neapolis.[9]

SECTION III.

OF THE HIGH PLACES, AND PROSEUCHÆ, OR ORATORIES OF THE JEWS.

I. *Of the high places.*—II. *Of the proseuchæ, or oratories.*

I. BESIDES the tabernacle, which has been described in a former section, frequent mention is made, in the Old Testament, of places of worship, called HIGH PLACES, which were in use both before and after the building of the temple.

[1] Matt. xxvi. 61. "This fellow said, I am able to destroy the temple of God and to build it in three days."

[2] Acts vi. 13.

[3] Harwood's Introd. vol. ii. pp. 166—169.

[4] Τὸν στρατηγὸν, Ἀνανον, Ananias, the commander of the temple. Antiq. Jud. lib. xx. c. 6. § 2. Bell. Jud. lib. ii. c. 17. § 2. Αφορωντες εις τον Ελεαζαρον στρατηγοντα, having the chief regard to Eleazar, the governor of the temple. Bell. Jud. lib. ii. c. 17. § 2. edit. Hudson. Harwood's Introd. vol. ii. p. 169. and Dr. Lardner's Credibility, book i. ch. xi. § 1. ch. ix. § 4.

[5] Jahn's Hist. of Hebr. Commonwealth, vol. i. p. 348.

[6] There is a considerable diversity of opinion among commentators concerning the interpretation of Isa. xix. 18, 19., which is the prediction above alluded to. See Bp. Lowth's Isaiah, and Dr. Boothroyd's translation of the Bible on that passage.

[7] Josephus, Ant. Jud. lib. xiii. c. 3. Bell. Jud. lib. vii. c. 10. Schulzii Archæol. Hebr. pp. 221, 222. Pareau, Antiq. Hebr. p. 203.

[8] Josephus, Ant. Jud. lib. x. c. 8. §§ 2—4. lib. xiii. c. 9. § 1.

[9] Schulzii Archæol. Hebr. p. 221. Pareau, Ant. Hebr. p. 229.

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In the early ages of the world, the devotion of mankind seems to have delighted greatly in groves, woods, and mountains, not only because these retired places were naturally fitted for contemplation, but probably also because they kindled a certain sacred dread in the mind of the worshipper. It is certain that nothing was more ancient in the East, than altars surrounded by groves and trees, which made the place very shady and delightful in those hot countries. The idolaters in the first ages of the world, who generally worshipped the sun, appear to have thought it improper to straiten and confine the supposed infinity of this imaginary deity within walls, and therefore they generally made choice of hills and mountains, as the most convenient places for their idolatry; and when in later times they had brought in the use of temples, yet for a long time they kept them open-roofed. Nay, the patriarchs themselves, who worshipped the true God, generally built their altars near to some adjacent grove of trees, which, if nature denied, were usually planted by the religious in those days. When Abraham dwelt at Beersheba, in the plains of Mamre, it is said, *He planted a grove there, and called upon the name of the Lord the everlasting God* (Gen. xxi. 33.), and doubtless that was the place to which the patriarch and his family resorted for public worship.[1]

But at length these hills and groves of the heathen idolaters, as they were more retired and shady, became so much the fitter for the exercise of their unholy rites, and for the commission of the obscene and horrid practices that were usually perpetrated there. (See 1 Kings xv. 12. 2 Kings xxiii. 7.) In many passages of Scripture it is recorded of the Israelites (who in this respect imitated the heathens) that they secretly did the things which were not right, that they set up images and groves in every high hill, and under every green tree, and there burnt incense in all the high places, and *wrought wickedness to provoke the Lord, as did the heathen.* (2 Kings xvii. 9—13.) On this account, therefore, God expressly commanded the Israelites utterly to destroy all the places wherein the nations of Canaan, whose land they should possess, served their gods upon the high mountains and upon the hills: and to pay their devotions and bring their oblations to that place only which God should choose. (Deut. xii. 2—15.) Nay, to prevent every approach to the idolatrous customs of the heathens, they were forbidden to plant any trees near the altar of the Lord. (Deut. xvi. 21.) Hence it is clear, that after God should fix upon a place for his public worship, it was entirely unlawful to offer sacrifices upon high places, or any where else but in the place God did choose: so that after the building of the temple, the prohibition of places and groves (so far at least as concerned the sacrificing in them) unquestionably took place. And it was for their disobedience to this command, by their sacrificing upon high places and in groves, even after the temple was erected (2 Kings xv. 35.), and for not destroying the high places of the heathens, where their idol gods were worshipped, which by that command and in many other places of Scripture (Num. xxxiii. 52.), they were expressly appointed to do;—that the prophets with so much holy zeal reproached the Israelites. We have, indeed, several instances in Scripture besides that of Abraham, where the prophets and other good men are said to have made use of these high places for sacrificing, as well as other less solemn acts of devotion, and which are not condemned. Thus, Samuel, upon the uncertain abode of the ark, fitted up a place of devotion for himself and his family in a high place, and built an altar there, and sacrificed upon it. (1 Sam. ix. 12. 19. 25.) Gideon also built an altar and offered a sacrifice to God upon the top of a rock (Judg. vi. 25, 26.); and the tabernacle itself was removed to the high place that was at Gibeon. (1 Chron. xvi. 39. and xxi. 29.) But all this was *before* the temple was erected, which was the first fixed place that God appointed for his public worship; after which other places for sacrificing became unlawful.

That the Israelites, both kings and people, offered sacrifices upon these high places even after the temple was built, will evidently appear by noticing a few passages in their history; for (not to mention Jeroboam and his successors in the kingdom of Israel, whose professed purpose was to innovate every thing in matters of religion, and who had peculiar priests whom they termed prophets of the groves, 1 Kings xviii. 19.) it is clear that most of the kings of Judah,—even such of them who were otherwise zealous for the observance of the law,—are expressly recorded as blameable on this head, and but few have the commendation given them of destroying these high places. No sooner had Rehoboam the son of Solomon, after the revolt of the ten tribes from him, strengthened himself in his kingdom, but we read that Judah *did evil in the sight of the Lord, and built them high places, and images, and groves, on every high hill, and under every green tree.* (1 Kings xiv. 22, 23.)

Of the exemplary sovereigns, Asa and Jehoshaphat, indeed, it is recorded that they took away the high places and groves (2 Chron. xiv. 3. xv. 16. xvii. 6.); but Jehoshaphat's son and successor, Jehoram, is said to have *made high places in the mountains of Judah.* (2 Chron. xxi. 11.) And though Joash, one of his sons, set out well, yet in the latter part of his life he was perverted by his idolatrous courtiers, who served groves and idols, to whom it appears that he gave a permission for that purpose; for, after making their obeisance, we are told, *that he hearkened to them, and then they left the house of God.* (2 Chron. xxiv. 17, 18.) Nor was the reign of Amaziah the son of Joash any better, for still the people *sacrificed and burnt incense on the high places* (2 Kings xiv. 4.); and though Uzziah his son is said to have done *that which was right in the sight of God*, yet this exception appears against him, *that the high places were not removed, but the people still sacrificed there* (2 Kings xv. 3, 4.); the same observation is made of Jotham and Ahaz. (2 Chron. xxviii. 4.) But Hezekiah, who succeeded him, was a prince of extraordinary piety: he *removed the high places, and brake the images, and cut down the groves* (2 Kings xviii. 4.), *which his son Manasseh again built up.* (2 Kings xxi. 2.) At length good king Josiah, a prince very zealous for the true religion, utterly cleared the land from the high places and groves, and purged it from idolatry: but as the four succeeding reigns before the Babylonian captivity were very wicked, we may presume that the high places were again revived, though there is no mention of them after the reign of Josiah.[2]

II. From the preceding facts and remarks, however, we are not to conclude, that the prohibition relating to high places and groves, which extended chiefly to the more solemn acts of sacrificing there, did on any account extend to the prohibiting of other acts of devotion, particularly *prayer*, in any other place besides the temple, the high places and groves of the heathen (which were ordered to be razed) only excepted. For we learn from the Sacred Writings, that prayers are always acceptable to God in every place, when performed with that true and sincere devotion of heart, which alone gives life and vigour to our religious addresses. And therefore it was that in many places of Judæa, both before and after the Babylonian captivity, we find mention made in the Jewish and other histories of places built purposely for prayer, and resorted to only for that end, called PROSEUCHÆ or ORATORIES.

These places of worship were very common in Judæa (and it should seem in retired mountainous or elevated places) in the time of Christ; they were also numerous at Alexandria, which was at that time a large and flourishing commercial city, inhabited by vast numbers of Jews: and it appears that in heathen countries they were erected in sequestered retreats, commonly on the banks of rivers, or on the sea shore. The proseucha or oratory at Philippi, where *the Lord opened the heart of Lydia, that she attended unto the things which were spoken by Paul*, was *by a river side.* (Acts xvi. 13, 14, 15.)[3]

It is a question with some learned men, whether these proseuchæ were the same as the synagogues (of which an account will be found in the following section), or distinct edifices from the latter. Both Josephus and Philo, to whom we may add Juvenal, appear to have considered them as synonymous; and with them agree Grotius, Ernesti, Drs. Whitby, Doddridge, and Lardner;[4] but Calmet, Drs. Prideaux and Hammond, and others, have distinguished between these two sorts of buildings, and have shown that though they were *nearly* the same, and were sometimes confounded by Philo and Josephus, yet that there was a real difference between them; the synagogues being in cities, while the proseuchæ were without the walls, in sequestered spots, and

[1] Many ancient nations used to erect altars and offer sacrifices to their gods upon high places and mountains. See the examples adduced in Burder's Oriental Literature, vol. i. p. 233.

[2] Home's Hist. of the Jews, vol. ii. pp. 161—166. Croxall's Scripture Politicks, pp. 90—99.

[3] Josephus has preserved the decree of the city of Halicarnassus, permitting the Jews to erect oratories, part of which is in the following terms:—"We ordain, that the Jews who are willing, both men and women, do observe the Sabbaths and perform sacred rites according to the Jewish law, and *build proseuchæ by the sea-side, according to the custom of their country*; and if any man, whether magistrate or private person, give them any hinderance or disturbance, he shall pay a fine to the city." Ant. Jud. lib. xiv. c. 10. § 23.

[4] Philo de Legatione ad Caium, p. 1011. Josephus de Vita sua, § 54. Juvenal, Sat. iii. 14. Grotius, Whitby, and Doddridge on Luke vi. 12. Ernesti Institutio Interpretis Novi Testamenti, pp. 363, 364. edit. 4to. 1792. Lardner's Credibility, book i. c. 3. § 3. Dr. Harwood's Introduction to the New Testament, vol. ii. pp. 171—180.

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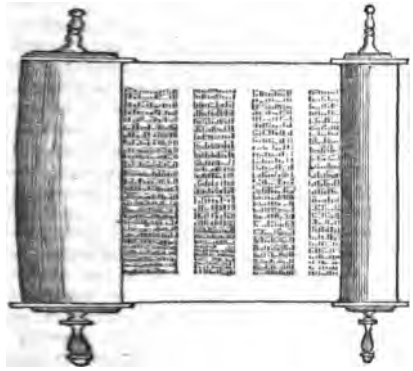
(particularly in heathen countries) were usually erected on the banks of rivers, or on the sea-shore (Acts xvi. 13.), without any covering but galleries or the shade of trees. Dr. Prideaux thinks the proseuchæ were of greater antiquity than the synagogues, and were formed by the Jews in open courts, in order that those persons who dwelt at a distance from Jerusalem might offer up their private prayers in them, as they were accustomed to do in the courts of the temple or of the tabernacle. In the synagogues, he further observes, the prayers were offered up in public forms, while the proseuchæ were appropriated to private devotions: and from the oratory, where our Saviour spent a whole night in prayer, being erected on a mountain (Luke vi. 12.), it is highly probable that these proseuchæ were the same as the high places, so often mentioned in the Old Testament.[1]

SECTION IV.

ON THE SYNAGOGUES.



FORM of a SYNAGOGUE ROLL of the Pentateuch.

I. *Nature and origin of synagogues.—The synagogue of the libertines explained.*—II. *Form of the synagogues.*—III. *The officers or ministers.*—IV. *The service performed in the synagogues.*—V. *Ecclesiastical power of the synagogues.*—VI. *The Shemoneh Esreh, or Nineteen Prayers used in the synagogue service.*

I. THE SYNAGOGUES were buildings in which the Jews assembled for prayer, reading and hearing the Sacred Scriptures, and other instructions. Though frequently mentioned in the historical books of the New Testament, their origin is not very well known; and many learned men are of opinion that they are of recent institution.

Although sacrifices could only be offered at the holy tabernacle or temple, yet it does not appear that the Jews were restricted to any particular place for the performance of other exercises of devotion. Hence formerly, the praises of Jehovah were sung in the schools of the prophets, which the more devout Israelites seem to have frequented on Sabbath-days and new moons for the purpose of instruction and prayer. (1 Sam. x. 5—11. xix. 18—24. 2 Kings iv. 23.) During the Babylonish captivity, the Jews, being deprived of the solemn ordinances of divine worship, resorted to the house of some prophet, or other holy man, who was in the practice of giving religious instruction to his own family, and of reading the Scriptures. (Compare Ezek. xiv. 1. and xx. 1. with Neh. viii. 18.) At length these domestic congregations became fixed in certain places, and a regular order of conducting divine worship was introduced. Philo[2] thinks these edifices were originally instituted by Moses: but as no mention is made of them during the time of Antiochus Epiphanes, their origin in Jerusalem is referred to the reigns of the Asmonæan princes, under whom they were first erected, and were soon greatly multiplied; though in Alexandria and other foreign places, where the Jews were dispersed, they were certainly of much greater antiquity.[3] There appears to be an allusion to them in Psal. lxxiv. 4. 8.

In the time of the Maccabees, synagogues became so frequent, that they were to be found in almost every place in Judæa: but the Jews were not permitted to build one in a town, unless there were ten persons of leisure in it. Not fewer than four hundred and eighty synagogues are said to have been erected in Jerusalem, previously to its capture and destruction by the Romans. In the evangelical history we find, that wherever the Jews resided, they had one or more synagogues, constructed after those at Jerusalem: hence we find, in Acts vi. 9. synagogues belonging to the Alexandrians, the Asiatics, the Cilicians, the Libertines, and the Cyrenians, which were erected for such Jewish inhabitants of those countries or cities, as should happen to be at Jerusalem.

With regard to the synagogue of the LIBERTINES, a considerable difference of opinion exists among the learned, whether these Libertines were the children of freed men (Italian Jews or proselytes), or African Jews from the city or country called Libertus, or Libertina, near Carthage. The former opinion is supported by Grotius and Vitringa; the latter (which was first hinted by Oecumenius, a commentator in the close of the tenth century), by Professor Gerdes, Wetstein, Bishop Pearce, and Schleusner.

It is well known that the ancient Romans made a distinction between the *Liberti* and the *Libertini*. The *Libertus* was one who had been a slave, and obtained his freedom;[4] the *Libertinus* was the son of a Libertus.[5] But this distinction in after-ages was not strictly observed; and Libertinus also came to be used for one not born but made free, in opposition to *Ingenuus* or *one born free*.[6] Whether the *Libertini*, mentioned in this passage of the Acts, were Gentiles, who had become proselytes to Judaism, or native Jews, who having been made slaves to the Romans were afterwards set at liberty,[7] and in remembrance of their captivity called themselves Libertini, and formed a synagogue by themselves, is differently conjectured by the learned. It is probable, that the Jews of Cyrene, Alexandria, &c. erected synagogues at Jerusalem at their own charge, for the use of their brethren who came from those countries, as the Danes, Swedes, &c. built churches for the use of their own countrymen in London; and that the Italian Jews did the same; and because the greatest number of them were *Libertini*, their synagogue was therefore called the synagogue of the Libertines.

In support of the second opinion above noticed, viz. that the Libertines derived their name from Libertus or Libertina, a city in Africa, it is urged that Suidas in his Lexicon, on the word Λιβυστινοι, says, that it was σωμα εθνους, a national appellative; and that the *Glossa interlinearis*, of which Nicholas de Lyra made great use in his notes, has, over the word Libertini, *e regione*, denoting that they were so styled from a country. Further, in the acts of the celebrated conference with the Donatists at Carthage, *anno* 411, there is mentioned one Victor, bishop of the church of *Libertina;* and in the acts of the Lateran council, which was held in 649, there is mention of *Januarius gratia Dei episcopus sanctæ ecclesiæ Libertinensis*, Januarius, by the grace of God, bishop of the holy church of Libertina; and therefore Fabricius in his Geographical Index of Christian Bishoprics, has placed Libertina in what was called *Africa propria*, or the proconsular province of Africa. Now, as all the other people of the several synagogues, mentioned in this passage of the Acts, are called from the places whence they came, it is probable that the Libertines were denominated in like manner; and as the Cyrenians and Alexandrians, who came from Africa, are placed next to the Libertines in that catalogue, the supporters of this opinion think it probable, that they also belonged to the same country. But we have no evidence to show that there were any natives of this place at Jerusalem, at the period referred to in the Acts of the Apostles. On the contrary, as it is well

[1] Dr. Hammond on Luke v i. 12. and Acts xvi. 13—16. Calmet's Dict. voce Proseucha. Prideaux's Connection, part i. book vi. sub anno 444. vol. i. pp. 387—390. edit. 1720.

[2] Philo, De Vita Mosis, lib. iii. p. 685.

[3] Josephus, De Bell. Jud. lib. vii. c. 3. § 3.

[4] Cives Romani sunt Liberti, qui vindictâ, censu, aut testamento nullo jure impediente manumissi sunt. Ulpian. tit. i. § 6.

[5] This appears from the following passage of Suetonius concerning Claudius, who, he says, was, ignarus temporibus Appii, et deinceps aliquamdiu Libertinos dictos, non ipsos, qui manumitterentur, sed ingenuos ex his procreatos. In vita Claudii, cap. 24. § 4. p. 78. Pitiscl.

[6] Quintilian. de Institutione Oratoria, lib. 5. cap. 10. p. 246. edit. Gibson, 1693. Qui servus est, si manumittatur, fit Libertinus—Justinian. Institut. lib. i. tit. v. Libertini sunt, qui ex justa servitute manumissi sunt. Tit. iv. Ingenuus est is, qui statim ut natus est, liber est; sive ex duobus ingenuis matrimonio aditus est, sive ex libertinis duobus, sive ex altero libertino, et altero ingenuo.

[7] Of these there were great numbers at Rome. Tacitus informs us (Anal. lib. ii. cap. 85.) that four thousand Libertini, of the Jewish superstition, as he styles it, were banished at one time, by order of Tiberius, into Sardinia; and the rest commanded to quit Italy, if they did not adjure, by a certain day. See also Suetonius in vita Tiberii, cap. 36. Josephus (Antiq. lib. xviii. cap. 3. § 5. edit. Havere.) mentions the same fact. And Philo (Legat. ad Calum. p. 785. C. edit. Colon. 1613.) speaks of a good part of the city, beyond the Tiber, as inhabited by Jews, who were mostly Libertini, having been brought to Rome as captives and slaves, but, being made free by their masters, were permitted to live according to their own rites and customs.

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known that, only about fifteen years before, great numbers of Jews, emancipated slaves, or their sons, were banished from Rome, it is most likely that the Libertines mentioned by Luke were of the latter description, especially as his account is corroborated by two Roman historians.

II. It does not appear from the New Testament that the synagogues had any peculiar FORM. The building of them was regarded as a mark of piety (Luke vii. 5.); and they were erected within or without the city, generally in an elevated place, and were distinguished from the proseuchæ by being roofed. Each of them had an altar, or rather table, on which the book of the law was spread; and on the east side there was an ark or chest, in which the volume of the law was deposited. The seats were so disposed that the people always sat with their faces towards the elders, and the place where the law was kept; and the elders sat in the opposite direction, that is to say, with their backs to the ark and their faces to the people. The seats of the latter, as being placed nearer the ark, were accounted the more holy, and hence they are in the New Testament termed the *chief seats in the synagogue;* which the Pharisees affected; and for which our Lord inveighed against them. (Matt. xxiii. 6.) A similar precedency seems to have crept into the places of worship even of the very first Christians, and hence we may account for the indignation of the apostle James (ii. 3.) against the undue preference that was given to the rich. The women were separated from the men, and sat in a gallery enclosed with lattices, so that they could distinctly see and hear all that passed in the synagogue, without themselves being exposed to view.

III. For the maintenance of good order, there were in every synagogue certain OFFICERS, whose business it was to see that all the duties of religion were decently performed therein. These were,—

1. The Αρχισυναγωγος, or *Ruler of the synagogue.* (Luke xiii. 14. Mark v. 22.) It appears from Acts xiii. 15., collated with Mark v. 22. and John vi. 59., that there were several of these rulers in a synagogue. They regulated all its concerns, and gave permission to persons to preach. They were always men advanced in age, and respectable for their learning and probity. The Jews termed them *Hacamim*, that is, *sages or wise men*, and they possessed considerable influence and authority. They were judges of thefts, and similar petty offences: and to them Saint Paul is supposed to allude in 1 Cor. vi. 5., where he reproaches the Corinthian Christians with carrying their differences before the tribunals of the Gentiles, as if they had no persons among them who were capable of determining them. *Is it so*, says he, *that there is not a* WISE MAN *among you? no, not one that shall be able to judge between his brethren?* These rulers, likewise, had the power of inflicting punishment on those whom they judged to be rebellious against the law; in allusion to which circumstance Christ forewarned his disciples that they *should be scourged in the synagogues.* (Matt. x. 17.)

2. Next to the Αρχισυναγωγος, or ruler of the synagogue, was an officer, whose province it was to offer up public prayers to God for the whole congregation: he was called *Sheliach Zibbor*, or the angel of the church, because, as their messenger, he spoke to God for them. Hence also, in Rev. ii. iii. the presiding ministers of the Asiatic churches are termed angels.

3. The *Chazan* appears to have been a different officer from the *Sheliach Zibbor*, and inferior to him in dignity. He seems to have been the person, who in Luke iv. 20. is termed υπηρετης, the *minister*, and who had the charge of the sacred books.

IV. The service performed in the synagogue, on the Sabbath and on other holy days, consisted of three parts, viz. prayer, reading the Scriptures, and preaching, or exposition of the Scriptures.

1. The first part of the synagogue service is *Prayer;* for the performance of which, according to Dr. Prideaux, they had liturgies, in which are all the prescribed forms of the synagogue worship. The most solemn part of these prayers are the שמונה עשרה (SHEMONEH ESREH), or the eighteen prayers, which, according to the rabbies, were composed and instituted by Ezra, in order that the Jews, whose language after the captivity was corrupted with many barbarous terms borrowed from other languages, might be able to perform their devotions in the pure language of their own country. Such is the account which Maimonides gives, out of the Gemara, of the origin of the Jewish liturgies; and the eighteen collects, in particular, are mentioned in the Mishna. However, some better evidence than that of the talmudical rabbies is requisite, in order to prove their liturgies to be of so high an antiquity; especially since some of their prayers, as Dr. Prideaux acknowledges, seem to have been composed after the destruction of Jerusalem, and to have reference to it. It is evident they were composed when there was neither temple nor sacrifice; since the seventeenth collect prays, that God would restore his worship to the inner part of his house, and make haste, with fervour and love, to accept the burnt sacrifices of Israel,[1] &c. They could not, therefore, be the composition of Ezra, who did not receive his commission from Artaxerxes to go to Judæa, till more than fifty years after the second temple was built, and its worship restored. The probability is, that the forms of prayer for the synagogue worship were at first very few, and that *some were in use in the time of Jesus Christ*, the number of which was subsequently increased. To the eighteen prayers above mentioned, another was added, a short time before the destruction of the second temple, by Rabbi Gamaliel, or, according to some writers, by Rabbi Samuel, one of his scholars. It is directed against apostates and heretics, appellations which the Jews liberally employed to designate all Christians, whether of Jewish or of Gentile descent. This additional prayer is now inserted as the twelfth, and the number is nineteen. They are required to be said by all Jews without exception, who are of age, three times every day, either in public, at the synagogue, or at their own houses, or wherever they may happen to be. As some readers may be curious to see them, they are subjoined, at the end of this section.[2]

2. The second part of this synagogue service is the *reading of the Scriptures*, which is of three sorts,—*the Kirioth-Shema*, the reading of the whole law of Moses, and portions out of the prophets, and the Hagiographa or holy writings.

(1.) The *Kirioth-Shema* consists of three portions of Scripture, viz. Deut. vi. 6—9. xi. 13—21. Num. xv. 37—41. As the first of these portions commences with the word *shema*, that is, *hear*, they are collectively termed the Shema, and the reading of them is called *kirioth-shema*, or the reading of the Shema. This reading or recital is preceded and followed by several prayers and benedictions; and, next to the saying of the nineteen prayers above noticed, is the most solemn part of the religious service of the Jews; who, believing the commands in Deut. vi. 7. and xi. 19. to be of perpetual obligation, repeat the Shema daily, every morning and evening.

(2.) The *Law* was divided into fifty-three, according to the Masorets, or, according to others, fifty-four *Paraschioth* or sections: for the Jewish year consisted of twelve lunar months, alternately of twenty-nine or thirty days, that is, of fifty weeks and four days. The Jews, therefore, in their division of the law into *Paraschioth* or sections, had a respect to their intercalary year, which was every second or third, and consisted of thirteen months; so that the whole law was read over this year, allotting one *Paraschioth* or section to every Sabbath; and in common years they reduced the fifty-three or fifty-four sections to the number of the fifty Sabbaths, by reading two shorter ones together, as often as there was occasion. They began the course of reading the first Sabbath after the feast of tabernacles; or rather, indeed, on the Sabbath-day before that, when they finished the last course of reading, they also made a beginning of the new course; that so, as the rabbies say, the devil might not accuse them to God of being weary of reading his law.

(3.) The portions selected out of the prophetical writings are termed *Haphtoroth*. When Antiochus Epiphanes conquered the Jews about the year 163 before the Christian æra, he prohibited the public reading of the law in the synagogues, on pain of death. The Jews, in order that they might not be wholly deprived of the word of God, selected from other parts of the Sacred Writings *fifty-four* portions, which were termed HAPHTORAS, חפטרות (HAPHTOROTH), from פטר (PATAR), he *dismissed, let loose, opened*—for though the Law was *dismissed* from their synagogues, and was *closed* to them by the edict of this persecuting king, yet the *prophetic writings*, not being under the *interdict*, were left *open;* and therefore they

[1] The fifth, tenth, eleventh, and fourteenth collects have the same allusion and reference as the seventeenth. See the original prayers in Maimonides de Ordine Precum, or in Vitringat (de Synag. vetere, lib. iii. part ii. cap. 14. pp. 1033—1038.) who observes that the Talmudists will have the seventeenth collect, which prays for the restoration of the temple worship, (reduc ministerium Leviticum in Adytum Domus tuæ, as he translates it), to have been usually recited by the king in the temple at the feast of tabernacles; which is such an absurdity that it confutes itself, and shows how little the Jewish traditions concerning the antiquity and use of their liturgies are to be depended upon.

[2] See pp. 106, 107. *infra.*

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used them in place of the others. It was from this custom of the Jews, that the primitive Christians adopted theirs, of reading a lesson every Sabbath out of the Old and New Testaments. The following tables exhibit the paraschioth or section of the law, and the haphtoroth or sections of the prophets (which were substituted for the former), as they have been read together ever since the days of the Asmoneans or Maccabees, and as they continue to be read in the various synagogues belonging to the English, Portuguese, Italian, Dutch, and German Jews.

A GENERAL VIEW OF ALL THE SECTIONS OF THE LAW, AND SECTIONS OF THE PROPHETS, AS READ IN THE DIFFERENT JEWISH SYNAGOGUES FOR EVERY SABBATH OF THE YEAR.

Sect.	PARASCHIOTH, or *Sections* of the Law.	HAPHTOROTH, or *Sections* of the Prophets. *Portuguese and Italian Jews.*	*German and Dutch Jews.*
	GENESIS.		
i.	בראשית Bereshith, ... i. 1. to vi. 8.	Isa. xlii. 5—21.	Isa. xlii. 5—25. xliii. 10.
ii.	תולדות נח Toledoth noach, ... vi. 9. to xi. 32.	Isa. liv. 1—10.	Isa. liv. 1—17. lv. 1—5.
iii.	לך לך Lec leca, ... xii. 1. to xvii. 27.	Isa. xl. 27—31. xli. 1—16.	Ditto.
iv.	וירא Vaiyera, ... xviii. 1. to xxii. 24.	2 Kings iv. 1—23.	2 Kings iv. 1.—37.
v.	חיי שרה Chaiyeh Sarah, ... xxiii. 1. to xxv. 18.	1 Kings i. 1—31.	Ditto.
vi.	תולדות Toledoth, ... xxv. 19. to xxviii. 9.	Mal. i. 1—14. ii. 1—7.	Ditto.
vii.	ויצא Vaiyetse, ... xxviii. 10. to xxxii. 3.	Hos. xi. 7—12. xii. 1—11.	Ditto.
viii.	וישלח Vaiyishlach, ... xxxii. 4. to xxxvi. 43.	Obad. i. 1—21.	Hos. xii. 12–14. xiii. 1–16
ix.	ויצב Vaiyesheb, ... xxxvii. 1. to xl. 23.	Amos ii. 1—16. iii. 1—8.	Ditto.
x.	מקץ Mikkets, ... xli. 1. to xliv. 17.	1 Kings iii. 15—28. iv. 1.	Ditto.
xi.	ויגש Vaiyiggash, ... xliv. 18. to xlvii. 27.	Ezek. xxxvii. 15—28.	Ditto.
xii.	ויחי Vayechei, ... xlvii. 28. to l. 26.	1 Kings ii. 1—12.	Ditto.
	EXODUS.		
xiii.	שמות Shemoth, ... i. 1. to vi. 1.	Jer. i. 1—19. ii. 1—3.	Isa. xxvii. 6. to xxix. 23.
xiv.	וארא Vaera, ... vi. 2. to ix. 35.	Ezek. xxviii. 25. to xxix. 21.	Ditto.
xv.	בא אל פרעה Bo el Paraôh, ... x. 1. to xiii. 16.	Jer. xlvi. 13—28.	Ditto.
xvi.	בשלח Beshalach, ... xiii. 17. to xvii. 16.	Judg. v. 1—31.	Judg. iv. 4. to v. 1—31.
xvii.	יתרו Yithro, ... xviii. 1. to xx. 26.	Isa. vi. 1—31.	Isa. vi. 1–13. vii. 1–6. ix. 6,7.
xviii.	משפטים Mishpatim, ... xxi. 1. to xxiv. 18.	Jer. xxxiv. 8—22. and xxxiii. 25, 26.	Ditto.
xix.	תרומה Terumah, ... xxv. 1. to xxvii. 19.	1 Kings v. 12—18. vi. 1—13.	Ditto.
xx.	תצוה Tetsaveh, ... xxvii. 20. to xxx. 10.	Ezek. xliii. 10—27.	Ditto.
xxi.	כי תשא Kei tissa, ... xxx. 11. to xxxiv. 35.	1 Kings xviii. 20—39.	1 Kings xviii. 1—39.
xxii.	ויקהל Vaiyakhel, ... xxxv. 1. to xxxviii. 20.	1 Kings vii. 13—26.	1 Kings vii. 40—50.
xxiii.	פקודי Pekudey, ... xxxviii. 21. to xl. 38.	1 Kings vii. 40—50.	1 Kings vii. 51. viii. 1—21.
	LEVITICUS.		
xxiv.	ויקרא Vaiyikra, ... i. 1. to vi. 7.	Isa. xliii. 21—28. xliv. 1—25.	Ditto.
xxv.	ויקרא צו Vaiyikra Tsau, ... vi. 8. to viii. 36	Jer. vii. 21—34. viii. 1—3. ix. 23, 24.	Ditto.
xxvi.	שמיני Shemini, ... ix. 1. to xi. 47.	2 Sam. vi. 1—19.	2 Sam. vi. 1–23. vii. 1–17.
xxvii.	תזריע Tazriâ, ... xii. 1. to xiii. 59.	2 Kings iv. 42—44. v. 1—19.	Ditto.
xxviii.	מצרע Metsorâ, ... xiv. 1. to xv. 33.	2 Kings vii. 3—20.	Ditto.
xxix.	אחרי מות Acharey Moth, ... xvi. 1. to xviii. 30.	Amos ix. 7—15.	Ezek. xxii. 1—19.
xxx.	קדשים Kedushim, ... xix. 1. to xx. 27.	Ezek. xx. 2—20.	Amos ix. 7—15.
xxxi.	אמר Emor, ... xxi. 1. to xxiv. 23	Ezek. xliv. 15—31.	Ditto.
xxxii.	בהר סיני Behar Sinai, ... xxv. 1. to xxvi. 2.	Jer. xxxii. 6—27.	Ditto.
xxxiii.	בחקתי Bechukkotai, ... xxvi. 3. to xxvii. 34.	Jer. xvi. 19—21. xvii. 1—14.	Ditto.
	NUMBERS.		
xxxvi.	במדבר Bemidbar, ... i. 1. to iv. 20.	Hos. i. 10, 11. ii. 1—20.	Ditto.
xxxv.	נשא Naso, ... iv. 21. to vii. 89.	Judg. xiii. 2—25.	Ditto.
xxxvi.	בהעלתך Behaâlotica, ... viii. 1. to xii. 16.	Zech. ii. 10—13. iii. 1—13. iv. 1—7.	Ditto.
xxxvii.	שלח Shelach, ... xiii. 1. to xv. 41.	Josh. ii. 1—24.	Amos ix. 7—15.
xxxviii.	קרח Korach, ... xvi. 1. to xviii. 32.	1 Sam. xi. 14, 15. xii. 1—22.	Ditto.
xxxix.	חקת Chukkath, ... xix. 1. to xxii. 1.	Judg. xi. 1—33.	Ditto.
xl.	בלק Balak, ... xxii. 2. to xxv. 9.	Micah v. 7—15. vi. 1—8.	Ditto.
xli.	פינחס Pinchas, ... xxv. 10. to xxx. 1.	1 Kings xx. 46. xix. 1—21.	Ditto.
xlii.	מטות Mattoth, ... xxx. 2. to xxxii. 42.	Jer. i. 1—19. ii. 1—3.	Ditto.
xliii.	מסעי Masêy, ... xxxiii. 1. to xxxvi. 13.	Jer. ii. 4—28. iv. 1, 2.	Jer. ii. 4—28. iii. 4.
	DEUTERONOMY.		
xliv.	דברים Debarim, ... i. 1. to iii. 23.	Isa. i. 1—27.	Ditto.
xlv.	ואתחנן Vaethchanan, ... iii. 23. to vii. 11.	xl. 1—26.	Ditto.
xlvi.	עקב Ekeb, ... vii. 12. to xi. 25.	xlix. 14—26. l. 1—3.	Ditto.
xlvii.	ראה Reeh, ... xi. 26. to xvi. 17.	liv. 11—17. lv. 1—5.	Ditto.
xlviii.	שפטים Shophetim, ... xvi. 18. to xxi. 9.	li. 12—23. lii. 1—12.	Ditto.
xlix.	תצא Tetse, ... xxi. 10. to xxv. 19.	liv. 1—10.	Ditto.
l.	תבוא Tabo, ... xxvi. 1. to xxix. 8.	lx. 1—22.	Ditto.
li.	נצבים Nitsabim, ... xxix. 9. to xxx. 20.	lxi. 10, 11. lxii. 1–12. lxiii. 1–9.	Ditto.
lii.	וילך Vaiyelec, ... xxxi. 1. to xxxi. 30.	Hos. xiv. 1—9. Mic. vii. 18—20.	Isa. lv. 6—13. lvi. 1—8.
liii.	האזינו Haazinu, ... xxxii. 1. to xxxii. 52.	2 Sam. xxii. 1—51. Some say Ezek. xvii. 22—24. xviii. 1—32.	Hos. xiv. 1–9. Joel ii. 1–27.[1]
liv.	וזאת הברכה Vezot Habaracah, .. xxxiii. 1. to xxxiv. 12.	Josh. i. 1–18. Eccl. i.–xii. inclusive,	Ditto.[2]

[1] It is a circumstance highly deserving of notice, that the celebrated prophecy, quoted by the apostle Peter on the day of Pentecost from the prophet Joel (ii. 28—32.) forms a part of the Pentecostal service of the Karaite Jews in the Crimea. "Such, however, is the fact; and may we not conclude, from the pertinacity with which this ancient sect have adhered to their primitive institutions, that the same coincidence took place in the apostolic age?" Dr. Henderson's Biblical Researches, &c. p. 326.

[2] The above tables are copied from Dr. A. Clarke's Commentary on Deut. xxxiv., who states that he has in general followed the divisions in the best Masoretic Bibles, from which our common English Bibles in some cases

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In the synagogues of the Hellenists or Greek Jews, the law was always read in the Alexandrian or Greek version:[1] but in those of the native Jews, the law was always read in Hebrew; whence it became necessary, as soon as that language ceased to be vernacular among the Jews, to establish an interpreter, by whom the Jewish Scriptures were expounded in the Chaldee dialect, which was spoken by them after the return from the Babylonian captivity.[2] The doctor or reader, therefore, having the interpreter always by him, softly whispered in his ears what he said, and this interpreter repeated aloud to the people what had thus been communicated to him. To this custom our Saviour is supposed to have alluded when he said to his disciples, *What ye hear in the ear, that preach ye upon the housetops.* (Matt. x. 27.)[3]

3. The third and last part of the synagogue service is, *Exposition of the Scriptures*, and *Preaching to the people from them.* The first was performed *at* the time of reading them, and the other *after* the reading of the law and the prophets. In Luke iv. 15—22. we have an account of the service of the synagogue in the time of Christ; from which it appears that he taught the Jews in both these ways: *And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had unrolled the volume*[4] *he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord!" And he folded the volume,*[5] *and he gave it again to the minister and sat down: and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them: This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words that proceeded out of his mouth.*

From this passage we learn, that when Jesus Christ came to Nazareth, his own city, he was called out, as a member of that synagogue, to read the haphtorah, that is, the section or lesson out of the prophets for that day; which appears to have been the fifty-first haphtorah, and to have commenced with the *first* verse of Isa. lxi. and not with the tenth, as in the table above given. "Have the Jews," asks an eminent commentator, "altered this haphtorah, knowing the use which our blessed Lord made of it among their ancestors?"[6] Further he stood up (as it was customary, at least for the officiating minister to do out of reverence for the word of God) to read the Scriptures; and unrolled the manuscript until he came to the lesson appointed for that day; which having read he rolled it up again, and gave it to the proper officer; and then he sat down and expounded it, agreeably to the usage of the Jews.[7] But when Christ entered any synagogue of which he was not a member (as it appears from Luke iv. 16. he always did on every Sabbath-day, wherever he was), he taught the people in sermons after the law and the prophets had been read. The Sacred Writings, used to this day in all the Jewish synagogues, are written on skins of parchment or vellum, and (like the ancient copies) rolled on two rollers, beginning at each end: so that, in reading from right to left, they roll off with the *left*, while they roll *on* with the *right* hand.[8] The vignette, at the head of this section, will convey some idea of the manner in which the Synagogue Rolls are unrolled. It is taken from the original and very valuable manuscript in the British Museum, which is described in Vol. I. Part I. chap. iii. sect. i. § ii.

"It should seem also, at least in foreign countries where places of worship were established, that when strangers, who were Jews, arrived at such towns, and went to offer their devotions, it was usual for the presidents of the synagogue, after the appointed portion out of the law and the prophets was read, to send a servant to them, and in a very respectful manner to request that if they could impart any thing that might contribute to the religious instruction and edification of the audience, they would deliver it. This token of respect and politeness shown to strangers, appears from the following passage in the Acts of the Apostles. (Acts xiii. 14, 15.) When Paul and his companions, on their arrival at Antioch in Pisidia, went into the Jewish synagogue on the Sabbath-day, and sat down after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, *Men and brethren, if ye have any word of exhortation for the people, say on. Upon which Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.*"[9]

The synagogues, however, were not only places set apart for prayer; they were also schools where youth were instructed. The sages (for so were the teachers called) sat upon elevated benches, while the pupils stood at their feet or before them;[10] which circumstance explains St. Paul's meaning (Acts xxii. 3.) when he says that he was *brought up* AT THE FEET *of Gamaliel.*

V. Those who had been guilty of any notorious crime, or were otherwise thought unworthy, were cast out of these synagogues, that is, excommunicated, and excluded from partaking with the rest in the public prayers and religious offices there performed; so that they were looked upon as mere heathens, and shut out from all benefit of the Jewish religion, which exclusion was esteemed scandalous. We are told that the Jews came to a resolution, that *whoever confessed that Jesus was the Christ, he should be put out of the synagogue.* (John ix. 22.) And, therefore, when the blind man, who had been restored to sight, persisted in confessing that he believed the person who had been able to work such a miracle could not have done it, if *he were not of God, they cast him out.* (ver. 33, 34.)[11]

VI. The following are the *Shemoneh Esreh*, or nineteen prayers of the Jews, referred to in page 104. as translated by Dr. Prideaux. That which was formerly the *nineteenth* is now the *twelfth* in the order in which they stand in the Jewish liturgies. The first or *precatory* part of each article was pronounced by the priest, and the last or *eucharistical* part was the response of the people.

"1. Blessed be thou, O LORD our GOD, the GOD of our fathers, the GOD of Abraham, the GOD of Isaac, the GOD of Jacob, the great God, powerful and tremendous, the high GOD, bountifully dispensing benefits, the creator and possessor of the universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name's sake, O King our LORD and helper, our Saviour and our shield.—*Blessed art thou, O* LORD, *who art the shield of Abraham!*

"2. Thou, O LORD, art powerful for ever; thou raisest the dead to life, and art mighty to save; thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustainest with thy beneficence all that

will be found to vary a little. On the above tables, Dr. Clarke remarks, that though the Jews are agreed in the sections of the law that are read every Sabbath; yet they are not agreed in the haphtoroth, or sections from the prophets; as it appears above, that the Dutch and German Jews differ in several cases from the Italian and Portuguese; and there are some slighter variations besides those above, which he has not noticed.

[1] Tertulliani Apologia, c. 18.

[2] From this practice originated the Chaldee Paraphrases, of which an account has been given in the first volume of this work.

[3] Dr. Lightfoot's Horæ Hebraicæ, on Matt. x. 27.

[4] "Αναπτυξας το βιβλιον. This word signifies to *unfold*, *unroll*. The books of the ancients were written on parchment and rolled up. Hence the word *volume*. Αλλ' ουκ αναπτυξαντες αυτους και τω χειρε περιβαλοντες αλληλοις; Why do we not unfold our arms, and clasp each other in them? Dion. Halicarn. lib. vi. p. 392. Hudson. Την επιστολην ΑΝΑΠΤΥΞΑΣ, unfolding the letter. Josephus, de vitâ sua, p. 21. Havercamp. Γραψας ες βιβλιον τα εβουλετο, ἁλωσιν των Περσων εποιησατο, μετα δε, ΑΝΑΠΤΥΞΑΣ ΤΟ ΒΙΒΛΙΟΝ," [the very expression of the evangelist.] Herodotus, lib. i. c. 125. tom. i. p. 158. edit. Oxon. 1809. Dr. Harwood's Introduction, vol. ii. p. 181.

[5] Πτυξας το βιβλιον.

[6] Dr. A. Clarke, on Deut. xxxiv.

[7] In like manner, according to the custom of their public instructers, we find our Saviour *sitting down* (Matt. v. 1.) before he began to deliver his sermon on the mount to the assembled multitudes; and upon another occasion *sitting down*, and out of the ship teaching the people who were collected on the shore. (Matt. xiii. 1.) So also it is said of the scribes, who were the Jewish clergy, that they *sat* (Matt. xxiii. 2.) in *Moses' chair: whatever therefore they bid you observe, that observe and do, but do not after their works, for they say and do not.*

[8] Dr. A. Clarke, on Luke vi. 17.

[9] Dr. Harwood's Introd. vol. ii. p. 182.

[10] Fleury, Lamy, and other eminent critics, have supposed that the Jewish youth *sat* on low seats or on the ground, at the feet of their preceptors, who occupied a lofty chair; but Vitringa has shown, from Jewish authority, that the disciples of the rabbins *stood* before them in the manner above represented. See his treatise de Synag. Vet. lib. i. p. 1. c. 7. Kypke (Observ. Sacræ, in Nov. Fœd. Libros, vol. ii. pp. 114, 115.) has collected a variety of passages from Greek writers, to show that the expression παρα τους ποδας *at the feet*, is equivalent to πλησιον, *near* or *before*.

[11] The preceding account of the Jewish Synagogues has been compiled from Lamy's Apparatus Biblicus, vol. ii. pp. 219—221. Prideaux's Connections (book vi. sub anno 444), vol. i. pp. 374—391. Fleury's Manners of the Israelites by Dr. Clarke, pp. 336—338. Pictet, Antiq. Judaiques, pp. 12—14. (Theol. Chret. tom. iii.) Schulzii Archæol. Hebr. pp. 225, 226. Reland's Antiq. Hebr. part i. c. 10. pp. 126—140. Ikenii Antiq. Hebr. part i. c. 9. pp. 100—105. Schachtii Animadversiones ad Ikenii Antiq. Hebr. pp. 452—470. Lardner's Credibility, book i. c. 9. § 6. Pritii Introd. ad Nov. Test. pp. 447. 595—608.; and Dr. Jennings's Jewish Antiquities, book ii. c. 2 Pareau, Antiq. Hebr. pp. 204—208. Beausobre's and L'Enfant's Introd. Bp. Watson's Theol. Tracts, pp. 158—169. On the synagogue-worship of the modern Jews, see Mr. Allen's Modern Judaism, pp. 319—354.

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are therein; and of thy abundant mercy makest the dead again to live. Thou raisest up those who fall; thou healest the sick, thou loosest them who are bound, and makest good thy word of truth to those who sleep in the dust. Who is to be compared to thee, O thou LORD of might! and who is like unto thee, O our King, who killest and makest alive, and makest salvation to spring as the grass in the field! Thou art faithful to make the dead to rise again to life.—*Blessed art thou, O* LORD, *who raisest the dead again to life!*

"3. Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great king and a holy art thou, O GOD.—*Blessed art thou, O* LORD GOD, *most holy!*

"4. Thou of thy mercy givest knowledge unto men, and teachest them understanding: give graciously unto us knowledge, wisdom, and understanding.—*Blessed art thou, O* LORD, *who graciously givest knowledge unto men!*

"5. Bring us back, O our Father, to the observance of thy law, and make us to adhere to thy precepts, and do thou, O our King, draw us near to thy worship, and convert us to thee by perfect repentance in thy presence.—*Blessed art thou, O* LORD, *who vouchsafest to receive us by repentance!*

"6. Be thou merciful unto us, O our Father: for we have sinned: pardon us, O our King, for we have transgressed against thee. For thou art a God, good and ready to pardon.—*Blessed art thou, O* LORD *most gracious, who multipliest thy mercies in the forgiveness of sins!*

"7. Look, we beseech thee, upon our afflictions. Be thou on our side in all our contentions, and plead thou our cause in all our litigations; and make haste to redeem us with a perfect redemption for thy name's sake. For thou art our GOD, our King, and a strong Redeemer.—*Blessed art thou, O* LORD, *the Redeemer of Israel!*

"8. Heal us, O LORD our GOD, and we shall be healed; save us, and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a GOD who healest and art merciful.—*Blessed art thou, O* LORD *our* GOD, *who cureest the diseases of thy people Israel!*

"9. Bless us, O LORD our GOD, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us, upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth that is habitable.—*Blessed art thou, O* LORD, *who givest thy blessing to the years!*

"10. Gather us together by the sound of the great trumpet, to the enjoyment of our liberty; and lift up thy ensign to call together all the captivity, from the four quarters of the earth into our own land.—*Blessed art thou, O* LORD, *who gatherest together the exiles of the people of Israel!*

"11. Restore unto us our judges as at the first, and our counsellors as at the beginning; and remove far from us affliction and trouble, and do thou only reign over us in benignity, and in mercy, and in righteousness, and in justice.—*Blessed art thou, O* LORD, *our King, who lovest righteousness and justice.*

"12. [1]Let there be no hope to them, who apostatize from the true religion; and let heretics, how many soever they be, all perish as in a moment. And let[2] the kingdom of pride be speedily rooted out and broken in our days.—*Blessed art thou, O* LORD *our* GOD, *who destroyest the wicked, and bringest down the proud!*[3]

"13. Upon the pious and the just, and upon[4] the proselytes of justice, and upon the remnant of thy people of the house of Israel, let thy mercies be moved, O LORD our GOD, and give a good reward unto all who faithfully put their trust in thy name; and grant us our portion with them, and for ever let us not be ashamed, for we put our trust in thee.—*Blessed art thou, O* LORD, *who art the support and confidence of the just!*

"14. Dwell thou in the midst of Jerusalem, thy city, as thou hast promised: build it with a building to last for ever, and do this speedily even in our days.—*Blessed art thou, O* LORD, *who buildest Jerusalem!*

"15. Make the offspring of David thy servant speedily to grow up, and flourish; and let our horn be exalted in thy salvation. For we hope for thy salvation every day.—*Blessed art thou, O* LORD, *who makest the horn of our salvation to flourish!*

"16. Hear our voice, O LORD our GOD, most merciful Father, pardon and have mercy upon us, and accept of our prayers with thy mercy and favour, and send us not away from thy presence, O our king. For thou hearest with mercy the prayer of thy people Israel.—*Blessed art thou, O* LORD, *who hearest prayer!*

"17. Be thou well pleased, O LORD our GOD, with thy people Israel; and have regard unto their prayers; restore thy worship to[5] the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel, and their prayers; and let the worship of Israel thy people be continually well pleasing unto thee.—*Blessed art thou, O* LORD, *who restorest thy divine presence to Zion!*

"18. We will give thanks unto thee with praise. For thou art the LORD our GOD, the GOD of our fathers, for ever and ever. Thou art our rock, and the rock of our life, and the shield of our salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life which is always in thy hands, and because of thy signs, which are every day with us, and because of thy wonders, and marvellous loving-kindness, which are morning, and evening, and night before us. Thou art good, for thy mercies are not consumed; thou art merciful, for thy loving-kindnesses fail not. For ever we hope in thee. And for all these mercies be thy name, O king, blessed and exalted, and lifted up on high for ever and ever; and let all that live give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O GOD of our salvation, and our help. Selah.—*Blessed art thou, O* LORD, *whose name is good, and to whom it is fitting always to give praise!*

"19. Give peace, beneficence, and benediction, grace, benignity, and mercy unto us, and to Israel thy people. Bless us, our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O LORD our GOD, the law of life, and love, and benignity, and righteousness, and blessing, and mercy, and life, and peace. And let it seem good in thine eyes, to bless thy people Israel with thy peace at all times, and in every moment.—*Blessed art thou, O* LORD, *who blessest thy people Israel with peace!* Amen."

[1] This is the prayer which was added by Rabbi Gamaliel against the Christians, or as others say by Rabbi Samuel the little, who was one of his scholars.

[2] The Roman empire.

[3] The twelfth prayer, as now used by the Jews, varies considerably from that above given. In the Prayer Book of the *German* and *Polish Jews*, it stands thus:—"O let the slanderers have no hope, all the wicked be annihilated speedily, and all the tyrants be cut off quickly; humble thou them quickly in our days.—*Blessed art thou, O Lord, who destroyest enemies and humblest tyrants!*" In the Prayer Book of the Spanish and Portuguese Jews, this prayer runs thus:—"Let slanderers have no hope, and all presumptuous apostates perish as in a moment; and may thine enemies, and those who hate thee, be suddenly cut off, and all those who act wickedly be suddenly broken, consumed, and rooted out; and humble thou them speedily in our days.—*Blessed art thou, O Lord, who destroyest the enemies and humblest the proud!*" Allen's Modern Judaism, p. 329.

[4] Concerning these supposed proselytes of justice, see p. 109. *infra.*

[5] *i. e.* The Adytum Templi, which in the temple of Jerusalem was the holy of holies, into which none ever entered but the high-priest once a year, on the great day of expiation. From this place, after the Babylonish captivity, were wanting the ark, the mercy-seat, the Shechinah of the divine presence, and the Urim and Thummim, which causing an imperfection in their worship in respect of what it was formerly, a restoration of them seems to be the subject of this petition.

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CHAPTER II.

SACRED PERSONS.

SECTION I.[1]

OF THE JEWISH CHURCH AND ITS MEMBERS.

I. *The whole Nation accounted holy.*—II. *Members of the Jewish Church; Hebrews of the Hebrews.*—III. *Proselytes.*—IV. *Jews of the Dispersion.*—V. *Hellenists.*—VI. *The Libertines.*—VII. *Devout Men.*—VIII. *Circumcision.*

I. JEHOVAH, in his infinite wisdom and goodness, having been pleased to prefer the posterity of Abraham, Isaac, and Jacob before every other nation, and to select them from every other people, for the purposes of imparting to them the revelation of his will, and of preserving the knowledge and worship of the true God; He is thence said to have chosen them, and they are in many passages of Scripture represented as his chosen and elect people.[2] And because they were by the will of God set apart, and appropriated in a special manner to his honour and obedience, and furnished with extraordinary motives to holiness, God is therefore said to have sanctified them. (Lev. xx. 8. xxi. 8. xxii. 9. 16. 32.) For these reasons they are termed a HOLY NATION, a kingdom of priests, and also saints;[3] and their covenant relation to God is urged upon them as a motive to holiness of heart and practice. (Lev. xix. 2. xx. 7, 8. 26. xi. 45. Exod. xxii. 31.) But the Jews of later times, becoming proud of these titles, and of their ecclesiastical privileges, extended their charity only to those of their own faith; while towards the rest of mankind they cherished a sullen and inveterate hatred, accounting them to be profane persons and sinners.[4] This relative or imputed holiness of the Jews as a covenant people, separated and consecrated to the worship of the true God, was perpetual (in other words it was to subsist until the institution of the Gospel dispensation); although the Jews were often extremely corrupt in their manners, as the numerous denunciations of the prophets sufficiently indicate. Hence some of the rabbinical writers call the most wicked kings of Israel and Judah holy,—holy, or righteous, and Israelite, being with them convertible terms (compare Wisd. x. 15. 17. 20. xviii. 1. 7. 9. 20.); and in the time of our Lord the Jews held the preposterous notion, that though they should continue in their sins, yet, because they were the offspring of Abraham, God would not impute their sins to them.[5]

The apostles being Jews by birth, though they wrote in Greek, have retained their national idiom, and have borrowed the Old Testament phraseology, which they have applied to Christians, in order to convey to them accurate ideas of the magnitude of God's love to them in Christ. Thus the apostles not only call them disciples and brethren, that is, friends united in the same profession of faith by bonds equally close as those of brothers, *having one Lord, one faith, one baptism*, but, because all true Christians are by the will of God set apart and appropriated in an especial manner to his honour, service, and obedience, and are furnished with extraordinary helps and motives to holiness, they are, therefore, said to be *sanctified* (1 Cor. i. 2. vi. 11. Heb. ii. 11. x. 29. Jude 1.); and are further styled *holy, holy brethren, a holy nation* and *saints*.[6]

II. The first MEMBERS OF THE JEWISH CHURCH were the immediate descendants of Abraham by Isaac and Jacob, whom God, having delivered from their oppressive bondage in Egypt, chose for himself to be his peculiar people, and their direct issue, without any intermixture of Gentile blood or language. These are termed by St. Paul *Hebrews of the Hebrews* (Phil. iii. 5.), as opposed to the *Hellenistic Jews*, or those who lived among the Greeks, whose language they spoke, and who were called *Hellenists*. (Acts vi. 1. ix. 29. xi. 20.) Many of the latter were descended from parents, *one* of whom only was a Jew. Of this description was Timothy. (Acts xvi. 1.) Those who were born in Judæa, of parents rightly descended from Abraham, and who received their education in Judæa, spoke the language of their forefathers, and were thoroughly instructed in the learning and literature of the Jews, were reckoned more honourable than the Hellenists;[7] and, to mark the excellence of their lineage and language, they were called *Hebrews*;—a name the most ancient, and therefore the most honourable of all the names borne by Abraham's descendants; for it was the name given to Abraham himself, by the Canaanites, to signify that he had come from the other side of the Euphrates. A *Hebrew*, therefore, possessing the character and qualifications above described, was more honourable than an *Israelite*; as that name indicated only that a person was a member of the commonwealth of Israel, which a Jew might be, though born and educated in a foreign country. St. Paul, indeed, was born at Tarsus, in Cilicia; yet being a Hebrew of the Hebrews, who received his education at Jerusalem, spoke the language used there, and understood the Hebrew in which the ancient oracles of God were written, he was a Jew of the most honourable class; and, therefore, when cautioning the Philippians against Judaizing teachers and unbelieving Jews, he enumerates this privilege among those of which (if salvation were to be obtained by them) he *might have confidence in the flesh*. (Phil. iii. 4, 5.) The privileges of the Israelites, which were very highly esteemed by all Jews, are enumerated by St. Paul in his Epistle to the Romans, in a very animated manner.[8]

All the posterity of Jacob were anciently called *Israel*, or *Children of Israel*, from the surname of that patriarch, until the time of king Rehoboam: when ten tribes, revolting from this prince and adhering to Jeroboam, were thenceforth denominated the *House of Israel*: while the two tribes of Judah and Benjamin, who remained faithful to the family of David, were styled the *House of Judah*. After the captivity, most of those who returned and rebuilt Jerusalem and the temple, and restored the rites of the Mosaic worship, having sprung from the kingdom of Judah, the term Jews became a general appellation for all the inhabitants of Palestine, and afterwards for those who were descended from them. (Dan. iii. 8. Esth. iii. 3. 2 Macc. ix. 17.) And in this extensive sense the word is employed in the New Testament.[9]

III. Although the constitution of the Jewish polity and the laws of Moses allowed no other nations to participate in

[1] This section is principally derived from Schulzii Archæologia Hebraica, lib. ii. c. 1. de Ecclesia Judaica ejusque Membris; together with Beausobre and L'Enfant's Introd. to the New Test. (Bishop Watson's Coll. of Tracts, vol. iii. pp. 205, 206.) Ikenii Antiq. pp. 343—347. Stosch. Compend. Archæol. Œconomicæ Nov. Test. §§ 32—36. Edwards on the Authority, &c. of Scripture, vol. ii. pp. 313—330. Alber, Inst. Herm. Vet. Test. tom. i. pp. 181—186.; Carpzovii Antiq. Hebr. Gentis, pp. 39—60.; Jennings's Jewish Antiquities, book i. ch. 3. Mr. Allen has given an interesting account of the mode of circumcision that obtains among the Jews of the present time in his "Modern Judaism," pp. 283—296.

[2] Compare Deut. iv. 37. vii. 6. x. 15. 1 Kings viii. 22. *et seq.* 1 Chron. xvi. 13. Psal. cv. 6. xxxiii. 12. cv. 43. cvi. 5. cxxxv. 4. Isa. xli. 8, 9. xliii. 20. xliv. 1, 2. xlv. 4. and Ezek. xx. 5.

[3] Compare Exod. xix. 6. Lev. xi. 44, 45. xix. 2. xx. 26. Deut. vii. 6. xiv. 2. 21. xxvi. 19. xxviii. 9. xxxiii. 3. 2 Chron. vi. 41. Psal. xxxiv. 9. l. 5. 7. lxxix. 2. cxxxii. 9. cxlviii. 14.

[4] Apud Ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium. Such is the character of the Jews given by the Roman historian, as they were in the time of our Saviour (Tacit. Hist. lib. v. c. 5. tom. iii. p. 267. edit. Bipont.); which is abundantly confirmed by the sacred writers. See Matt. ix. 10, 11. xxvi. 45. Gal. ii. 15. 17. 1 Thess. ii. 15, 16.

[5] See Whitby on Matt. iii. 9.

[6] See Col. iii. 12. 1 Thess. v. 27. Heb. iii. 1. 1 Pet. ii. 9. Acts ix. 32. 41. xxvi. 10. Rom. i. 7. xii. 13. xv. 25, 26. xvi. 15. 1 Cor. i. 2. 2 Cor. i. 1. xiii. 13. Phil. iv. 22. Eph. i. 1. Phil. i. 1. and Col. i. 2.

[7] It has been remarked that Greek words ending in ιστης imply inferiority. Thus the Ἕλληνες (*Hellenes*) were distinguished from the Ἑλληνισταί (*Hellenistæ*); the *former* imply *pure* or *native* Greeks, who spoke the Greek tongue in its purity; and the *latter, Jews* or others sojourning among the Greeks, who spoke the Greek language according to the Hebrew idiom. These were the Ἑλληνισταί, Hellenists or *Grecians* who *murmured against the Hebrews*. (Acts vi. 1.) "Pythagoras divided his disciples into two classes. Those, who were capable of entering into the spirit and mystery of his doctrine, he called Πυθαγορειοι, *Pythagoreans*; those, who were of a different cast, he termed Πυθαγορισταί, or *Pythagorists*. The former were eminent and worthy of their master; the latter, but *indifferent*. The same distinction is made between those who were called Αττικοὶ, or *Attics*, and Αττικισταί or *Atticists*,—the pure and less pure Greeks, as between those called Ἕλληνες and Ἑλληνισταί, *Hellenes* and *Hellenists*, pure Greeks, and Græcising Jews." Iamblichus de vita Pythag. c. 18. and Schoettgen, cited by Dr. A. Clarke on Acts vi. 1.

[8] See Drs. Whitby, Doddridge, Macknight, A. Clarke, or Messrs. Scott, Henry, &c. on Rom. ix. 4. and Phil. iii. 5.

[9] Robinson's and Parkhurst's Lexicons, voce Ἰουδαῖος.

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their sacred rites, yet they did not exclude from them such persons as were willing to qualify themselves for conforming to them. Hence they admitted PROSELYTES, who renounced the worship of idols and joined in the religious services of the Jews; although they were not held in the same estimation as Jews by birth, descent, and language, who, we have just seen, were termed Hebrews of the Hebrews. During the time of Jesus Christ, the Jews, especially the Pharisees, greatly exerted themselves in making proselytes to their religion and sect.[1]

Calmet, and some other learned men after him, have distinguished two kinds of proselytes, namely, 1. *Proselytes of the gate*, who dwelt either in or out of the land of Israel, and worshipped the true God, observing the seven precepts of Noah,[2] but without obliging themselves to circumcision or any other legal ceremony; and, 2. *Proselytes of justice or of righteousness*, who were converts to Judaism, and engaged themselves to receive circumcision, as well as to observe the whole of the Mosaic law. There does not, however, appear to be any foundation in the Scriptures for such a distinction: nor can any with propriety be termed proselytes, except those who *fully* embraced the Jewish religion. The Scriptures mention only two classes of persons, viz. the Israelites or Hebrews of the Hebrews above mentioned, and the Gentile converts to Judaism, which last are called by the names of strangers and sojourners, or proselytes.[3]

In the initiation of proselytes to the Jewish religion, according to the rabbinical writers, the three following observances were appointed, namely, circumcision, baptism, and the offering of sacrifices; all of which, except circumcision, were performed by the women, as well as by the men, who became proselytes.

1. *Circumcision* (the import of which is more fully explained in pp. 110, 111.) was the seal of the covenant into which the proselyte entered with God, and of the solemn profession which he made to observe the entire law of Moses: and if the proselyte were a Samaritan, or of any other nation that used that rite, blood was to be drawn afresh from the part circumcised.

2. The second ceremony was *Washing* or *Baptism;* which must be performed in the presence of at least three Jews of distinction, and in the day-time that nothing might be done in secret. At the time of its performance the proselyte declared his abhorrence of his past life, and that no secular motives, but a sincere love for the law of Moses, induced him to be baptized; and he was then instructed in the most essential parts of the law. He promised, at the same time, to lead a holy life, to worship the true God, and to keep his commandments.

Baptism was also administered to the children of proselytes who were born *before* their parents became proselytes, and generally at the same time with their parents: but it was not administered to children born *after* that event, because the parents and their offspring were considered as Israelites, clean from their birth, and therefore were brought into covenant by circumcision alone.[4]

3. The third ceremony to be performed was that of *offering Sacrifice.*

And it was a common notion among the Jews, that every person who had duly performed them all was to be considered as a new-born infant. Thus Maimonides expressly says:[5]—"A Gentile who is become a proselyte, and a servant who is set at liberty, are both as it were new-born babes;[6] and all those relations which he had while either Gentile or servant, now cease from being so."

On the proselytism of the Jews, Jesus Christ appears to have formed the principal qualities which he required in the proselytes of *his* covenant. "The *first* condition of proselytism among the Jews was, that he, who came to embrace their religion, should come voluntarily, and that neither force nor influence should be employed in this business. This, also, is the *first* condition required by Jesus Christ, and which he considers as the foundation of all the rest. *If any man be willing* (ει τις θελει) *to come after me.* (Matt. xvi. 24.) The *second* condition required in the Jewish proselyte was, that he should perfectly renounce all his prejudices, his errors, his idolatry, and every thing that concerned his false religion, and that he should entirely separate himself from his most intimate friends and acquaintances. It was on this ground that the Jews called proselytism a new birth, and proselytes *new born* and *new men;* and our Lord requires men to be born again, not only of water but by the Holy Ghost. (John iii. 5.) All this our Lord includes in this word, *let him renounce himself*—απαρνησασθω εαυτον. (Mark viii. 34.) To this the following scriptures refer; Matt. x. 33. John iii. 3. 5. 2 Cor. v. 17.—The *third* condition, on which a person was admitted into the Jewish church as a proselyte, was, that he should submit to the yoke of the Jewish law; and patiently bear the inconveniences and sufferings, with which a profession of the Mosaic religion might be accompanied. Christ requires the same condition, but, instead of the yoke of the law, he brings in his own doctrine, which he calls his *yoke* (Matt. xi. 29.) and his *cross* (Matt. xvi. 24. Mark viii. 34.), the taking up of which implies not only a bold profession of Christ crucified, but also a cheerful submitting to all the sufferings and persecutions to which he might be exposed, and even to death itself.—The *fourth* condition was, that they should solemnly engage to continue in the Jewish religion, faithful even unto death. This condition Christ also requires, and it is comprised in this word *let him follow me.*"[7] (Matt. xvi. 24—26. Mark viii. 34—37.)

IV. In consequence of the Babylonish captivity, the Jews were dispersed among the various provinces of the great Babylonian empire; and though a large portion of them returned under Zerubbabel, it appears that a considerable part remained behind. From this circumstance, as well as from various other causes, it happened, in the time of our Lord, that great numbers of Jews were to be found in Greece, and all the other parts of the Roman empire, which at that time had no other limits but those of the then known world.[8] It was of the JEWS DISPERSED AMONG THE GENTILES OR GREEKS, that mention is made in John vii. 35.: and to them Jesus Christ is also supposed to have alluded when he said that he had other sheep (John x. 16.), but without excluding the Gentiles, who also were to enter into his sheepfold, or be admitted into his church. To these dispersed Jews it was, that Peter and James inscribed their respective epistles; the former to those who were scattered through Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia (1 Pet. i. 1.); and the latter to the twelve tribes who were dispersed throughout the then known world. (James i. 1.) The Jews who were assembled at Jerusalem on the day of Pentecost, were of the dispersion. (Acts ii. 5—11.)

V. There were also Jews who lived in those countries where Greek was the living language, and perhaps spoke

[1] Compare Acts vi. 5. xiii. 43. and Matt. xxiii. 15. with Josephus, Ant. Jud. lib. xiii. c. 9. § 1. and lib. xx. c. 3. § 4.

[2] These precepts are by the Jewish doctors termed the seven precepts of Noah, and (they pretend) were given by God to the sons of Noah. They are as follows:—1. That man should abstain from idolatry;—2. That they should worship the true God alone;—3. That they should hold incest in abhorrence;—4. That they should not commit murder;—5. Nor rob or steal;—6. That they should punish a murderer with death;—7. That they should not eat blood, nor any thing in which blood is, consequently, nothing strangled. "Every one," says a living Jewish writer, "that observes these seven commandments, is entitled to happiness. But to observe them merely from a sense of their propriety, is deemed by Maimonides insufficient to constitute a pious Gentile, or to confer a title to happiness in the world to come; it is requisite that they be observed, *because* they are divine commands." See Allen's Modern Judaism, p. 107.

[3] These two classes are very frequently mentioned in the books of Moses; thus in Lev. xxv. we have "the children of Israel" (ver. 2.) and "the strangers that sojourn" among them. (ver. 45.) See also Ezek. xiv. 7.—"Every one of the house of Israel, or of the stranger that sojourneth in Israel, that separateth himself from me, and setteth up idols in his heart." It is evident that, by the "stranger," in this passage, is meant a proselyte who had been converted to the worship of Jehovah, otherwise he could not have been separated from him. Schulzii Archæol. Hebr. *ut supra* Jennings's Jewish Antiquities, book i. ch. iii. pp. 63—80. Dr. Lardner has remarked that the notion of two sorts of proselytes is not to be found in any Christian writer before the *fourteenth* century; see his arguments at large, Works, vol. vi. pp. 522—533. 8vo. or vol. iii. pp. 397—400. 4to. and vol. xi. pp. 313—324. 8vo. or vol. v. pp. 485—493. 4to. This observation renders it probable that the twelfth prayer of the Jews in p. 107. *supra*, is not of so early a date as is commonly supposed.

[4] Lightfoot's Hor. Hebr. on Matt. iii. 6.

[5] Lightfoot's Hebr. on Matt. iii. 6.; Wetstein on John iii. 2.; and Whitby on John iii. 4, 5, 6. Some learned men have supposed that our Lord alluded to this rabbinical tradition when he reproached Nicodemus with being a master in Israel (John iii. 10.), and yet being at the same time ignorant how a man could be born a second time. But it is most probable that Jesus Christ referred to that spiritual meaning of circumcision which is noticed in p. 110. note [6], *infra*. The arguments on the much disputed question, Whether baptism was in use, or not, before the time of our Saviour, are reviewed by Carpzov in his Apparatus Antiquitatum Sacrarum, p. 49. and by Dr. Jennings in his Jewish Antiquities, book i. c. 3. It may not be irrelevant to remark that the learned Dr. Campbell refers our Lord's censure of Nicodemus, not to the rabbinical notion above mentioned, but rather to his entire ignorance of that effusion of the Spirit which would take place under the Messiah, and which had been so clearly foretold by the prophets. Translation of the Four Gospels, vol. ii. p. 515. 3d edit.

[6] In allusion most probably to this custom, St. Peter addresses the Hebrews who had recently embraced Christianity, as *new-born* babes (1 Ep. ii. 2.), because they had been born again not of corruptible seed, but of incorruptible, even the word of God which liveth and abideth for ever. (i. 23.)

[7] Dr. A. Clarke, on Mark viii. 34.

[8] Philo, de Legatione ad Caium, p. 1031. et in Flaccum, p. 971. Josephus, Ant. Jud. lib. xvi. c. 6. lib. xii. c. 3. lib. xiv. c. 10. Cicero Orat. pro Flacco, c. 28.

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no other. These are distinguished in the New Testament from the Hebrews or *native* Jews, who spoke what was then called Hebrew (a kind of Chaldaico-Syriac), by the appellation of HELLENISTS, or Grecians as they are termed in our authorized English version. These in all other respects were members of the Jewish church; they are repeatedly mentioned in the Acts of the Apostles, and it was a party of the Hellenistic Jews that requested to see Jesus.[1]

VI. During the time of our Saviour there was a considerable number of Jews resident at Rome: Josephus estimates them at eight thousand; and Philo, who relates that they occupied a large quarter of the city, says, that they were chiefly such as had been taken captive at different times, and had been carried into Italy, where they had subsequently acquired their freedom, and were called LIBERTINES. The synagogue of the Libertines, mentioned in Acts vi. 9. is, by some critics, supposed to have belonged to this class of Jews.[2]

VII. In consequence of this dispersion of the Jews throughout the Roman empire, and the extensive commerce which they carried on with other nations, their religion became known, and the result was the prevalence of a somewhat purer knowledge of the true God among the Gentiles. Hence we find, that there were many who, though they did not adopt the rite of circumcision, yet had acquired a better knowledge of the Most High than the pagan theology furnished, and who in some respects conformed to the Jewish religion. Of this description appear to be the "DEVOUT MEN *who feared God*," who are frequently mentioned in the New Testament,[3] and particularly the pious centurion Cornelius, of whom the sacred writer has given us so pleasing an account. (Acts x.)

VIII. All these persons, with the exception of the last class, were members of the Jewish church, participated in its worship, and regulated themselves by the law of Moses (or at least professed to do so), and by the other inspired Hebrew books, whence their sacred rites and religious instruction were derived. No person, however, was allowed to partake of the sacred ordinances, until he had undergone the rite of CIRCUMCISION.[4] This rite is first mentioned in Gen. xvii. 10—12., where we read that it was a seal of the covenant which God made with Abraham and his posterity. Afterwards, when God delivered his law to the children of Israel, he renewed the ordinance of circumcision, which from that time became a sacrament of the Jewish religion. Hence the protomartyr Stephen calls it the "covenant of circumcision" (Acts vii. 8.); and Jesus Christ also ascribes its institution to Moses, though it was derived from the patriarchs. (John vii. 22.) Besides the design which God proposed to himself in establishing this ceremony, he appointed it for some other ends, suited to the circumstances of the Israelites; a brief consideration of which will illustrate many important passages of Scripture. In the first place, it included in it so solemn and indispensable an obligation to observe the whole law, that circumcision did not profit those who transgressed. (Rom. ii. 25.) Hence the Jews are in the Scriptures frequently termed the *circumcision*, that is, persons circumcised, as opposed to the uncircumcised Gentiles, who are styled the *uncircumcision* (Rom. iii. 1. 30. iv. 12. Gal. ii. 7—9. Eph. ii. 11. Phil. iii. 5.); the abstract being put for the concrete. Thus, our Saviour is called the minister of circumcision: and therefore St. Paul says, that whoever is circumcised, is bound to keep the whole law. (Gal. v. 3.) For the same reason Jesus Christ was circumcised, that he might be made under the law, to fulfil the promise of the Messiah, and redeem those who were under the law. (Gal. iv. 4.) Secondly, as only circumcised persons were deemed to be visible members of the Jewish church, so none but these were permitted to celebrate the great festivals, particularly the passover. On this account it was that Joshua commanded all the Israelites, who having been born in the wilderness remained uncircumcised, to undergo the rite of circumcision, previously to their entering the land of Canaan (Josh. v. 4. 6. 9.); on which occasion God told them that he had removed or rolled away the reproach of Egypt from them; in other words, that they should thenceforth be regarded as his peculiar people, and no longer as the slaves of Egypt. The knowledge of this circumstance beautifully illustrates Eph. ii. 11—13.; where St. Paul, describing the wretched state of the Gentiles before their conversion, represents them as aliens from the commonwealth of Israel, and, consequently, excluded from all its privileges and blessings. Thirdly, circumcision was an open profession of the worship of the true God, and, consequently, an abjuration of idolatry; on this account we are told that during the persecution of Antiochus the heathen put to death those Jewish women who had caused their children to be circumcised;[5] and such Jews as apostatized to heathenism took away as much as possible every vestige of circumcision. As this rite was an open profession of the Jewish religion, some zealous converts from that faith to Christianity strenuously urged its continuance, especially among those who were of Jewish origin; but this was expressly prohibited by St. Paul. (1 Cor. vii. 18.)

Lastly, circumcision was appointed for mystical and moral reasons: it was, as baptism is with us, an external sign of inward purity and holiness: hence these expressions of "circumcising the foreskin of the heart," the "circumcision of the heart," the "circumcision made without hands," the "uncircumcised in heart," &c. so often occurring in the Scriptures.[6]

The sacrament of circumcision was enjoined to be observed on the eighth day (Gen. xvii. 12.), including the day when the child was born, and that on which it was performed; and so scrupulous were the Jews in obeying the letter of the law, that they never neglected it, even though it happened on the Sabbath-day. (John vii. 22, 23.) This they termed "driving away the Sabbath." If they were obliged to perform circumcision, either sooner or later, it was considered as a misfortune, and the circumcision so administered, though valid, was not deemed equally good with that done on the eighth day: and when this ceremony was deferred, it was never used to drive away the Sabbath. It was for this reason that St. Paul accounted it no small privilege to have been circumcised on the eighth day. Accordingly John the Baptist (Luke i. 59.) and Jesus Christ (Luke ii. 21.) were circumcised exactly on that day. There was a peculiar fitness in the circumcision of Jesus Christ: for, as the Jews reckoned it dishonourable to associate with uncircumcised persons (Acts xi. 3.), it was necessary that he should be circumcised in order to qualify him for conversing familiarly with them, and also for discharging the other duties of his ministry. Besides, as the Messiah was to be descended from Abraham, whose posterity were distinguished from the rest of mankind by this rite, he received the seal of circumcision to show that he was rightly descended from that patriarch: and as every person that was circumcised was "a debtor to the whole law" (Gal. v. 3.), it was further necessary, that Jesus Christ the true Messiah should be circumcised; because, being thus subjected to the law of Moses, he was put into a condition to fulfil all righteousness, and redeem those who were under the law.[7] (Gal. iv. 4, 5.)

At the same time that the child was circumcised, we learn

[1] John xii. 20. See also Acts vi. 1. ix. 29. and xi. 20. and the commentators on those passages.

[2] Josephus, Ant. Jud. lib. xvii. c. 11. (al. 13.) lib. xviii. c. 3. (al. 4.) §§ 4, 5. Philo de Legat. ad Caium, p. 1014. Tacitus, Annal. lib. ii. c. 85. Suetonius in Tiberio, c. 36. Wolfius on Acts vi. 1. has detailed the various opinions of learned men respecting the Libertines.—See pp. 251, 252. *supra*.

[3] See Acts xiii. 43. 50. xvi. 14. xvii. 4. 17. and xviii. 7.

[4] Calmet has an elaborate disquisition on the origin and design of circumcision. Dissertations, tom. i. pp. 411—422.

[5] 1 Macc. i. 63. Josephus, Ant. Jud. lib. xii. c. 7.

[6] See Lev. xxvi. 41, 42. Deut. x. 16. xxx. 6. Jer. iv. 4. ix. 25, 26. Rom. ii. 25—29. Col. ii. 11. Acts vii. 51. Circumcision was that rite of the law by which the Israelites were taken into God's covenant; and (in the spirit of it) was the same as baptism among Christians. For, as the form of baptism expresses the putting away of sin, circumcision was another form to the same effect. The Scripture speaks of a "circumcision made without hands," of which that made with hands was no more than an outward sign, which denoted "the putting off the body of the sins of the flesh," (Col. ii. 11.), and becoming a new creature; which is the sense of our baptism. Of this inward and spiritual grace of circumcision the apostle speaks expressly in another place; "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." (Rom. ii. 28.) Some may suppose that this spiritual application of circumcision, as a sacrament, was invented after the preaching of the Gospel, when the veil was taken from the law; but this doctrine was only enforced to those who had it before, and had departed from the sense of their own law; for thus did Moses instruct the Jews, that there is a "foreskin of the heart" which was to be "circumcised" in a moral or spiritual way, before they could be accepted as the servants of God; and again, that the Lord would "circumcise their heart, to love him with all their heart, and with all their soul," (Deut. x. 16. and xxx. 6.); which was the same as to say, that he would give them what circumcision signified, making them Jews inwardly, and giving them the inward grace with the outward sign, without which the letter of baptism avails no more now than the letter of circumcision did then: and we may say of the one as is said of the other, "He is not a Christian which is one outwardly, and baptism is *not the putting away the filth of the flesh* by washing with water, but *the answer of a good conscience towards God*." (1 Pet. iii. 21.) Rev. W. Jones on the Figurative Language of Scripture. (Works, vol. iii. pp. 77, 78.) On this subject Dr. Graves has some excellent remarks, in his Lectures on the Pentateuch, vol. i. pp. 241—250. See also an excellent discourse of Bishop Beveridge, entitled "The New Creature in Christianity." Works, vol. ii. Serm. xix. p. 417. et seq. 8vo edit.

[7] Macknight and Whitby on Luke ii. 21.

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from the Gospel, that it was usual for the father, or some near relation, to give him a name. Thus John the Baptist and Jesus Christ both received their names on that day. (Luke i. 59. ii. 21.) It appears, however, that the Jews had several names during the period comprised in the evangelical history. Thus it was customary with them, when travelling into foreign countries, or familiarly conversing with the Greeks and Romans, to assume a Greek or Latin name of great affinity, and sometimes of the very same signification with that of their own country, by which name they were usually called among the Gentiles. So Thomas was called Didymus (John xi. 16.); the one a Syriac and the other a Greek word, but both signifying *a twin*. (See Acts i. 23. xii. 12. 2 Pet. i. 1. Col. iv. 11. &c.) Sometimes the name was added from their country, as Simon the Canaanite, and Judas Iscariot (Matt. x. 4.); but more frequently from their assuming a new and different name upon particular occurrences in life. (See 2 Chron. xxxvi. 4. 2 Kings xxiv. 17. John i. 42.) The same practice obtains in the East to this day.[1]

However necessary circumcision was while the ceremonial law remained in force, it became equally indifferent and unnecessary on the abrogation of that law by the destruction of the temple. Until that time the apostles allowed it to be performed on the Jewish converts to Christianity; but they expressly prohibited the imposition of such a yoke on the necks of the Gentile converts: and therefore St. Paul, who has fully proved how unprofitable and unnecessary it is (1 Cor. vii. 19.), thought it proper to have Timothy circumcised, because his mother was of Jewish extraction (Acts xvi. 1—3.); though he would not, on the other hand, allow this ceremony to be performed on Titus, because he was a Greek (Gal. ii. 3.):—thus giving to the church in all ages a most excellent pattern, either of condescension or resolution, in insisting upon or omitting things indifferent according to the difference of times and circumstances.

SECTION II.

ON THE MINISTERS OF THE TEMPLE AND OTHER ECCLESIASTICAL OR SACRED PERSONS.

I. *Of the Levites.*—II. *The priests, their functions, maintenance, and privileges.*—III. *The high-priest.—His functions, dress, and privileges.—Succession to the pontifical dignity.*—IV. *Officers of the Synagogue.*—V. *The Nazarites; nature of their vows.*—VI. *The Rechabites.*—VII. *The prophets.*

THE Jews, on the establishment of their republic, had no king but Jehovah himself; and the place appointed for their sacrifices and prayers was at the same time both the temple of their God and the palace of their sovereign. This circumstance will account for the pomp and splendour of their worship, as well as the number, variety, and gradations in rank of their ministers; which were first established by Moses, and afterwards renewed by David, with increased splendour, for the service of the temple. To this service the tribe of Levi was especially devoted, instead of the first-born of the tribes of Israel, and was disengaged from all secular labours. The honour of the priesthood, however, was reserved to the family of Aaron alone, the rest of the tribe being employed in the inferior offices of the temple: so that all the priests were Levites, but all the Levites were not priests.

I. Originally, the tribe of Levi was divided into the three families and orders of Gershonites, Kohathites, and Merarites (1 Chron. vi. 16, &c.), but afterwards the LEVITES were divided by David (1 Chron. xxiii.) into four classes. Their principal office was to wait upon the priests, and be assisting to them in the service of the tabernacle and temple; so that they were properly the ministers and servants of the priests, and obliged to obey their orders. (Num. iii. 9. 1 Chron. xxiii. 28.) But the particular duties incumbent upon them were different in the time of Moses, while the Israelites were in the wilderness, from those which they had to discharge afterwards, in the days of David and Solomon. In the wilderness the tabernacle was always in a moveable condition as well as the Israelites: and at that time the chief business of the Levites was, when the Israelites journeyed, to take down the tabernacle, to carry it about as the host removed, to take care of all the instruments and sacred vessels belonging to it, and when the army pitched their tents to set them up again.

For the more regular performance of the several duties belonging to the tabernacle, the whole business was divided between the Kohathites, the Gershonites, and the Merarites. The first were principally concerned in carrying the ark and sacred vessels belonging to the tabernacle under the conduct of Eleazar the priest (Num. iv. 16.), which being the most honourable employment, was given to them most probably out of respect to Moses, who was descended from this family. The Gershonites and Merarites, under the direction of Ithamar, had the burden and charge of every thing else belonging to the tabernacle, as the coverings, hangings, woodwork, cords, pins, &c. (ver. 24—34.) When the Israelites were encamped, these three families of Levites were to pitch their tents round three sides of the tabernacle, and Moses and Aaron with their sons round the fourth quarter; by which means they were so disposed, as to be each of them as near as conveniently they could to their respective charges. Such was the office of the Levites in the time of Moses. Afterwards, when the Israelites were settled in the promised land, this employment of the Levites, in carrying the tabernacle and its utensils, ceased; and therefore David and Solomon appointed them to new offices. They were chiefly indeed employed about the service of the temple: but during their recess, while they were not in attendance there, they were dispersed through the whole country, and employed in the service of the state as well as of the church. David made six thousand of them officers and judges (1 Chron. xxiii. 4.); they also took care to instruct the people where they resided in the Mosaic law, by expounding the several parts of it; and, according to the Jews, they kept the public records and genealogies of the several tribes.

In the business about the temple some of the chief amongst them had the charge of the sacred treasures. (1 Chron. xxiii. 20.) Others of a lower rank were to prepare the shew-bread and unleavened cakes, with the proper quantity of flour for the morning and evening service. (1 Chron. xxiii. 29.) From which text it appears also that they had in their custody within the sanctuary the original standard for weights and measures, liquid and dry, according to which every thing of this kind was to be regulated. Hence it is we often read in Scripture of the shekel of the sanctuary, not that there were two sorts of shekels, one sacred and another civil, but because weights and measures, being reckoned among the sacred things, were kept in the sanctuary, as they were in the temples of the Pagans, and afterwards in Christian churches.[2] Many of the Levites were likewise employed as porters, to guard the gates and passages into the temple. (1 Chron. ix. 17.) Others were more honourably employed as singers, and were to stand every morning to thank and praise the Lord, and likewise in the evening (1 Chron. xxiii. 30.); and this we find they did in a very solemn manner at the dedication of the temple. (2 Chron. v. 12, 13.) The whole body of the Levites in David's time amounted to thirty-eight thousand, from thirty years old and upwards (1 Chron. xxii. 3.), of which number he appointed four-and-twenty thousand to attend the constant duty and work of the temple; and these being divided as the priests were into four-and-twenty courses (as appears from 1 Chron. xxiii. 24. and 2 Chron. xxxi. 17.), there were one thousand for each week. Six thousand again were to be officers and judges, as already mentioned, four thousand for porters, and four thousand for singers. (1 Chron. xxiii. 4, 5.) The four-and-twenty courses of singers are mentioned in 1 Chron. xxv. 8—31. This disposition of them was afterwards confirmed by Solomon when the temple was finished (2 Chron. viii. 14.); and all these had their chiefs or overseers as well as the priests. (Ezra viii. 29.) The duty of the porters was not only to be a military guard upon the temple, but also to take care that no person who was unclean or uncircumcised might enter the court of the Israelites. (2 Chron. xxiii. 19.) And however mean their employment was, yet it was the pious desire of David, *rather to be a door-keeper in the house of God, than to dwell in the tents of wickedness.* (Psal. lxxxiv. 10.) The order of singers was instituted by David, and it appears that the whole book of psalms was composed for this kind of devotion. David (by whom the greatest number was composed) directed many of them to the chief musician, for this very purpose, that they might be used in the service of the house of God. And we have one particular instance in which

[1] See Harmer's Observations, vol. iv. pp. 431—433.

[2] Novels of Justinian, nov. 128. cap. 15.

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it is said, that *David delivered this psalm to thank the Lord into the hand of Asaph and his brethren.* (1 Chron. xvi. 7.) The principal persons of this order, who had the superintendency over all the rest, were Heman and Asaph of the line of Gershon, and Jeduthun of the line of Merari, of whom we have an account in 1 Chron. xxv.

The mere circumstance of birth did not give the Levites a title to officiate; they were obliged to receive a sort of consecration, which consisted chiefly in sprinkling them with water, in washing, and in offering sacrifices. (Num. viii. 6, 7, 8.) The usual age, at which the Levites were to enter on their office, was at five-and-twenty years, and they continued till fifty. (Num. viii. 24, 25.) But there was a particular precept which restrained the Kohathites (one of the three branches) from being employed to carry the holy things belonging to the sanctuary, till they were of the age of thirty (Num. iv. 30.), probably, because these being the most valuable and important of all the moveables belonging to the tabernacle, required therefore persons of greater experience and strength. Afterwards, when David new-moulded the constitution of the Levites, he (by the same authority which empowered him to give directions about the building and situation of the house of God) ordered that for the future the Levites should be admitted at the age of twenty years. (1 Chron. xxiii. 24.) It does not appear by the first institution of the Levites that they had any peculiar habit in the ceremonies of religion by which they were distinguished from other Israelites. None of the Levites, of what degree or order soever, had any right to sacrifice, for that was the proper duty of the priests only: the Levites, indeed, were to assist the priests in killing and flaying the sacrifices, and, during the time they were offered up, to sing praises to God: and in this sense the two passages in 1 Chron. xxiii. 31. and 2 Chron. xxxi. 2. are commonly understood; neither had they any title to burn incense to the Lord; and though the speech of Hezekiah (mentioned in 2 Chron. xxix. particularly ver. 11.) seems to imply otherwise, yet we ought to consider that he is there speaking to the priests as well as to the Levites. It was on account of their aspiring to the priest's office in this particular of burning incense, that Korah and his company (who were Levites) were miraculously destroyed, and their censers ordered to be beaten into broad plates, and fixed upon the altar, to be perpetual monuments of their presumptuous sacrilege, and a caution to all the children of Israel, that none presume to offer incense before the Lord but the seed of Aaron, who alone were commissioned to the priestly office.

As the Levites were subordinate to the priests, so they (the Levites) had others under them, called NETHINIMS, whose business it was to carry the water and wood that was wanted in the temple for the use of the sacrifices, and to perform other laborious services there. They were not originally of Hebrew descent, but are supposed to have been chiefly the posterity of the Gibeonites, who for their fraudulent stratagem in imposing upon Joshua and the Hebrew princes (Josh. ix. 3—27.) were condemned to this employment, which was a sort of honourable servitude. We read in Ezra, that the Nethinims were devoted by David and the other princes to the service of the temple (Ezra viii. 20.), and they are called the children of Solomon's servants (Ezra ii. 58.), being probably a mixture of the race of the Gibeonites, and some of the remains of the Canaanites, whom Solomon constrained to various servitudes. (1 Kings ix. 20, 21.) They had a particular place in Jerusalem where they dwelt, called Ophel, for the conveniency of being near the service of the temple. (Neh. iii. 26.)

In order to enable the Levites to devote themselves to that service, forty-eight cities were assigned to them for their residence, on the division of the land of Canaan; thirteen of these were appropriated to the priests,[1] to which were added the tithes of corn, fruit, and cattle. The Levites, however, paid to the priests a tenth part of all their tithes; and as they were possessed of no landed property, the tithes which the priests received from them were considered as the first-fruits which they were to offer to God. (Num. xviii. 21—24.)[2]

II. Next to the Levites, but superior to them in dignity, were the ordinary PRIESTS, who were chosen from the family of Aaron exclusively. They served immediately at the altar, prepared the victims, and offered the sacrifices. They kept up a perpetual fire on the altar of the burnt sacrifices, and also in the lamps of the golden candlestick in the sanctuary; they kneaded the loaves of shew-bread, which they baked, and offered on the golden altar in the sanctuary: and changed them every Sabbath-day. Every day, morning and evening, a priest (who was appointed at the beginning of the week by lot) brought into the sanctuary a smoking censer of incense, which he set upon the golden table, and which on no account was to be kindled with strange fire, that is, with any fire but that which was taken from the altar of burnt sacrifice. (Lev. x. 1, 2.) And as the number and variety of their functions required them to be well read in their law, in order that they might be able to judge of the various *legal* uncleannesses, &c. this circumstance caused them to be consulted as interpreters of the law (Hos. iv. 6. Mal. ii. 7, &c. Lev. xiii. 2. Num. v. 14, 15.), as well as judges of controversies. (Deut. xxi. 5. xvii. 8—13.) In the time of war, their business was to carry the ark of the covenant, to sound the holy trumpets, and animate the army to the performance of its duties. To them also it belonged publicly to bless the people in the name of the Lord.

The priests were divided by David into twenty-four classes (1 Chron. xxiv. 7—18.); which order was retained by Solomon (2 Chron. viii. 14.); and at the revivals of the Jewish religion by the kings Hezekiah and Josiah. (2 Chron. xxxi. 2. xxxv. 4, 5.) As, however, only four classes returned from the Babylonish captivity (Ezra ii. 36—39. Neh. vii. 39—42. xii. 1.), these were again divided into twenty-four classes, each of which was distinguished by its original appellation. This accounts for the introduction of the class or order of Abiah, mentioned in Luke i. 5., which we do not find noticed among those who returned from the captivity. One of these classes went up to Jerusalem every week to discharge the sacerdotal office, and succeeded one another on the Sabbath-day, till they had all attended in their turn. To each order was assigned a president (1 Chron. xxiv. 6. 31. 2 Chron. xxxvi. 14.), whom some critics suppose to be the same as the *chief priests* so often mentioned in the New Testament, and in the writings of Josephus.[3] The prince or prefect of each class appointed an entire family to offer the daily sacrifices: and at the close of the week they all joined together in sacrificing. And as each family consisted of a great number of priests, they drew lots for the different offices which they were to perform. It was by virtue of such lot that the office of burning incense was assigned to Zacharias the father of John the Baptist, *when he went into the temple of the Lord.* (Luke i. 9.) According to some Jewish writers, there were three priests employed in the offering of the incense; one, who carried away the ashes left on the altar at the preceding service; another, who brought a pan of burning coals from the altar of sacrifice, and, having placed it on the golden altar, departed; a third, who went in with the incense, sprinkled it on the burning coals, and, while the smoke ascended, made intercession for the people. This was the particular office which fell by lot to Zacharias; and it was accounted the most honourable in the whole service. This office could be held but once by the same person.[4]

The sacerdotal dignity being confined to certain families, every one who aspired to it was required to establish his descent from those families: on this account the genealogies of the priests were inscribed in the public registers, and were preserved in the archives of the temple.[5] Hence, in order to preserve the purity of the sacerdotal blood, no priest was permitted to marry a harlot or profane woman, or one who had been divorced; and if any one laboured under any bodily defect, this excluded him from serving at the altar. Purity of body and sanctity of life were alike indispensable; nor could any one undertake the priestly office, in the early period of the Jewish polity, before he had attained thirty years, or, in later times, the age of twenty years.[6] According to Maimonides, the priest whose genealogy was defective in any respect was clothed in black, and veiled in black, and sent without the verge of the court of the priests; but every one that was found perfect and right was clothed in white, and went in and ministered with his brethren the priests. It is not improbable that St. John refers to this custom of the

[1] See p. 16. *suprà.*

[2] Home's Script. Hist. of Jews, vol. ii. pp. 214—221. Schulzii Archæol. Hebr. pp. 227—231.

[3] See Matt. xxvii. 1. Acts iv. 23. v. 24. ix. 14. 21. xxii. 30. xxiii. 14. xxv. 15. xxvi. 10.; and also Josephus, Ant. Jud. lib. xx. c. 8. § 8. De Bell. Jud. lib. iv. c. 3. § 7. c. 4. § 3. et de vita sua, §§ 2. 5.

[4] Macknight, and Wetstein, on Luke i. 9.

[5] Ezra ii. 62. Neh. vii. 64. Josephus contra Apion, lib. i. § 7. et in vita sua, § 1.

[6] Lev. xxi. 7. 17—23. Num. iv. 3. 2 Chron. xxxi. 17. Maimonides has enumerated not fewer than 140 bodily defects which disqualified persons for the priesthood. See Josephus, Ant. Jud. lib. iii. c. 12. § 2. and compare Carpzov's Apparatus Antiquitatum Sacrarum, p. 89. *et seq.*

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Jewish sanhedrin in Rev. iii. 5. Those priests, whose birth was pure, lived in certain apartments of the temple, in which was deposited wood for the altar, and were employed in splitting and preparing it, to keep up the sacred fire.[1] No particular ceremony appears to have taken place at the consecration of the ordinary priests, who were admitted to the exercise of their functions by "*filling their hands*," as the Scriptures term it,—that is, by making them perform the offices of their order. But when the priests had departed from their religion, or had been a long time without discharging their functions (which happened under some of the later kings of Judah), it was deemed necessary to sanctify anew such priests, as well as those who had never exercised their ministry. (2 Chron. xxix. 34.)

The priests were not distinguished by their sacerdotal habits, unless when engaged in the service of the altar. Of these garments there are four kinds mentioned in the books of Exodus (xxviii.) and Leviticus (viii.); viz.

1. *Linen Drawers.* These were prescribed for the express purpose of *covering their nakedness;* that is, to preserve the priests from an indecorous and ludicrous appearance, when they stood either above the heads of the people, or when their office required a variety of bodily gestures in the view of the multitude. This garment would prevent those indecent exposures of their persons, which some heathen idolaters esteemed honourable, and even religious in the worship of their gods.

2. A *Linen Tunic*, which reached down to the ankles, fitting closely to the body, and the sleeves of which were tightly drawn round the arms: it was without seam, and woven from the top throughout. Such was the tunic worn by Jesus Christ, for which the soldiers cast lots.[2]

3. A *Girdle* or long sash, made of linen curiously embroidered, and intended to bind the coat closely around them, and thus to serve at once the purposes of warmth and strength, of convenience and ornament.

4. The *Tiara* was originally a pointed kind of bonnet or turban, made of several rolls of linen cloth twisted round the head; but in the time of Josephus it approached somewhat to a globular form.[3]

In order that the priests, as well as the Levites, might be wholly at liberty to follow their sacred profession, they were exempted from all secular burthens or labours. Of the Levitical cities already mentioned, thirteen were assigned for the residence of the priests, with their respective suburbs (Num. xxxv.); the limits of which were confined to a thousand cubits beyond the walls of the city, which served for out-houses, as stables, barns, and perhaps for gardens of herbs and flowers. Beyond this they had two thousand cubits more for their pasture, called properly the *fields of the suburbs.* (Lev. xxv. 34.) So that there were in the whole three thousand cubits round the city; and in this sense we are to understand Num. xxxv. 4, 5. where the word suburbs comprehends both the houses, without the walls, and also the fields. But though the tribe of Levi had no portion in Canaan assigned them in the first division of it, yet they were not prevented from purchasing land, houses, goods, or cattle, out of their own proper effects. Thus we read that Abiathar had an estate of his own at Anathoth, to which Solomon banished and confined him (1 Kings ii. 26.); and the prophet Jeremiah, who was also a priest, purchased a field of his uncle's son in his own town. (Jer. xxxii. 8, 9.) Such were the residences allotted to the priests. Their maintenance was derived from the tithes offered by the Levites out of the tithes by them received, from the first-fruits, from the first clip of wool when the sheep were shorn, from the offerings made in the temple, and from their share of the sin-offerings and thanksgiving-offerings sacrificed in the temple, of which certain parts were appropriated to the priests. Thus in the peace-offerings, they had the shoulder and the breast (Lev. vii. 33, 34.): in the sin-offerings, they burnt on the altar the fat that covered certain parts of the victim sacrificed; the rest belonged to the priest. (Lev. vii. 6. 10.) To him also was appropriated the skin or fleece of every victim; and when an Israelite killed an animal for his own use, there were certain parts assigned to the priest. (Deut. xviii. 3.) All the first-born also, whether of man or beast, were dedicated to God, and by virtue of that devotion belonged to the priests. The men were redeemed for five shekels (Num. xviii. 15, 16.): the first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and the rest belonged to the priest; who also had the first-fruits of trees, that is, those of the fourth year (Num. xviii. 13. Lev. xix. 23, 24.), as well as a share in the tithes of the spoils taken in war. (Num. xxxi. 28—41.) Such were the principal revenues of the priests, which, though they were sufficient to keep them above want, yet were not (as some writers have imagined) so ample as to enable them to accumulate riches, or to impoverish the laity; thus their political influence, arising from their sacred station, as well as from their superior learning and information, was checked by rendering them dependent on the people for their daily bread. By this wise constitution of Moses, they were deprived of all power, by which they might injure the liberty of the other tribes, or in any way endanger the Israelitish polity, by any ambitious views or prospects: for not only were all the estates of the Levites and priests, but also their persons, given into the hands of the other tribes, as so many hostages, and as a security for their good behaviour. They were so separated from one another, that they could not assist each other in any ambitious design; and they were so dispersed among the other tribes, that these could attach the whole subsistence as well as arrest all the persons of the Levites and priests at once, in the event of any national quarrel, or if they were suspected of forming any evil designs against the other tribes of Israel. Hence we may perceive, that, whatever power or influence the Mosaic constitution gave the Levites to do good, the same constitution carefully provided, that they should have no power, either to disturb the peace, or to endanger the liberties of their country.[4]

III. Over all the priests was placed the HIGH-PRIEST, who enjoyed peculiar dignities and influence. He alone could enter the Holy of Holies in the temple: the supreme administration of sacred things was confined to him; he was the final arbiter of all controversies; in later times he presided over the sanhedrin, and held the next rank to the sovereign or prince. His authority, therefore, was very great at all times, especially when he united the pontifical and regal dignities in his own person. In the Old Testament he is sometimes called *the priest* by way of eminence (Exod. xxix. 30. Neh. vii. 65.), and sometimes the head or chief of the high-priests, because the appellation of *high-priests* was given to the heads of the sacerdotal families or courses, who were members of the sanhedrin. This appellation, in the New Testament, includes not only the person who actually held the office of high-priest of the Jews, but also those who, having once filled that office, still retained the name. (Matt. xxvi. 57, 58. Luke xxii. 50. 54. John xi. 49. 51.) When the high-priest became old, or had accidentally been exposed to any pollution, a סגן (*sagan*) or substitute was appointed to perform his duties. Zephaniah, the *second priest*, (Jer. lii. 24.) is supposed to have been the sagan or deputy of the high-priest Seraiah. Such an officer seems to be intended in John xviii. 13. and Acts iv. 6.; in which passages Annas is called a chief priest either as having formerly been high-priest, or as then being actually his sagan.[5]

In order that the person of the high-priest might be deemed more holy, he was inaugurated with great splendour; being invested (after ablution was performed) with the sacred habiliments which conferred this dignity, and anointed with a precious oil prepared and preserved for this exclusive purpose. (Exod. xxix. 7. xxx. 23. *et seq.* Lev. viii. 12.) But, after the erection of the second temple, this anointing ceased, and the inauguration of the high-priest was accomplished by arraying him with the pontifical robes worn by his predecessor.

Besides the garments which were common to the high-priest, as well as to the inferior members of the sacerdotal order, there were four peculiar to himself; viz.

1. The *Coat or Robe of the Ephod*, which was made of blue wool; on its hem there were seventy-two golden bells,[6] separated from one another by as many artificial pomegranates. As the pomegranates added to the beauty of the robe, so the

[1] Lamy, Apparatus Biblicus, vol. i. p. 213.

[2] Josephus, Ant. Jud. lib. iii. c. 7. § 2. See also the Observations of Ernesti, Inst. Interp. Nov. Test. part ii. c. 10. § 88. pp. 371—373. It was for a long time supposed that the art of making such vests was irrecoverably lost. Braunius, however, rediscovered it, and procured a loom to be made, in which tunics were woven all of one piece. See his treatise de Vestitu Sacerdotum Hebræorum, lib. i. c. 16. p. 264.

[3] Josephus, Antiq. Jud. lib. iii. c. 7. § 3. Tappan's Lect. on Jewish Antiquities, pp. 155—157.

[4] Schulzii Archæologia, Hebraica, pp. 231—236. Lowman's Civil Government of the Hebrews, p. 124.

[5] Godwin's Moses and Aaron, p. 18. Lightfoot's Horæ Hebraicæ, and Kuinöel, on Luke iii. 2.

[6] Similar bells are still in use in the East. See Hasselquist's Travels, p. 58., and D'Arvieux's Travels in Arabia the Desert, p. 226.

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sound of the bells gave notice to the people in the outer court of the high-priest's entrance into the holy place to burn incense; in order that they might then apply themselves to their devotions, as an expression of their concurrence with him in his offering, and of their hope that their prayers, accompanied with the incense offered by him, would ascend as a fragrant odour before God.

2. The *Ephod* was a vest, which was fastened on the shoulders, the hinder part reaching down to the heels, while the fore part descended only a little below the waist. It was of fine twisted linen, splendidly wrought with gold and purple: to each of the shoulder-straps of this ephod was affixed a precious stone, on which were engraven the names of the twelve tribes of Israel.

3. The *Breastplate of Judgment*, or oracle, was a piece of cloth doubled, one span square, and of similar texture and workmanship with the ephod: on it were set twelve precious stones, containing the engraved names of the twelve sons of Jacob, and also the words *Urim* and *Thummim*, signifying "lights and perfections," and emblematical of divine illumination. Concerning the nature of the Urim and Thummim, learned men are not agreed. All that we know with certainty is, that when the high-priest went to ask counsel of Jehovah, he presented himself arrayed with this breastplate, and received the divine commands. This mode of consultation subsisted under the tabernacle erected by Moses in the wilderness, and until the building of Solomon's temple. As God was the political sovereign of the Hebrews, the high-priest was of course his minister of state: the names of the twelve tribes being worn at his breast, when he went to ask counsel of his sovereign, were a fit pledge and medium of divine direction. At the same time, these names being worn both on his breast and shoulders would forcibly instruct him to cherish the tenderest affection, and to exert his utmost power, for their welfare.[1]

4. The last peculiarity in the dress of the high-priest was a *Crown* or *Mitre*, on the front of which was tied, by a blue riband, a plate of pure gold, on which were engraven ליהוה קדש (KODESH LAIEHOVAH), or *Holiness unto the Lord*, emblematical of that holiness which was the scope and end of the law.

With all these vestments the high-priest was necessarily arrayed when he ministered in the tabernacle or temple, but at other times he wore the ordinary dress of the priests; and this, according to some learned persons, was the reason why St. Paul who had been long absent from Jerusalem, knew not that Ananias was the high-priest, when he appeared before him in the sanhedrin.[2] (Acts xxiii. 5.) The frequent and violent changes in the pontifical office, which happened in those times, confirms the probability of this conjecture. The supreme pontiff was not allowed to rend his garments, as the other Jews did, on any occasions of domestic calamity (Lev. xxi. 10.); but in the time of Jesus Christ it had become lawful, or at least was tolerated as an expression of horror at hearing what was deemed blasphemy against God. This will explain the conduct of Caiaphas, who is said (Matt. xxvi. 65.) to have rent his garments.[3]

The Jewish writers have discovered much recondite meaning in the pontifical vestments. According to Josephus and Philo, the high-priest's linen garments represented the body of the earth; the glorious robe which encompassed it, heaven; the bells and promegranates, thunder and lightning. Or, the ephod of various colours is the universe; the breastplate, the earth in its centre; the girdle, the sea; the onyx-stone on each shoulder, the sun and moon; the twelve jewels in the breastplate, the twelve signs of the zodiac; the mitre, heaven; and the golden plate, with the name of God engraven on it, the splendour of Jehovah in heaven. Some Christian divines have allegorized them in a manner equally extravagant; but such wild comments serve no other purpose than to throw an air of romance, of uncertainty, and of ridicule over sacred things. It is sufficient for us to be assured, that these minute prescriptions were adapted to wise and excellent purposes, in the comparatively infant state of the church; and, particularly, that they served the general uses of an emblematical and typical religion, which was intended to impress moral and spiritual truth by sensible and striking representations.[4]

The high-priest, who was the chief man in Israel, and appeared before God in behalf of the people in their sacred services, and who was appointed for sacrifice, for blessing, and for intercession, was a type of Jesus Christ, that great high-priest, who offered himself a sacrifice for sin, who blesses his people, and who *evermore liveth to make intercession for them*. The term *priest* is also applied to every true believer, who is enabled to offer up himself a spiritual sacrifice acceptable to God through Christ. (1 Pet. ii. 5. Rev. i. 6.)[5]

The pontifical dignity, in its first institution, was held for life, provided the high-priests were not guilty of crimes that merited deposition. For we read that Solomon deprived Abiathar of this office for being concerned in treasonable practices with Adonijah, who aspired to the throne of Israel. (1 Kings ii. 27.) At its first institution, also, the high-priesthood was made hereditary in the family of Aaron (Num. iii. 10.), who was the first person invested with this dignity. (Lev. viii. 1. *et seq.* Heb. v. 4, 5.) From Aaron it descended to Eleazar, his eldest son, from whom it passed in long succession to Eli; from him, on account of the wickedness of his sons, the dignity subsequently devolved to the descendants of Ithamar the second son of Aaron. (1 Sam. ii. 35, 36.) In the reign of Solomon, however, it returned again into the family of Eleazar by Zadok (1 Kings ii. 35.); in which it remained until the Babylonian captivity. During this period the high-priest was elected by the other priests, or else by an assembly partly consisting of priests.

The first high-priest, after the return from the captivity, was Joshua the son of Josedek, of the family of Eleazar; whence the succession went into a private Levitical family. The office was then filled by some of the princes of the Maccabæan family. According to the law, it was or ought to have been held for life; but this was very ill obeyed under the Roman government, especially during the time of our Saviour, and in the latter years of the Jewish polity, when election and the right of succession were totally disregarded. The dignity, sanctity, and authority of the high-priest were then almost annihilated; and this office was not unfrequently sold to the highest bidder, to persons who had neither age, learning, nor rank to recommend them; nay, even to individuals who were not of the sacerdotal race; and sometimes the office was made annual.[6] This circumstance will account for the variations in the lists of the succession to the high-priesthood contained in the Scriptures, in Josephus, and in the Talmudical writers;[7] and will also explain the circumstance of several high-priests being in existence at the same time, or, rather, of there being several pontifical men who, having once held the office for a short time, seem to have retained the original dignity attached to the name.[8]

[1] Tappan's Lectures on Jewish Antiq. pp. 157—160.

[2] The dress and ornaments of the high-priest above noticed, together with the mode of consecrating him, as directed by Moses, are described at length in Exod. xxviii. and xxix. 1—37.

[3] Tappan's Lectures, p. 164.

[4] Besides the authorities already cited in the course of this article, the reader who is desirous of investigating the nature and functions of the Jewish priesthood is referred to Reland's Antiquitates veterum Hebræorum, part ii. cc. 1—6. pp. 141—238.; Ikenius's Antiquitates Hebraicæ, part i. cc. 10, 11. pp. 105—128.; and to Schacht's Animadversiones ad Ikenii Antiquitates, pp. 471—544.; Dr. Jennings's Jewish Antiquities, book i. c. 5. pp. 95—174.; Michaelis's Commentaries on the Law of Moses, vol. i. pp. 251—262.; Dr. Lightfoot's Works, vol. i. pp. 401. 915—918. and vol. ii. pp. 377—380. 397. 681.; Carpzovii Antiquitates Hebr. Gentis, pp. 64—110.

[5] The typical nature of the Jewish priesthood, especially of the high-priest, is discussed by the Rev. W. Jones, in his Lectures on the Figurative Language of Scripture, and on the Epistle to the Hebrews. (Works, vol. iii. pp. 58—62. 223—227.)

[6] Josephus de Bell. Jud. lib. iv. c. 3. §§ 7, 8.

[7] That this was the case with Annas and Caiaphas, is fully proved by Dr. Lardner, Credibility, book ii. c. 4. § 1. (Works, vol. i. pp. 383—386.) The various successions of the high-priests are given at length by Reland, Antiq. Hebr. part ii. c. 2. pp. 160—168. Utrecht, 12mo. 1717; and by Calmet, Dissertations, tom. i. pp. 487—490., and Dict. *voce* Priest, from whom we have copied the Table in the following pages.

[8] Antiq. Jud. lib. viii. c. 2. § 2. c. 4. § 3.

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The following TABLE exhibits a CHRONOLOGICAL SERIES OF THE HIGH-PRIESTS OF THE HEBREWS, *from the Commencement to the Subversion of their State and Government.*

1. *Succession, taken from several places of the Holy Scripture.*	2. *Succession, taken from 1 Chron. vi. 2—15.*	3. *Succession, taken from Josephus, Ant. Jud. lib. x. c. 8. lib. xx. c. 10.*	4. *Succession, taken from the Jewish Chronicle, entitled Seder Olam.*
1. Aaron, the brother of Moses, created high-priest, A. M. 2514, died 2552.	1. Aaron.	1. Aaron.	1. Aaron.
2. Eleazar, created in 2552, and died about 2571.	2. Eleazar.	2. Eleazar.	2. Eleazar.
3. Phinehas, A. M. 2571, died 2590.	3. Phinehas.	3. Phinehas.	3. Phinehas.
4. Abiezer, or Abishua. } These were under the judges.	4. Abishua.	4. Abiezer.	4. Eli.
5. Bukki.	5. Bukki.	5. Bukki.	5. Ahitub.
6. Uzzi.	6. Uzzi.	6. Uzzi.	6. Abiathar
7. Eli, of the race of Ithamar, created in 2848, died in 2888.	7. Zerahiah.	7. Eli.	7. Zadok.
8. Ahitub I.	8. Meraioth.	8. Ahitub.	8. Ahimaaz, under Rehoboam.
9. Ahiah. He lived in 2911, or 2912.	9. Amariah.	9. Ahimelech	9. Azariah, under Abiah.
10. Ahimelech, or Abiathar, he was murdered by Saul, 2944.	10. Ahitub I.	10. Abiathar.	10. Jehoachash, under Jehoshaphat.
11. Abiathar, Ahimelech, or Abimelech, under David, from 2944 to 2989.	11. Zadok I.	11. Zadok.	11. Jehoiarib, under Jehoram.
12. Zadok I. under Saul, David, and Solomon, from 2944 to about 3000.	12. Ahimaaz.	12. Ahimaaz.	12. Jehoshaphat, under Ahaziah.
13. Ahimaaz, under Rehoboam, about A. M. 3030.	13. Azariah.	13. Azariah.	13. Jehoiadah, } under Joash.
14. Azariah, under Jehoshaphat; perhaps the same as Amariah. (2 Chron. xix. 11.)	14. Johanan, 1 Chron. vi. 9, 10.	14. Joram.	14. Phadalah, } under Joash.
15. Johanan, perhaps Jehoiada, in the reign of Joash. 2 Chron. xxiv. 15. in 3126. He died at the age of 130.	15. Azariah.	15. Issus.	15. Zedekiah, under Amaziah.
16. Azariah, perhaps the same with Zechariah, son of Jehoiadah, who was killed in 3164.	16. Amariah.	16. Axiora.	16. Joel, under Uzziah.
17. Amariah, perhaps Azariah, under Uzziah, in 3221.	17. Ahitub II.	17. Phideus.	17. Jotham, under Joathan.
18. Ahitub II. } Under Jotham, king of Judah.	18. Zadok II.	18. Sudeas.	18. Uriah, under Ahaz.
19. Zadok II. }	19. Shallum.	19. Julus.	19. Neriah, under Hezekiah.
20. Uriah, under Ahaz, 3265.	20. Hilkiah.	20. Jotham.	20. Hosaiah, under Manasseh.
21. Shallum, the father of Azariah, and grandfather to Hilkiah	21. Azariah.	21. Uriah.	21. Shallum, under Amon.
22. Azariah, who lived in the time of Hezekiah (2 Chron. xxxi. 10.), 3278.	22. Seraiah.	22. Neriah.	22. Hilkiah, under Josiah.
23. Hilkiah, under Hezekiah.	23. Jehzadak.	23. Odeas.	23. Azariah, under Jehoiakim, and Zedekiah.
24. Eliakim, or Joakim, under Manasseh, and at the time of the siege of Bethulia, in 3348. He continued to live under Josiah to 3380, and longer. He is also called Hilkiah. (Baruch i. 7.)	24. Joshua.	24. Saldam.	24. Jehozadak, after the taking of Jerusalem.
25. Azariah, perhaps Neriah, the father of Seraiah and of Baruch.		25. Hilkiah.	25. Jesus, son of Jozadak, after the captivity.
26. Seraiah, the last high-priest before the captivity; put to death in 3414.		26. Seraiah.	
27. Jozadak, during the captivity of Babylon, from 3414 to 3469.		27. Jozadak.	
28. Joshua, or Jesus, the son of Jozadak: he returned from Babylon in 3468.		28. Jesus, or Joshua.	

The following succession is collected from Ezra, Nehemiah, and Josephus.

29. Joachim, under the reign of Xerxes, Jos. Ant. l. ii. c. 5.
30. Eliasib, Joasib, or Chasib, under Nehemiah, A. M. 3550.
31. Joiada, or Juda, Neh. xii. 10.
32. Jonathan, or John.
33. Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in 3673, and died in 3682.
34. Onias I. made high-priest in 3681, governed 21 years, and died in 3702.
35. Simon I. called the Just, made high-priest in 3702 or 3703, and died in 3711.
36. Eleazar, made in 3712. Under this pontiff, the translation of the Septuagint is said to have been made, about the year 3727: he died in 3744.
37. Manasseh, made in 3745, died in 3771.
38. Onias II. made in 3771, died in 3785.
39. Simon II. made in 3785, and died in 3805.
40. Onias III. made in 3805, deposed 3829, died in 3834.
41. Jesus, or Jason, made in 3830, deposed in 3831.
42. Onias IV. otherwise called Menelaus, made in 3832, died in 3842.
43. Lysimachus, vicegerent of Menelaus, killed in 3834.
44. Alcimus, or Jacimus, or Joachim, made in 3842, died in 3844.
45. Onias V. He did not exercise his pontificate at Jerusalem, but retired into Egypt, where he built the temple Onion in 3854.
46. Judas Maccabæus, restored the altar and the sacrifices in 3840, died in 3843.
47. Jonathan, the Asmonæan, brother to Judas Maccabæus, created high-priest in 3843, and died in 3860.
48. Simon Maccabæus made in 3860, died in 3869.
49. John Hyrcanus, made in 3869, died in 3898.
50. Aristobulus, king and pontiff of the Jews, died 3899.
51. Alexander Jannæus, also king and pontiff during 27 years, from 3899 to 3926.
52. Hyrcanus was high-priest for the space of 32 years in the whole, from 3926 to 3958.
53. Aristobulus, brother to Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 3935 to 3940.
54. Antigonus, his son, also usurped the priesthood in prejudice to the rights of Hyrcanus, and possessed it for three years and seven months, from 3964 to 3967, when he was taken by Sosius.
55. Ananeel of Babylon, made high-priest by Herod in 3968 till 3970.
56. Aristobulus, the last of the Asmonæans: he did not enjoy the pontificate a whole year. He died in 3970. Ananeel was made high-priest a second time in 3971.
57. Jesus, the son of Phabis, deposed in 3981.

Succession of High-priests after the Captivity.

58. Simon, son of Botheus, made high-priest in 3981, deposed in 3999.
59. Matthias, son of Theophilus, made high-priest in 3999. Ellem was substituted in his place for a day, because of an accident that happened to Matthias, which hindered him from performing his office that day.
60. Joazar, son of Simon, son of Boethus, made high-priest in 4000, the year of the birth of Jesus Christ, four years before the commencement of the vulgar era.
61. Eleazar, brother to Joazar, made high-priest in 4004, of Christ 4, of the vulgar era 1.
62. Jesus, son of Siah, made high-priest in the year of the vulgar era 6. Joazar was made a second time in 7, and deposed in 13.
63. Ananus, son of Seth, for 11 years, from 4016 to 4027, of the vulgar era 24.
64. Ishmael, son of Phabi, in 24.
65. Eleazar, son of Ananus, made in 24.
66. Simon, son of Camithus, made high-priest in 25.
67. Joseph, surnamed Caiaphas, made in 26, and continued till 35.
68. Jonathan, son of Ananus, made in 35, and continued till 37.
69. Theophilus, son of Jonathan, made in 37, and continued till 41.
70. Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
71. Matthias, son of Ananus, made high-priest in 42.
72. Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest, A. D. 45, and deposed the same year.
73. Joseph, son of Caneus, was made high-priest in A. D. 45, till 57.
74. Ananias, the son of Nebodeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.
75. Ismael was ordained high-priest, A. D. 63.
76. Joseph, surnamed Cabei, in 63.
77. Ananus, the son of Ananus, in 63.
78. Jesus, the son of Ananus, in 64.
79. Jesus, the son of Gamaliel, in 64.
80. Matthias, the son of Theophilus, was made high-priest in the year of the vulgar Christian era 70.
81. Phannias, the son of Samuel, was made high-priest in the year 70, in which year Jerusalem and the temple were destroyed by the Romans, and a final period was put to the Jewish priesthood.

Of those who discharged the functions of high-priest during the decline of the Jewish polity, there are two particularly mentioned in the New Testament, namely, ANNAS (John xviii. 13. Acts iv. 6.), and CAIAPHAS. (Matt. xxvi. 3. 57. John xviii. 13. 24. 28.) The former is by Josephus called Ananus, of which name Annas is an abridgment: the latter he calls Joseph, intimating also that he was known by the name of Caiaphas.[1] Annas enjoyed the singular felicity (which indeed had never happened to any other of the Jewish high-priests), not only of having himself held the supreme pontifical office for many years, but also of seeing it filled by several successors out of his own family, five of them being his sons, and others his sons-in-law. Hence, although he was deprived of the high-priesthood by the Romans, he afterward continued to take the chief sway, in the administration of the Jewish affairs; and is represented in the sacred history, together with Caiaphas, as being chief priest and exercising supreme authority.

IV. Next to the Levites, priests, and high-priests, the OFFICERS OF THE SYNAGOGUE may be mentioned here, as being in some degree sacred persons; since to them was confided the superintendence of those places which were set apart for prayer and instruction. Their functions and powers have been fully stated in p. 104. *supra.*

[1] Luke iii. 2. Acts iv. 6. In like manner Josephus (de Bell. Jud. lib. ii. c. 12. § 6.) places Jonathan, who had been high-priest (Antiq. Jud. lib. xviii. c. 4. § 3.), and who still continued to possess great authority, before Ananias, who at that time discharged the functions of sovereign pontiff. (Ant. Jud. lib. xx. c. 5. § 2.) See also Lardner's Credibility, book i. c. 7. § 1. and book ii. c. 4. (Works, vol. i. pp. 143. 383—389.)

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V. The NAZARITES (as the Hebrew word Nazir implies) were persons separated from the use of certain things, and sequestered or consecrated to Jehovah. They are commonly regarded as sacred persons; a notice of their institute will be found *infra*, in chapter v. sect. i. § iii. 2.

VI. The RECHABITES are by many writers considered as a class of holy persons, who, like the Nazarites, separated themselves from the rest of the Jews, in order that they might lead a more pious life. But this is evidently a mistake; for they were not Israelites or Jews, but Kenites or Midianites, who used to live in tents, and traversed the country in quest of pasture for their cattle, as the Nabathæan Arabs anciently did, and as the modern Arabians, and Crim-Tatars (or Tartars)[1] still do. Their manner of living was not the result of a religious institute, but a mere civil ordinance, grounded upon a national custom. They derived their name from Jonadab the son of Rechab, a man of eminent zeal for the pure worship of God against idolatry, who assisted king Jehu in destroying the house of Ahab and the worshippers of Baal. (2 Kings x. 15, 16. 23.) It was he who gave the rule of life to his children and their posterity, which is recorded by the prophet Jeremiah (xxxvi. 5—7.); and which consisted of these three articles: 1. That they should drink no wine; 2. That they should neither possess nor occupy any houses, fields, or vineyards; and, 3. That they should dwell in tents. In these regulations he appears to have had no religious, but merely a prudential view, as is intimated in the reason assigned for them, viz. that they might live many days in the land where they were strangers. And such, in fact, would be the natural consequence of their temperate and quiet mode of living. On the first invasion of Nebuchadnezzar, with intent to besiege Jerusalem, these Rechabites, apprehending themselves in more danger in the open country, came to Jerusalem for safety; by these people God intended to convince the Jews of their disobedience to him; and, therefore, he ordered his prophet Jeremiah to bring them to an apartment of the temple, and there offer them wine to drink, which when they refused, on account of its being contrary to their institute, which they never had violated, the prophet, after due commendation of their obedience, addressed the Jews, and reproached them, who were God's peculiar people, for being less observant of his laws than these poor Rechabites had been of the injunctions of their ancestor. (Jer. xxxv.) Wherefore Jehovah declares (ver. 18, 19.) that, *because the Rechabites had obeyed the precepts of Jonadab their father, therefore Jonadab should not want a man to stand before him for ever.*[2] The Rechabites flourished as a community about one hundred and eighty years, and were supposed to have been dispersed after the captivity; but modern travellers have discovered their descendants in a tribe of Bedouin Arabs, who dwell alone in the vicinity of Mecca, and are called Beni Khaibr, or the sons of Khaibr (that is, of Heber). They continue to obey the injunctions of their ancestor Rechab. "To this moment they drink no wine, and have neither vineyard, nor field, nor seed; but dwell like Arabs in tents, and are wandering nomades. They believe and observe the law of Moses by tradition, for they are not in possession of the written law."[3]

VII. The PROPHETS were eminently distinguished among the persons accounted holy by the Jews: they were raised up by God in an extraordinary manner for the performance of the most sacred functions. Originally they were called *Seers*: they discovered things yet future, declared the will of God, and announced their divine messages, both to kings and people, with a confidence and freedom that could only be produced by the conviction that they were indeed authorized messengers of Jehovah. The gift of prophecy was not always annexed to the priesthood: there were prophets of all the tribes, and sometimes even among the Gentiles. The office of a prophet was not confined to the prediction of future events; it was their province to instruct the people, and they interpreted the law of God: hence the words *prophet* and *prophecy* are, in many passages of the Scriptures, synonymous with interpreter or teacher, and interpretation or teaching. It is unanimously agreed both by Jews and Christians that Malachi was the last of the prophets under the Old Testament dispensation: and it is a remarkable fact, that so long as there were prophets among the Jews, they were not divided by sects or heresies, although they often fell into idolatry. This circumstance may thus be accounted for:—As the prophets received their communications of the divine will *immediately* from God himself, there was no alternative for the Jews: either the people must obey the prophets, and receive their interpretations of the law, or no longer acknowledge that God who inspired them. When, however, the law of God came to be explained by weak and fallible men, who seldom agreed in their opinions, sects and parties were the unavoidable result of such conflicting sentiments.[4]

CHAPTER III.

SACRED THINGS.

ON THE SACRIFICES AND OTHER OFFERINGS OF THE JEWS.[5]

General Classification of Sacrifices and Offerings;—I. BLOODY OFFERINGS, *and the divine Origin of Sacrifices;*—1. *Different Kinds of Victims;*—2. *Selection of Victims;*—3. *Manner of presenting them;*—4. *Immolation of the Sacrifice;*—5. *The Place and Time appointed for sacrificing;*—6. *Different Kinds of Fire-sacrifices;*—i. *Burnt-offerings;*—ii. *Peace-offerings;*—iii. *Sin-offerings;*—iv. *Trespass-offerings;*—II. *National, regular, weekly, monthly, and annual Sacrifices.*—III. UNBLOODY OFFERINGS.—IV. DRINK-OFFERINGS.—V. *Other Oblations made by the Jews:*—1. ORDINARY OBLATIONS;—(1.) *The Shew-bread.*—(2.) *Incense.*—2. VOLUNTARY OBLATIONS.—*Corban.*—3. PRESCRIBED OBLATIONS;—(1.) *First-fruits;*—(2.) *Tithes.*—VI. *Fitness and Utility of the Jewish Sacrifices.*

A SACRIFICE is an offering made to God upon his altar by the hand of a lawful minister. *Sacrifice* differs from *oblation* in this respect, viz. in a sacrifice there must be a real change or destruction of the thing offered: whereas, an oblation is only a simple offering or gift.[6]

The sacrifices and oblations of the Jews demand particular notice in this sketch of their ecclesiastical state. "Such a ritual as they were enjoined to observe, the multiplicity of victims they were appointed statedly to offer, together with the splendour of that external worship in which they were daily engaged,—all tended to replenish and adorn their language with numerous allusions, and striking metaphors derived from the pomp of their religion. Hence it is that the writings of the Jews, more than of any other people, abound with phrases and terms borrowed from the temple worship and service. The psalms and prophetical writings may in particular be adduced in illustration of this remark. *Purge me with hyssop*, says David, *and I shall be clean. Thou shalt be pleased with the sacrifices of righteousness.* (Psal.

[1] See Mrs. Holderness's Notes relating to the Manners and Customs of the Crim-Tatars. London, 1821. 12mo.

[2] Lamy's Apparatus Biblicus, vol. i. p. 223. Michaelis's Commentaries on the Law of Moses, vol. i. pp. 227, 228. Mede's Works, p. 127. Calmet, Commentaire Littérale, tome vi. p. xvii. The reader will find an instructive discourse on the history of the Rechabites, in Dr. Townson's Works, vol. ii. pp. 215—225.

[3] Wolff's Missionary Journal and Memoir, p. 257.; Carne's Recollections of the East, pp. 95, 96.

[4] For a more particular account of the sacred prophets, see part i. chap. iv. sect. i. *infra*.

[5] General authorities from which this chapter is compiled:—Schulzii Archæol. Heb. pp. 250—280. Lamy, Apparatus Biblicus, vol. i. pp. 187—203. Relandi Antiq. Sacr. Hebræorum, part iii. cap. 1—5. pp. 290—368. Ikenii Antiq. Heb. part i. cap. 13, 14. pp. 152—191. Beausobre and L'Enfant's Introd. to the New Test. (Bishop Watson's Tracts, vol. iii. pp. 196—199.) Jennings's Jewish Antiquities, book i. chap. v. Michaelis's Commentaries, vol. iii. pp. 94—97. 109—115. 246—254. Dr. Hales's Analysis, vol. ii. book ii. pp. 270—272. Jahn, Archæol. Biblica, §§ 373—390. Dr. Owen on the Epistle to the Hebrews, vol. i. Exercit. xxiv. pp. 306—318. Dr. Lightfoot's Works, vol. i. pp. 926—941. folio edition, §§ 373—385. Ackermann, Archæol. Biblica, §§ 360—372. Tappan's Jewish Antiq. pp. 106—118. Brunings, Antiq. Hebr. pp. 172—192. Carpzovii Antiq. Hebr. Gentis pp. 699—725.

[6] Calmet's Dictionary, voce *Sacrifice*.

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li. 7. 19.) *Let my prayer come before thee as incense, and the lifting up of my hands as the evening sacrifice.* (Psal. cxli. 2.) *Therefore will I offer the sacrifice of joy.* (Psal. cxvi. 17.) *The sin of Judah*, says Jeremiah, *is - - - - graven upon the horns of your altars.* (Jer. xvii. 1.) *Take away all our iniquity and receive us graciously; so will we render thee the calves of our lips.* (Hos. xiv. 2.)" Nor are similar examples wanting in the New Testament, whose inspired authors, being educated in the Jewish religion, retain the same phraseology, which has enriched their writings with numerous beautiful and expressive allusions to the national sacrifices and ceremonies.[1]

Michaelis classes the offerings prescribed to the Israelites under three general heads—namely, *bloody* offerings, or sacrifices strictly so called; *unbloody* offerings, or those taken only from the vegetable kingdom; and *drink-offerings*, or libations, which were a kind of accompaniment to the two preceding. We shall follow this classification, as enabling us to present to our readers the most compendious account of the Jewish sacrifices.

I. BLOODY OFFERINGS were sacrifices properly and strictly so called; by which we may understand the infliction of death on a living creature, generally by the effusion of its blood in a way of religious worship, and the presenting of this act to God as a supplication for the pardon of sin, and as a supposed mean of compensation for the insult and injury offered by sin to his majesty and government. Sacrifices have in all ages, and by almost every nation, been regarded as necessary to appease the divine anger, and to render the Deity propitious:[2] but whether this universal notion derived its origin from divine revelation, or was suggested by conscious guilt and a dread of the divine displeasure, is a question that cannot be easily decided. It is, however, not improbable that it originated in the former, and prevailed under the influence of the latter. The Scripture account of sacrifices leads us to conclude, that they were instituted by divine appointment, immediately after the entrance of sin by the fall of Adam and Eve, to be a type or significant emblem of the great atonement or all-sufficient sacrifice of Christ.[3] Accordingly we find Abel, Noah, Abraham, Job, and others, offering sacrifices in the faith of the Messiah that was to be revealed; and the divine acceptance of their sacrifices is particularly recorded. This hypothesis, and this only, satisfactorily accounts for the early prevalence of religious sacrifices, not only among the worshippers of the true God, but also among Pagan idolaters.

1. In all bloody sacrifices it was essential that the animals slaughtered should be clean; but it does not appear that all clean animals were to be offered indiscriminately. Fishes were not brought to the altar; and hence the Israelites are nowhere prohibited from eating their blood, but only that of birds and quadrupeds. (Lev. vii. 26.) It would seem that *all* clean birds might be offered (Lev. xiv. 4—7.), though the dove was the most common offering of this class. Of quadrupeds, oxen, sheep, and goats were the only kinds which were destined for the altar. No wild beasts were admissible: and hence comes the expression in the law of Moses (Deut. xii. 15, 22. xv. 22.), *It shall be eaten like the roe or the hart;* by which he means to intimate that, in killing a beast, all religious intention and all idea of sacrifice was to be avoided.[4]

2. In the selection of the victims, the utmost care was taken to choose such only as were free from every blemish. Unless it were pure and immaculate, it was to be rejected, as a sacrifice unacceptable to Jehovah. (Lev. xxii. 22.) In a beautiful allusion to this circumstance, St. Paul beseeches Christians, by the mercies of God, to *present their bodies a living sacrifice, holy and acceptable*, which is their reasonable service. (Rom. xii. 1.) Hence also Jesus Christ is styled a *lamb without blemish and without spot.* (1 Pet. i. 19.) Further, it was a custom among nations contiguous to Judæa, and particularly among the Egyptians,[5] to *set a seal* upon a victim that was deemed proper for sacrifice. With this custom the Jews could not be unacquainted; and it is possible that similar precautions were in use among themselves, especially as they were so strictly enjoined to have the sacrifices *without spot and without blemish.* To such a usage Jesus Christ is supposed to have alluded, when speaking of the sacrifice of himself, he says—*Him hath God the Father* SEALED. (John vi. 27. 51.) "Infinite justice found Jesus Christ to be without spot or blemish, and therefore *sealed*, pointed out and accepted him as a proper sacrifice and atonement for the sin of the whole world. Collate Heb. vii. 26—28. Eph. v. 27. 2 Pet. iii. 14., and especially Heb. ix. 13, 14. *For, if the blood of* BULLS *and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth,—how much more shall the blood of Christ, who through the Eternal Spirit offered himself* WITHOUT SPOT *to God, purge your consciences from dead works?*"[6]

3. The victim thus chosen, being found immaculate, was led up to the altar by the person offering the sacrifice; who laid his hand upon its head, on which he leaned with all his strength;[7] and, while the sacrifice was offering, said some particular prayers; and if several persons united in offering the same victim, they put their hands upon it in succession. (Lev. iv. 13—15.)[8] By this imposition of hands the person presenting the victim acknowledged the sacrifice to be his own: that he loaded it with his iniquities; that he offered it as an atonement for his sins; that he was worthy of death because he had sinned, having forfeited his life by violating the law of God; and that he entreated God to accept the life of the innocent animal in the place of his own. In this respect the victims of the Old Testament were types of Jesus Christ, *the lamb of God that* TAKETH AWAY *the sin of the world* (John i. 29.), and on whom Jehovah in the fulness of time *laid the iniquity of us all.*[9] (Isa. liii. 6. with 1 Pet. ii. 24.)

Further, in certain cases it was required that the victim should be one, *on which never came yoke* (Num. xix. 2. Deut. xxi. 3. 1 Sam. vi. 7.); because any animal which had been used for a common purpose was deemed improper to be offered in sacrifice to God.[10]

4. The animal thus conducted to the altar was next immolated, by cutting the throat and windpipe entirely through at one stroke; the blood being caught in a vessel, and sprinkled round about upon the altar. By this sprinkling the atonement was made, for the blood was the life of the beast, and it was always supposed that life went to redeem life. (Lev. i. 5—7.) The blood remaining after these aspersions was poured out at the foot of the altar, either all at once, or at different times, according to the nature of the sacrifice offered.

[1] Harwood's Introd. to the New Test. vol. ii. pp. 216, 217.

[2] To this notion of sacrifice our Saviour alluded in John xvi. 2. where he tells his disciples that such would be the enmity with which they should be pursued, that he who should kill them would be deemed to have slain a sacrifice highly *acceptable* to the Almighty—"He that killeth you shall *think he doeth God service.*" In reference also to this notion of sacrifice, the apostle by a very beautiful and expressive figure represents Christ as loving us, and giving himself for us, *an offering and a sacrifice to God of a sweet-smelling savour.* (Eph. v. 2.) Harwood's Introd. to the New Test. vol. ii. p. 218.

[3] The divine origin of sacrifices is fully proved by Archbishop Magee, in his Discourses on the Atonement, vol. i. pp. 44—60. and vol. ii. pp. 22—46. 184—189., and by Mr. Jeram in his Treatise on the Doctrine of the Atonement, pp. 90—292. Mr. Davison has argued on the contrary side in his Inquiry into the Origin of Sacrifice. (London, 1825. 8vo.) Mr. Faber has ably vindicated the divine origin of Sacrifices in a treatise published at London in 1827. 8vo.

[4] Michaelis's Commentaries, vol. iii. p. 95.

[5] The following account of the manner in which the Egyptians provided white bulls for their sacrifices, will materially explain the custom above alluded to:—"They sacrifice white bulls to Apis, and for that reason make the following trial. If they find one black hair upon him, they consider him as unclean. In order that they may know this with certainty, the priest appointed for this purpose views every part of the animal both standing and lying on the ground: after this, he draws out his tongue, to see if he be clean by certain signs; and in the last place he inspects the hairs of his tail, that he may be sure they are, as by nature they should be. If, after this search, the animal is found unblemished, he signifies it by *tying a label to his horns;* then, having applied wax, he *seals it with his ring*, and they lead him away, for it is death to sacrifice one of these animals, unless he has been *marked with such a seal.*" Herodotus, lib. ii. c. 38. vol. i. p. 113. edit. Oxon.

[6] Dr. A. Clarke, on John vi. 27.

[7] This ceremony, it is proper to remark, was omitted in respect to the turtle doves, and young pigeons, which were allowed to be offered in certain cases.

[8] The nature and mystical import of laying hands on the head of the victim are largely considered by Archbishop Magee in his Discourses on the Atonement, vol. i. pp. 336—377.

[9] On the vicarious import of the Mosaic sacrifices, see Archbishop Magee's Discourses on the Atonement, vol. i. pp. 352—366.

[10] The heathens, who appear to have borrowed much from the Hebrews, were very scrupulous in this particular. Neither the Greeks, nor the Romans (who had the same religion, and, consequently, the same sacrifices with the Greeks), nor indeed the Egyptians, would offer an animal in sacrifice that had been employed in agriculture. Just such a sacrifice as that prescribed here does Diomede vow to offer to Pallas. Iliad, x. 291—294. In the very same words Nestor promises a similar sacrifice to Pallas. Odyssa. iii. 382.

Thus also VIRGIL. Georg. iv. 550.

> Quatuor eximios præstanti corpore tauros,
> Ducit, et intacta totidem cervice juvencas.

> From his herd he culls,
> For slaughter, four the fairest of his bulls;
> Four heifers from his female stock he took,
> All fair, and all unknowing of the yoke. DRYDEN.

It is very probable that the Gentiles learnt their first sacrificial rites from the Patriarchs; and on this account we need not wonder to find so many coincidences in the sacrificial system of the patriarchs and Jews, and of all the neighbouring nations. (Dr. A. Clarke, on Num. xix. 2.)

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Around the altar there was a kind of trench into which the blood fell; whence it was conveyed by subterraneous channels into the brook Cedron. This altar, being very high, is considered by Lamy as a type of the cross to which our Saviour was fixed, and which he washed with his precious blood. The victim being thus immolated, the skin was stripped from the neck; its breast was opened; its bowels were taken out, and the back bone was cleft. It was then divided into quarters; so that, both externally and internally, it was fully exposed to view. To this custom of laying open the victim, St. Paul has a very beautiful and emphatic allusion in one of the most animated descriptions ever written, of the mighty effects produced by the preached Gospel. (Heb. iv. 12, 13.) *The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; for all things are naked and* OPENED *to the eyes of him to whom we must give an account.* Previously to laying the sacrifice on the altar, it was salted *for the fire* (Lev. ii. 13. Ezek. xliii. 24. Mark ix. 46.); the law prohibiting any thing to be offered there which was not salted: and according to the nature of the sacrifice, either the whole or part of the victim was consumed upon the altar, where the priests kept a fire perpetually burning.[1]

5. Before the building of the temple, sacrifices were offered at the door of the tabernacle; but after its erection it was not lawful to offer them elsewhere. (Deut. xii. 14.) This prohibition took from the Jews the liberty of sacrificing in any other place. The victims might indeed be slain *in* any part of the priest's court, but not without its precincts: and there they were also obliged to sacrifice the paschal lamb. All the victims were to be offered by daylight, and the blood was always to be sprinkled on the same day that they were slain; as it became polluted as soon as the sun was set. If, however, the sprinkling had been made in the daytime, the members and entrails of the victim might be consumed during the night. Subsequently to the time of Moses, indeed, altars were multiplied, but they fell under suspicion, although some of them, perhaps, were sacred to the worship of the true God. Nevertheless, on extraordinary occasions, some prophets, whose characters were above all suspicion, did offer sacrifices in other places than that prescribed by the Mosaic laws; as Samuel (1 Sam. xiii. 8—14. xvi. 1—5.), and Elijah. (1 Kings xviii. 21—40.)

6. The sacrifices of the altar were, in general, called by the Hebrews *Korbanim*, that is, offerings or oblations to God, from the Hebrew word *karab*, to approach or bring nigh. This term consequently denotes something *brought nigh*, in order to be dedicated, or offered to God, to whom the person offering thus had access in the way appointed by the law; and, therefore, at the close of the enumeration of all offerings by fire it is added (Lev. vii. 37, 38.), *This is the law ..... which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer or bring nigh their* KORBANIM, that is, offerings or sacrifices of all sorts.[2]

The Jewish fire-sacrifices were of three kinds; viz.

i. The BURNT-OFFERINGS, or *Holocausts*, were free-will-offerings wholly devoted to God, according to the primitive patriarchal usage. The man himself was to bring them before the Lord, and they were offered in the manner described in the preceding page. The victim to be offered was, according to the person's ability, a bullock without blemish, or a male of the sheep or goats, or a turtle-dove or pigeon. (Lev. i. 3. 10. 14.) If, however, he was too poor to bring either of these, he was to offer a mincha or meat-offering, of which an account is given in a subsequent page.[3] The Jews esteemed the burnt-offering the most excellent of all their sacrifices, not only on account of its superior antiquity, but also because it was *entirely* consecrated to God. In allusion to this, St. Paul exhorts Christians to present their bodies, or their whole selves, a living sacrifice to God. (Rom. xii. 1.) The burnt-offerings are in Hebrew termed עלה (OLAH), which signifies to *ascend*; because this offering, as being wholly consumed, ascended, as it were, to God in smoke or vapour. It was a very expressive type of the sacrifice of Christ, as nothing less than his *complete* and full sacrifice could make atonement for the sins of the world.

ii. The PEACE-OFFERINGS (Lev. iii. 1.) were also free-will-offerings, in token of peace and reconciliation between God and man; they were either *eucharistical*, that is, offered as thanksgivings for blessings received, or *votive*, that is, offered with prayers for the impetration of mercies. These offerings consisted either of animals, or of bread or dough; if the former, part of them was burnt upon the altar, especially all the fat, as an offering to the Lord; and the remainder was to be eaten by the priest and the party offering. To this sacrifice of praise or thanksgiving St. Paul alludes in Heb. xiii. 15, 16. In this kind of sacrifices the victims might be either male or female, provided they were without blemish. The parts of both, which were appropriated to the priests and Levites, were called *heave* or *wave offerings*; because they were *heaved* or lifted up towards heaven, and *waved* to and fro, before they were eaten, in acknowledgment of the goodness and kindness of God, and also in token of their being consecrated to him. (Lev. iii. 1—6. Exod. xxix. 26, 27. Num. xviii. 24—28.)

The peace-offerings are in Hebrew termed שלמים (SHELAMIM), from שלם (SHALAM), to complete or make whole: because, by these offerings that which was *deficient* was considered as being now *made up*; and that which was broken, viz. the covenant of God, by his creature's transgression, was supposed to be made whole: so that, after such an offering, the sincere and conscientious mind was authorized to consider itself as reconciled to God, and that it might lay confident hold on this covenant of peace. To this St. Paul alludes in that fine passage contained in Eph. ii. 14—19.

The appointed seasons and occasions of the peace-offering were, 1. At the consecration of a priest. (Exod. xxix. 1—37.) 2. At the expiration of the Nazarite vow. (Num. vi. 13—21.) 3. At the solemn dedication of the tabernacle and temple; and, 4. At the purification of a leper.

iii. SIN-OFFERINGS, in Hebrew termed חטאה (CHATAAH), (from the word חטא (CHATA) to miss the mark), were offered for sins committed through ignorance, or wilfully against knowledge; and which God always punished unless they were expiated. These offerings in general consisted of a sin-offering to God, and a burnt-offering, accompanied with restitution of damage (Lev. v. 2—19. vi. 1—7.), conformably to which our Lord requires previous reconciliation with an injured brother, including restitution, before the burnt-offering or gift would be acceptable to God. (Matt. v. 23, 24.) St. Paul (Eph. v. 2.) terms Christ's giving himself for us an offering (*i. e.* a peace-offering), and a *sacrifice* or sin-offering to God for a sweet smelling savour. (Compare Lev. iv. 31.) In warm climates nothing is more refreshing than fragrant odours: and as, in the highly figurative language of the ancient Hebrews, *smelling* is used to denote the perception of a *moral quality* in another, God is said to smell a sweet savour from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship. When, therefore, the apostle tells us that Christ gave himself for us, an offering and a sweet-smelling sacrifice to God, he teaches us that Christ's sacrifice for us was highly acceptable to God, not only as a signal instance of obedience to his Father's will, but also on account of its happy influence in establishing the moral government of God.[4] The sacrifices offered for the purification of lepers, as well as of women after child-birth (Lev. xii. Luke ii. 24.), were reckoned among the sin-offerings, inasmuch as leprosy and the pains of child-bearing were considered as punishments for some particular sin; though both were accompanied by eucharistic sacrifices for the recovery of the persons offering them. Maimonides adds, that if the person who offered this sacrifice did not repent, and make public confession of his sins, he was not cleansed or purified by it.[5]

iv. The TRESPASS-OFFERINGS were made, where the party offering had just reason to doubt whether he had violated the law of God or not. (Lev. v. 17, 18.) They do not appear to have differed materially from sin-offerings.[6] In both these kinds of sacrifices, the person who offered them placed his hands on the victim's head (if a sin-offering), and confessed his sin over it, and his trespass over the trespass-offering; saying, "I have sinned, I have done iniquity, I have trespassed, and have done thus and thus, and do return by repentance before thee, and with *this* I make atonement." The animal was then considered as vicariously bearing the

[1] Harwood's Introd. to New Test. vol. ii. p. 220. Carpzov has assigned many devout and some fanciful reasons why salt was used in the Jewish sacrifices. Antiq. Heb. Gent. pp. 719—723.

[2] Dr. Owen on the Epistle to the Hebrews, vol. i. Exercitat. xxiv. p. 307.

[3] See p. 119. *infra*.

[4] Macknight on Eph. v. 2.

[5] De Ratione Sacrificii, c. iii. n. 13.

[6] Michaelis is of opinion that sin-offerings were made for sins of *commission*, and trespass-offerings for sins of *omission*. Commentaries, vol iii. p. 96.

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sins of the person who brought it.[1] In Isa. liii. 10. Jesus Christ is said to make his soul an offering for sin, אשם (ASHAM), the very word used in the law of Moses to denote a trespass-offering.

II. All the sacrifices were occasional, and had reference to individuals: but there were others which were national and regular, DAILY, WEEKLY, MONTHLY, and ANNUAL.

1. The *Perpetual or Daily Sacrifice* was a burnt-offering, consisting of two lambs, which were offered every day, morning and evening, at the third and ninth hours. (Exod. xxix. 38—40. Lev. vi. 9—18. Num. xxviii. 1—8.) They were burnt as holocausts, but by a small fire, that they might continue burning the longer. With each of these victims was offered a bread-offering and a drink-offering of strong wine. The morning sacrifice, according to the Jews, made atonement for the sins committed in the night, and the evening sacrifice expiated those committed during the day. This sacrifice was a daily expression of national as well as individual repentance, prayer, and thanksgiving.

2. The *Weekly Sacrifice* on every Sabbath-day was equal to the daily sacrifice, and was offered in addition to it. (Num. xxviii. 9, 10.)

3. The *Monthly Sacrifice*, on every new moon, or at the beginning of each month, consisted of two young bullocks, one ram, and seven lambs of a year old, together with a kid for a sin-offering, and a suitable bread and drink offering. (Num. xxviii. 11—14.)

4. The *Yearly Sacrifices* were those offered on the great annual festivals, viz. (1.) The paschal lamb at the passover, which was celebrated at the commencement of the Jewish *sacred* year; (2.) On the day of pentecost, or day of first-fruits; (3.) On the new moon, or first day of the seventh month, which was the beginning of their *civil* year, or in-gathering of the fruits and vintage; and all these stated burnt-offerings were to be accompanied with a sin-offering of a goat, to show their insufficiency to "make the comers thereunto perfect" (Num. xxviii. Heb. x. 1.); (4.) Lastly, on the day of expiation, or great day of atonement. As a particular account is given of the solemn festivals in the following section, we proceed briefly to notice the second general class of sacrifice, viz.

III. The UNBLOODY SACRIFICES or MEAT-OFFERINGS (Lev. ii.), which were taken solely from the vegetable kingdom. They consisted of meal, bread, cakes, ears of corn, and parched grain, with oil and frankincense prepared according to the divine command. Regularly they could not be presented as sin-offerings, except in the single case of the person who had sinned being so poor, that the offering of two young pigeons or two turtle doves exceeded his means. They were to be free from leaven or honey: but to all of them it was necessary to add pure salt, that is, saltpetre.

IV. DRINK-OFFERINGS were an accompaniment to both bloody and unbloody sacrifices: they were never used separately, and consisted of wine, which appears to have been partly poured upon the brow of the victim in order to consecrate it, and partly allotted to the priests, who drank it with their portions of both these kinds of offerings. The Psalmist shows how the use of drink-offerings degenerated amongst idolaters, who in their superstitious rage made use of the blood of living creatures, perhaps of men, in their libations. *Their* DRINK-OFFERINGS OF BLOOD, says he, *will I not offer*. (Psal. xvi. 4.)

V Besides the various kinds of sacrifices above described, there were some oblations made by the Jews, consisting of incense, bread, and other things: which have been divided by Lamy into three sorts, viz. such as were *ordinary* or *common*; *voluntary* or free oblations; and such as were *prescribed*.

1. The ORDINARY OBLATIONS were,

(1.) The *Shew-bread* (Heb. *bread of the face*), which consisted of twelve loaves, according to the number of the tribes of Israel. They were placed hot, every Sabbath-day, by the priests, upon the golden table in the sanctuary, before the Lord; when they removed the stale loaves which had been exposed for the whole of the preceding week. The priests alone were to eat the bread thus removed. David, however, through necessity broke through this restriction (1 Sam. xxi. 3, 4.), God preferring mercy to sacrifice, or, in the collision of duties, allowing a positive to give way to a natural law. (Matt. xii. 7.)

(2.) *Incense*, consisting of several fragrant spices, prepared according to the instructions given to Moses in Exod. xxx. 34—36. It was offered twice every day, morning and evening, by the officiating priest, upon an altar of gold, where no bloody sacrifice was to come, during which solemn rite the people prayed without in silence. (Luke i. 10.) But on the great day of expiation the high-priest himself took fire from the great altar in a golden censer; and, on descending thence, he received incense from one of the priests, which he offered on the golden altar. During such offering the people prayed silently without; and to this most solemn silence St. John alludes in Rev. viii. 1., where he says that *there was silence in heaven about the space of half an hour*.[2] To this oblation of incense the Psalmist refers (cxli. 2.) in his devotions, and explains his meaning by his application of it: *Let my prayer be set forth in thy sight as the incense*.—"As the smoke and odour of this offering was wafted into the holy place, close by the veil of which stood the altar of incense, so do the prayers of the faithful ascend upwards and find admission to the highest heaven."[3] (Acts x. 4.)

2. The VOLUNTARY or FREE OBLATIONS were either the fruits of promises or of vows; but the former were not considered so strictly obligatory as the latter, of which there were two kinds.

(1.) The *vow of consecration*, when any thing was devoted either for sacrifice or for the service of the temple, as wine, wood, salt, &c.; and

(2.) The *vow of engagement*, when persons engaged to do something that was not in itself unlawful, as not to eat of some particular meat, nor to wear some particular habits, not to drink wine, nor to cut their hair, &c. When the Jews made a vow, they made use of one of these two forms: "*I charge myself with a burnt-offering*;" or, "*I charge myself with the price of this animal for a burnt-offering*." Besides these they had other shorter forms; for instance, when they devoted all they had, they merely said, "*All I have shall be corban*," that is, "I make an oblation of it to God." Among other false doctrines taught by the Pharisees, who were the depositaries of the sacred treasury, was this, that as soon as a person had pronounced to his father or mother this form of consecration or offering, *Be it corban* (that is, devoted), *whatever of mine shall profit thee* (Mark vii. 11.), he thereby consecrated all he had to God, and must not thenceforth do any thing for his indigent parents if they solicited support from him. With great reason, therefore, does Jesus Christ reproach them with having destroyed, by their tradition, not only the commandment of the law which enjoins children to honour their fathers and mothers, but also another divine precept, which, under the severest penalty, forbad that kind of dishonour which consists in contumelious words. (Mark vii. 9, 10. 13.) They, however, proceeded even further than this unnatural gloss; for, though the son did not directly give, or mean to give, any thing to God at that time, yet if he afterwards should repent of his rashness, and wish to supply them with any thing, what he had formerly said precluded the possibility of doing so; for his property became eventually devoted to God, and, according to the Pharisaic doctrine, the sacred treasury had a claim upon it, in preference to the parents. The words "be it corban," or devoted, consequently implied an imprecation against himself, if he should ever afterwards bestow any thing for the relief of his parents: as if he should say to them, "May I incur all the infamy of sacrilege and perjury if ever ye get any thing from me;" than which it is not easy to conceive of any thing spoken by a son to his parents more contemptuous or more barbarous, and therefore justly denominated κακολογια, "opprobrious language."[4]

3. The PRESCRIBED OBLATIONS were either first-fruits or tithes.

(1.) All the *First-fruits*, both of fruit and animals, were consecrated to God (Exod. xxii. 29. Num. xviii. 12, 13.

[1] Dr. A. Clarke on Exod xxix. 10.

[2] Sir Isaac Newton on the Apocalypse, p. 264. See also Woodhouse on Rev. viii. 1. p. 199.

[3] Jones on the Fig. Lang. of Script. Lect. iv. towards the close. "The prayer of faith," adds this learned and pious writer, "is acceptable to God, as the fragrance of incense is agreeable to the senses of man; and, as the incense was offered twice a day, in the morning and evening, the spirit of this service is to be kept up at those times throughout all generations. The prophet Malachi (upon a *forced* and erroneous interpretation of whose words alone the church of Rome has founded and defended the use of incense in her worship) foretold that it should be observed throughout the world (Mal. i. 11.), and in the Revelation we hear of this incense as now actually carried up and presented in heaven. (Rev. v. 8.) Happy are they who fulfil this service; and at the rising and going down of the sun send up this offering to heaven, as all Christians are supposed to do, at least twice in every day." Ibid. (Works, vol. iii. p. 66.)

[4] Dr. Campbell's Translation of the Four Gospels, vol. ii. pp. 379—382. third edition. Michaelis's Commentaries, vol. iv. p. 300.

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Deut. xxvi. 2. Neh. x. 35, 36.);[1] and the first-fruits of corn, wine, oil, and sheep's wool were offered for the use of the Levites. (Deut. xviii. 4.) The amount of this gift is not specified in the law of Moses, which leaves it entirely to the pleasure of the giver: the Talmudical writers, however, inform us, that liberal persons were accustomed to give the fortieth, and even the thirtieth; while such as were covetous or penurious gave only a sixtieth part. The first of these they called an oblation with a good eye, and the second an oblation with an evil eye. To this traditional saying our Lord is, by some learned men, supposed to have alluded in Matt. xx. 15. Among animals, the males only belong to God; and the Jews not only had a right, but were even obliged, to redeem them in the case of men and unclean animals, which could not be offered in sacrifice. These first-fruits were offered from the feast of pentecost until that of dedication, because after that time the fruits were neither so beautiful nor so good as before. Further, the Jews were prohibited from gathering in the harvest until they had offered to God the *omer*, that is, the new sheaf, which was presented the day after the great day of unleavened bread: neither were they allowed to bake any bread made of new corn until they had offered the new loaves upon the altar on the day of pentecost; without which all the corn was regarded as unclean and unholy. To this St. Paul alludes in Rom. xi. 16.; where he says, *If the* FIRST-FRUIT *be holy, the lump also is holy.* The presentation of the first-fruits was a solemn and festive ceremony. At the beginning of harvest, the sanhedrin deputed a number of priests to go into the fields and reap a handful of the first ripe corn; and these, attended by great crowds of people, went out of one of the gates of Jerusalem into the neighbouring corn-fields. The first-fruits thus reaped were carried with great pomp and universal rejoicing through the streets of Jerusalem to the temple. The Jewish writers say that an ox preceded them with gilded horns and an olive crown upon his head, and that a pipe played before them until they approached the city: on entering it they crowned the first-fruits, that is, exposed them to sight with as much pomp as they could, and the chief officers of the temple went out to meet them. They were then devoutly offered to God in grateful acknowledgment of his providential goodness in giving them the fruits of the earth. "These first-fruits, or handful of the first ripe grain, gave notice to all who beheld them that the *general* harvest would soon be gathered in. How beautiful and striking is St. Paul's allusion to this religious ceremony in that most consolatory and closely reasoned chapter, the fifteenth of his first Epistle to the Corinthians, in which, from the resurrection of Jesus Christ, he argues and establishes the certainty of the general resurrection; and represents Christ as the first-fruits of a glorious and universal harvest of all the sleeping dead! *Now is Christ risen, and become the* FIRST-FRUITS *of them that slept.*" (1 Cor. xv. 20.) The use which the apostle makes of this image is very extensive. "In the first place, the growing of grain from the earth where it was buried is an exact image of the resurrection of the body; for, as the one is *sown*, so is the other, and neither *is quickened* except it first die and be buried. Then the whole harvest, from its relation to the first-fruits, explains and ensures the order of our resurrection. For, is the sheaf of the first-fruits reaped? then is the whole harvest ready. Is Christ risen from the dead? then shall all rise in like manner. Is he accepted of God as a holy offering? then shall every sheaf that has grown up with him be taken from the earth and sanctified in its proper order:—*Christ, the* FIRST-FRUITS, *and afterwards they that are Christ's at his coming.*[2] (1 Cor. xv. 23.)

(2.) Besides the first-fruits, the Jews also paid the *Tenths* or *Tithes* of all they possessed. (Num. xviii. 21.) They were in general collected of all the produce of the earth (Lev. xxvii. 30. Deut. xiv. 22, 23. Neh. xiii. 5. 10.), but chiefly of corn, wine, and oil, and were rendered every year except the sabbatical year. When these tithes were paid, the owner of the fruits further gave another tenth part, which was carried up to Jerusalem, and eaten in the temple at offering feasts, as a sign of rejoicing *and gratitude to God.* These are called *second tithes.*[3] The Levites paid a tenth of the tithes they received to the priests. Lastly, there were tithes allotted to the poor, for whom there was also a corner left in every field, which it was not lawful to reap with the rest (Lev. xix. 9. Deut. xxiv. 19.); and they were likewise allowed such ears of corn, or grapes, as were dropped or scattered about, and the sheaves that might be accidentally forgotten in the field. Field-tithes might be redeemed by those who desired it, on paying one-fifth in addition: but all conversion of the tithes of cattle was prohibited. (Lev. xxvii. 32, 33.) The payment and appreciation of them Moses left to the consciences of the people, without subjecting them to judicial or sacerdotal visitations, but at the same time he did not prohibit the Levites from taking care that they duly received what was their own. The conscientious accuracy of the people, with respect to the second tithe, he secured merely by the declaration which they made every three years before God. From trifling articles he in no case required tithes; though we learn from the Gospel that the Pharisees affected to be scrupulously exact in paying tithes of every the least herb. (Matt. xxiii. 23.) If, however, a person had committed a trespass against the sanctuary, that is, had not paid the tithes of any particular things, and if, at any time afterwards, his conscience were awakened to a sense of his guilt, he had it in his power to make an atonement, without incurring any civil disgrace, by simply paying an additional fifth, with his tithe, and making a trespass-offering.[4] (Lev. v. 14—16.)

The custom of giving tithes to the Deity existed long before the time of Moses. Thus Abraham gave to Melchisedek king of Salem (who was at the same time the priest of the Most High God) the tithe of all that he had taken from the enemy, when he returned from his expedition against the four kings who were in alliance with Chedorlaomer. (Gen. xiv. 20.) And Jacob consecrated to God the tenth of all that he should acquire in Mesopotamia. (Gen. xxviii. 22.) The same custom obtained among various ancient nations, who devoted to their gods the tenth part of every thing they obtained.

VI. From the preceding sketch of the Jewish Sacrifices, we may strongly infer their FITNESS AND UTILITY.

According to the refined ideas of modern times animal sacrifices are a very absurd and savage mode of expressing and promoting devout sentiments and dispositions. But, if we steadily keep in view the genius and habits of ancient nations, and the special circumstances of the Hebrews, these objections will vanish; and the propriety as well as expediency of the Jewish institutions will forcibly appear.

"When the practice of sacrificing was first appointed, the use of letters was probably unknown: consequently, the mode of instruction by visible emblems or symbols was both indispensable and highly beneficial. In such a state of things, the offering of animal victims was made to answer for that more simple and rational devotion, which words are now happily fitted to express. When we consider sacrifices, with all their attendant rites, as appointed by God in order to assist the religious instruction, improvement, and consolation of man, we must conclude that the Most High would, in the first instance, clearly explain every part of this institution; otherwise it could not answer its proposed ends. Now, if the moral import of sacrifices were thus explained, the utility of them to mankind in their rude and simple state is beyond calculation. In untutored man, reason is weak, the mental feelings are heavy and rough, while sense, imagination, and passion are the leading avenues both to the understanding and heart. To man thus situated, the appointment of sacrifices is peculiarly adapted: for these convey a most pathetic and awful address to his very senses, and thus rouse him to the most serious and impressive reflections. The frequent spectacles of bleeding and smoking victims, suffering and atoning for the guilty offerers, would give them the deepest impressions of the purity, justice, and majesty of God, of the evil of transgressions, of their own ill desert, and of the necessity of some adequate atonement, and of the readiness of the Deity to pardon the penitent. The numerous and diversified offerings of the ancient Jews, with the striking pomp which preceded and attended them, were fitted not only to excite and express the most reverential, humble, and grateful devotion; but also to give the best direction to the whole temper and conduct. The many washings and

[1] From the Jewish custom of offering first-fruits to Jehovah, the heathens borrowed a similar rite. See Pliny, Nat. Hist. lib. xviii. c. 2. Horace, Sat. lib. ii. Sat. v. 12. Tibullus, Eleg. lib. i. El. i. 13.

[2] Jones's Works, vol. iii. p. 64. Harwood's Introd. to the New Test. vol. ii. p. 307. Michaelis's Commentaries, vol. iii. pp. 146—149. Beausobre's Introd. to the New Test. (vol. iii. p. 200. of Bishop Watson's Collection of Tracts.) Dr. Lightfoot's Works, vol. i. p. 984. vol. ii. pp. 181. 306, 307. folio edit. Lamy's Apparatus, vol. i. p. 204. Ikenii Antiq. Hebr. part i. c. 15. pp. 210—224. Schulzii Archæol. Hebr. pp. 287—292. Lamy's Apparatus Biblicus, vol. i. pp. 203—206.

[3] On the application of these second tithes, see Michaelis's Commentaries, vol. iii. pp. 142, 143.

[4] Michaelis's Commentaries, vol. iii. pp. 141—145.

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purifications, enjoined previous to the oblation of sacrifice, were not only physically beneficial in the eastern countries, but directly tended to impress a simple people with a scrupulous regard to inward and moral purity, especially in all their approaches to the Deity. That this was the primary intention of these ceremonies, was a maxim frequently and solemnly enforced. In those early ages, the language of these well-chosen emblems could not fail to be well understood and strongly felt. Above all, the frequent sacrifices of the Jewish law were intended to prefigure, and gradually to prepare men for the great atoning sacrifice of the promised Messiah." Accordingly, "our Saviour, in allusion to those ancient oblations, is called by way of eminence a sin-offering, a perfect sacrifice for the sins of the world. In a word, the religion of the Jews and that of Christians form one great and harmonious plan. The *Jews* saw gospel-truth in its early and gradual dawn; *we* behold in it its meridian splendour. When Christ appeared, the candid and pious Jews embraced him; because they saw in him a glorious counterpart, a perfect accomplishment of their ancient rites and predictions. The Gentiles, on the other hand, were led to venerate and believe in the Hebrew Law; because they beheld in it an exact, though imperfect figure and prophecy of the Gospel. What beauty and glory do these observations reflect both on the Jewish and Christian dispensations! What admirable depth of wisdom do they discover in both!"[1]

CHAPTER IV.

SACRED TIMES AND SEASONS OBSERVED BY THE JEWS.

I. THE SABBATH.—1. *How observed.*—2. *Jewish Worship on that Day; particularly their Manner of worshipping in the Temple.*—II. NEW MOONS.—III. *Annual Festivals.—Their important Design.*—IV. THE PASSOVER; *when celebrated, and with what Ceremonies; its mystical or typical Reference.*—V. THE DAY OF PENTECOST.—VI. THE FEAST OF TABERNACLES.—VII. *Other annual Festivals.*—1. THE FEAST OF TRUMPETS.—2. THE DAY OF EXPIATION.—VIII. *Annual Festivals instituted by the Jews in later Times.*—1. THE FEAST OF PURIM. 2. THE FEAST OF DEDICATION.—IX. *Other Festivals observed at stated Intervals.*—1. THE SABBATICAL YEAR.—2. THE YEAR OF JUBILEE.

IN order to perpetuate the memory of the numerous wonders God had wrought in favour of his people, Moses, by the Divine command, instituted various festivals, which they were obliged to observe: these sacred seasons were either weekly, monthly, or annual, or recurred after a certain number of years.

I. Every *seventh day* was appropriated to sacred repose, and called the SABBATH; although this name is in some passages given to other festivals, as in Lev. xxv. 4., and sometimes it denotes a week, as in Matt. xxviii. 1. Luke xxiv. 1. Acts xx. 7. and 1 Cor. xvi. 2. (Gr.) It was originally instituted to preserve the memory of the creation of the world (Gen. ii. 3.); whether it continued to be observed by the Israelites as a day of rest and holy convocation during their residence in Egypt, is a question concerning which learned men are no means agreed.[2] When, however, God gave them rest in the land of Canaan, he gave them his Sabbaths to be statedly kept (Exod. xx. 10, 11. and xvi. 23.); and its observance was specially enjoined on the Israelites in Deut. v. 15., because they were the redeemed people of God, and they were to make the Sabbath a day of peculiar recognition of their deliverance from bondage.[3]

1. In the observance of the Sabbath, the following circumstances were enjoined by divine command:—(1.) This day was to be held sacred as a day of worship, in memory of the creation of the world by Jehovah, and also of the deliverance of the Jews from Egyptian bondage, as well as a day of repose both for man and beast, that they might be refreshed, and not have their bodily strength exhausted by uninterrupted labour (Gen. ii. 1—3. Deut. v. 13. Exod. xx. 10, 11. Ezek. xx. 20.); hence the celebration of the Sabbath was the making of a weekly profession that they received and revered the Creator of heaven and earth, and was closely connected with the fundamental principle of the Mosaic law, whose object was to keep the people from idolatry, and to maintain the worship of the one true God; and hence, also, the punishment of death was denounced against the wilful profanation of this solemnity. (2.) On this day they were most religiously to abstain from all manner of work. (Exod. xx. 10. xxiii. 12. xxxi. 12—17. xxxv. 2. Deut. v. 14, 15. Jer. xvii. 22.) It was, therefore, unlawful to gather manna (Exod. xvi. 22—30.), to light a fire for culinary purposes (Exod. xxxv. 3. Num. xv. 32—36.), and to sow or reap. (Exod. xxxiv. 21.) To these enactments the Jewish doctors added a variety of other regulations, for which there is not the slightest foundation in the law of Moses. Thus, it was formerly accounted unlawful to repel force by force on the Sabbath-day;[4] and how much its observance was strained by the traditions of the elders in the time of our Lord, is sufficiently manifest. Hence, we find it was deemed unlawful to pluck ears of corn (Matt. xii. 2.) to satisfy the cravings of nature, because that was a species of reaping. We learn from the Talmudical writers that it was unlawful to use oil medicinally, though they allowed it as a luxury; the anointing of the body with fragrant oils being then, as it is now, in the East, one of their highest enjoyments. It was a traditional rule of the ancient Jewish doctors that "whatever could possibly be done on the day before, or might be deferred until the following day, ought not to drive out the Sabbath;" an excellent maxim when rightly understood, but when applied to cases of infirmity or sickness, they manifestly showed that they did not comprehend the meaning of the divine declaration—*I will have mercy and not sacrifice.* In *chronical diseases*, therefore, of which description were those cured by Jesus Christ on the Sabbath-day, they conceived that the persons who had so long struggled with them might very well bear them a day longer, rather than prepare medicines or in any way attempt to be cured on that day. The knowledge of this circumstance will greatly illustrate the conduct of our Lord in healing the sick on the Sabbath-day, and particularly the man who had been born blind. (John ix.) The rule above stated was made before he began to teach, and he gladly availed himself of the first opportunity to refute their erroneous notions, and expose their gross prevarication in interpreting many of the sabbatical laws. Further, seeing it was prohibited to put fasting spittle upon or into the eyes of a blind man on the Sabbath-day, our Saviour effected a cure by using both clay and spittle (John ix. 6. 14.), to show his divine authority, in employing means to human reason the most improper, even on that sacred day, directly in opposition to the above rule; which was good and just in itself, but hypocritical, superstitious, and cruel, when applied to the case of healing on the Sabbath.[5] The services of the temple, however, might be performed without profaning the Sabbath, such as preparing the sacrifices (Lev. vi. 8—13. Num. xxviii. 3—10. Matt. xii. 5.); and it was also lawful to perform circumcision on that day. (John vii. 23.) (3.) The Sabbath was to be devoted to cheerful rest, that not only the Israelites, but also strangers living with them, as well as their cattle, might be refreshed. (Exod. xxiii. 12.) Hence, it is not improbable, that they celebrated sacrificial or offering feasts, to which, from the commencement of their polity, the poor were invited. In later times, at least, we know from history, that the Jews purchased and prepared the best viands they could procure

[1] Tappan's Lectures, pp. 116. 118.

[2] For a minute and able discussion of this and every other question connected with the Sabbath, the reader is referred to "The Christian Sabbath; or, an Inquiry into the religious Obligation of keeping holy one Day in Seven. By the Rev. Geo. Holden, M. A." London, 1825, 8vo.

[3] Stuart's Hebrew Chrestomathy, p. 175.

[4] 1 Macc. ii. 31—38. See other examples in Josephus, Ant. Jud. lib. xii. c. 6. § 2. De Bell. Jud. lib. ii. c. 16. § 4. lib. iv. c. 2. § 3. and de vitâ suâ, § 32.

[5] Dr. Wotton's Misna, title Shabbath, pp. 101—103. 123. The Sabbath, we may observe, was a type of that eternal rest, which all the true servants of God will hereafter enjoy in heaven. See Jones's Lectures on the Epistle to the Hebrews, lect. ii. (Works, vol. iii. pp. 240—242.)

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for the Sabbath-day, in order to do it honour; and that they actually had Sabbath-feasts, to which they even invited persons with whom they were unacquainted.[1]

The Sabbath commenced at sunset, and closed at the same time on the following day. (Matt. viii. 16. Mark i. 32.) Whatever was necessary was prepared on the latter part of the preceding day, that is, of our Friday: hence, the day preceding the Sabbath (προσαββατον) is in the New Testament termed the *preparation* (παρασκευη), in Matt. xxvii. 62. Mark xv. 42. Luke xxiii. 54. and John xix. 14. 31. 42.[2]

2. We know not with certainty from the Mosaic writings what constituted the most ancient worship of the Israelites on the Sabbath-day. It is however, evident from the New Testament, that the celebration of this day chiefly consisted in the religious exercises which were then performed: though there is no injunction recorded, except that a burnt-offering of two lambs should on that day be added to the morning and evening sacrifices (Num. xxviii. 9.); and that the shewbread should be changed. (Lev. xxiv. 8.) In the synagogues[3] the Sacred Writings were read and expounded, to which was sometimes added a discourse or sermon by some doctor or eminent teacher. (Luke iv. 16. Acts xiii. 15.) Prayer also appears to have formed a part of their sacred worship in the synagogue, and especially in the temple. (1 Sam. i. 9, 10. 1 Kings viii. 29, 30. 33. Psal. xxvii. 2. Luke xviii. 10. Acts ii. 15. and iii. 1.)

With what reverence the Jews regarded their temple, we have already seen:[4] and in proportion to the sanctity of the place was the solemn and holy behaviour required of all who came to worship there. The law, indeed, had prohibited the approach of all uncleanness; but to the enactments of Moses the great masters of traditions added a variety of other trifling regulations, which the law had not named, while they scruple not to make the "house of prayer" a den of thieves. Dr. Lightfoot has collected many of these traditions respecting the temple worship; an abridgment of which will form a proper supplement to the preceding observations.

(1.) No man might enter the "mountain of the house," for so they called the temple, with his staff; weapons of offence being unsuited to the house of peace; and it being reputed indecorous to lean, when there, on any other staff than God. On this account it was, that our Lord expelled the buyers and sellers of cattle from the temple, with a whip of cords. (John ii. 15.)—(2.) No man was permitted to enter with shoes on his feet,[5] nor dust on his feet, which he was obliged to wipe or wash (thus intimating the necessity of approaching the Most High divested of all worldly cares and affections); nor with money in his purse, nor with his purse about him. —(3.) Having arrived at the temple, every worshipper was prohibited from spitting there, as well as from using any irreverent gestures, or making it a thoroughfare to shorten his distance in crossing from one part of the city to another; and on entering the court, he must walk leisurely and gravely to his place, and there demean himself as in the presence of God. —(4.) Having now entered to pray and attend the service, he was to stand with his feet one even with the other; and, casting his eyes downward, while he raised his heart upward, must cross his hands upon his breast, and stand as a servant before his master with all reverence and fear. The practice of looking down in prayer the Jews derived from those passages of Scripture, which speak of being ashamed to look up towards heaven, on account of their sinfulness: to this position of looking down and laying his hands upon his heart, the demeanour of the devout publican (Luke xviii. 13.) seems to be parallel. Even the priests, when they pronounced the blessing upon the people, neither looked up towards heaven, nor level upon the people, but down upon the ground; and the people were prohibited from looking upon them.—(5.) However weary the worshipper might be with standing, he might on no account sit down either in the Israelites' or priests' court: no person whatever being allowed that privilege, except the kings of the house of David.—(6.) Having offered their prayers, and performed the services, they were to depart in the same order in which they had entered: and as they were prohibited to turn their backs upon the altar, they went backward till they were out of the court, and departed from the temple by a different gate from that by which they had entered.[6]

II. The Jewish months being lunar were originally calculated from the first appearance of the moon, on which the FEAST OF THE NEW MOON, or the beginning of the month (as the Hebrews termed it), was celebrated. (Exod. xii. 2. Num. x. 10. xxviii. 11. Isa. i. 13, 14.) It seems to have been in use long before the time of Moses, who by the divine command prescribed what ceremonies were then to be observed. It was proclaimed by the sound of trumpets (Num. x. 10. Psal. lxxxi. 3.); and several additional sacrifices were offered. (Num. xxviii. 11—15.)

III. Besides the Sabbath, Moses instituted three ANNUAL Festivals, viz. the passover, the feast of pentecost, and the feast of tabernacles: these, which are usually denominated the *Great Festivals*, were distinguished from the Sabbath, and indeed from all other holy days, by the circumstance of two of them lasting seven, and one for eight, successive days; during which the Jews were bound to rejoice before the Lord for all their deliverances and mercies. (Deut. xvi. 11—15.) All the males of the twelve tribes were bound to be present at these grand festivals (Exod. xxxiv. 23. Deut. xvi. 16.); and for their encouragement to attend they were assured that *no man should desire their land* during their absence (Exod. xxxiv. 24.): in other words, that they should be secure from hostile invasion during their attendance on religious worship: —a manifest proof this of the divine origin of their religion, as well as of the power and particular providence of God in working thrice every year an especial miracle for the protection of his people; for it is a well known fact, that the Jews constantly attended these ceremonies without any fear of danger, and that their most vigilant enemies never invaded or injured them during these sacred seasons. The design of these meetings was partly to unite the Jews among themselves, and, teaching them to regard each other as brethren and fellow-citizens, to promote mutual love and friendship. To this the Psalmist probably refers in Psal. cxxii. 3, 4.; and it was partly that, as one church, they might make one congregation, join in solemn worship together, and renew their oath of allegiance to the one true God, and to their excellent constitution and religion. Further, so large a concourse of people would give the greater solemnity to these festivals: and as no Israelite was to present himself before the Lord without some offering (Deut. xvi. 16, 17.), ample provision was thus made for the support of the ministers of the sanctuary. On these occasions, although the men were required to attend, it does not appear that women were prevented from going if they chose, at least to the passover. (See 1 Sam. i. 3. 7. Luke ii. 41.) For greater security, however, against the attacks of robbers on the road, they used to travel in large companies, those who came from the same city, canton, or district, forming one company. They carried necessaries along with them, and tents for their lodging at night.[7] It was among such a "company" that Joseph and Mary sought Jesus Christ (Luke ii. 44.): and to their journeying through a dreary valley on one of these festivals the Psalmist probably alludes. (lxxxiv. 6.) Further, as the Jewish sanctuary and service contained in them a shadow of good things to come, and were typical of the Christian church, this prescribed concourse from all parts of the country might be intended to typify the gathering of the people to Christ and into his church, from all parts of the world under the Christian dispensation. Hence St. Paul, alluding to these general assemblies of the Israelites on the three

[1] Luke xiv. 1. and Lightfoot's Horæ Hebraicæ on that passage. (Works, vol. ii. pp. 445, 446.) See also Wetstein's Notes, vol. i. p. 750. Michaelis remarks that our Saviour's observation in Luke xiv. 12—14. can only be fully understood in reference to a feast that formed a part of divine worship, and, as such, might look for a recompense from God: for we do not in ordinary cases expect that God should reward us in another world for every entertainment we give. Commentaries, vol. iii. p. 158.

[2] Schulzii Archæologia Hebraica, pp. 311—314.; Leusden's Philologus Hebræo-Mixtus, pp. 240—262.; Beausobre's and L'Enfant's Introduction (Bp. Watson's Theol. Tracts, vol. iii. pp. 225—234.); the Mosaic statutes relative to the Sabbath are fully discussed by Michaelis, Commentaries, vol. iii. pp. 150—181.; vol. ii. pp. 399, 400.

[3] See pp. 104—106. *supra*.

[4] See pp. 100, 101.

[5] This prohibition was derived from the command of God to Moses (Exod. iii. 5.), and Joshua. (v. 15.) The same usage obtains throughout the East to this day.

[6] Lightfoot's Works, vol. ii. pp. 947—950.

[7] Nearly similar to this is the mode of travelling in the East to this hour. Such companies they now call caravans,—and in many places there are buildings fitted up for their reception, called *caravanserais*. This account of the Israelites' mode of travelling furnishes a ready answer to the question, how Joseph and Mary could make a day's journey without discovering before night, that Jesus was not in the "company." In the daytime, as circumstances might lead them, the travellers would probably mingle with their friends and acquaintance; but in the evening, when they were about to encamp, every one would join the family to which he belonged. As Jesus then did not appear when it was growing late, his parents first sought him, where they supposed he would most probably be, among his relations and acquaintance; and not finding him, returned to Jerusalem. Dr. Campbell's Translation of the Gospels, vol. ii. p. 449. note on Luke ii. 44.

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grand feasts, says, "We are come to the *general assembly and church of the first-born.*" (Heb. xii. 23.)

But besides the benefits to be derived from the religious celebration of these ordinances, Michaelis, to whom we are indebted for part of the preceding remarks, has pointed out several instances in which they produced a salutary effect on the community. Not only would their meeting together in one place for the purposes of religion and social intercourse tend to prevent a total alienation of rival tribes, as well as civil war, but it would also afford them an opportunity of being mutually reconciled. Further, it is not improbable that these annual meetings promoted the internal commerce of the Israelites, who were prohibited from carrying on traffic with foreigners; and, lastly, they had an important influence on the Jewish calendar, inasmuch as the year was arranged, so that the various festivals should fall in their respective months without interfering with the labours of the field.[1]

IV. The first and most eminent of these festivals was the PASSOVER,[2] instituted the night before the Israelites' departure from Egypt, for a perpetual memorial of their signal deliverance, and of the favour which God showed them in passing over and sparing their first-born, when he slew the first-born of the Egyptians. (Exod. xii. 12—14. 29—51.) This festival was also called the *feast* or *the days of unleavened bread* (Exod. xxiii. 15. Mark xiv. 1. Acts xii. 3.); because it was unlawful to eat any other bread during the seven days the feast lasted. The name was also by a metonymy given to the lamb that was killed on the first day of this feast (Ezra vi. 20. Matt. xxvi. 17.), whence the expressions to *eat the passover* (Mark xiv. 12. 14.)[3] and to *sacrifice* the passover.[4] (1 Cor. v. 7.) Hence also St. Paul calls Jesus Christ our passover (ibid.), that is, our true paschal lamb. But the appellation, passover, belongs more particularly to the second day of the feast, viz. the fifteenth day of the month Nisan.[5] It was ordained to be celebrated on the anniversary of the deliverance of the Israelites. This was an indispensable rite to be observed by every Israelite, except in particular cases enumerated in Num. ix. 1—13., on pain of death;[6] and no uncircumcised person was allowed to partake of the passover.[7] On this festive occasion, it was the custom at Jerusalem for the inhabitants to give the free use of their rooms and furniture to strangers at the passover.—This usage will explain the circumstance of our Saviour's sending to a man to prepare for his eating the passover, who, by the relation, appears to have been a stranger to him. Further, in order to render this grand festival the more interesting, a custom was introduced in the later times of the Jewish polity of liberating some criminal. By whom or at what time this practice originated it is now impossible accurately to determine: the most probable opinion is, that it was introduced by the Romans themselves, perhaps by Pilate at the commencement of his procuratorship of Judæa, with the permission of Augustus, in order to gratify the Jews by showing them this public mark of respect.[8] However this may be, it had become an established custom from which Pilate could not deviate (Matt. xxvii. 15. Luke xviii. 17. John xviii. 39.), and therefore he reluctantly liberated the malefactor Barabbas.

As the very interesting history of this most solemn of all the Jewish festivals, is copiously related in the twelfth chapter of Exodus, it is unnecessary to detail it again in this place: but as various traditional observances were in after-times added to the Mosaic precepts concerning this sacrifice, to which there are manifest allusions in the New Testament, we shall trace them, as briefly as the important nature of the subject will admit, under the following heads:—1. The time when it was to be kept;—2. The ceremonies with which it was to be celebrated;—3. The mystical signification of these rites.

1. *Of the time when the Passover was to be kept.*—This festival commenced on the evening subsequent to the fourteenth day of the month Nisan, the first in the Jewish sacred or ecclesiastical year (Exod. xii. 6. 8. 18. Lev. xxiii. 4—8. Num. xxviii. 16—27.), with eating what was called the paschal lamb; and it was to continue seven whole days, that is, until the twenty-first. The day preceding its commencement was called the *preparation of the passover.* (John xix. 14.) During its continuance no leavened bread was allowed to be used; hence the fourteenth day of the month Nisan might with great propriety be called (as we find it is in Matt. xxvi. 17. Mark xiv. 12.) the first day of unleavened bread, because the passover began in the evening. The *fifteenth* day, however, might also be called the first day of unleavened bread:[9] since, according to the Hebrew computation of time, the evening of the fourteenth was the dawn or beginning of the fifteenth, on which day the Jews began to eat unleavened bread. (Exod. xii. 18.) But, if any persons were prevented from arriving at Jerusalem in time for the feast, either by any uncleanness contracted by touching a dead body, or by the length of the journey, he was allowed to defer his celebration of the passover until the fourteenth day of the following month, in the evening. (Num. ix. 10—12.) As it is not improbable that some difference or mistake might arise in determining the new moon, so often as such difference recurred, there would consequently be some discrepancy as to the precise time of commencing the passover. Such a discordance might easily arise between the rival and hostile sects of Pharisees and Sadducees; and such a difference, it has been conjectured, did exist at the time Jesus Christ celebrated the passover with his disciples, one whole day before the Pharisees offered their paschal sacrifice.[10] Sacrifices peculiar to this festival were to be offered every day during its continuance; but the first and last days were to be sanctified above all the rest, by abstaining from servile labour, and holding a sacred convocation. (Exod. xii. 16. Lev. xxiii. 7, 8.)

2. *Of the ceremonies with which the Passover was to be celebrated.*—The paschal lamb was to be a male, without blemish, of the first year, either from the sheep or the goats[11] (Exod. xii. 5.): it was to be taken from the flocks four days before it was killed; and one lamb was to be offered for each family; and if its members were too few to eat a whole lamb, two families were to join together. In the time of Josephus a paschal society consisted at least of ten persons to one lamb, and not more than twenty.[12] Our Saviour's society was composed of himself and the twelve disciples. (Matt. xxvi. 20. Luke xxii. 14.) Next followed the killing of the passover: before the exode of the Israelites from Egypt, this was done in their private dwellings; but after their settlement in Canaan, it was ordered to be performed "in the place which the Lord should choose to place his name there." (Deut. xvi. 2.) This appears to have been at first wherever the ark was deposited, and ultimately at Jerusalem in the courts of the temple.[13] Every particular person (or rather a delegate from every paschal society)[14] slew his own victim: according to Josephus, between the *ninth* hour, or *three* in the afternoon, and the *eleventh*, that is, about sunset; and within that space

[1] Commentaries on the Law of Moses, vol. iii. pp. 182—189. Jennings's Jewish Antiquities, book iii. ch. 4. pp. 448, 449. Tappan's Lectures on Jewish Antiquities, pp. 127, 128.

[2] On the true meaning of the word *passover* Archbp. Magee has a learned disquisition in vol. i. of his Discourses on the Atonement. pp. 309—321. That it was a kind of fœderal rite (as the Eucharist also is) between God and man, Dr. Cudworth has solidly proved in his "True Notion of the Lord's Supper," chap. vi. pp. 28—36. at the end of vol. ii. of his "Intellectual System," 4to. edit.

[3] Schulzii Archæologia Hebr. p. 318.

[4] That the passover was a proper and real sacrifice, see largely proved by Archbp. Magee, on the Atonement, vol. i. pp. 297—309.

[5] Lev. xxiii. 6. Mark xiv. 1. Josephus, Ant. Jud. lib. iii. c. 10. § 5.

[6] In like manner, Dr. Waterland has observed, a contempt and rejection of at least the thing signified by the sacrament of the Lord's supper, must necessarily exclude every man from the benefits of Christ's passion and death.

[7] So, in the early ages of Christianity, no person was permitted to come to the Lord's supper until he had been baptized. As soon, however, as the passover was celebrated, every one was at liberty to go home the very next morning if he pleased (Deut. xvi. 7.), of course while the festival lasted, in order that those Jews, who came from a distance, might return in time for getting in the harvest. Michaelis's Commentaries, vol. iii. pp. 183, 184.

[8] Hottinger has discussed the various opinions on the origin of this usage in a dissertation *De ritû dimittendi reum in festo Paschatis*, Tempe Helvetic. vol iv. p. 264. From the Jews the custom proceeded to the Christians: Valentinian and several other emperors having issued their edict, that some prisoners should be liberated from their bonds at the annual commemoration of our Saviour's resurrection. This custom obtained among the Venetians till the close of the eighteenth century. (Schulzii Archæol. Hebr. p. 321.)

[9] The fifteenth day is so called in Lev. xxiii. 6. and by Josephus, who expressly terms the *second day* of unleavened bread the sixteenth day of the month. Ant. Jud. lib. iii. c. 10. § 5.

[10] Schulzii Archæol. Hebr. pp. 318, 319. That a difference did exist as to the time of beginning the passover is intimated in John xiii. 1, 2. xviii. 28. and xix. 14. 31. The conjecture above noticed was made by Schulze; and if it could be substantiated, it would reconcile the seeming differences occurring in the evangelists, respecting the time when Christ actually celebrated the passover. Dr. A. Clarke has collected the principal opinions on this much contested point, in his discourse on the Eucharist, pp. 5—24. See also Jennings's Jewish Antiquities, book iii. c. 4. pp. 455—458.

[11] The Hebrew word שה (seh) means either a lamb or a kid: either was equally proper. The Hebrews, however, in general preferred a lamb.

[12] De Bell. Jud. lib. vi. c. 9. § 3.

[13] The area of the three courts of the temple, besides the rooms and other places in it, where the paschal victim might be offered, contained upwards of 435,600 square cubits; so that there was ample room for more than 500,000 men to be in the temple at the same time. Lamy, De Tabernacule. lib. vii. c. 9. §§ 4, 5.

[14] See Lightfoot's Temple Service, ch. xii. § 5. (Works, vol. i. pp. 957—959.)

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of time it was, that Jesus Christ, our true paschal lamb, was crucified. (Matt. xxvii. 46.) The victim being killed, one of the priests received the blood into a vessel, which was handed from one priest to another, until it came to him who stood next the altar, and by whom it was sprinkled at the bottom of the altar. After the blood was sprinkled, the lamb was hung up and flayed: this being done, the victim was opened, the fat was taken out and consumed on the altar, after which the owner took it to his own house. The paschal lamb was to be roasted *whole*, which might be commanded as a matter of convenience at the first passover, in order that their culinary utensils might be packed up ready for their departure while the lamb was roasting; no part of it was to be eaten either in a *raw* state, or boiled. (Exod. xii. 9.)

The propriety of the prohibition of eating any portion of the paschal lamb in a *raw* state will readily appear, when it is known that raw flesh and palpitating limbs were used in some of the old heathen sacrifices and festivals, particularly in honour of the Egyptian deity Osiris, and the Grecian Bacchus, who were the same idol under different names. That no resemblance or memorial of so barbarous a superstition might ever debase the worship of Jehovah, He made this early and express provision against it. On the same ground, probably, He required the paschal lamb to be eaten privately and entire, in opposition to the bacchanalian feasts, in which the victim was publicly torn in pieces, carried about in pomp, and then devoured. Further, the prohibition of boiling the paschal lamb was levelled against a superstitious practice of the Egyptians and Syrians, who were accustomed to boil their victims, and especially to seethe a kid or lamb in the milk of its dam; as the command to roast and eat the *whole* of the lamb—not excepting its inwards—without leaving any portion until the following morning, was directed against another superstition of the antient heathens, whose priests carefully preserved and religiously searched the entrails of their victims, whence they gathered their pretended knowledge of futurity. Those, likewise, who frequented pagan temples, were eager to carry away and devote to superstitious uses some sacred relics or fragments of the sacrifices. In short, the whole ceremonial of the passover appears to have been so adjusted as to wage an open and destructive war against the gods and idolatrous ceremonies of Egypt, and thus to form an early and powerful barrier around the true worship and servants of Jehovah.[1]

After the lamb was thus dressed, it was eaten by each family or paschal society.[2] "The FIRST passover was to be eaten standing, in the posture of travellers, who had no time to lose; and with unleavened bread and bitter herbs, and no bone of it was to be broken. (Exod. xii. 8. 11. 46.) The posture of travellers was enjoined them, both to enliven their faith in the promise of their then speedy deliverance from Egypt; and also, that they might be ready to begin their march presently after supper. They were ordered, therefore, to eat it with their loins girded; for as they were accustomed to wear long and loose garments, such as are generally used by the eastern nations to this day, it was necessary to tie them up with a girdle about their loins, when they either travelled or engaged in any laborious employment."[3] Further, "they were to eat the passover *with shoes on their feet*, for in those hot countries they ordinarily wore sandals, which were a sort of clogs, or went barefoot; but in travelling they used shoes, which were a kind of short boots, reaching a little way up the legs. Hence, when our Saviour sent his twelve disciples to preach in the neighbouring towns, designing to convince them by their own experience of the extraordinary care of Divine Providence over them, that they might not be discouraged by the length and danger of the journeys they would be called to undertake;—on this account he ordered them to make no provision for their present journey, particularly, not to take shoes on their feet, but to be shod with sandals. (Matt. x. 10. compared with Mark vi. 9.) Again, they were to eat the passover with *staves in their hands*, such as were always used by travellers in those rocky countries, both to support them in slippery places, and defend them against assaults. (Gen. xxxii. 10.)[4] Of this sort was probably Moses's rod which he had in his hand, when God sent him with a message to Pharaoh (Exod. iv. 2.), and which was afterwards used as an instrument in working so many miracles. So necessary in these countries was a staff or walking-stick on a journey, that it was a usual thing for persons when they undertook long journeys to take a spare staff with them, for fear one should fail. When Christ, therefore, sent his apostles on the embassy above mentioned, he ordered them not to take staves (Luke ix. 3. Mark vi. 8.), that is, only one staff or walking-stick, without making provision of a spare one, as was common in long journeys.

"The paschal lamb was to be eaten with unleavened bread, on pain of being cut off from Israel, or excommunicated; though some critics understand this of being put to death. The reason of this injunction was, partly to remind them of the hardships they had sustained in Egypt, unleavened being more heavy and less palatable than leavened bread; on which account it is called the bread of affliction (Deut. xvi. 3.); and partly to commemorate the speed of their deliverance or departure from thence, which was such, that they had not sufficient time to leaven their bread; it is expressly said, that their "dough was not leavened, because they were thrust out of Egypt and could not tarry (Exod. xii. 39.); and on this account it was enacted into a standing law, 'Thou shalt eat unleavened bread, even the bread of affliction; for thou camest forth out of Egypt in haste.' (Deut. xvi. 3.) This rite, therefore, was not only observed at the first passover, but in all succeeding ages."[5] But from the metaphorical sense in which the term *leaven* is used,[6] this prohibition is supposed to have had a moral view; and that the divine legislator's intention was, that the Israelites should cleanse their minds from malice, envy, and hypocrisy; in a word, from the leaven of Egypt. In consequence of this injunction, the Hebrews, as well as the modern Jews, have always taken particular care to search for all the leaven that might be in their houses, and to burn it.[7]

The passover was likewise to be eaten "with bitter herbs:" this was doubtless prescribed as "a memorial of their severe bondage in Egypt, which made their lives *bitter* unto them; and possibly also to denote that the haste, in which they departed, compelled them to gather such wild herbs as most readily presented themselves. To this sauce the Jews afterwards added another, made of dates, raisins, and several ingredients beaten together to the consistence of mustard, which is called *charoseth*, and is designed to represent the clay in which their forefathers wrought while they were in bondage to the Egyptians.

"It was further prescribed, that they should eat the flesh of the lamb, without breaking any of his bones. (Exod. xii. 46.) This the latter Jews understand, not of the smaller bones, but only of the greater which had marrow in them. Thus was this rite also intended to denote their being in haste, not having time to break the bones and suck out the marrow."

Lastly, "it was ordered that nothing of the paschal lamb should remain till the morning; but, if it were not all eaten, it was to be consumed by fire. (Exod. xii. 10.) The same law was extended to all eucharistical sacrifices (Lev. xxii. 30.); no part of which was to be left, or set by, lest it should be corrupted, or converted to any profane or common use,—an injunction which was designed, no doubt, to maintain the honour of sacrifices, and to teach the Jews to treat with reverence whatever was consecrated more especially to the service of God."[8]

Such were the circumstances under which the first passover was celebrated by the Israelites; for, after they were settled in the land of Canaan, they no longer ate it standing, but the guests reclined on their left arms upon couches placed round

[1] Tappan's Lectures on Jewish Antiquities, pp. 123, 124.

[2] Beausobre says that these sodalities were called *brotherhoods*, and the guests *companions* or *friends*, and that our Saviour's reproof of Judas by calling him friend or companion (Matt. xxvi. 50.) was both just and cutting, because he betrayed him after having eaten the passover with him.

[3] Thus when Elisha sent his servant Gehazi on a message in haste, he bade him "gird up his loins," 2 Kings iv. 29.; and when our Saviour set about washing his disciples' feet, "he took a towel and girded himself," John xiii. 4.

[4] David beautifully alludes to this custom in the twenty-third Psalm; where (ver. 4.), expressing his trust in the goodness of the Almighty, he exclaims, *Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy* ROD *and thy* STAFF *they comfort me.*

[5] Jennings's Jewish Antiquities, book iii. ch. iv. pp. 468—470. (London, 1823, 8vo.)

[6] Lightfoot's Works, vol. i. pp. 953, 954. Allen's Modern Judaism, p. 381.

[7] See Matt. xvi. 6. St. Paul, writing to the Corinthians a short time before the passover, exhorts them to cleanse out the old leaven of lewdness by casting the incestuous person out of the church; and to *keep the feast* (of the Lord's supper) *not with the old leaven* of sensuality and uncleanness, with which they were formerly corrupted, *neither with the leaven of malice and wickedness, but with the unleavened bread* (or qualities) *of sincerity and truth.* Macknight on 1 Cor. v. 7, 8.; who observes, that it is probable from this passage that the disciples of Christ began very early to celebrate the Lord's supper with peculiar solemnity, annually, on the day on which the Redeemer suffered, which was the day of the Jewish passover, called in modern language *Easter*. It is with beautiful propriety, therefore, that this passage of Saint Paul is introduced by the Anglican Church among the occasional versicles for Easter Sunday.

[8] Jennings's Jewish Antiquities, book iii. ch. iv. pp. 470, 471.

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the table. (John xiii. 23.) This posture, according to the Talmudical writers, was an emblem of that rest and freedom which God had granted to the children of Israel by bringing them out of Egypt. This custom of reclining at table, over one another's bosom, was a sign of *equality* and strict union among the guests.[1]

Dr. Lightfoot has collected from the Talmud a variety of passages relative to the Jewish mode of celebrating the passover; from which we have abridged the following particulars, as they are calculated materially to illustrate the evangelical history of our Lord's last passover, recorded in Matt. xxvi. Mark xiv. Luke xxii. and John xiii.

(1.) The guests being placed around the table, they mingled a cup of wine with water, over which the master of the family (or, if two or more families were united, a person deputed for the purpose) gave thanks, and then drank it off. The thanksgiving for the wine was to this effect, "*Blessed be thou, O Lord, who hast created the fruit of the vine;*" and for the day, as follows—"*Blessed be thou for this good day, and for this holy convocation, which thou hast given us for joy and rejoicing! Blessed be thou, O Lord, who hast sanctified Israel and the times!*" Of these cups of wine they drank four in the course of the ordinance.

(2.) They then washed their hands, after which the table was furnished with the paschal lamb, roasted whole, with bitter herbs, and with two cakes of unleavened bread, together with the remains of the peace-offerings sacrificed on the preceding day, and the charoseth, or thick sauce, above mentioned.

(3.) The officiator, or person presiding, then took a small piece of salad, and having blessed God for creating the fruit of the ground, he ate it, as also did the other guests: after which all the dishes were removed from the table, that the children might inquire and be instructed in the nature of the feast. (Exod. xii. 25, 26.) The text on which they generally discoursed was Deut. xxvi. 5—11. In like manner our Saviour makes use of the sacrament of the Lord's supper, to declare the great mercy of God in our redemption; for it *shows forth the Lord's death till he come* to judge the world. The "continual remembrance of the sacrifice of the death of Christ, and of the benefits we receive thereby," which has been observed ever since the time of the apostles, is a permanent and irrefragable argument for the reality of that full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which was made by Jesus Christ "by his one oblation of himself" upon the cross; in opposition to the opinion of those who deny the divinity of our Saviour, and the vicarious nature of his death.

(4.) Then replacing the supper, they explained the import of the bitter herbs and paschal lamb; and over the *second* cup of wine repeated the hundred and thirteenth and hundred and fourteenth psalms, with an eucharistic prayer.

(5.) The hands were again washed, accompanied by an ejaculatory prayer; after which the master of the house proceeded to break and bless a cake of the unleavened bread, which he distributed among the guests, reserving half of the cake beneath a napkin, if necessary, for the *aphicomen*, or last morsel; for the rule was, to conclude with eating a small piece of the paschal lamb, or, after the destruction of the temple, of unleavened bread.[2] In like manner our Lord, upon instituting the sacrament of the eucharist, which was prefigured by the passover, took bread; and having blessed or given thanks to God, he brake it, and gave it to his disciples, saying, *Take, eat, this is* [that is, signifies] *my body, which is given for you. This do in remembrance of me.* (Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 23, 24.) In the communion service of the Anglican church, the spirit and design both of the type and antitype are most expressively condensed into one point of view in the following address to the communicant:—"TAKE *and* EAT *this in* REMEMBRANCE *that Christ died for* THEE, *and feed upon him in thy heart by faith, with thanksgiving.*"

(6.) They then ate the rest of the cake with the bitter herbs, dipping the bread into the charoseth, or sauce. To this practice the evangelists Matthew (xxvi. 21—25.) and Mark (xiv. 18—21.) manifestly allude; and into this sauce our Saviour is supposed to have dipped the sop which he gave to Judas. (John xiii. 26.)

(7.) Next they ate the flesh of the peace-offerings which had been sacrificed on the fourteenth day, and then the flesh of the paschal lamb, which was followed by returning thanks to God, and a second washing of hands.

(8.) A third cup of wine was then filled, over which they blessed God, or said grace after meat (whence it was called the *cup of blessing*), and drank it off. To this circumstance St. Paul particularly alludes when he says,—*The* CUP *of blessing which we bless, is it not the communion of the blood of Christ?* (1 Cor. x. 16.) It was also at this part of the paschal supper that our Lord *took the cup, saying, This is the* NEW TESTAMENT (rather *covenant*) IN MY BLOOD, *which is shed for you, and for many, for the* REMISSION OF SINS. (Luke xxii. 20. Matt. xxvi. 27.) The *cup* here is put for *wine;* and *covenant* is put for the *token* or *sign* of the covenant. The *wine*, as representing Christ's *blood*, answers to the blood of the passover, which typified it; and the *remission of sins* here, answers to the passing over there, and preserving from death.[3]

(9.) Lastly, a fourth cup of wine was filled, called the cup of the hallel: over it they completed, either by singing or recitation, the great hallel, or hymn of praise, consisting of psalms cxv. to cxviii. inclusive, with a prayer, and so concluded.[4] In like manner our Lord and his disciples, when they had sung a hymn, departed to the Mount of Olives. (Matt. xxvi. 30. Mark xiv. 26.)

3. *With regard to the mystical signification of the passover*, we know generally from St. Paul (1 Cor. v. 7.), who calls Jesus Christ *our passover*, that this Jewish sacrament had a typical reference to him: but concerning the points of resemblance between the type and anti-type, learned men are not agreed. Godwin[5] has enumerated *thirteen* points of coincidence; Dr. Lightfoot,[6] *seventeen;* and Keach,[7] *nineteen*. The most judicious arrangement of this subject which we have seen is that of Herman Witsius,[8] who has treated it under four general heads, viz. the person of Christ,—the sufferings he bore for us,—the fruits of those sufferings,—and the manner in which we are made partakers of them. As, however, many of the analogies which Witsius has traced between the passover and the death of Christ are very fanciful, his arrangement only has been adopted in the following observations:—

(1.) THE PERSON OF CHRIST WAS TYPIFIED BY THE PASCHAL LAMB.

"The animal sacrifice at the passover was to be a lamb without blemish. (Exod. xii. 5.) Christ is styled the Lamb of God, which taketh away the sin of the world (John i. 29. 36.); a lamb without blemish and without spot. (1 Pet. i. 19. See Isa. liii. 7.) The paschal lamb was to be one of the flock. Christ the Word who was made flesh, and dwelt among us (John i. 14.), was taken from the midst of the people, being in all things made like unto his brethren." (Heb. ii. 17.)[9]

(2.) THE SUFFERINGS AND DEATH OF CHRIST WERE ALSO TYPIFIED BY THE PASCHAL LAMB IN VARIOUS PARTICULARS.

"The sacrifice of the passover differed from other sacri-

[1] This custom, Beausobre well observes, will explain several passages of Scripture, particularly those in which mention is made of Abraham's bosom (Luke xvi. 22.), and of the Son's being *in the bosom of the Father.* (John i. 18. compared with Phil. ii. 6. and John xiii. 23.)

[2] In this part of the paschal ceremony, among the modern Jews, after the master of the house has reserved the portion for the *aphicomen*, the bone of the lamb and the egg are taken off the dish, and all at table lay hold of the dish and say,—"*Lo! this is* [or signifies] *the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry eat thereof; and all who are necessitous, come, and celebrate the Passover.*" Form of Prayers for the Festivals of Passover and Pentecost, according to the custom of the Spanish and Portuguese Jews, translated from the Hebrew by David Levi, p. 20.

[3] Clarke on the Eucharist, p. 39. On this part of the institution of the Lord's supper, Dr. Lightfoot has the following admirable remarks:—"*This is my blood of the New Testament.* Not only the seal of the covenant, but the sanction of the new covenant. The end of the Mosaic economy, and the confirming of a new one. The confirmation of the old covenant was by the *blood of bulls and of goats* (Exod. xxiv. Heb. ix.), because blood was still to be shed: the confirmation of the new was by a cup of wine; because under the new covenant there is no further shedding of blood. As it is here said of the cup, *This cup is the New Testament in my blood;* so it might be said of the *cup of blood.* (Exod. xxiv.) *That cup was the Old Testament in the blood of Christ:* there all the articles of that covenant being read over, Moses sprinkled all the people with blood, and said, *This is the blood of the covenant which God hath made with you;* and thus that old covenant, or testimony, was confirmed. In like manner, Christ, having published all the articles of the new covenant, he takes the cup of wine, and gives them to drink, and saith, *This is the New Testament in my blood,* and thus the new covenant was established."—(Works, vol. ii. p. 260.) Hor. Heb. on Matt. xxvi. 27.

[4] Lightfoot's Temple Service, c. xiii. (Works, vol. i. pp. 959—967.) See also Mr. Ainsworth's learned and interesting notes on Exod. xii. in his Annotations on the Pentateuch.

[5] Godwin's Moses and Aaron, pp. 114, 115.

[6] Lightfoot's Works, vol. i. pp. 1008, 1009.

[7] Keach's Key to Scripture Metaphors, pp. 979, 980. 2d edit. See also M'Ewen on the Types, pp. 148—152.

[8] Witsius, de Œconomia Fœderum, lib. iv. c. 9. §§ 35—58. or vol. ii. pp. 275—282. of the English translation. Witsius's View of the Mystical Import of the Passover has been abridged by Dr. Jennings. Jewish Antiq. book iii. ch. iv. pp. 472—477.

[9] Chevallier's Hulsean Lectures, on the Historical Types of the Old Testament, p. 235.

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fices, in being a public act of the whole people: it was to be slain by 'the whole assembly of the congregation of Israel.' (Exod. xii. 6.) The chief priests, and the rulers, and the people, were consenting to the death of Jesus. (Luke xxiii. 13.) The blood of the passover was, at its first institution, o be sprinkled upon the lintel, and the two side-posts (Exod. xii. 7. 22.), for the protection of the people; and in the subsequent celebration of the paschal sacrifice, 'the priests sprinkled the blood which they received of the hand of the Levites.' (2 Chron. xxx. 16. xxxv. 11.) It is by the sprinkling of the blood of Jesus Christ, that our consciences are purged (Heb. ix. 14.), and protection and salvation obtained. (Heb. xii. 24. 1 Pet. i. 2.) The passover was to be eaten by the Israelites, in the character of travellers, with their loins girded, their shoes upon their feet, and their staff in their hand. (Exod. xii. 11.) They, for whom Christ is sacrificed, are compared to strangers and pilgrims (1 Pet. ii. 11.), and are commanded to stand, having their loins girt about with truth, and having on the breastplate of righteousness, and their feet shod with the preparation of the gospel of peace. (Eph. vi. 15.) The Israelites were to eat the passover in haste. (Exod. xii. 11.) We are to give diligence to make our calling and election sure (2 Pet. i. 10.); and to flee for refuge to lay hold upon the hope set before us. (Heb. vi. 18.) The passover was to be sacrificed only in the tabernacle, and afterwards only in the temple at Jerusalem. (Deut. xvi. 5, 6.) Neither could it be that Christ should perish out of Jerusalem. (Luke xiii. 33.) The month, and day of the month, on which the passover was to be sacrificed by the Israelites, is laid down with accuracy. And on the very day on which the passover *ought* to be slain (Luke xxii. 7. Ἐν ᾗ ΕΔΕΙ θυεσθαι το πασχα), and on which Christ celebrated the paschal feast with his disciples, he endured his agony and bloody sweat; and he suffered death upon the cross, on the day when, at least the scribes and Pharisees, and some of the principal men among the Jews, did 'eat the passover.' (John xviii. 28.) Further, not a bone of the paschal victim was to be broken, (Exod. xii. 46.)—a typical circumstance, which the evangelist specially notices as fulfilled in the person of Jesus Christ. (John xix. 32—36.)

"Another peculiarity in the paschal offering is the time of the *day* at which it was appointed to be slain. 'The whole assembly of the congregation shall kill it in the evening,' (Exod. xii. 6.); or, as the expression is rendered in the margin, between the two evenings.—Now at the very time appointed for the sacrifice of the paschal lamb, between the two evenings, Christ our passover was sacrificed for us. The scene of suffering began at the third hour of the day. (Mark xv. 25.) And at the sixth hour there was darkness over all the land until the ninth hour. (Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44.) And about the *ninth* hour, Jesus cried with a loud voice, and gave up the ghost. (Matt. xxvii. 46. 50. Mark xv. 34. 37.)"[1]

(3.) SEVERAL OF THE FRUITS OF CHRIST'S DEATH WERE REMARKABLY TYPIFIED BY THE SACRIFICE OF THE PASCHAL LAMB.

Such are "protection and salvation by his blood, of which the sprinkling of the door-posts with the blood of the lamb, and the safety which the Israelites by that means enjoyed from the plague that spread through all the families of the Egyptians, was a designed and illustrious emblem. In allusion to this type, the blood of Christ is called *the blood of sprinkling*. (1 Pet. i. 2. Heb. xii. 24.) Immediately upon the Israelites eating the first passover, they were delivered from their Egyptian slavery, and restored to full liberty, of which they had been deprived for many years; and such is the fruit of the death of Christ, in a spiritual and much nobler sense, to all that believe in him; for he hath thereby "obtained eternal redemption for us," and "brought us into the glorious liberty of the children of God." (Heb. ix. 12. Rom. viii. 21.)[2]

(4.) THE MANNER IN WHICH WE ARE TO BE MADE PARTAKERS OF THE BLESSED FRUITS OF THE SACRIFICE OF CHRIST, WERE ALSO REPRESENTED BY LIVELY EMBLEMS IN THE PASSOVER.

"The paschal lamb was ordered to be slain, and his blood was directed to be sprinkled upon the lintel and the door-posts of each dwelling occupied by God's chosen people; that, when the angel smote the Egyptians, he might pass over the houses of the Israelites and leave them secure from danger: in a similar manner, by the blood of Christ alone, shed for many for the remission of sins, can the impending wrath of heaven be averted from sinful man. Before the blood of our Lord was sprinkled upon his church, we stood (as it were) without, exposed, like the Egyptians, to the vengeance of a justly incensed God: but now his precious blood-shedding, like the sprinkled blood of the paschal lamb, is our safety and defence, so that the anger of Jehovah may pass over us. The death of the paschal lamb was for the deliverance of the Levitical church; yet, if any negligent or unbelieving Israelite availed not himself of the proffered refuge, he perished undistinguished with the Egyptians: thus likewise the death of the Lamb of God was for the deliverance of the Christian church; but, if any one claims to be a Christian in name, while yet he renounces the doctrine of pardon and acceptance through the sprinkled blood of the Messiah, he then places himself without the doors of the church, and will be strictly judged according to his works by a law which pronounces that man accursed who observes not with *undeviating* punctuality *all* the commandments which it has enjoined. (Gal. iii. 10.) From the creation to the day of judgment, there have been, and are, and can be, no more than two covenants; that of works, and that of grace. Under the one or the other of these compacts, every man must arrange himself."[3]

Lastly, the passover was to be eaten with unleavened bread: nor is it in vain that leaven is so often and so expressly forbidden to those who are invited to eat of the lamb; for in Scripture leaven is the symbol of corruption, and especially of hypocrisy. Hence, St. Paul, speaking of Christ the true paschal lamb, exhorts Christians to *keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with the unleavened* bread *of sincerity and truth*. (2 Cor. v. 7, 8.)[4]

On the second day of the festival (the sixteenth of the month Nisan) was offered the sheaf of the first-fruits of the barley harvest, which was usually ripe at this season, as a grateful acknowledgment of the goodness of God, in bestowing upon them both the former and the latter rains (Jer. v. 24.), and also of his right to confer or withhold them as he pleases. It was accompanied with a particular sacrifice, the circumstances of which are detailed in Lev. xxiii. 9—14.

V. The second of the three great Jewish festivals was the FEAST OF PENTECOST, which is called by various names in the Sacred Writings; as the *feast of weeks* (Exod. xxxiv. 22. Deut. xvi. 10. 16.), because it was celebrated seven weeks or a week of weeks after the first day of unleavened bread; —the *feast of harvest* (Exod. xxiii. 16.), and also the *day of first-fruits* (Num. xviii. 26.), because on this day the Jews offered thanksgivings to God for the bounties of harvest, and presented to him the first-fruits of the wheat harvest, in bread baked of the new corn. (Exod. xxiii. 16. Lev. xxiii. 14—21. Num. xxviii. 26—31.) The form of thanksgiving for this occasion is given in Deut. xxvi. 5—10. On this day also was commemorated the giving of the law on Mount Sinai. The Greek word Pentecost, Πεντηκοστη (Acts ii. 1. xx. 16.), is derived from the circumstance of its being kept on the *fiftieth* day after the first day of unleavened bread. The number of Jews assembled at Jerusalem on this joyous occasion was very great.[5] This festival had a typical reference to the miraculous effusion of the Holy Spirit upon the apostles and first-fruits of the Christian church on the day of Pentecost (corresponding with our Whit-Sunday), on the fiftieth day after the resurrection of Jesus Christ.[6]

VI. The FEAST OF TABERNACLES, like the preceding festival, continued for a week. It was instituted to commemorate the dwelling of the Israelites in tents while they wandered in the desert. (Lev. xxiii. 34. 43.) Hence it is called by St. John the *feast of tents* (σκηνοπηγια, John vii. 2.)[7] It is likewise termed the *feast of ingatherings*. (Exod. xxiii. 16. xxxiv. 22.) Further, the design of this feast was, to return thanks to God for the fruits of the vine, as well as of other trees, which were gathered about this time, and also to implore his blessing upon those of the ensuing year. The following were the principal ceremonies observed in the celebration of this feast:—

[1] Chevallier's Lectures, pp. 287—289.
[2] Jennings's Jewish Antiquities, book iii. ch. iv. pp. 474, 475.
[3] Faber's Horæ Mosaicæ, vol. ii. p. 273.
[4] Witsius on the Covenants, book vi. ch. ix. § 54. vol. ii. p. 280.
[5] Acts ii. 9—11. Josephus, Ant. Jud. lib. ii. c. 3. § 1.
[6] Schulzii Archæol. Hebr. pp. 321—323. Lamy's Apparatus Biblicus, vol. i. p. 179. Lightfoot's Works, vol. i. p. 960. Michaelis's Commentaries, vol. iii. p. 184. Relandi Antiq. Hebr. p. 472. Alber, Inst. Herm. Vet. Test. tom. i. pp. 172, 173.
[7] A similar appellation is given by Josephus, Ant. Jud. lib. xi. c 5. § 5. lib. viii. c. 4. § 1.

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1. During the whole of this solemnity they were obliged to dwell in tents, which anciently were pitched on the flat terrace-like roofs of their houses. (Neh. viii. 16.)

2. Besides the ordinary daily sacrifices, there were several extraordinary ones offered on this occasion, which are detailed in Num. xxix.

3. During the continuance of this feast, they carried in their hands branches of palm trees, olives, citrons, myrtles, and willows (Lev. xxiii. 40. Neh. viii. 15. 2 Macc. x. 7.);[1] singing *Hosanna, save I beseech thee* (Psal. cxviii. 25.), in which words they prayed for the coming of the Messiah. These branches also bore the name of Hosanna, as well as all the days of the feast. In the same manner was Jesus Christ conducted into Jerusalem by the believing Jews, who, considering him to be the promised Messiah, expressed their boundless joy at finding in him the accomplishment of those petitions, which they had so often offered to God for his coming, at the feast of tabernacles. (Matt. xxi. 8, 9.) During its continuance, they walked in procession round the altar with the above-mentioned branches in their hands, amid the sound of trumpets, singing Hosanna; and on the last or seventh day of the feast, they compassed the altar seven times. This was called the Great Hosanna. To this last ceremony St. John probably alludes in Rev. vii. 9, 10., where he describes the saints as standing before the throne, "*clothed with white robes, and palms in their hands; and saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*"

4. One of the most remarkable ceremonies performed at this feast in the later period of the Jewish polity, was the libation or pouring out of water, drawn from the fountain or pool of Siloam, upon the altar. As, according to the Jews themselves,[2] this water was an emblem of the HOLY SPIRIT, Jesus Christ applied the ceremony and the intention of it to himself when he "cried, saying, *If any man thirst, let him come unto me and drink.*" (John vii. 37. 39.)

On the last day, that great day of the feast (John vii. 37.), the Jews fetched water from that fountain in a golden pitcher, which they brought through the water-gate into the temple, with great rejoicing. The officiating priest poured it, mixed with wine, upon the morning sacrifice, as it lay on the altar. The Jews seem to have adopted this custom (for it is not ordained in the law of Moses) as an emblem of future blessings, in allusion to this passage of Isaiah (xii. 3.), *With joy shall ye draw water out of the wells of salvation:* expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Water was offered to God this day, partly in reference to the water which flowed from the rock in the wilderness (1 Cor. x. 4.), but chiefly to solicit the blessing of rain on the approaching seed-time.[3]

No festival was celebrated with greater rejoicing than this, which Josephus calls "a most holy and most eminent feast."[4] Dancing, music, and feasting were the accompaniments of this festival, together with such brilliant illuminations as lighted the whole city of Jerusalem. These rejoicings are supposed to have taken place in the court of the women, in order that they might be partakers of the general hilarity.[5] In every seventh year the law of Moses was also read in public, in the presence of all the people. (Deut. xxxi. 10—12. Neh. viii. 18.)

VII. To the three grand *annual* festivals above described, Moses added two others, which were celebrated with great solemnity, though the presence of every male Israelite was not absolutely required.

1. The first of these was the FEAST OF TRUMPETS, and was held on the first and second days of the month Tisri, which was the commencement of the civil year of the Hebrews: this feast derived its name from the blowing of trumpets in the temple with more than usual solemnity. (Num. xxix. 1. Lev. xxiii. 24.) On this festival they abstained from all labour (Lev. xxiii. 25.), and offered particular sacrifices to God, which are described in Num. xxix. 1—6.

2. The other feast alluded to was the FAST or FEAST OF EXPIATION, or DAY OF ATONEMENT; which day the Jews observed as a most strict fast, abstaining from all servile work, taking no food, and *afflicting their souls.* (Lev. xxiii. 27—30.) Of all the sacrifices ordained by the Mosaic law, the sacrifice of the atonement was the most solemn and important: it was offered on the tenth day of the month Tisri, by the high-priest alone, for the sins of the whole nation.

"On this day only, in the course of the year, was the high-priest permitted to enter the sanctuary,[6] and not even then without due preparation, under pain of death; all others being excluded from the tabernacle during the whole ceremony. (Lev. xvi. 2. 17.) Previously to his entrance he was to wash himself in water, and to put on the holy linen garments, with the mitre; and to bring a young bullock into the outer sanctuary, and present it before the Lord to be a sin-offering for himself and his household, including the priests and Levites, and a ram also for a burnt-offering. (xvi. 3, 4.) Next, he was to take two young goats, and present them before the Lord, at the door of the tabernacle, to be a sin-offering for the whole congregation of Israel, and a ram also for a burnt-offering. (xvi. 5.) He was then to cast lots upon the two goats, which of them should be sacrificed as a sin-offering to the Lord, and which should be let go for a scape-goat into the wilderness. After this, he was first to sacrifice the bullock as a sin-offering for himself and his household, and to take some of the blood into the inner sanctuary, bearing in his hand a censer with incense burning, kindled at the sacred fire on the altar, and to sprinkle the blood with his finger upon the mercy-seat, and before it, seven times, to purify it from the pollution it might be supposed to have contracted from his sins and transgressions during the preceding year. He was then to sacrifice the allotted goat for the sins of the whole nation, and to enter the inner sanctuary a second time, and to sprinkle it with blood as before, to purify it from the pollution of the people's sins and transgressions of the foregoing year. After which, he was to purify, in like manner, the tabernacle and the altar. He was next to bring the live goat, and lay both his hands upon its head, and confess over him all the iniquities, transgressions, and sins of the children of Israel, putting them upon the head of the goat, and then to send him away by the hand of a fit person into the wilderness, to bear away upon him all their iniquities to a land of separation, where they should be remembered no more. After this atonement he was to put off his linen garments, and leave them in the sanctuary, and to wash himself again in water, and put on his usual garments; and then to offer burnt-offerings for himself and for the people, at the evening sacrifice. (Lev. xvi. 3—28.) The whole of this process seems to be typical or prefigurative of the grand atonement to be made for the sins of the whole world by Jesus Christ, *the high-priest of our profession* (Heb. iii. 1.), and a remarkable analogy thereto may be traced in the course of our Lord's ministry. He began it with personal purification at his baptism, *to fulfil all* legal *righteousness.* (Matt. iii. 13—15.) Immediately after his baptism, he was led, by the impulse of the HOLY SPIRIT, into the wilderness, as the true scape-goat, who *bore away our infirmities, and carried off our diseases.* (Isa. liii. 4—6. Matt. viii. 17.) Immediately before his crucifixion, *he was afflicted*, and *his soul was exceeding sorrowful unto death*, when he was to be made a sin-offering like the allotted goat (Psal. xl. 12. Isa. liii. 7. Matt. xxvi. 38. 2 Cor. v. 21. Heb. i. 3.); and *his sweat, as great drops of blood, falling to the ground*, corresponded to the sprinkling of the mercy-seat (Luke xxii. 44.); and when, to prepare for the sacrifice of himself, he consecrated himself in prayer to God (John xvii. 1—5. Matt. xxvi. 39—46.); and then prayed for his household, his apostles, and disciples (John xvii. 6—9.), and for all future believers on him by their preaching. (John xvii. 20—26.) He put off his garments at his crucifixion, when he became the sin-offering (Psal. xxii. 18. John xix. 23, 24.); and, as our spiritual high-priest, entered once for all into the most holy place, heaven, to make intercession with God for all his faithful followers. (Heb. vii. 24—28. ix. 7—15.) *Who died for our sins, and rose again for our justification.*"[7] (Rom. iv. 25.)

[1] Lamy adds, that the Jews tied these branches with gold and silver strings, or with ribands, and did not lay them aside the whole day; carrying them into their synagogues, and keeping them by them while they were at their prayers. App. Bib. vol. i. p. 183.

[2] The sense of the Jews is in this matter plainly shown by the following passage of the Jerusalem Talmud:—"Why is it called the place or house of drawing? because from thence they draw the Holy Spirit: as it is written, And ye shall draw water with joy from the wells of Salvation." Wolfii Curæ Philol. in N. T. on John vii. 37. 39. Lowth's Isaiah. vol. ii. p. 117.

[3] Bp. Lowth's Isaiah, vol. ii. p. 117. Doyly's and Mant's Bible, on John vii. 37.

[4] Ant. Jud. lib. viii. c. 4. § 1. The greatness of these rejoicings, and their happening at the time of vintage, led Tacitus erroneously to suppose that the Jews were accustomed to sacrifice to Bacchus. Tacit. Hist. lib. v. c. 5. (tom. iii. p. 268. edit. Bipont.)

[5] Schulzii Archæol. Heb. pp. 323—326. Relandi Antiq. Heb. p. 477. Ikenii Antiq. Heb. pp. 134, 135. Lightfoot's Works, vol. i. p. 964. vol. ii. pp. 641—643. Leusden's Philologus Hebræo-Mixtus, p. 295. Beausobre's Introd. to the New Test. (Bp. Watson's Tracts, vol. iii. pp. 224, 225.) Harmer's Observations, vol. i. p. 13.

[6] When the tabernacle was to be removed, and set up again, the inner sanctuary might safely be entered, but not at other times.

[7] Dr. Hales's Analysis, vol. ii. book i. pp. 274. 276. See also Jennings's Jewish Antiquities, book iii. ch. vii. Alber, Inst. Herm. Vet. Test. tom. i. pp. 174—176. Lightfoot's Works, vol. i. pp. 961, 962. Relandi, Antiq. Hebr.

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VIII. Besides the annual festivals above described, the Jews in later times introduced several fast and feast days in addition to those instituted by Moses. The two principal festivals of this kind were the Feast of Purim, and that of the Dedication of the Second Temple.

1. The FEAST OF PURIM, or of *Lots*, as the word signifies, is celebrated on the fourteenth and fifteenth days of the month of Adar (or of Ve-Adar if it be an intercalary year), in commemoration of the providential deliverance of the Jews from the cruel machinations of Haman, who had procured an edict from Artaxerxes to extirpate them. (Esth. iii.—ix.) On this occasion the entire book of Esther is read in the synagogues of the modern Jews, not out of a printed copy, but from a roll which generally contains this book alone. All Jews, of both sexes, and of every age, who are able to attend, are required to come to this feast and to join in the reading, for the better preservation of the memory of this important fact. When the roll is unfolded, the chazan or reader says, "Blessed be God, the King of the world, who hath sanctified us by his precepts, and commanded us to read the Megillah! Blessed be God, who in those days worked miracles for our fathers!" As often as the name of Haman occurs, the whole congregation clap their hands, stamp with their feet, and exclaim, "Let his name be blotted out! May the memory of the wicked rot!" The children at the same time hiss, and strike loudly on the forms with little wooden hammers made for the purpose. When the reader comes to the seventh, eighth, and ninth chapters, where the names of Haman's ten sons occur, he pronounces them with great rapidity, and in one breath, to intimate that they were all hanged, and expired in the same moment. In most manuscripts and editions of the book of Esther, the ten names contained in the chapters just mentioned are written under each other in ten lines, no other word being connected with them, in order to exhibit the manner in which they were hanged, viz. on a pole fifty cubits, that is, seventy-five feet high; each of the brothers being immediately suspended, the one under the other, in one perpendicular line.

When the chazan has finished the reading, the whole congregation exclaim—"Cursed be Haman!—Blessed be Mordecai!—Cursed be Zeresh!—Blessed be Esther!—Cursed be all idolaters!—Blessed be all the Israelites!—And blessed likewise be Harbonah, at whose instance Haman was hanged!" In order to heighten the general joy on this festival, Buxtorf relates that some Jews wore party-coloured garments, and young foxes' tails in their hats, and ran about the synagogue exciting the congregation to laughter! Further, to excite and increase mirth, the men and women exchange apparel; this, though positively forbidden by the law, they consider innocent, and allowable on this festive occasion, which is a season of peculiar gayety. Alms are given to the poor; relations and friends send presents to each other; and all furnish their tables with every luxury they can command. These two days are the bacchanalia of the modern Jews; who think it no sin to indulge themselves largely in their cups, some of them indeed to intoxication, in memory of Esther's banquet of wine; at which she succeeded in defeating the sanguinary designs of Haman.[1]

2. The FEAST OF DEDICATION (mentioned in John x. 22.) was instituted by Judas Maccabæus, in imitation of those by Solomon and Ezra, as a grateful memorial of the cleansing of the second temple and altar, after they had been profaned by Antiochus Epiphanes. (1 Macc. iv. 52—59.) It commenced on the twenty-fifth of the month Cisleu, corresponding with our December, and lasted eight days. This festival was also called the *feast of lights*, because the Jews illuminated their houses in testimony of their joy and gladness on this very important occasion.[2] The whole of this feast was spent in singing hymns, offering sacrifices, and every kind of diversion:[3] it was celebrated with much solemnity in the time of Josephus.

Besides these two festivals, we find several others incidentally mentioned in the Old Testament, as being observed by the Jews in later ages, though not appointed by Moses. Such are the fast of the fourth month, on account of the taking of Jerusalem by the Chaldæans (Jer. lii. 6, 7.); the fast of the fifth month, on account of their burning the temple and city (2 Kings xxv. 8.); and that of the seventh month, on account of the murder of Gedaliah (2 Kings xxv. 25.); and the fast of the tenth month, when the Babylonian army commenced the siege of Jerusalem. (Jer. lii. 4.) All these fasts are enumerated together in Zech. viii. 19.; and to them we may, perhaps, add the *xylophoria*, or feast of wood-offering, when the people brought and offered large quantities of wood for the use of the altar: it is supposed to have been celebrated in the time of Nehemiah (x. 34. xiii. 31.), in whose praises, on this occasion, the Jews largely expatiated, and related several wonderful tales concerning him and the fire lighted upon the altar. (2 Macc. i. 18—22.) Nine days were appropriated to this festival, viz. The first of Nisan, the 20th of Tammuz, the 5th, 7th, 10th, 15th, and 20th of Ab, the 20th of Elul, and the 1st of Tebeth.[4]

IX. The preceding are the chief annual festivals noticed in the Sacred Writings, that are particularly deserving of attention: the Jews have various others of more modern institution, which are here designedly omitted. We therefore proceed to notice those extraordinary festivals which were celebrated only after the recurrence of a certain number of years.

1. The first of these was the SABBATICAL YEAR. For, as the seventh day of the week was consecrated as a day of rest to man and beast, so this gave rest to the land; which, during its continuance, was to lie fallow, and the "Sabbath of the land," or its spontaneous produce, was dedicated to charitable uses, to be enjoyed by the servants of the family, by the way faring stranger, and by the cattle. (Lev. xxv. 1—7. Exod. xxiii. 11.) This was also the year of release from personal slavery (Exod. xxi. 2.), as well as of the remission of debts. (Deut. xv. 1, 2.) Beausobre is of opinion that the frequent mention made in the New Testament of the remission of sins is to be understood as an allusion to the sabbatical year. In order to guard against famine on this and the ensuing year, God was graciously pleased to promise a triple produce of the lands upon the sixth year, sufficient to supply the inhabitants till the fruits or harvest sown in the eighth year were ripe. (Lev. xxv. 2—22.) This was a singular institution, peculiar to a theocracy. And the breach of it was among the national sins that occasioned the captivity, that *the land might enjoy her Sabbaths*, of which she had been defrauded by the rebellion of the inhabitants.[5] (Lev. xxvi. 34. 2 Chron. xxxvi. 21.)

2. The JUBILEE was a more solemn sabbatical year, held every seventh sabbatical year, that is, at the end of every forty-nine years, or the fiftieth current year. (Lev. xxv. 8—10.) Concerning the etymology of the Hebrew word *jobel* (whence our jubilee is derived) learned men are by no means agreed; the most probable of these conflicting opinions is that of Calmet, who deduces it from the Hebrew verb *hobil*, to recall, or bring back; because estates, &c. that had been alienated were then brought back to their original owners. Such appears to have been the meaning of the word, as understood by the Septuagint translators, who render the Hebrew word *jobel* by ἄφεσις, *remission*, and by Josephus, who says that it signified liberty.[6]

This festival commenced on the tenth day of the month Tisri, in the evening of the day of atonement (Lev. xxv. 9.): a time, Bishop Patrick remarks, peculiarly well chosen, as the Jews would be better disposed to forgive their brethren their debts when they had been imploring pardon of God for their own transgressions. It was proclaimed by the sound of trumpet throughout the whole land, on the great day of atonement. All debts were to be cancelled; all slaves or captives were to be released. Even those who had voluntarily relinquished their freedom at the end of their six years' service, and whose ears had been bored in token of their perpetual servitude, were to be liberated at the jubilee: for then they were to *proclaim liberty throughout all the land, unto all the inhabitants thereof*. (Lev. xxv. 10.) Further, in this year all estates that had been sold, reverted to their original proprietors, or to the families to which they had originally

p. 491. *et seq.* Schulzii Archæol. Hebr. pp. 328—334. The typical reference of the sacrifice offered on this day is discussed at considerable length by Witsius, de Œcon. Fœd. lib. iv. c. 6. or vol. ii. pp. 213—231. of the English translation. On the manner in which this fact is observed by the modern Jews, see Allen's Modern Judaism, pp. 391—399.

[1] Buxtorf de Synagog. Jud. cap. 29. Iken Antiq. Hebr. pp. 336—338. Schulzii Archæol. Hebr. pp. 334, 335. Allen's Modern Judaism, p. 405. Dr. Clarke's Commentary on Esther.

[2] Josephus, Ant. Jud. lib. xii. c. 7. §§ 6, 7.

[3] Schulzii Archæol. Hebr. pp. 335, 336. Lamy, vol. i. p. 186. Lightfoot's Works, vol. i. pp. 246. 979. vol. ii. pp. 576. 1033. 1039. Relandi Antiq. Heb. p. 534.

[4] Schulzii Archæol. Hebr. p. 316. Pictet. Antiq. Judaiques, p. 37. (Theologie Chrétienne, tom. iii.)

[5] Schulzii Archæol. Hebr. pp. 337—339. Michaelis's Commentaries, vol. i. pp. 387. *et seq.* Leusden, Philol. Hebr. Mixt. p. 307. Reland's Antiq. Hebr. p. 524. Dr. Hales's Analysis, vol. ii. book i. p. 278. Beausobre and L'Enfant, in Bp. Watson's Tracts, vol. iii. p. 124. Jennings's Jewish Antiq. book iii. ch. 9.

[6] Ant. Jud. lib. iii. c. 12. § 3.

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belonged this provision was made, that no family should be totally ruined, and doomed to perpetual poverty: for the family estate could not be alienated for a longer period than fifty years. The value and purchase-money of estates therefore diminished in proportion to the near approach of the jubilee. (Lev. xxv. 15.) From this privilege, however, houses in walled towns were excepted: these were to be redeemed within a year, otherwise they belonged to the purchaser, notwithstanding the jubilee. (ver. 30.) During this year, as well as in the sabbatical year, the ground also had its rest, and was not cultivated.[1]

The law concerning the sabbatical year, and especially the year of jubilee, affords a decisive proof of the divine legation of Moses. No legislator, unless he was conscious that he was divinely inspired, would have committed himself by enacting such a law: nor can any thing like it be found among the systems of jurisprudence of any other nations, whether ancient or modern. "How incredible is it that any legislator would have ventured to propose such a law as this, except in consequence of the fullest conviction on both sides, that a peculiar providence would constantly facilitate its execution. When this law, therefore, was proposed and received, such a conviction must have existed in both the Jewish legislator and the Jewish people. Since, then, nothing could have produced this conviction, but the experience or the belief of some such miraculous interposition as the history of the Pentateuch details, the very existence of this law is a standing monument that, when it was given, the Mosaic miracles were fully believed. Now this law was coeval with the witnesses themselves. If, then, the facts were so plain and public, that those who witnessed them could not be mistaken as to their existence or miraculous nature, the reality of the Mosaic miracles is clear and undeniable."[2]

The reason and design of the law of the jubilee was partly political and partly typical. "It was *political*, to prevent the too great oppression of the poor as well as their liability to perpetual slavery. By this means the rich were prevented from accumulating lands upon lands, and a kind of equality was preserved through all the families of Israel. Never was there any people so effectually secure of their liberty and property as the Israelites were: God not only engaging so to protect those invaluable blessings by his providence, that they should not be taken away from them by others; but providing, in a particular manner by this law, that they should not be thrown away through their own folly; since the property, which every man or family had in their dividend of the land of Canaan, could not be sold or any way alienated for above half a century. By this means, also, the distinction of tribes was preserved, in respect both to their families and possessions; for this law rendered it necessary for them to keep genealogies of their families, that they might be able when there was occasion, on the jubilee year, to prove their right to the inheritance of their ancestors. By this means it was certainly known from what tribe and family the Messiah sprung. Upon which Dr. Allix observes, that God did not suffer them to continue in captivity out of their own land for the space of two jubilees, lest by that means their genealogies should be lost or confounded. A further civil use of the jubilee might be for the easier computation of time. For, as the Greeks computed by olympiads, the Romans by lustra, and we by centuries, the Jews probably reckoned by jubilees; and it might be one design of this institution to mark out these large portions of time for the readier computation of successive ages.

"There was also a *typical* design and use of the jubilee, which is pointed out by the prophet Isaiah, when he says, in reference to the Messiah, 'The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord.' (Isa. lxi. 1, 2.) Where 'the acceptable year of the Lord,' when 'liberty was proclaimed to the captives,' and 'the opening of the prison to them that were bound,' evidently refers to the jubilee; but, in the prophetic sense, means the Gospel state and dispensation, which proclaims spiritual liberty from the bondage of sin and Satan, and the liberty of returning to our own possession, even the heavenly inheritance, to which, having incurred a forfeiture by sin, we had lost all right and claim."[3] That our Lord began his public ministry on a jubilee, Dr. Hales thinks, is evident from his declaration: "The LORD hath *anointed* me (as THE CHRIST) to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and restoration of sight to the blind; to set at liberty the bruised; to *proclaim the acceptable year of* THE LORD."[4] (Luke iv. 18, 19.)

CHAPTER V.

SACRED OBLIGATIONS AND DUTIES.

SECTION I.

OF VOWS.

I. *Nature of Vows.—How far acceptable to God.*—II. *Requisites essential to the Validity of a Vow.*—III. *Different Sorts of Vows:*—1. *The Cherim, or Irremissible Vow.*—2. *Other Vows, that might be redeemed.*—*Of the Nazareate.*

I. A vow is a religious engagement or promise voluntarily undertaken by a person towards Almighty God. "Unless the Deity has expressly declared his acceptance of human vows, it can at best be but a very doubtful point, whether they *are* acceptable in his sight; and if they are not so, we cannot deduce from them the shadow of an obligation; for it is not from a mere offer alone, but from an offer of one party, and its acceptance by another, that the obligation to fulfil an engagement arises. The divine acceptance of vows, we can by no means take for granted; considering that from our vows God can derive no benefit, and that, in general, they are of just as little use to man."[5] In Matt. xv. 4—6. and Mark vii. 9—13. Christ himself notices the vow of *Korban* (already considered), which was common in his time, and by which a man *consecrated* to God what he was bound to apply to the support of his parents; and he declares it to be so impious that we cannot possibly hold it to be acceptable to God. In the New Testament, no vows whatever are obligatory, because God has nowhere declared that he will accept them from Christians. But the people of Israel *had* such a declaration from God himself; although even *they* were not counselled or encouraged to make vows. In consequence of this declaration, the vows of the Israelites were binding; and *that* not only in a moral view, but according to the national law; and the priest was authorized to enforce and estimate their fulfilment. The principal passages relating to this point are Lev. xxvii. Num. xxx. and Deut. xxiii. 18. 21, 22, 23.[6]

II. In order to render a vow valid, Moses requires,

1. "That it be *actually uttered with the mouth*, and not merely made in the heart. In Num. xxx. 3. 7. 9. 13. and Deut. xxiii. 24. he repeatedly calls it *the expression of the*

[1] Leusden, Philol. Hebræo-Mixt. p. 309. Michaelis's Commentaries, vol. i. pp. 376—386.
[2] Dr. Graves's Lectures on the Pentateuch, vol. i. p. 171.
[3] Jennings's Jewish Antiq. book iii. ch. x. pp. 541, 542. Schulzii Archæol. Hebr. pp. 341—344. Relandi Antiq. Hebr. p. 529.
[4] Dr. Hales's Analysis, vol. ii. book i. p. 279. Lightfoot's Works, vol. ii. p. 619. The best practical illustration we have seen, of the analogy between the Mosaic jubilee and the Gospel, is to be found in the late Rev. Dr. Claudius Buchanan's "Three Sermons on the Jubilee," celebrated on the 25th October, 1809, on the occasion of King George III.'s entering on the fiftieth year of his reign.
[5] Michaelis's Commentaries on the Law of Moses, vol. ii. p. 263.
[6] Michaelis's Commentaries on the Law of Moses, vol. ii. pp. 264—266.

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lips, or *what has gone forth from the mouth*; and the same phrase occurs in Psal. lxvi. 14. If, therefore, a person had merely made a vow in his heart, without letting it pass his lips, it would seem as if God would not accept such a vow; regarding it only as a resolution to vow, but not as a vow itself. This limitation is humane, and necessary to prevent much anxiety in conscientious people. If a vow made in the heart be valid, we shall often experience difficulty in distinguishing whether what we thought of was a bare intention, or a vow actually completed. Here, therefore, just as in a civil contract with our neighbour, words—*uttered* words—are necessary to prevent all uncertainty."[1]

2. The party making the vow must be in his own power, and competent to undertake the obligation. Therefore the vows of minors were void, unless they were ratified by the express or tacit consent of their fathers.[2] In like manner, neither unmarried daughters, so long as they were under the parental roof, nor married women, nor slaves, could oblige themselves by vow, unless it was ratified by their fathers, husbands, or masters; the authority being given to the head of the family in every thing which might produce advantage or injury.[3]

3. The things vowed to be devoted to God must be *honestly* obtained. It is well known, that in ancient times, many public prostitutes dedicated to their gods a part of their impure earnings. This is most expressly forbidden by Moses. (Deut. xxiii. 18.)[4]

III. There are two sorts of vows mentioned in the Old Testament, viz. 1. The חרם (CHEREM), which was the most solemn of all, and was accompanied with a form of execration, and which could not be redeemed; and 2. The נדרים (NEDER'IM), or common vows.

1. The cherem is nowhere enjoined by Moses; nor does he specify by what solemnities or expressions it was distinguished from other vows, but pre-supposes all this as already well known. The species of cherem with which we are best acquainted, was the previous devotement to God of hostile cities, against which they intended to proceed with extreme severity; and *that* with a view the more to inflame the minds of the people to war. In such cases, not only were all the inhabitants put to death, but also, according as the terms of the vow declared, no booty was made by any Israelite; the beasts were slain; what would not burn, as gold, silver, and other metals, was added to the treasury of the sanctuary; and every thing else, with the whole city, burnt, and an imprecation pronounced upon any attempt that should ever be made to rebuild it. Of this the history of Jericho (Josh. vi. 17—19. 21—24. and vii. 1. 12—26.) furnishes the most remarkable example In Moses's lifetime we find a similar vow against the king of Arad. (Num. xxi. 1—3.) If an Israelitish city introduced the worship of strange gods, it was (as we have already seen) in like manner, to be devoted or consecrated to God, and to remain un-rebuilt for ever. (Deut. xiii. 16—18.)[5] Jephthah's dedication of his daughter is generally supposed to have been a cherem: but we have shown in another part of this work that he did not sacrifice her.[6] The text (Judg. xi. 30.) says that *Jephthah vowed a vow* (נדר, NEDER), *unto the Lord*, and again, (verse 39.) that *he did with her according to his vow* (נדר). There is no word in either of these passages that either expresses or implies a cherem.

2. The common vows were divided into two sorts, viz. i. Vows of dedication, and, ii. Vows of self-interdiction or abstinence.

i. The נדר (NEDER) or vow, in the stricter sense of the word, was when a person engaged to do any thing, as, for instance, to bring an offering to God; or otherwise to dedicate any thing unto him. Things vowed in this way, were, 1. *Unclean beasts*. These might be estimated by the priest, and redeemed by the vower, by the addition of one fifth to the value. (Lev. xxvii. 11—13.)—2. *Clean beasts used for offerings*. Here there was no right of redemption; nor could the beasts be exchanged for others under the penalty of both being forfeited, and belonging to the Lord. (Lev. xxvii. 9, 10.)—3. *Lands and houses*. These had the privilege of valuation and redemption. (Lev. xxvii. 14—24.)—To these we have to add, 4. *The person of the vower himself*, with the like privilege. (Lev. xxvii. 1—8.) To this species of vow Michaelis thinks the *second tenths* may have belonged, as Moses nowhere speaks of them as a new institution.[7] They most probably derived their origin from the vow made by Jacob, which is recorded in Gen. xxviii. 22.

ii. Vows of *self-interdiction* or *self-denial* were, when a person engaged to abstain from any wine, food, or any other thing. These are especially distinguished by Moses from other vows in Num. xxx., and are there termed אסר (ASSAR), or אסר על נפש (ASSAR AL NEPHESH), that is, a *bond upon the soul or person, a self-interdiction from some desire of nature, or of the heart*, or, in other words, a *vow of abstinence*, particularly from eating and drinking. Among this species of vows may be classed those of the *Nazareate* or *Nazaritism*; which, Michaelis is of opinion, was not instituted by Moses, but was of more ancient, and probably of Egyptian origin;[8] the Hebrew legislator giving certain injunctions for the better regulation and performance of these vows. The statutes respecting the Nazareate are related in the sixth chapter of the book of Numbers. Lamy, Calmet, and others, have distinguished two classes of Nazarites: first, *those who were Nazarites by birth*, as Samson and John the Baptist were; and, secondly, *those who were Nazarites by vow and engagement*; who followed this mode of living for a limited time, at the expiration of which they cut off their hair at the door of the tabernacle, and offered certain sacrifices. The Nazarites were required to abstain from wine, fermented liquors, and every thing made of grapes, to let their hair grow, and not to defile themselves by touching the dead; and if any person had accidentally expired in their presence, the Nazarites of the second class were obliged to recommence their Nazariteship.

Similar to the Nazareate was the vow frequently made by devout Jews, on their recovery from sickness, or deliverance from danger or distress; who, for thirty days before they offered sacrifices, abstained from wine, and shaved the hair of their head.[9] This usage illustrates the conduct of Paul, as related in Acts xviii. 18. The apostle, in consequence of a providential deliverance from some imminent peril not recorded by the sacred writer, bound himself by a vow, which the law in this case required him to pay at Jerusalem. In consequence of this transaction, Luke relates that he shaved his head at Cenchrea. Paul, in his intended journey afterwards to Judæa, says, *he must needs go to Jerusalem*: for the laws respecting the Nazarite's vow required the person who had entered into this engagement, if he were in a foreign country when he first laid himself under this solemn obligation, to go up to Jerusalem to accomplish it. Here several appointed sacrifices were offered, and a certain course of purifications and religious observances was prescribed and performed. This appears from another passage in the same sacred writer: (Acts xxi. 23, 24. 26, 27.) "*We have four men who have a* vow *on them; them take and* PURIFY *thyself with them, and be at charges with them, that* THEY MAY SHAVE THEIR HEADS. *Then Paul took the men: and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification: and that an offering should be offered for every one of them. And when the* SEVEN *days were almost ended*," &c. Josephus presents us with an instance parallel to this of Paul, in the person of Bernice, who went to Jerusalem, in order to perform a vow which she had made to God.[10]

[1] Michaelis's Commentaries on the Law of Moses, vol. ii. p. 269.
[2] Alber, Inst. Herm. Vet. Test. tom. i. p. 214.
[3] Maimonides's Reasons of the Law of Moses, by Dr. Townley, p. 308.
[4] Schulzii Archæol. Hebr. p. 293.
[5] Michaelis's Commentaries, vol. ii. pp. 272—275.
[6] See vol. i. part ii. chap. vii. sect. v. § 13.

[7] Michaelis's Commentaries, vol. ii. pp. 280, 281.
[8] Ibid. p. 284.
[9] An usage similar to the vow of Nazariteship exists in Persia to this day. It frequently happens after the birth of a son, that if the parent be in distress, or the child be sick, or that there be any cause of grief, the mother makes a vow, that no razor shall come upon the child's head for a certain portion of time, and sometimes for his whole life, as Samuel was. (1 Sam. i. 11.) If the child recovers, and the cause of grief be removed, and if the vow be but for a time, so that the mother's vow be fulfilled, then she shaves his head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and friends, which are sent as *Netzers* or offerings to the mosque at Kerbelah, and are there consecrated. Morier's Second Journey, p. 109.
[10] See Lamy's Apparatus Biblicus, vol. i. p. 221. Calmet's Dictionary, voce *Nazarite*. Fleury's Manners of the Israelites, pp. 338, 339. Lardner's Credibility, book i. c. 9. § 7. (Works, vol. i. pp. 208—212.) Jennings's Jewish Antiquities, book i. c. 8. Harwood's Introd. to the New Test. vol. ii. p. 298. Reland's Antiq. Hebr. part i. c. 10. pp. 284—289. Schulzii Archæol. Hebr. pp. 294, 295. Brunings, Antiq. Hebr. pp. 198—204. Dr. Randolph's Discourse on Jephthah's Vow, in his View of Christ's Ministry, &c. vol. ii. pp. 166—195.

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SECTION II.

ON THE PRAYERS AND FEASTS OF THE JEWS.

I. *Various appellations given to prayers.*—II. *Public prayers.*—III. *Private prayers.*—*Attitudes of the Jews during prayer.*—IV. *Forms of prayer in use among the Jews.*—V. *Fasts of the Jews.*—1. *Public fasts.*—2. *Private fasts.*—3. *Solemnities of the Jewish fasts.*

I. PRAYERS, or petitions addressed to the Almighty, are closely connected with sacrifices and vows. (Psal. l. 14, 15.) VARIOUS APPELLATIONS are given to the prayers mentioned in the Scriptures. In Phil. iv. 6. and 1 Tim. ii. 1. five different terms are employed, viz. αιτήματα, or requests, which may be considered as a generic term, including προσευχαι, prayers for obtaining those things, whether temporal or spiritual, of which we feel our need; δεησεις, deprecations of evil of every kind; ἐντεύξεις, intercessions or prayers in behalf of others; and εὐχαριστιαι, thanksgivings or addresses of praise to God for all the blessings conferred upon us. The mode of praying was two-fold; 1. *Internal*, in which mental prayer is offered from the heart alone (such was the prayer of Hannah, 1 Sam. i. 13.); or, 2. *External*, being uttered aloud with the voice: hence, in Psal. cxlv. 19. it is termed a *cry*.

Prayers were either *public*, or *private*, or *stated*, that is, performed at a particular time. The STATED HOURS were at the time of offering the morning and evening sacrifice, or at the third and ninth hours (Acts ii. 15. and iii. 1.); although it was the custom of the more devout Jews, as David (Psal. lv. 17.) and Daniel (vi. 10.), to pray three times a day. Peter went up on the house-top to pray, about the *sixth hour*. (Acts x. 9.) A similar usage obtains among the Hindoos to this day.[1] Previously to offering up their supplications they washed their hands, to signify that they had put away sin and purposed to live a holy life. As the Jewish phylaterical prayers were long, and the canonical or stated hours obliged them to repeat these prayers wherever they happened to be, the proud, vainglorious Pharisees contrived to be overtaken in the streets, in order that they might be observed by the people, and be applauded for their piety. Against this formal spirit Jesus Christ cautions his disciples in Matt. vi. 5.[2]

II. PUBLIC PRAYERS were offered, at first, in the tabernacle, and afterwards in the temple and synagogues, by the minister appointed for that purpose, the people answering (*in the synagogues only*) at the conclusion with a loud Amen.[3] (Neh. viii. 6.)

III. PRIVATE PRAYERS were offered by individuals in a *low tone of voice* with the head covered;[4] either *standing* or kneeling, sometimes *bowing the head* towards the earth, and at others with the whole body prostrate on the ground. Sometimes they *smote upon the breast*, in token of their deep humiliation and penitence, or spread forth their hands, or lifted them up to heaven. Of these various postures in prayer many instances occur in the sacred writers. Thus Hannah, in her affliction, *spake in her heart; her lips only moved, but* HER VOICE *was* NOT HEARD (1 Sam. i. 13.); and the proud *Pharisee* STOOD[5] *and prayed with* (within) *himself*. (Luke xviii. 11.) David says, I STRETCH FORTH MY HANDS *unto thee*. (Psal. cxliii. 6.) *Solomon* KNEELED *down upon his knees before all the congregation of Israel, and* SPREAD FORTH HIS HANDS *towards heaven*. (2 Chron vi. 13.) Ezra *fell upon his* KNEES, *and* SPREAD *out his* HANDS *to the Lord* his *God*. (Ezra ix. 5.) Our adorable Redeemer, in his agony in the garden of Gethsemane, *fell on his face* (prostrated himself to the ground), KNEELED *down and prayed* (Matt. xxvi. 39. Luke xxii. 41.); and the protomartyr Stephen KNEELED *down* and prayed for his murderers. (Acts vii. 60.) Moses, when interceding for the ungrateful Israelites, BOWED HIS HEAD *to the earth and worshipped*. (Exod. xxxiv. 8. Compare also Exod. ix. 29.) The humble and contrite *publican*, *standing afar off*, SMOTE ON HIS BREAST, and supplicated divine mercy. (Luke xviii. 13.) The prophet Isaiah, when reproving the hypocritical Jews, denounces that Jehovah would *hide his eyes* from them when they SPREAD FORTH their *hands* (Isa. i. 15.); and the LIFTING UP OF THE HANDS to heaven, in prayer, is expressly noted by the Psalmist (cxli. 2.) and by the prophet Jeremiah. (Lam. iii. 41.)[6]

Similar postures were adopted by most of the heathen nations that pretended to any kind of worship, when approaching the objects of their adoration; which it is highly probable that they borrowed from the people of God. *Kneeling* was ever considered to be the proper posture of supplication, as it expressed *humility*, *contrition*, and *subjection*. If the person to whom the supplication was addressed was within reach, the supplicant caught him by the knees; for as, among the ancients, the *forehead* was consecrated to *genius*, the *ear* to *memory*, and the *right hand* to *faith*, so the knees were consecrated to *mercy*. Hence those who entreated favour, fell at and caught hold of the knees of the person whose kindness they supplicated. This mode of supplication is particularly referred to in Homer.[7] In the same manner we find our Lord accosted, Matt. xvii. 14.—*There came to him a certain man, kneeling down to him*, γονυπετων αυτον, *falling down at his knees*.

As to the *lifting up*, or *stretching out*, *the hands* (often joined to kneeling), of which we have seen already several instances, and of which we have a very remarkable one in Exod. chap. xvii. 11. where the *lifting up*, or *stretching out* of the hands of Moses was the means of Israel's prevailing over Amalek; we find many examples of both in ancient authors.[8] In some cases, the person petitioning came forward, and either sat in the dust or kneeled on the ground, placing his *left hand on the knee* of him from whom he expected the favour, while he *touched the person's chin* with his *right*. We have an instance of this also in Homer.[9]

When the supplicant could not approach the person to whom he prayed, as where a *deity* was the object of the prayer, he washed his hands, made an offering, and kneeling down, either *stretched out both his hands to heaven* or *laid them upon the offering* or *sacrifice*, or *upon the altar*. In this mode Homer represents the priest of Apollo as praying.[10]

The practice of standing with their hands spread out towards heaven, was adopted by the primitive Christians

[1] Ward's History, &c. of the Hindoos, vol. ii. p. 342.

[2] Drs. Lightfoot and A. Clarke on Matt. vi. 5.

[3] The Jews attribute a wonderful efficacy to this word; and have an idle tradition that the gates of Paradise will be open to him who says Amen with all his might.

[4] The reason of this custom was to profess themselves reverent and ashamed before God, and unworthy to appear before him. It was a maxim of the Jews,—"Let not the wise men, nor the scholars of the wise men, pray, unless they be covered." It appears that the Corinthians, though converted to the Christian faith, in this respect conformed to the Jewish practice; and therefore St. Paul remonstrated against it. 1 Cor. xi. 4. Lightfoot's Hor. Heb. in loc. (Works, vol. ii. pp. 769, 770.)

[5] The practice of *standing* during prayer obtained among the Arabs in the time of Mohammed, who, in his Koran, repeatedly commands his followers to *stand* when they pray. C. B. Michaelis de ritualibus S. S. ex Alcorano illustrandis, § xiv. in vol. ii. pp. 108, 109. of Pott's and Ruperti's Sylloge Commentationum Theologicarum. See also Dr. Richardson's Travels along the shores of the Mediterranean, vol. i. pp. 463. *et seq.*

[6] Schulzii Archæol. Hebraica, pp. 298, 299. Brunings, Antiquitates Hebraeæ, pp. 193—198.

[7] Των νυν μιν μνησασθαι παριζε, και λαβε γουνων. Iliad I. 407.
Now, therefore, of these things reminding Jove,
Embrace his knees. COWPER.

To which the following answer is made:
Και τοτ' επειτα τοι ειμι Διος δομον χαλκεοπεδον ες δυ,
Και μιν γουνασομαι, και μιν πεισεσθαι οιω. Iliad I. 426, 427.
Then will I to Jove's brazen-floored abode,
That I may *clasp his knees*; and much misdeem
Of my endeavour, or my pray'r shall speed. COWPER.

[8] The following instances are taken from Virgil:—
Corripio è stratis corpus, TENDOQUE SUPINAS
AD CŒLUM *cum voce* MANUS, *et munera libo*. Æneid iii. 176, 177.
I started from my bed, and *raised on high*
My hands and voice in rapture to the sky;
And pour libations. PITT.

Dixerat: et GENUA AMPLEXUS, *genibusque volutans*
Hærebat. Æneid iii. 607, 608.
Then *kneeled* the wretch, and *suppliant clung around*
My knees, with tears, and grovelled on the ground. PITT.

——— *media inter numina divum,*
Multa Jovem MANIBUS SUPPLEX *orasse* SUPINIS. Ibid. iv. 204, 205.
Amidst the statues of the gods he stands,
And spreading forth to Jove *his lifted hands*—— Id.

Et DUPLICES *cum voce* MANUS *ad sidera* TENDIT. Ibid. x. 667.
And *lifted both his hands* and voice *to heaven*. Id.

[9] Και ρα παροιθ' αυτοιο καθιζετο, και λαβε γουνων
Σκαιη· δεξιτερη δ' αρ' υπ' αυθερωνος ελουσα Iliad I. 500, 501
Suppliant the goddess stood: *one hand she plac'd*
Beneath his chin, and *one his knee embrac'd*. POPE.

[10] Χερνιψαντο δ' επειτα, και ουλοχυτας ανελοντο,
Τοισιν δε Χρυσης μεγαλ' ευχετο, χειρας ανασχων. Iliad I. 449, 450.
With *water purify their hands*, and take
The *sacred off'ring* of the salted cake,
While thus with *arms* devoutly *rais'd in air*,
And solemn voice, the priest *directs his pray'r*. POPE.

Dr. A. Clarke on Exod. ix. 29. Other illustrations of the various attitudes in which the heathens offered up prayer to their deities are given by Brunings, Compendium Antiquitatum Græcarum, pp. 270—275.

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when offering their supplications: they stood up, says Tertullian, and directed their eyes towards heaven with expanded hands.[1] A similar testimony is given by Clement of Alexandria:[2]—"We lift up our head and elevate our hands towards heaven." So also, St. Paul, when exhorting Christains to pray for all classes of persons, describes the gesture then used in prayer (1 Tim. ii. 8.):—*wherefore* LIFT UP *holy* HANDS *without wrath or doubting*. Those who affected superior sanctity, or who from motives of ostentation and hypocrisy, it appears, prayed in the streets,[3] and *made long prayers*, were severely censured by our Lord for their formal and hypocritical devotion. (Matt. vi. 5. and xxiii. 14.) When at a distance from the temple, the more devout Jews turned themselves towards it when they prayed. We have an instance of this in the conduct of Daniel.[4] (Dan. vi. 10.) When the Orientals pray seriously, in a state of grief, they hide their faces in their bosom. To this circumstance the Psalmist alludes (xxxv. 13.), when he says, *My prayer returned into mine own bosom.*[5]

IV. Various FORMS OF PRAYER were in use among the Jews from the earliest period of their existence as a distinct nation. The first piece of solemn worship recorded in the Scripture is a hymn of praise composed by Moses, on occasion of the deliverance of the Israelites from the Egyptians, which was sung by all the congregation alternately; by Moses and the men first, and afterwards by Miriam and the women (Exod. xv. 1. 20, 21.); which could not have been done, unless it had been a precomposed set form. Again, in the expiation of an uncertain murder, the elders of the city which lay nearest to the party that was slain, were expressly commanded to say, and consequently to join in, the form of prayer appointed by God himself in Deut. xxi. 7, 8. In Num. vi. 23—26. x. 35, 36. Deut. xxvi. 3. 5—11. and 13—15. there are several other divinely appointed forms of prayer, prescribed by Moses. On the establishment of the monarchy, David appointed the Levites to *stand every morning to thank and praise the Lord, and likewise at even* (1 Chron. xxiii. 30.); which rule was afterwards observed in the temple erected by Solomon, and restored at the building of the second temple after the captivity. (Neh. xii. 24.) And the whole book of Psalms was, in fact, a collection of forms of prayer and praise, for the use of the whole congregation; as is evident from the titles of several of those divinely inspired compositions,[6] as well as from other passages of Scripture.[7]

What the stated public prayers were in the time of our Lord, it is now impossible exactly to ascertain: it is, however, probable that many of the eighteen prayers, which have been given in pp. 106, 107. and which are said to have been collected by Rabbi Gamaliel the Elder, the master of St. Paul, were then in use; and as all persons were not able to commit them to memory, it is also probable that a summary of them was drawn up. But we know certainly that it was customary for the more eminent doctors of the Jews to compose forms of short prayers, which they delivered to their scholars. Thus John the Baptist gave his disciples such a form; and Jesus Christ, at the request of his disciples, gave them that most perfect model emphatically termed *The Lord's Prayer*, which, the very learned Mr. Gregory has shown, was collected out of the Jewish euchologies:[8] he has translated the whole form from them as follows:—

"Our Father, which art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us, now and for ever. The holy men of old said, Remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever, and for evermore."

V. To prayers the Jews sometimes added FASTS, or religious abstinence from food: these fasts were either public or private.

1. The PUBLIC FASTS were either ordinary or extraordinary. Moses instituted only one ordinary annual public fast, which was solemnized on the day of atonement,[9] other public fasts being left to the discretion of the nation. Of extraordinary fasts appointed by authority of the civil magistrate, several instances are recorded in the Old Testament. See 1 Sam. vii. 5, 6. 2 Chron. xx. 3. and Jer. xxxvi. 9. After the return of the Jews from captivity, Ezra proclaimed a fast at the river Ahava, in order to implore the direction and blessing of God (Ezra viii. 21.): and several other fasts were subsequently added, to commemorate particular melancholy events, of which we read in Zech. viii. 19.; viz. the fast of the fourth month, which was instituted in memory of the famine in Jerusalem (Jer. lii. 6.); the fast of the fifth month, for the destruction of the temple (Zech. vii. 3.); the fast of the seventh month, on account of the murder of Gedaliah (2 Kings xxv. 28.); and the fast of the tenth month, when Jerusalem was besieged. (Jer. lii. 4.) Extraordinary public fasts were also held when the Jews were threatened with any imminent danger. (Joel i. 14. ii. 12.) In like manner the people of Nineveh, on hearing the prophetic message of Jonah, whom they believed to be truly sent by God, proclaimed a fast; and by a decree of the king and his nobles, neither man nor beast, neither herd nor flock, was permitted to taste any food, or even to drink any water. (Jonah iii. 6, 7.) This was carrying their abstinence to a greater degree of rigour than what we find recorded of the Jews; for though, during seasons of public calamity, they made their children to fast (as may be inferred from Joel ii. 15, 16.), yet we nowhere read of their extending that severity to cattle.

2. PRIVATE FASTS were left to the discretion of individuals who kept them, in order that they might by prayer and fasting avert imminent calamities, and obtain the favour of God. So David fasted and prayed during the sickness of his child by Bathsheba (2 Sam. xii. 16.); Ahab, when he heard the divine judgments which were denounced against him by the prophet Elijah (1 Kings xxi. 27.); and the pious Jews, Ezra (x. 6.), and Nehemiah (i. 4.), on account of the calamities of their country and of the Jews. In the time of Jesus Christ, private fasts appear to have been deemed necessary, in order to yield an acceptable worship to God: such at least was the case with the Pharisees and their followers, who affected more than ordinary devotion; and who fasted twice in the week, on the second and fifth days (Luke xviii. 12.) to which acts of devotion they ascribed a marvellous efficacy.[10]

3. With regard to the SOLEMNITIES OF THE JEWISH FASTS, the precept of the law simply enjoined that they should *afflict their souls* (Lev. xvi. 29.); conformably to which the prophet Joel (ii. 13.) exhorts his countrymen to *rend their hearts and not their garments*. From various passages of Scripture, it appears that the Jewish fasts, whether public or private, were distinguished by every possible mark of grief; the people being clothed in sackcloth, with ashes strewed on their heads, downcast countenances, rent garments, and (on public occasions) with loud weeping and supplication. (2 Sam. xiii. 19. Psal. xxxv. 13. Isa. lviii. 5. Lam. ii. 10. Joel i. 13, 14. ii. 12, 13.) At these times they abstained from food until evening. The sanctimonious Pharisees affected the utmost humility and devotion, disfiguring their faces and avoiding every appearance of neatness; against this conduct our Lord cautions his disciples in Matt. vi. 16, 17.[11]

[1] Apolog. c. 30.

[2] Stromata, lib. ii. p. 722. Dr. Harwood's Introd. vol. ii. p. 302. The practice of extending the hands in prayer still obtains in the East. See Harmer's Observations, vol. ii. pp. 511—513. Fragments supplementary to Calmet, No. cclxxviii.

[3] This practice is also general throughout the East. Both Hindoos and Musulmauns offer their devotions in the most public places; as, at the landing places of rivers, in the public streets, and on the roofs of boats, without the least modesty or effort at concealment. Ward's History of the Hindoos, vol. ii. p. 335. See also Fragments, No. cv. Morier's Second Journey, p. 208. Dr. Richardson's Travels, vol. i. p. 75. and Lightfoot's Horæ Hebraicæ on Matt. vi. 5. (Works, vol. ii. p. 156.)

[4] Lamy is of opinion that Hezekiah did so, and that we are to understand his *turning his face to the wall* (2 Kings xx. 2.) of his turning towards the temple. De Tabernaculo, lib. vii. c. 1. § 5.

[5] Burder's Oriental Literature, vol. ii. p. 20.

[6] See the titles of Psalms iv. v. vi. xlii. xliv. xcii. &c.

[7] See 1 Chron. xvi. 7. 2 Chron. xxix. 30. and Ezra iii. 10, 11. Wheatley on the Common Prayer, Introduction, p. 2.

[8] See the Works of the Rev. and learned Mr. John Gregorie, p. 168. London, 1683. See also Dr. Lightfoot's Hor. Heb. on Matt. vi. 9—13. Drusius, in Critici Sacri. vol. vi. col. 259, 260. Whitby and other commentators, in loc. Dr. Hales has an excellent commentary on this prayer, in his Analysis of Chronology, vol. ii. book ii. pp. 1005—1011. The forms, &c. of prayer of the modern Jews are described by Mr. Allen. Modern Judaism, pp. 326—364.

[9] See an account of this fast in p. 127. *supra*.

[10] Lightfoot's Hor. Hebr. on Matt. ix. 14. Schulzii Archæologia Hebraica, pp. 301, 302. Home's Hist. of the Jews, vol. ii. pp. 279, 280.

[11] See Lightfoot's Hor. Heb. on Matt. vi. 9—13. and Luke xviii. 12. Josephus, Ant. Jud. lib. iii. c. 10. § 3. Schulzii Archæol. Hebr. pp. 301, 302.

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SECTION III.

ON THE PURIFICATIONS OF THE JEWS.

I. *Materials with which the purifications of the Jews were performed.*—II. *Ceremonies of purification.*—III. *Of the persons lustrated.*—IV. *Account of the different kinds of legal impurities, particularly,*—1. *The leprosy of the person.*—2. *The leprosy of clothes.*—3. *The house leprosy.*—V. *Minor legal impurities, and their lustrations.*

It was requisite that every one who was about to make any offering to Jehovah should be cleansed from all impurities, or lustrated—to adopt an expression in common use among the Romans. The materials, form, and ceremonies of these lustrations, which were prescribed by Moses, were various, according to different circumstances. The design of them all was not only to preserve both the health and morals of the Israelites, but also to intimate how necessary it was to preserve inward purity, without which they could not be acceptable to God, though they might approach his sanctuary.

I. The purifications were for the most part performed with water, sometimes with blood (Heb. ix. 21, 22.), and with oil. (Exod. xxx. 26—29. Lev. viii. 10, 11.)[1] The water of purification was to be drawn from a spring or running stream, and was either pure, or mixed with blood (Heb. ix. 19.), or with the ashes of the red heifer. For preparing these ashes, a heifer of a red colour was burnt with great solemnity. This ceremony is described at length in the nineteenth chapter of the book of Numbers. As all the people were to be interested in it, the victim was to be provided at their charge. This Jewish rite certainly had a reference to things done under the Gospel, as St. Paul has remarked in his Epistle to the Hebrews—*For if the blood of bulls and of goats* (alluding to the sin-offerings, and to the scape-goat), *and* THE ASHES OF A HEIFER, *sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . . purge* (or purify) *your conscience from dead works to serve the living God.* As the principal stress of allusion in this passage is to the ordinance of the red heifer, we may certainly conclude that it was designed to typify the sacrifice of our adorable Redeemer.

In the ordinance of the red heifer, we may perceive the wisdom of Moses (under the guidance of Jehovah) in taking every precaution that could prevent the Israelites from falling into idolatry. The animal to be selected was a *heifer*, in opposition to the superstition of the Egyptians, who held this animal to be sacred, and worshipped Isis under the form of a heifer:—it was also to be a *red heifer, without spot*, that is, altogether red, because *red bulls* were sacrificed to appease the evil demon Typhon, that was worshipped by the Egyptians; *wherein* was *no blemish*, so that it was free from every imperfection;—*on which never came yoke*, because any animal that had been used for any common purpose was deemed improper to be offered in sacrifice to God.[2]

The animal being slain, and her blood sprinkled as directed in Num. xix. 3, 4., was then reduced to ashes, which were to be collected and mixed with running water (ver. 9. 17.), for the purpose of lustration.

II. The Jews had two sorts of washing; one,—of the whole body by *immersion*, which was used by the priests at their consecration, and by the proselytes at their initiation; —the other, of the hands or feet, called *dipping*, or *pouring of water*, and which was of daily use, not only for the hands and feet, but also for the cups and other vessels used at their meals. (Matt. xv. 2. Mark vii. 3, 4.) The six water-pots of stone, used at the marriage-feast of Cana, in Galilee (John ii. 6.), were set for this purpose.[3] To these two modes of purification Jesus Christ seems to allude in John xiii. 10.; where the being *wholly washed* implies one who had become a disciple of Christ, and consequently had renounced the sins of his former life. He who had so done was supposed to be wholly washed, and not to need any immersion, in imitation of the ceremony of initiation, which was never repeated among the Jews. All that was necessary in such case was the dipping or rinsing of the hands and feet, agreeably to the customs of the Jews. Sometimes the lustration was performed by sprinkling blood, or anointing with oil. Sprinkling was performed either with the finger or with a branch of cedar and hyssop tied together with scarlet wool. (Lev. xiv. 4. 6. Num. xix. 18. Psal. li. 7.)

III. The objects of lustration were either persons or things dedicated to divine worship. The Levites, priests, and above all, the high-priest, underwent a purification previously to undertaking their respective offices. In like manner the Israelites were commanded to sanctify themselves by ablutions both of their persons and clothes, &c. previously to receiving the law (Exod. xix. 10, 11. 14, 15. Heb. ix. 19.); and after the giving of the law and the people's assent to the book of the covenant, Moses sprinkled them with blood. (Exod. xxiv. 5—8. Heb. ix. 19.) So also were the tabernacle, and all its sacred vessels anointed with oil (Exod. xxx. 26—28. xl. 9—11. Lev. viii. 10, 11.), and as Saint Paul further intimates, were sprinkled with the blood of the victims.

Those who were about to offer sacrifice unto Jehovah were also to be lustrated (1 Sam. xvi. 5.); as well as those who were repairing to divine worship to offer their prayers (Judith xii. 7, 8.); and especially the priest and the high-priest, before they executed their respective offices. (Exod. xxx. 20.) Lastly, all who according to the Mosaic law were adjudged impure, were to be purified before they could be admitted into the congregation of the Lord. (Num. xix. 20.)

IV. In the Mosaic law, those persons are termed *unclean*, whom others were obliged to avoid touching, or even meeting, unless they chose to be themselves defiled, that is, cut off from all intercourse with their brethren; and who, besides, were bound to abstain from frequenting the place where divine service and the offering-feasts were held, under penalties still more severe.

The duration and degrees of impurity were different. In some instances, by the use of certain ceremonies, an unclean person became purified at sunset; in others, this did not take place until eight days after the physical cause of defilement ceased. Lepers were obliged to live in a detached situation, separate from other people, and to keep themselves actually at a distance from them. They were distinguished by a peculiar dress; and if any person approached, they were bound to give him warning, by crying out, *Unclean! unclean!* Other polluted persons, again, could not directly touch those that were clean, without defiling them in like manner, and were obliged to remain without the *camp*, that they might not be in their way. (Num. v. 1—4.) Eleven different species of impurity are enumerated in the Levitical law, to which the later Jews added many others. But the severest of all was,

1. The *Leprosy*, an infectious disease of slow and imperceptible progress, beginning very insidiously and gently, for the most part with one little bright spot, which causes no trouble, though no means will make it disappear: but increasing with time into furfuraceous scales that ultimately become a thick scab, it imperceptibly passes into a disease, which, though divested of its deadly nature in our temperate climates and by our superior cleanliness, is in the East attended with the most formidable symptoms: such as mortification and separation of whole limbs, and when arrived at a certain stage, it is altogether incurable. As the varieties and symptoms of this frightful malady are discussed at length in a subsequent part of this work, it will be sufficient to remark, for the present, that, among the heathens, the leprosy was considered as inflicted by their gods, by whom alone it could be removed, and the same notion appears to have prevailed among the Israelites; for when the king of Syria sent Naaman, his commander-in-chief, to the king of Israel, to heal him of his leprosy, the latter exclaimed,—*Am I* GOD, *to kill and to make alive, that this man doth send unto* ME, *to recover a man of his leprosy?* (2 Kings v. 7.) Some instances are also recorded in which this disease is represented as a punishment immediately inflicted by God for particular sins; as in the cases of Miriam, Gehazi, and king Uzziah. This circumstance, connected with the extreme foulness of the disorder, rendered it a very striking emblem of moral pollution; and the exclusion of persons infected with it from the worship and people of God was fitted not only to humble and reform the

[1] Josephus, Ant. Jud. lib. iii. c. 8. § 6.

[2] This opinion obtained among the ancient Greeks. See particularly Homer's Iliad, x. 291—293. and Odyssey, iii. 382., and Virgil's Georgics, iv. 550, 551. Dr. A. Clarke on Num. xix. 2.

[3] While Mr. W. Rae Wilson (who visited Palestine in 1819) was at Cana, "six women having their faces veiled came down to the well, each carrying on her head a pot for the purpose of being filled with water. These vessels were formed of stone, and something in the shape of the bottles used in our country for containing vitriol, having great bodies and small necks, with this exception, they were not so large; many had handles attached to the sides; and it was a wonderful coincidence with Scripture, that the vessels appeared to contain much the same quantity as those, which the Evangelist informs [us] had been employed on occasion of the nuptial celebration," viz. "*three firkins*," that is, about twelve gallons each. Wilson's Travels in Egypt and the Holy Land, p. 339. first edition.)

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offenders, but also to impress upon the mind the most solemn and useful instructions.

The person who had been healed of leprosy was minutely examined by the priest, who proceeded to perform the rites and sacrifices of purification, which are minutely described in Lev. xiv., in order that the patient might be readmitted into society and to the privileges of the Jewish church. Among these sacrifices and ceremonies, the following is very remarkable:—"The priest was required to take two small birds, and to kill one of them over an earthen vessel filled with river water, so that the blood might be mixed with the water. He was then to dip the other or living bird into the water, and sprinkle the leper with it seven times with a stick of cedar wood, upon which a bunch of *hyssop* was tied with a scarlet thread; after which the priest was to pronounce him purified, and let loose the living bird into the open air. (Lev. xiv. 2—7.) This ceremony seems to be typical of the purification of our sins by the sprinkling of the blood of Jesus Christ (Isa. lii. 15. 1 Pet. i. 2.), which flowed out of his wounded side mixed with water (John xix. 34.); while the dismissal of the living bird resembles that of the scape-goat into the wilderness, with the sins of the leper upon him. Our Lord expressly commanded the lepers, whom he healed, to conform to the law." (Matt. viii. 4. Mark i. 44. Luke v. 14. xvii. 14.)[1]

Besides the leprosy of the person, Moses mentions two other species of leprosy, viz. of clothes and of houses, which are in a great measure unknown in Europe.

2. The *Leprosy of Clothes* is described in Lev. xiii. 47—59. as consisting of green or reddish spots, which remain in spite of washing and continue to spread; so that the cloth becomes bald or bare, sometimes on one side, and sometimes on the other. From the information which Michaelis received from a woollen manufacturer, he supposes this disease to arise in woollen cloth, from the use of the wool of sheep that have died of disease; which when worn next the skin (as in the East) is very apt to produce vermin. With respect to leather and linen, he could obtain no information.

Clothes suspected to be thus tainted were to be inspected by the priest; if they were found to be corroded by the leprosy, they were to be burnt; but if, after being washed, the plague was found to have departed from them, they were to be pronounced clean.

3. The *House Leprosy* is said in Lev. xiv. 33—37. to consist of greenish or reddish spots or dimples, that appear on the walls, and continually spread wider and wider. Michaelis considers it to be the same as the *saltpetre*, which sometimes attacks and corrodes houses that stand in damp situations. Although in Europe unattended with any injury to health, in Palestine it might be hurtful; so that the Mosaic regulations in this respect are both wise and provident.

When a house was suspected to be thus tainted, the priest was to examine it, and ordered it to be shut up seven days. If he found that the plague or signs of the plague had not spread, he commanded it to be shut up seven days more. On the thirteenth day he revisited it; and if he found the infected place *dim*, or gone away, he took out that part of the wall, carried it out to an unclean place, mended the wall, and caused the whole house to be newly plastered. It was then shut up a third seven days: he once more inspected it on the nineteenth day; and if he found that the plague had broken out anew, he ordered the house to be pulled down. If on the other hand it was pronounced to be clean, an offering was made on the occasion; in order that every one might certainly know that it was not infected, and the public might be freed from all apprehensions on that account.

V. Various other legal impurities are enumerated in Lev. xii. 1—8. and xv. which it is not necessary to detail. To which we may add, that all human corpses and the carcasses of beasts that died in any other way than by the knife, were regarded as unclean. Whoever touched the *former*, or went into the *tent* or *apartment* (after the Israelites had houses) where a corpse lay, was unclean for seven days; and whoever touched a dead body, or even a human bone, or a grave in the fields, was unclean for the same period. The body of a clean beast that fell not by the knife, but died in any other way, defiled the person who touched it, until the evening (Lev. xi. 39.); and the carcasses of unclean beasts, by whatever means they died, did the same. (Lev. v. 2. xi. 8. 11. 24, 25. 27, 28. 31. Deut. xiv. 8.) The consequence of this law was, that the carcasses of beasts were not suffered to remain above ground, but were put into the earth, that passengers might not be in danger of pollution from them.

By these wise enactments, the spreading of contagious diseases would be effectually prevented, which in hot climates are peculiarly rapid and fatal. For the same reason, also, Michaelis is of opinion, that Moses commanded the Israelites to break earthen vessels, which were liable to be defiled by being left uncovered in a tent or apartment where a person died, or a corpse lay (Num. xix. 15.), or by an unclean beast falling into them (Lev. xi. 33.), or by the touch of a diseased person. (Lev. xv. 12.)[2]

Such are the Mosaic statutes concerning purifications and impurities. Profane scoffers, who deride those things, the reason and propriety of which they will not take the trouble to investigate, have ridiculed them as too minute,—especially those respecting the different species of leprosy,—and as unworthy to be made part of a divine law. But every well regulated mind surely must discern in them both the goodness and wisdom of Jehovah towards his chosen people, in giving them precepts which were calculated not only to preserve their health and regulate their morals, but also to accustom them to obedience to his will in every respect. The leprosy has ever been considered as a lively emblem of that moral taint or "corruption of the nature of every man *that naturally is engendered of the offspring of Adam*;"[3] as the sacrifices, which were to be offered by the healed leper, prefigured that spotless *Lamb of God that taketh away the sin of the world.*

[1] Dr. Hales's Analysis of Chronology, vol. ii. book i. p. 273.

[2] Schulzii Archæologia Hebraica, pp. 303—310. Michaelis's Commentaries, vol. iii. pp. 254—335.

[3] Article ix. of the Confession of the Anglican Church.

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CHAPTER VI.

ON THE CORRUPTIONS OF RELIGION AMONG THE JEWS.

SECTION I.

ON THE IDOLATRY OF THE JEWS.

I. *Origin and Progress of idolatry.—Sketch of its History among the Israelites and Jews.*—II. *Idols worshipped by the Israelites alone.*—III. *Idols of the Ammonites, worshipped by the Israelites.*—IV. *Idols of the Canaanites or Syrians.*—V. *Phœnician Idols.*—VI. *Babylonian and Assyrian Idols.*—VII. *Idols worshipped in Samaria during the Captivity.—Hieroglyphic Stones, why prohibited to the Jews.*—VIII. *Idols of the Greeks and Romans mentioned in the New Testament.*—IX. *Allusions in the Scriptures to the idolatrous Worship of the Heathen Nations.*—X. *Different Kinds of Divination.*

I. IDOLATRY is the superstitious worship of idols or false gods. From Gen. vi. 5. compared with Rom. i. 23. there is every reason to believe that it was practised before the flood; and this conjecture is confirmed by the apostle Jude (ver. 4.), who, describing the character of certain men in his days that *denied the only Lord God*, adds in the eleventh verse of his epistle, *Wo unto them, for they are gone into the way of Cain;* whence it may be inferred that Cain and his descendants were the first who threw off the sense of a God, and worshipped the creature instead of the Creator.[1]

The heavenly bodies were the first objects of idolatrous worship; and Mesopotamia and Chaldæa were the countries where it chiefly prevailed after the deluge.[2] Before Jehovah vouchsafed to reveal himself to them, both Terah and his son Abraham were idolaters (Josh. xxiv. 2.); as also was Laban, the father-in-law of Jacob (Gen. xxxi. 19. 30.); though he appears to have had some idea of the true God, from his mentioning the name of Jehovah on several occasions. (Gen. xxiv. 31. 50, 51.) Previously to Jacob and his sons going into Egypt, idolatry prevailed in Canaan; and while their posterity were resident in that country, it appears from Josh. xxiv. 14. and Ezek. xx. 7, 8. that they worshipped the deities of Egypt.

On the departure of the Israelites from Egypt, although Moses by the command and instruction of Jehovah had given them such a religion as no other nation possessed, and notwithstanding all his laws were directed to preserve them from idolatry; yet, so wayward were the Israelites, that almost immediately after their deliverance from bondage we find them worshipping idols. (Exod. xxxii. 1. Psal. cvi. 19, 20. Acts vii. 41—43.) Soon after their entrance into the land of Canaan, they adopted various deities that were worshipped by the Canaanites, and other neighbouring nations (Judg. ii. 13. viii. 33.); for which base ingratitude they were severely punished. Shortly after the death of Joshua, the government became so unsettled, that *every man did that which seemed right in his own eyes.* The prophet Azariah describes the infelicity of these times, when he says, *They were without the true God, without a teaching priest, and without the law* (2 Chron. xv. 3.); and as anarchy prevailed, so did idolatry, which first crept into the tribe of Ephraim in the house of Micah, and then soon spread itself amongst the Danites. (Judg. xvii. xviii.) Nor were the other tribes free from this infection, during this dissolution of the government; for it is said, *They forsook the Lord and served Baal and Ashtaroth, and followed the other gods of the people round about them.* (Judg. ii. 13. 12.)

Under the government of Samuel, Saul, and David, the worship of God seems to have been purer than in former times. Solomon is the first king, who, out of complaisance to the strange women he had married, caused temples to be erected in honour of their gods; and so far impiously complied with them himself, as to offer incense to these false deities (1 Kings xi. 5—8.); so fatal an evil is lust to the best understandings, which besots every one it overcomes, and reigns over them with uncontrolled power Solomon, it is true, did not arrive at that pitch of audacity which some of his successors afterwards did; but his giving the smallest countenance to the breach of the divine law, among a people so prone to idolatry, could not but be attended with the worst consequences; and accordingly, upon his death, the glory of his kingdom was speedily eclipsed by the revolt of the ten tribes and the division of his kingdom. This civil defection was attended with a spiritual one, for Jeroboam the son of Nebat, who succeeded him in the government of the ten tribes which had revolted (and who himself had probably been initiated in the idolatrous worship of the neighbouring nations, when he took refuge from Solomon's jealousy at the court of Shishak), soon introduced the worship of two golden calves, the one at Dan and the other at Bethel. He made choice of Bethel, because it had long been esteemed as a place sacred for the real appearance of God in ancient times to Jacob, and might, therefore, induce the people to a more ready belief of the residence of the same Deity now; and Dan (as already observed) being at the extremity of the kingdom, was the place whither that part of the country resorted on account of Micah's teraphim. Idolatry being thus established in Israel by public authority, and countenanced by all their princes, was universally adopted by the people, notwithstanding all the remonstrances against it by the prophets whom God sent to reclaim them from time to time, and who stood as a barrier against this growing wickedness, regardless of all the persecutions of impious Jezebel, who did what she could utterly to extinguish the worship of the true God. At length this brought a flood of calamities upon that kingdom, and was the source of all the evils with which that people were afterwards afflicted; so that, after a continual scene of tragical deaths, civil wars, and judgments of various kinds, they were at length carried away captive by Shalmaneser into Assyria.

The people of Judah were little better. One might justly have expected, that, if there had been no other reason than state policy for preserving the true religion in its native purity, that alone would have been sufficient to prevent any other false worship from being set up, and that the same motives, which induced the ten tribes to establish a strange worship, would have induced Judah to be jealous for the true one. But the event proved otherwise; for notwithstanding the great strength added to the kingdom of Judah, by those who resorted thither out of other tribes for the sake of religion, prosperity inflated Rehoboam and soon ruined him. It is said that he continued but *three years walking in the ways of David and Solomon.* (2 Chron. xi. 17.) After which these idolatrous inclinations began to appear, which probably were instilled into him by his mother Naamah, who was an Ammonitess. (1 Kings xiv. 21.) In short, *he forsook the law of the Lord, and all Israel with him* (2 Chron. xii. 1.), and fell into the grossest idolatry *above all that their fathers had done.* (1 Kings xiv. 22.) But God soon corrected him and his people, having delivered them into the hands of Shishak king of Egypt, who with a vast army entered the country, took their cities, and plundered Jerusalem and the temple of all the riches which David and Solomon had treasured up there. (2 Chron. xii. 2.) Upon their repentance and humiliation, the anger of Jehovah was soon mitigated; and we do not find that the kingdom of Judah fell into any gross acts of idolatry till the reign of Ahaz, who was the most impious prince that ever sat upon that throne. He was not content *with walking in the ways of the kings of Israel, and making molten images of Baalim* (2 Chron. xxviii. 2.), but he carried his wicked inclinations still farther, and imitated the old inhabitants of the land in their cruel and idolatrous practices; for it is said of him that *he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire* (ver. 3.); or, as we read in 2 Kings xvi. 3., *He made his son to pass through the fire*, which doubtless was the *passing through the fire to Moloch*, so expressly prohibited in Lev. xviii. 21. For these impieties Ahaz was justly punished by God, and after a constant course of all manner of wicked-

[1] The history of the origin and progress of idolatry are ably traced in Dr. Graves's Lectures on the Pentateuch, vol. i. pp. 183—190.

[2] On the subject of Zabianism, or the idolatrous worship of the stars, there is an interesting dissertation in Dr. Townley's Translation of Maimonides's Reasons of the Laws of Mose pp. 38—47.

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ness, died in the flower of his age; but was happily succeeded by his son Hezekiah, who, among other reformations, it is said, *broke in pieces the brazen serpent that Moses had made, to which the children of Israel did burn incense.* (2 Kings xviii. 4.) But Hezekiah's reformation was soon overturned upon the succession of his wicked son Manasseh, who seems to have made it his business to search out what God in his law had forbidden, and to make the practice of it his study. (2 Chron. xxxiii. 3—8.)

The princes who succeeded (Josiah only excepted) and their people seem to have lived in a kind of competition with one another in wickedness and idolatry, and to have given a loose to the wildness of their imaginations in the worship of God, which brought upon Judah and her people the utmost fury of God's wrath, and those judgments which had been decreed, and which ended in the captivity of king and people.[1] At length, however, become wiser by the severe discipline they had received, the tribes that returned into their native country from the Babylonian captivity wholly renounced idolatry; and thenceforth uniformly evinced the most deeply-rooted aversion from all strange deities and foreign modes of worship. This great reformation was accomplished by Ezra and Nehemiah, and the eminent men who accompanied or succeeded them: but, in the progress of time, though the exterior of piety was maintained, the "power of godliness" was lost; and we learn from the New Testament, that, during our Saviour's ministry, the Jews were divided into various religious parties, which widely differed in opinion, and pursued each other with the fiercest animosity, and with implacable hatred.

Very numerous are the idols mentioned in the Scriptures, particularly in the Old Testament. It is proposed in the following pages of this section to offer, in the first place, a short notice of the idols which were peculiar to the Israelites; and, secondly, of those which they adopted from the Ammonites, Syrians, Phœnicians, Babylonians, and other nations of antiquity.[2]

II. IDOLS WORSHIPPED PARTICULARLY BY THE ISRAELITES.—Scarcely, as we have already observed, had the children of Israel been delivered from their cruel bondage in Egypt, when they returned to those idols to which they had been accustomed.

1. The first object of their idolatrous worship was a GOLDEN CALF. (Exod. xxxii. 1—6.) Having been conducted through the wilderness by a pillar of cloud and fire, which preceded them in their marches, while that cloud covered the mountain where Moses was receiving the divine commands, they imagined that it would no longer be their guide; and therefore they applied to Aaron to make for them a sacred sign or symbol, as other nations had, which might visibly represent God to them. With this request Aaron unhappily complied: *the people offered burnt-offerings, and brought peace-offerings, and sat down to eat and to drink, and rose up to play.* The materials of this idol were the golden ear-rings of the people, worn in these eastern countries by men as well as women; and probably they were some of the jewels which they had demanded of the Egyptians. They were cast in a mould by Aaron, and subsequently chiselled into a calf, which is generally supposed to have been an exact resemblance of the celebrated Egyptian deity, Apis, who was worshipped under the form of an ox. This ancient Egyptian superstition is still perpetuated on Mount Libanus, by those Druses who assume the name of Okkals, and who pay divine honours to a *calf.*[3]

2. In imitation of this were the two GOLDEN CALVES, made by Jeroboam, the first king of Israel, after the secession of the ten tribes. The Egyptians had two oxen, one of which they worshipped under the name of Apis, at Memphis, the capital of Upper Egypt, and the other under the name of Mnevis, at Hierapolis, the metropolis of Lower Egypt. In like manner, Jeroboam set up one of his calves at Bethel, and the other at Dan. (1 Kings xii. 28—32.) Like the idolaters in the wilderness, this leader of the rebels proclaimed before the idols upon the feast of their consecration, *These are thy gods, O Israel, which brought thee out of the land of Egypt!* as if he had said, "God is every where in his essence, and cannot be included in any place: he dwells among you here as well as at Jerusalem, and if you require any symbols of his presence, behold here they are in these calves which I have set up;" for they could not be so stupid as to believe, that the idols taken just before out of the furnace had been their deliverers, so many ages before. It is evident, that the worship of these calves was not regarded by the sacred writers and by the prophets, as an absolute *Pagan* idolatry, but only as a schism, which was indeed very criminal in itself, but did not come up to the degree of a total apostasy; for the history of the revolt of the ten tribes introduces Jeroboam speaking not like a person whose intention was to make the people change their religion, but as representing to them that the true God, being every where, was not confined to any certain place, and, therefore, they might pay their devotions to him as well in Dan and Bethel as at Jerusalem.

The worship offered before these images is supposed to have been in imitation of the ceremonies of the Mosaic law.

As most of the priests of the family of Aaron, and the Levites who had their cities and abodes among the ten revolted tribes, retired into the dominions of the king of Judah, to avoid joining in the schism, which proved a great additional strength to the house of David; Jeroboam seized their cities and estates, and he eased the people of paying their tithes, there being none to demand them; so he gratified them by making priests out of every tribe and family, even in the extreme part of the country. The pontificate and supremacy over this schismatical priesthood he reserved in his own hands. These idols were at length destroyed by the kings of Assyria; the calf in Bethel was carried to Babylon, with other spoils, by Shalmaneser, and the other in Dan was seized by Tiglath-Pileser, about ten years before, in the invasion which he made upon Galilee, in which province the city stood.

3. The BRAZEN SERPENT was an image of polished brass, in the form of one of those fiery serpents (or serpents whose bite was attended with violent inflammation) which were sent to chastise the murmuring Israelites in the wilderness. By divine command *Moses made a serpent of brass*, or copper, and *put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.* (Num. xxi. 6—9.) This brazen serpent was preserved as a monument of the divine mercy, but in process of time became an instrument of idolatry. When this superstition began, it is difficult to determine; but the best account is given by the Jewish rabbi, David Kimchi, in the following manner. From the time that the kings of Israel did evil, and the children of Israel followed idolatry, till the reign of Hezekiah, they offered incense to it; for, it being written in the law of Moses, *whoever looketh upon it shall live*, they fancied they might obtain blessings by its mediation, and, therefore, thought it worthy to be worshipped. It had been kept from the days of Moses, in memory of a miracle, in the same manner as the pot of manna was: and Asa and Jehoshaphat did not extirpate it when they rooted out idolatry, because in their reign they did not observe that the people worshipped this serpent, or burnt incense to it; and, therefore, they left it as a memorial. But Hezekiah thought fit to take it quite away, when he abolished other idolatry, because in the time of his father they adored it as an idol; and though pious people among them accounted it only as a memorial of a wonderful work, yet he judged it better to abolish it, though the memory of the miracle should happen to be lost, than suffer it to remain, and leave the Israelites in danger of committing idolatry hereafter with it.

On the subject of the serpent-bitten Israelites being healed by looking at the brazen serpent, there is a good comment in the book of Wisdom, chap. xvi. ver. 4—12. in which are these remarkable words:—"They were admonished, having a sign of salvation (*i. e.* the brazen serpent) to put them in remembrance of the commandments of thy law. For he that turned himself towards it, was not saved by the THING that he saw, but by THEE that art the saviour of all." (ver. 6, 7.) To the circumstance of looking at the brazen serpent in order to be healed, our Lord refers (John iii. 14, 15.), *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life:* from which words we may learn, 1. That *as* the serpent was lifted up on the pole or *ensign; so* Jesus Christ was lifted up on the cross. 2. That *as* the Israelites were to look at the brazen serpent; *so* sinners must look to Christ for salvation. 3. That *as* God pro-

[1] Home's Hist. of the Jews, vol. ii. pp. 282—291.

[2] The following account of the idols worshipped by the Jews is abridged principally from Lamy's Apparatus Biblicus, vol. ii. pp. 176—188. Calmet's Dissertations in his Commentaire Littéral, tom. i. part ii. pp. 173—178. and tom. vi. pp. 745—752. and his Dictionary of the Bible under the several names of the idol deities. Lewis's Origines Hebrææ, vol. iii. pp. 1—102. Jahn's Archæologia Biblica, §§ 400—415. Ackermann's Archæologia Biblica, §§ 387—402. Millar's Hist. of the Propagation of Christianity, vol. i. pp. 227—340. Godwin's Moses and Aaron, book iv. pp. 140—178. and Alber, Inst. Herm. Vet. Test. tom. i. pp. 394—406.

[3] Dr. Clarke's Travels, vol. iv. p. 204.

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vided no other remedy than this *looking*, for the wounded Israelites; *so* he has provided no other way of salvation than *faith* in the blood of his Son. 4. That *as* he who looked at the brazen serpent was *cured* and did *live*; *so* he that believeth on the Lord Jesus Christ shall *not perish*, but have *eternal life*. 5. That *as* neither the *serpent*, nor *looking at it*, but the invisible power of God, healed the people; *so* neither the *cross* of Christ, nor his merely *being crucified*, but the *pardon he has bought by his blood*, communicated by the *powerful energy of his Spirit*, saves the souls of men. May not all these things be plainly seen in the *circumstances* of this transaction, without making the *serpent* a type of Jesus Christ (the most exceptionable that could possibly be chosen), and running the parallel, as some have done, through ten or a dozen of particulars?[1]

4. In Judg. viii. 24—27. we read that Gideon made an EPHOD of gold from the spoils of the Midianites. This ephod is supposed to have been a rich sacerdotal garment, made in imitation of that worn by the high-priest at Shiloh. But whether Gideon meant it as a commemorative trophy, or had a Levitical priest in his house, it is difficult to determine. It *became*, however, *a snare to all Israel*, who dwelt in Gilead, and on the eastern side of Jordan; who thus having an ephod and worship in their own country, would not so readily go over to the tabernacle at Shiloh, and, consequently, fell into idolatry, and worshipped the idols of their neighbours the Phœnicians. (Judg. viii. 27. 33.)

5. The TERAPHIM, it appears from 1 Sam. xix. 13., were carved images in a human form, and household deities, like the *penates* and *lares* of the Romans many centuries afterwards (Gen. xxxi. 19. 34, 35. 1 Sam. xix. 13—17.), of which oracular inquiries were made. (Judg. xvii. 5. xviii. 5, 6. 14—20. Zech. x. 2. Hos. iii. 4.) This is confirmed by 1 Sam. xv. 23. (marginal rendering), where the worship of teraphim is mentioned in conjunction with divination. They appear to have been introduced among the Israelites from Mesopotamia; and continued to be worshipped until the Babylonish captivity.

6. The Jews were accused by the pagans of worshipping the HEAD OF AN ASS; but from this calumny they have been completely vindicated by M. Schumacher.[2] "Apion, the grammarian, seems to be the author of this slander. He affirmed that the Jews kept the head of an ass in the sanctuary; that it was discovered there when Antiochus Epiphanes took the temple and entered into the most holy place. He aded, that one Zabidus, having secretly got into the temple, carried off the ass's head, and conveyed it to Dora. Suidas[3] says, that Damocritus or Democritus the historian averred that the Jews adored the head of an ass, made of gold, &c. Plutarch and Tacitus were imposed on by this calumny. They believed that the Hebrews adored an ass, out of gratitude for the discovery of a fountain by one of these creatures in the wilderness, at a time when the army of this nation was parched with thirst and extremely fatigued. Learned men who have endeavoured to search into the origin of this slander are divided in their opinions. The reason which Plutarch and Tacitus gave for it has nothing in the history of the Jews on which to ground it. Tanaquil Faber has attempted to prove that this accusation proceeded from the temple in Egypt called *Onion*; as if this name came from *onos*, an ass; which is, indeed, very credible. The report of the Jews worshipping an ass might originate in Egypt. We know that the Alexandrians hated the Jews, and were much addicted to raillery and defamation. But it was extremely easy for them to have known that the temple *Onion*, at Heliopolis, was named from Onias, the high-priest of the Jews, who built it in the reign of Ptolemy Philometer and Cleopatra. Others have asserted that the mistake of the heathen proceeded from an ambiguous mode of reading; as if the Greeks, meaning to say that the Hebrews adored heaven, *οὐρανὸν*, might in abbreviation write *οὐνον*; whence the enemies of the Jews concluded that they worshipped *ὄνος*, an ass. Or, perhaps, reading in Latin authors that they worshipped heaven, *cœlum*.

'Nil præter nubes et cœli numen adorant,'

instead of *cœlum*, they read *cillum*, an ass, and so reported that the Jews adored this animal. Bochart is of opinion that the error arose from an expression in Scripture, 'the mouth of the Lord hath spoken it;' in the Hebrew, *Pi-Jehovah*, or *Pi-Jeo*. Now, in the Egyptian language, *pico* signifies an ass; the Alexandrian Egyptians hearing the Jews often pronounce this word *pieo*, believed that they appealed to their God, and thence inferred that they adored an ass. These explications are ingenious, but not solid. It is doubtful whether any one can assign the true reason for the calumny; which might have arisen from a joke, or an accident. M. Le Moine seems to have succeeded best, who says that in all probability the golden urn containing the manna which was preserved in the sanctuary was taken for the head of an ass; and that the *omer* of manna might have been confounded with the Hebrew *hamor*, which signifies an ass."[4]

III. IDOL GODS OF THE AMMONITES, WORSHIPPED BY THE CHILDREN OF ISRAEL.

MOLOCH, also called Molech, Milcom, or Melcom, was the principal idol of the Ammonites (1 Kings xi. 7.), yet not so appropriated to them, but that it was adopted by other neighbouring nations for their god. Some writers have supposed that Moloch was the same as Saturn, to whom it is well known that human victims were offered. But he rather appears to have been Baal or the Sun (Jer. xxxii. 35.), and was the Adrammelech and Anammelech of the Sepharvaites, who burnt their children to them in the fire. There is great reason to think that the Hebrews were addicted to the worship of this deity before their departure from Egypt, since both the prophet Amos (v. 26.) and the protomartyr Stephen (Acts vii. 43.) reproach them with having carried the tabernacle of their god Moloch with them in the wilderness. Solomon built a temple to Moloch on the Mount of Olives (1 Kings xi. 7.), and his impiety was followed by other kings, his successors, who had apostatized from the worship of Jehovah. The valley of Tophet and Hinnom, on the east of Jerusalem, was the principal scene of the horrid rites performed in honour of Moloch (Jer. xix. 5, 6.), who it is probable was the same as the Baal, Bel, or Belus of the Carthaginians, Sidonians, Babylonians, and Assyrians.

IV. IDOL GODS OF THE CANAANITES OR SYRIANS, WORSHIPPED BY THE ISRAELITES.

1. Mr. Selden, in his elaborate treatise on the Syrian gods,[5] mentions a goddess, whom he terms GOOD FORTUNE, as the first idol mentioned in the Scriptures, and worshipped by the Hebrews. This opinion is founded on the exclamation of Leah (Gen. xxx. 11.), when her handmaid Zilpah bore a son to Jacob. *She said, I am prosperous* (or as some in the present day, who ascribe every thing to chance, would say—*Good luck to me*); *and she called his name Gad*, that is, *prosperity*. Although this interpretation has been questioned, yet in Isa. lxv. 11. Gad is unquestionably joined with Meni (or the Moon), and both are names of idols, where the prophet says —

> Ye .... have deserted JEHOVAH,
> And have forgotten my holy mountain;
> Who set in order a table for Gad,
> And fill out a libation to Meni. Bp. Lowth's Version.

What these objects of idolatrous worship were, it is now impossible exactly to ascertain: it is probable that the latter was an Egyptian deity. Jerome, as cited by bishop Lowth, gives an account of the idolatrous practice of the apostate Jews, which is alluded to by the prophet of making a feast, or a *lectisternium*, as the Romans called it, for these pretended deities. "It is," he says, "an ancient idolatrous custom in every city in Egypt, and especially in Alexandria, that on the last day of the last month in the year they set out a table with various kinds of dishes, and with a cup filled with a mixture of water, wine, and honey, indicating the fertility of the past or future year. This also the Israelites did."[6]

2. AHAD or ACHAD is the name of a Syrian deity, under which the sun was worshipped: it is mentioned in Isa. lxvi 17. where the rites of this god are described:—

> They who sanctify themselves, and purify themselves
> In the gardens, after the rites of Achad;
> In the midst of those who eat swine's flesh,
> And the abomination, and the field mouse;
> Together shall they perish, saith JEHOVAH.
> Bp. Lowth's Version.

3. BAAL-PEOR (Num. xxv. 1—5.) was a deity of the Moabites and Midianites, supposed to be the same as the Priapus of the Romans, and worshipped with similar ob-

[1] Dr. A. Clarke on Num. xxi. 9. See also a pleasing and instructive contemplation of Bishop Hall on this subject.

[2] De Cultu Animalium inter Ægyptios et Judæos Commentatio, ex recondita antiquitate illustrata a M. Johann. Henr. Schumacher. sect. viii. *et seq.* (Brunsvigiæ, 1773. 4to.)

[3] In Damocrito et in Juda.

[4] Dr. Harris's Nat. Hist. of the Bible, pp. 24, 25. (American edit.) or pp. 22, 23. of the London reprint.

[5] De Diis Syris, Syntag. i. c. 1. (Works, vol. ii. pp. 255, 256.)

[6] Bp. Lowth's Isaiah, vol. ii. p. 375.

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scene rites. (Compare Hos. ix. 10.) Selden imagined that this idol was the same with Pluto, from Psal. cvi. 28. *They joined themselves unto Baal-peor, and ate the sacrifices of the dead.* But this may mean nothing more than the sacrifices and offerings made to idols, who are properly termed *dead*, in opposition to the true God, the Creator and Preserver of all things, who is in the Scriptures repeatedly and emphatically termed *the living God.* CHEMOSH, *the abomination of Moab*, to whom Solomon erected an altar on the Mount of Olives (1 Kings xi. 7.), is supposed to have been the same deity as Baal-peor. Servants are known by the name of their lord. As the Israelites were called by the name of the true God (2 Chron. vii. 14.), so the Moabites are called (Num. xxi. 29.) by the name of their god, *the people of Chemosh;* and other idolatrous nations were designated in a similar manner. (See Mic. iv. 5.)

4. RIMMON was an idol of the Syrians, but not worshipped by the Israelites: it is mentioned in 2 Kings v. 8. and is supposed to have been the same as the Jupiter of the ancients.

5. ASHTAROTH or ASTARTE (Judg. ii. 13. 1 Sam. xxxi. 10. 2 Kings xxiii. 13.) is generally understood to have been the moon; though in later times this idol became identified with the Syrian Venus, and was worshipped with impure rites. Astarte is still worshipped by the Druses of Mount Libanus.[1]

V. PHŒNICIAN IDOLS WORSHIPPED BY THE ISRAELITES.

1. None of the heathen deities, mentioned in the Old Testament, is more celebrated than BAAL.

The word signifies lord, master, and husband; a name which, doubtless, was given to their supreme deity, to him whom they regarded as the master of men and gods, and of the whole of nature. This name had its original from Phœnicia, Baal being a god of the Phœnicians: and Jezebel, daughter of Ethbaal king of the Zidonians, brought this deity from the city of Zidon; for he was the god of Tyre and Sidon, and was certainly the Ζεὺς of the Greeks, and the Jupiter of the Latins. This god was known under the same name all over Asia: it is the same as the Bel of the Babylonians; and the same name and the same god went to the Carthaginians, who were a colony of the Phœnicians:[2] witness the name of Hannibal, Asdrubal, Adherbal, all consisting of Bel or Baal, being the name of the deity of that country, which was according to the custom of the East, where the kings, and great men of the realm, added to their own names those of their gods. In short, it seems to be a name common to all idols, to whatever country they belonged; and when it is mentioned in the Holy Writings without any explanatory circumstance annexed, it is usually understood to be the principal deity of that nation or place of which the sacred writer was speaking.

This false deity is frequently mentioned in Scripture in the plural number, *Baalim* (1 Sam. vii. 4.), which may either signify that the name of Baal was given to many different gods, or may imply a plurality of statues consecrated to that idol, and bearing several appellations, according to the difference of places: just as the ancient heathens gave many surnames to Jupiter, as Olympian, Dodonæan, and others, according to the names of the places where he was worshipped.

The false gods of Palestine and the neighbouring nations were called Baal in general; but there were other Baals whose name was compounded of some additional word, such as Baal-peor, Baalberith, Baalzebub, and Baalzephon. The first of these has already been noticed in the preceding page.

2. BAALBERITH was the idol of the Shechemites (Judg. viii. 33.); and the temple of this deity was their arsenal and public treasury. As the Hebrew word Berith signifies a covenant or contract, this god is supposed to have had his appellation from his office, which was to preside over covenants, contracts, and oaths. In like manner, the Greeks had their Ζεὺς Ὅρκιος; and the Romans, their *Deus Fidius.*

3. BAALZEBUB or BELZEBUB was the god of the Ekronites (2 Kings i. 3.), but the origin of the name (which in Hebrew denotes the *god of flies*) it is difficult to ascertain. As the vicinity of this country was long after infested with minute flies that stung severely all on whom they settled, it is not improbable that Ekron was infested in a similar manner, and that its inhabitants had a deity whom they supplicated for the prevention or removal of this plague.[3] The Jews, in the time of Christ, called the *prince of the devils* by the name of Beelzebub. (Matt. xii. 24. Luke xi. 15.)

4. BAALZEPHON is supposed to have been an idol, erected to guard the confines of the Red Sea, and also the name of a place, where a temple was erected for the use of mariners.

5. DAGON, the tutelary deity of the people of Ashdod or Azotus, was the *Derceto* of the heathens. Its name signifies a *fish;* and its figure is said to have been that of a man from the navel upwards, and that of a fish downwards. It is not improbable that this idol was commemorative of the preservation of Noah in the ark.

6. TAMMUZ or THAMMUZ, though an Egyptian deity, is the same as the Adonis of the Phœnicians and Syrians. For this idol the Jewish women are said to have sat weeping before the north gate of the temple. (Ezek. viii. 14.) Lucian[4] has given an account of the rites of this deity, which illustrates the allusion of the prophet. "I saw," says he, "at Biblis, the great temple of Venus, in which are annually celebrated the mysteries of Adonis in which I am initiated; for it is said, that he was killed in the country by a wild boar, and in perpetual remembrance of this event, a public mourning is solemnized every year with doleful lamentations: then follows a funeral as of a dead body, and next day is celebrated his resurrection, for it is said, he flew up into heaven: one of the ceremonies is for women to have their heads shaved in the same manner as the Egyptians at the death of Apis. Those who refuse to be shaved are obliged to prostitute themselves a whole day to strangers, and the money which they thus acquire is consecrated to the goddess. But some of the Biblians say, that all those ceremonies are observed for Osiris, and that he is buried in their country, not in Egypt. In order to which there comes yearly a head made of papyrus, brought by sea, from Egypt to Biblis, and I myself have seen it." Procopius, in his commentary on Isaiah, more particularly explains this rite, and observes that the inhabitants of Alexandria annually prepare a pot in which they put a letter directed to the women of Biblis, by which they are informed that Adonis is found again. This pot being sealed up, they commit it to the sea, after performing some ceremonies over it, and command it to depart; accordingly, the vessel immediately steers its course to Biblis, where it puts an end to the women's mourning.

This Syrian Venus had a temple upon the top of a mountain, which was built out of the way in a by-place, in the midst of a wood; it was demolished by the emperor Constantine,[5] who put an end to all the filthy ceremonies which had been performed in it. The image of this goddess, according to Macrobius,[6] represented a woman in mourning covered with a veil, having a dejected countenance, and tears seeming to run down her face.

7. The BAITHYLIA or CONSECRATED SOTNES, adored by the early Phœnicians, are supposed to have been the most ancient objects of idolatrous worship; and, probably, were afterwards formed into beautiful statues, when the art of sculpture became tolerably perfected. They originated in Jacob's setting up and anointing with oil the stone which he had used for a pillow, as a memorial of the heavenly vision with which he had been favoured (Gen. xxviii. 18.), and also to serve as a token to point out to him the place when God should bring him back again.[7] The idolatrous unction of stones, consecrating them to the memory of great men, and worshipping them after their death, must have prevailed to a great extent in the time of Moses, who therefore prohibited the Israelites from erecting them. (Lev. xxvi. 1.) The practice of setting up stones as a guide to travellers still exists in Persia and other parts of the East.[8]

[1] Dr. Clarke's Travels, vol. v. pp. 32. 453—459.

[2] May it not be presumed that the ancient inhabitants of Ireland were a Phœnician colony, from the appropriation of the round towers, found in that island, to the preservation of the *Baal-Thinne*, or sacred fire of Baal? On this subject, the further prosecution of which is foreign to the plan of the present work, much curious and antiquarian information is collected in the notes to "The Druid," a Dramatic Poem, by Thomas Cromwell. London, 1832, 8vo.

[3] See Harmer's Observations, vol. iii. pp. 323—325.

[4] In his treatise De Deâ Syriâ. Op. tom. ix. pp. 89—91. edit. Bipont.

[5] Eusebius de Laudibus Constantini, pp. 736, 737. edit. Reading.

[6] Saturnalia, lib. i. c. 21.

[7] Dr. A. Clarke on Gen. xxviii. 18.

[8] In the course of Mr. Morier's journey in the interior of that country, he remarked that his old guide "every here and there placed a stone on a conspicuous bit of rock, or two stones one upon the other, at the same time uttering some words which" (says this intelligent traveller) "I learnt were a prayer for our safe return. This explained to me, what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the eastern traveller sets up his stone, accompanied by a devout exclamation, as it were, in token of his safe arrival. The action of our guide appears to illustrate the vow which Jacob made when he travelled to Padan-Aram. (Gen. xxviii. 18—22.) In seeing a stone on the road placed in this position, or one stone upon another, it implies that some traveller has there made a vow or a

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VI. BABYLONIAN AND ASSYRIAN IDOLS.

1, 2. BEL and NEBO are Babylonian deities mentioned in Isa. xlvi. 1. Bel (the Belus of profane historians) was most probably a contraction of Baal, or the Sun. The planet Mercury has the name of Nebo or Nebu among the Zabians: it is found also in the composition of several Chaldæan names of persons, as Nebuchadnezzar, Nebuzaradan, &c. &c.[1]

3. MERODACH is supposed to have been a Babylonish monarch, who was deified after his death.[2]

4. NISROCH was an Assyrian idol, adored by Sennacherib. (2 Kings xix. 37. Isa. xxxvii. 38.) Perhaps it was the solar fire, to whose anger he probably attributed the destruction of his army before Jerusalem; and whom he was in the act of adoring, when he was assassinated by his sons.[3]

VII. IDOLS WORSHIPPED IN SAMARIA DURING THE CAPTIVITY.

The deities noticed in the preceding pages are the chief idols anciently adored in Palestine; but there were other false gods worshipped there, which were imported into Samaria, after Shalmaneser had carried the ten tribes into captivity, by the colony of foreigners which he sent to occupy their country. These men brought their idols with them. The men of *Babylon* had their *Succoth-benoth*, which was the Babylonish Melitta, in honour of whom young women prostituted themselves. The men of *Cuth* or *Cutha* brought their *Nergal*, or the Sun: it was represented by a cock, which animal was dedicated to Apollo, or the Sun. The men of *Hamath* had *Ashima*; a deity of which nothing certain is known. The rabbinical writers say, that it was compounded of a man and a goat; consequently it answered to the Pan of the Greek and Roman mythology. The people of *Sepharvaim* brought *Adrammelech* and *Anammelech*, already noticed. The *Avites* brought *Nibhaz* and *Tartak*, which probably are two different names of the same idol. As Nibhaz in Hebrew and Chaldee signifies *quick*, *swift*, *rapid*; and *Tartak* in both languages denotes a chariot, these two idols together may mean the sun mounted on his car.

In Lev. xxvi. 1. Moses prohibits the Israelites from setting up any IMAGE OF STONE, literally, *figured stone*, or *stone of a picture*, in their land. This prohibition was directed against the hieroglyphic figures or stones of the Egyptians, the meaning of which was known only to the priests. With these stones idolatry was practised. In Egypt they were regarded as the god *Thoth*, the god of sciences, and so late as the time of Ezekiel (viii. 8—11.) we find an imitation of this species of idolatry common among the Jews. According, therefore, to that fundamental principle of the Mosaic policy, which dictated the prevention of idolatry, it became absolutely necessary to prohibit stones with hieroglyphic inscriptions. Besides, in an age when so great a propensity to idolatry prevailed, stones with figures upon them which the people could not understand, would have been a temptation to idolatry, even though they had not been deified (as we know they actually were) by the Egyptians.[4] The walls of the ancient temples, particularly that of Tentyra, and also the tombs of the kings in Egypt, are covered with such hieroglyphics; which it is impossible to see and not be struck with the necessity of the injunction contained in Deut. iv. 15—20.[5]

VIII. The idols mentioned in the New Testament are, doubtless, known to every classical reader. It will, therefore, suffice briefly to state here, that Jupiter was the supreme deity, or father of the gods, among the Greeks and Romans; Mercury was the god of eloquence, and the messenger of the other deities. The inhabitants of Lystra, in Lycaonia, struck with the miracle which had been wrought by St. Paul, considered him as Mercury, from his eloquence, and Barnabas as Jupiter, probably from his being the more majestic person of the two, and consequently, answering to the prevalent notions which they had imbibed from statues concerning him. The Diana of the Greeks and Romans was worshipped with most solemnity at Ephesus, where she is said to have been represented as a woman, whose upper part was hung round with breasts, emblematic of the prolific powers of nature. Her image is said to have fallen down from Jupiter (Acts xix. 35.); whence some expositors have conjectured that it was an *aërolite* or *atmospheric stone*. But Pliny describes the image as having been made by one Caneti as from the wood of the vine.[6] This notion of certain statues having descended on earth from the clouds to represent particular divinities, and to inspire devotion in their temples, was very common in the heathen world. The palladium at Troy, and the statue of Minerva at Athens, like this of the Ephesian Diana, are said to have dropped from the skies. The avarice of priests forged these stories to dupe and fleece a blind and bigoted people. The same ridiculous tale the Romans were taught to believe concerning their *Ancilia* or sacred shields, which their history represents to have fallen from heaven in the reign of Numa Pompilius.[7]

The Romans, also, it is well known, worshipped the virtues and affections of the mind, as *Justice*, *Fidelity*, or *Good Faith*, *Hope*, *Fortune*, *Fame*, &c.; and the same superstition prevailed among the inhabitants of Malta, on which island Paul was shipwrecked. When they saw a venomous serpent fasten on the hand of Paul, they concluded that he was a murderer, whom *vengeance*—more correctly the goddess Δικη (*Diké* or Vindictive Justice)—*had not permitted to live*. (Acts xxviii. 4.) We learn from the mythological poet Hesiod, that the Greeks had a female deity of this name.[8] Nay, the superstition of the Pagans went so far as to worship the gods and goddesses of all countries, even those which they knew not. Thus there was at Athens an altar consecrated to the gods and goddesses of Europe, Asia, Libya, and *to the unknown God*; which gave St. Paul occasion to deliver that admirable discourse in the Areopagus, which is related in Acts xvii. 23—31.[9]

IX. Very numerous are the allusions in the Sacred Writings to the idolatrous rites of the heathen, and to their persuasions concerning their power and influence. A few only of these can be here noticed.

1. With regard to the opinions which were entertained concerning their gods:—

(1.) The heathens had generally a notion, that all deities were local, and limited to a certain country or place, and had no power any where else, but in that country or place; and thus we read in 2 Kings xvii. 26. that the colonists sent by the king of Assyria to Samaria in place of the Israelites attributed their being plagued with lions to their not knowing the manner of the god of the land. In conformity with this notion, Jonah (who lived in the midst of the mixed multitude of Gentiles, that had forced themselves into the district of Galilee, with their various forms of worship) seems to have considered Jehovah as the local god of Judæa; and in order to escape from his presence, *he rose up to flee unto Tarshish, and went down to Joppa*. (Jonah i. 3.) So also in 1 Kings xx. 23. it is said that the servants of the king of Syria persuaded their master, that the gods of the Israelites were gods of the hills; hearing, perhaps, that the law was given on Mount Sinai, that the temple was built on Mount Sion, and that they delighted to worship on high places; and therefore they imagined that they would have the advantage by fighting the Israelites in the plain. It is not unlikely that such of the Israelites who were murmurers in the wilderness (being those among them who were most tainted with idolatry) entertained the same opinion, and believed that God was a local deity and his power limited; for in this manner it is that the Psalmist represents them reasoning with themselves,—*Can God furnish a table in the wilderness? Behold he smote the rock that the waters gushed out, and the streams overflowed, but can he give bread also? Can he provide flesh for his people?* (Psal. xxviii. 19, 20.)

(2.) All the nations of antiquity, especially in the East, supposed the Deity to be surrounded by light so dazzling as to overpower all mortal vision. This mode of speaking was, in a later age, transferred to the divine majesty and perfections, as being utterly incomprehensible to the human faculties. (Psal. civ. 1—3. Ezek. i. 1 Tim. vi. 16.)[10]

(3.) "Another common opinion which prevailed among the heathens, was, that sometimes the immortal gods, disguised in human form, deigned to visit mortals, and con-

thanksgiving. Nothing is so natural in a journey over a dreary country, as for a solitary traveller to sit down, fatigued, and to make the vow that Jacob did:—*If God will be with me, and keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I reach my father's house in peace*, &c. then I will give so much in charity:—or, again, that on first seeing the place which he has so long toiled to reach, the traveller should sit down and make a thanksgiving; in both cases setting up a stone as a memorial." Morier's Second Journey, p. 84.

[1] Gesenius's Hebrew Lexicon, by Gibbs, p. 85. col. 2. p. 407. col. 2.

[2] W. Lowth, on Jer. l. 2.

[3] Brown's Antiq. of the Jews, vol. ii. p. 32.

[4] Michaelis's Commentaries, vol. iv. pp. 54—59.

[5] Jowett's Christian Researches in the Mediterranean, pp. 132. 134.

[6] Pliny, Nat. Hist. lib. xvi. c. 40.

[7] Harwood's Introd. vol. ii. p. 360. See also Biscoe on the Acts, vol. i. p. 307. and Dr. Clarke's Travels, vol. vii. pp. 21, 22.

[8] Opera et Dies, v. 254—258.

[9] On the subject of this altar, see vol. i. pp. 196, 197.

[10] Robinson's Gr. Lexicon to the New Test. voce Αφθαρτος. Bloomfield's Annotations on the New Test. vol. viii. pp. 296, 297.

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versed with them. According to their theology, Jupiter and Mercury accompanied each other on these expeditions. Agreeably to this notion, which universally obtained among the Pagans, we find that the Lycaonians, when they saw a miracle performed upon a helpless cripple, immediately cried out in the last astonishment,—*The gods are come down unto us in the likeness of men!* (Acts xiv. 11.) Instantly Paul and Barnabas were metamorphosed, by their imaginations, into Jove and Mercury, who, according to their creed, were inseparable companions in these visits. These heathens (as we have already intimated) recognised Jupiter in Barnabas, because, probably, his appearance and person were more specious and striking; and Paul, whose bodily presence was weak, but whose public talents and rhetoric were distinguished, they persuaded themselves could be no other than Mercury, the eloquent interpreter of the gods."[1]

(4.) Further, when persons were wrongfully oppressed and afflicted, the heathens believed that the gods interfered in their behalf. The tokens of their presence were *earthquakes, the opening of doors, and the loosing of their bonds.*[2] In this manner God bore a miraculous testimony of his approbation to his faithful servants Paul and Silas, when imprisoned at Philippi; and the knowledge of this fact will account for the extreme fright of the gaoler, which terminated so happily for his salvation. (Acts xvi. 25—29.)[3]

2. Although the priesthood constituted a distinct class of persons among the Jews, yet among the Romans, and it should seem also among the Greeks, they did not form a separate order. Among the Romans they were chosen from among the most honourable men in the state. In the eastern provinces of the Roman empire, persons were annually selected from among the more opulent citizens to preside over the things pertaining to religious worship, and to exhibit annual games at their own expense in honour of the gods, in the same manner as the ædiles did at Rome. These officers received their appellations from the districts to which they belonged, as Syriarch (Συριαρχης), Phœniciarch (Φοινικιαρχης), and the like: of course, in proconsular Asia, they were called Asiarchs (Ασιαρχαι). The temple of Diana at Ephesus was erected at the common expense of all the Grecian cities in Asia Minor. It is evident from Acts xix. 31. that at that very time they were solemnizing games[4] in honour of Diana, who was one of the great celestial deities (the *dii majorum gentium* of the Romans), and who was, therefore, called *the* GREAT GODDESS, by the recorder or town-clerk of Ephesus. (Acts xix. 35.)[5] This circumstance will account for St. Paul's being hurried before the tribunal of the Asiarchs.

3. We learn from various profane authors that *High Places*, or eminences, were considered to be the abode of the heathen deities, or at least as the most proper for sacrificing; and, therefore, sacrifices were offered either on the summits of mountains or in woods. Thus it was the custom of the ancient Persians to go up to the tops of the loftiest mountains, and there to offer sacrifices to Jupiter,—distinguishing by that appellation the whole expanse of heaven.[6] Further, as most of these sacrifices were accompanied with prostitution, or other impure rites, they seem to have chosen the most retired spots, to conceal their abominations. On this account, and also to obliterate every vestige of, or temptation to, idolatry, the Israelites were commanded to offer sacrifices to Jehovah, only and exclusively in the place which he should appoint (Deut. xii. 14.); and were also prohibited from sacrificing in *high places* (Lev. xxvi. 30.), and from placing *a grove of trees*[7] near his altar. (Deut. xvi. 21.) The profligate Manasseh, however, utterly disregarded these prohibitions, when he *built up again the high places, and reared up altars for Baal, and made a grove.* (2 Kings xxi. 3.) Thus Isaiah (lvii. 4, 5.) reproached the Israelites with the like prevarication, when he said, *Are ye not children of transgression, a seed of falsehood, inflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?* And Jeremiah (iii. 6.) reproaches them with having played the harlot, that is, worshipped idols on every high mountain, and under every green tree. Nor were only mountains, woods, and valleys appointed for the worship of false gods; almost every thing else, among the Pagans, bore the marks of idolatry. Herodotus[8] says, that the Phœnicians, who were the greatest seamen in the world, adorned the heads and sterns of their ships with the images of their gods: and Luke (Acts xxviii. 11.) has observed, that the vessel which carried St. Paul from Malta to Syracuse had the sign of Castor and Pollux; and it is not improbable, that the vessel in which Europa was carried away had the sign of a bull, which gave occasion to the poets to say, that Jupiter carried her away under that shape.[9]

4. The statues of the deities were carried in procession, on the shoulders of their votaries. This circumstance is distinctly stated by Isaiah, in his masterly exposure of the insanity of idolatry. (xlvi. 7.) In this way do the Hindoos at present carry their gods; and, indeed, so exact a picture has the prophet drawn of the idolatrous processions of this people, that he might be almost supposed to be sitting among them, when he delivered his prediction to the Jews.[10] It was also customary to make *shrines* or portable models of the temples of those deities which were the principal objects of worship, and to place a small image therein, when they travelled or went to war, as also for their private devotions at home. From the celebrity of the temple of Diana at Ephesus, it is but natural to suppose, that there would be a great demand for models of it, which would become a kind of substitute for the temple itself, to such of her votaries as lived in distant parts of Greece. It is evident from Acts xix. 24—27. that the manufacture of such shrines proved a source of great emolument to Demetrius, and the artisans employed by him, who might naturally expect a brisk demand for their models, from the vast concourse of worshippers who were present at the annual solemnization of the games in honour of Diana: which demand not equalling their expectations, Demetrius might ascribe his loss to St. Paul's preaching against idolatry, as the apostle had now (Acts xix. 8. 10.) been more than two years at Ephesus; so that *all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.*[11] The tabernacle of Moloch (Amos v. 26.) is supposed to have been a portable temple or shrine, made after the chief temple of that "horrid king," as Milton emphatically terms him.[12]

"When the heathens offered a sacrifice to any of those numerous divinities which they worshipped, it was usual on this sacred solemnity, in which religion and friendship were harmoniously interwoven and united with each other, for all the sacrificers to have their temples adorned with chaplets of flowers,—and the victims, too, that were led to the altar, were dressed with fillets and garlands. Abundant examples of this custom are found in almost every page of the Greek and Roman classics. The Lycaonians, who recognised Jupiter in Barnabas, and Mercury in Paul, and, believing themselves honoured with a visit from these divinities, from the miracle which Paul had wrought in restoring a cripple to the full use of his limbs, intended to show their veneration of this illustrious condescension to them by celebrating a public and solemn sacrifice, and decked themselves, and the victims they intended to immolate, in this manner.[13] The priest, therefore, of Jove, whom it seems they worshipped as the guardian of their city, and whose temple stood a little way[14] out of the town, immediately brought victims and chaplets of flowers to crown the apostles, agreeably to the pagan rites,—and in this manner advanced towards the door of the house, where the apostles lodged, designing to sacrifice to them. This custom, here mentioned, was in conformity with the heathen ritual. All wore garlands at a heathen sacrifice, both the people and the victims."[15]

5. When the victim devoted to the sacrifice was brought before the altar, the priest, having implored the divine favour and acceptance by prayer, poured wine upon its head; and after the performance of this solemn act of religion, which

[1] Dr. Harwood's Introd. vol. ii. p. 359.

[2] Elsner, in his notes on Acts xvi. 26. has shown, by a series of most apposite quotations, that each of these things was accounted a token of the divine appearance in behalf of those who suffered unjustly, and who were dear to the gods.—Observationes Sacræ, vol. i. pp. 441—444.

[3] Biscoe on the Acts, vol. i. p. 313.

[4] Grotius, Hammond, Poole's Synopsis, Wetstein, and Doddridge on Acts xix. 31. Biscoe on the Acts, vol. i. pp. 303, 304. Robinson's Greek Lexicon, voce Ασιαρχης.

[5] See Elsner's Observationes Sacræ, vol. i. pp. 460, 461.

[6] Herodotus, lib. i. c. 131.

[7] In Sir William Ouseley's Travels in the East (vol. i. pp. 359—401.) the reader will find a very learned and very interesting memoir on the *sacred trees* of the ancients, which illustrates many important passages of sacred writ.

[8] Hist. l. iii. c. 37.

[9] Biscoe on the Acts, vol. i. pp. 326, 327.

[10] Ward's History, &c. of the Hindoos, vol. ii. p. 330.

[11] Biscoe on the Acts, vol. i. pp. 301, 302. 304.

[12] See Dr. Clarke's Travels, vol. vi. pp. 215—218., for some curious information concerning the portable shrines of the ancients.

[13] Acts xiv. 13. Then the priest of Jupiter, which was before their city, brought oxen and *garlands* unto the gates, and would have done *sacrifice* unto the people.

[14] Προ της πολεως. Ibid. Το ΠΡΟ ΤΗΣ ΠΟΛΕΩΣ Ασυλον. The temple of Æsculapius which was before the town, or a little way out of the city. Polybius, lib. i. p. 17. edit. Hanov. 1619.

[15] Dr. Harwood's Introduction, vol. ii. p. 301. Wetstein and Dr. A. Clarke on Acts xiv. 11—15.

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was termed a *libation*, the victim was instantly led to the slaughter. To this circumstance St. Paul, knowing the time of his martyrdom to be very near, has a very striking allusion; representing this rite, which immediately preceded the death of the victim, as already performed upon himself, implying that he was now devoted to death, and that his dissolution would speedily follow. *I am now ready to be offered*, says he (2 Tim. iv. 6.): literally, *I am already poured out as a libation; the time of my departure is at hand.* A similar expressive sacrificial allusion occurs in Phil. ii. 17. *Yea*, says the holy apostle, *and if I be* POURED OUT *upon the sacrifice and service of your faith, I joy and rejoice with you all.* In this passage he represents the faith of the Philippians as the sacrificial victim, and compares his blood, willingly and joyfully to be shed in martyrdom, to the libation poured out on occasion of the sacrifice.[1]

After the usual portions of the victims had been burnt on the altar, or given to the officiating priests, the remainder was either exposed by the owner for sale in the market, or became the occasion of giving a feast to his friends, either in the temple or at his own house. Meat of this description, termed ειδωλοθυτα, or meats offered to idols, in Acts xv. 29., was an abomination to the Jews; who held that not only those who partook of such entertainments, but also those who purchased such meat in the market, subjected themselves to the pollution of idolatry. The apostle James, therefore, recommends, that the Gentile Christians should abstain from all meats of this kind, out of respect to this prejudice of Jewish Christians; and hence he calls these meats αλισγηματα, pollution of idols, that is, meats polluted in consequence of their being sacrificed unto idols. (Acts xv. 20., compare also 1 Cor. viii. 1. 4. 7. 10. x. 19. 28.) It appears from Judg. ix. 27. that feasting after sacrifice in the temples of idols was not unknown to the Shechemites.

6. Singing and dancing were the general attendants of some of these idolatrous rites: thus, the Israelites danced before the golden calf. (Exod. xxxii. 19.) To this day, dancing before the idol takes place at almost every Hindoo idolatrous feast. But their sacrifices were not confined to irrational victims: it is well known that the practice of offering human victims prevailed to a great extent;[2] and among the Ammonites and Phœnicians they were immolated to propitiate Moloch and Baal; and children were in some manner dedicated and devoted to them. The idolatrous worshippers are said to make them pass through the fire; denoting some rite of dedication and purification. This was most expressly forbidden to the Israelites. (Lev. xviii. 21.) In this manner Ahaz devoted his son (2 Kings xvi. 3.); but as Hezekiah afterwards succeeded his father on the throne of Judah, it is evident that *he* was not put to death. From the declarations of the psalmist (cvi. 36—40.), and of the prophet Ezekiel (xvi. 21. xx. 26. 31.), it is however, certain that many human victims were thus barbarously sacrificed.

The adoration or worship which idolaters paid to their gods did not consist barely in the sacrifices which they offered to them, but likewise in prostrations and bowings of the body; thus Naaman speaks of *bowing in the house* of Rimmon. (2 Kings v. 18.) It was also a religious ceremony, to *lift up the hand to the mouth and kiss it*, and then, stretching it out, to throw as it were the kiss to the idol: both this and the former ceremony are mentioned in 1 Kings xix. 18. And so Job, in order to express his not having fallen into idolatry, very elegantly says, *If I beheld the sun while it shined, or the moon walking in brightness, and my heart had been secretly enticed, or my mouth hath kissed my hand*, &c. (Job xxxi. 26, 27.); for to *kiss* and to *worship* are synonymous terms in Scripture, as appears from Psal. ii. 12. There is an idolatrous rite mentioned by Ezekiel, called the *putting the branch to the nose* (Ezek. viii. 17.), by which interpreters understand, that the worshipper, with a wand in his hand, touched the idol, and then applied the wand to his nose and mouth, in token of worship and adoration. There appears to be this difference, however, between the idolatry of the Jews and that of other nations, viz. that the Jews did not deny a divine power and providence; only they imagined that their idols were the intermediate causes, by which the blessings of the supreme God might be conveyed to them; whereas the heathens believed that the idols they worshipped were true gods, and had no higher conceptions, having no notion of one eternal, almighty, and independent Being.[3]

In the account of the decisive triumph of true religion over idolatry, related in 1 Kings xviii., we have a very striking delineation of the idolatrous rites of Baal; from which it appears that his four hundred and fifty priests, or prophets, as they are termed, employed the whole day in their desperate rites. The time is divided into two periods, 1. *From morning until noon*, which was occupied in preparing and offering the sacrifice, and in earnest supplication for the celestial fire, (for Baal was unquestionably the god of fire or the sun, and had only to work in his own element), vociferating, *O, Baal, hear us* (1 Kings xviii. 26.); and, 2. *They continued from noon until the time of offering evening sacrifice* (the time when it was usually offered to Jehovah in the temple at Jerusalem), performing their frantic rites.

They leaped up and down at the altar,[4] that is, they danced around it with strange and hideous cries and gesticulations, tossing their heads to and fro, with a great variety of bodily contortions, precisely as the Ceylonese do to this day.[5] In like manner the priests of Mars among the Romans danced and leaped around the altars of that divinity, from which circumstance they derived their name,—Salii.[6] *And it came to pass at noon that Elijah mocked them:* had not the intrepid prophet of the Lord been conscious of the divine protection, he certainly would not have used such freedom of speech, while he was surrounded by his enemies: *And said, Cry aloud!* Oblige him, by your vociferations, to attend to your suit.—Similar vain repetitions were made by the heathen in the time of our Saviour, who cautions his disciples against them in Matt. vi. 7.[7]—*For he is a god*—the supreme God; you worship him as such; and, doubtless, he is jealous of his own honour, and the credit of his votaries. *Either he is talking*—he may be giving audience to some others: or, as it is rendered in the margin of our larger Bibles,—*he meditateth*—he is in a profound reverie, projecting some godlike scheme—*or he is pursuing*—taking his pleasure in the chase—*or he is on a journey*—having left his audience chamber, he is making some excursions—*or peradventure he sleepeth and must be awaked.*—Absurd as these notions may appear to us, they are believed by the Hindoos, to each of whose gods some particular business is assigned, and who imagine that Vishnoo sleeps for months in the year, while others of their deities are often out on journeys or expeditions.[8] Accordingly the priests of Baal *cried aloud, and cut themselves, after their manner.* This was not only the custom of the idolatrous Israelites, but also of the Syrians, Persians, Indians, Greeks, Romans, and, in short, of all the ancient heathen world. Hence we may see the reason why the Israelites were forbidden to *cut themselves, to make any cuttings in their flesh for the dead*, and *to print any marks upon themselves.* (Deut. xiv. 1.

[1] Parkhurst's Gr. Lexicon, p. 621. Harwood, vol. ii. pp. 219, 220. Drs. Clarke and Macknight on the passages cited.

[2] The Egyptians had several cities, which were termed *Typhonian*,—such as Heliopolis, Idithya, Abarei, and Busiris,—where at particular seasons they immolated men. The objects thus devoted were persons of bright hair and a particular complexion, such as were seldom to be found among that people. Hence we may conclude that they were foreigners; and it is probable that while the Israelites resided in Egypt, the victims were chosen from their body. They were burnt alive upon a high altar, and thus sacrificed for the good of the people: at the conclusion of the sacrifice, the priests collected their ashes, and scattered them upwards in the air,—most likely with this view, that, where any of the dust was wafted, a blessing might be entailed. By a just retribution, Moses and Aaron were commanded to take ashes of the furnace (which in the Scriptures is used as a type of the slavery of the Israelites, and of all the cruelty which they experienced in Egypt), and to scatter them abroad *towards the heaven* (Exod. x. 8, 9.), but with a different intention, viz. that where any the smallest portion alighted, it might prove a plague and a curse to the ungrateful, cruel, and infatuated Egyptians. Thus there was a designed contrast in these workings of Providence, and an apparent opposition to the superstition of the times. Bryant, on the Plagues of Egypt, p. 116. On the prevalence of human sacrifices in ancient times, see vol. i. p. 5. and note.

[3] On the subject of the idolatrous worship of the heathens, the editor of Calmet's Dictionary has accumulated much interesting information. See the Fragments, particularly Nos. 107. 185. 212, 213.

[4] This is the marginal rendering, and most correct, of 1 Kings xviii. 26.

[5] From the statement of a Ceylonese convert to Christianity (who was formerly one of the principal high-priests of Budhoo) Dr. A. Clarke has described the manner and invocations of the pagan inhabitants of that island (Comment. on 1 Kings xviii.), to which we are indebted for part of the present elucidation of the rites of Baal; and his account is confirmed by Dr. John Davy, in his Travels in Ceylon.

[6] Jam dederat Salilis (a saltu nomina ducunt)
Armaque et ad certos verba canenda modos.—Ovid. Fast. iii. 387, 388.
On the custom of dancing around the altars of the gods, the reader will find much curious information in Lomeier's treatise De veterum Gentilium Lustrationibus, cap. 33. pp. 413. *et seq.*

[7] The infuriated worshippers of Diana *all with one voice about the space of two hours cried out, "Great is Diana of the Ephesians."* (Acts xix. 34.) Not to multiply unnecessary examples, see an illustration of these vain, repetitions in the Heautontimoreumenos of Terence, act v. scene 1. We are informed by Servius that the ancient heathens, after supplicating the particular deity to whom they offered sacrifice, used to invoke all the gods and goddesses, lest any one of them should be adverse to the suppliant. Servius in Virgil. Georg. lib. i. 21. (vol. i. p. 178. of Burmann's edition, Amst. 1746. 4to.) For a remarkable instance of the "vain repetitions" of the modern Mohammedans, see Dr. Richardson's Travels in the Mediterranean, &c. vol. i. pp. 462—464.

[8] Ward's History, &c. of the Hindoos, vol. ii. p. 324.

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Lev. xix. 28.) For the heathens did these things not only in honour of their gods, but also in testimony of their grief for the loss of any of their neighbours. The Scythians, as we are informed by Herodotus, were accustomed to slash their arms on the death of their kings;[1] and it is not improbable that some similar custom obtained among some one of the neighbouring nations. The modern Persians to this day cut and lacerate themselves, when celebrating the anniversary of the assassination of Hossein, whom they venerate as a martyr for the Moslem faith.[2]

7. The heathens showed their veneration for their deities in various ways, the knowledge of which serves to illustrate many passages of Scripture. Thus nothing was more frequent than prostitution of women, with examples of which the ancient writers abound. According to Justin,[3] the Cyprian women gained that portion which their husbands received with them, on marriage, by previous public prostitution. And the Phœnicians, as we are informed by Augustine, made a gift to Venus of the gain acquired by the same disgusting means.[4] Hence we may account for Moses prohibiting the Israelites from committing any such atrocities. (Lev. xix. 29.)—Others dedicated to them the spoils of war; others, votive tablets and other offerings in commemoration of supposed benefits conferred on them.[5]

A more frequent and indeed very general custom was the carrying of marks on their body in honour of the object of their worship. This is expressly forbidden in Lev. xix. 28. To this day, all the castes of the Hindoos bear on their foreheads, or elsewhere, what are called the *sectarian marks*, which not only distinguish them in a civil, but also in a religious point of view, from each other.[6] Most of the barbarous nations lately discovered have their faces, arms, breasts, &c. curiously carved or *tatooed*, probably for superstitious purposes. Ancient writers abound with accounts of marks made on the face, arms, &c. in honour of different idols,—and to this the inspired penman alludes (Rev. xiii. 16, 17. xiv. 9. 11. xv. 2. xvi. 2. xix. 20. xx. 4.), where false worshippers are represented as receiving in their hands, and in their forehead, the marks of the beast.

The prohibition in Lev. xix. 27. against the Israelites rounding *the corners of their heads*, and *marring the corners of their beards*, evidently refers to customs which must have existed among the Egyptians, during their residence among that people; though it is now difficult to determine what those customs were. Herodotus informs us, that the Arabs shave or *cut their hair round* in honour of Bacchus, who (they say) wore his hair in this way; and that the Macians, a people of Libya, cut their hair *round*, so as to leave a tuft on the top of the head;[7] in this manner the Chinese cut their hair to the present day. This might have been in honour of some idol, and, therefore, forbidden to the Israelites.

The *hair* was much used in divination among the ancients; and for purposes of religious superstition among the Greeks; and particularly about the time of the giving of this law, as this is supposed to have been the æra of the Trojan war. We learn from Homer, that it was customary for parents to dedicate the hair of their children to some god; which, when they came to manhood, they cut off and consecrated to the deity. Achilles, at the funeral of Patroclus, cut off his golden locks, which his father had dedicated to the river god Sperchius, and threw them into the flood.[8] From Virgil's account of the death of Dido,[9] we learn that the *topmost lock* of hair was dedicated to the *infernal gods*. If the hair was *rounded*, and dedicated for purposes of this kind, it will at once account for the prohibition in this verse.[10]

A religion so extravagant as that of pagaism could not have subsisted so long, had not the priests by whom it was managed contrived to secure the devotion of the multitudes by pretending that certain divinities uttered oracles. The researches of enlightened travellers have laid open the contrivances by which these frauds were managed, at least in Greece.[11] Various were the means by which the credulity of the people was imposed upon. Sometimes they charmed serpents,—extracted their poison, and thus rendered them harmless;—a practice to which there are frequent allusions in the Old Testament, and it must have been a gainful and an established traffic.

X. Moses has enumerated seven different sorts of DIVINERS into futurity, whom the Israelites were prohibited from consulting (Deut. xviii. 10, 11.), viz. 1. Those who *used divination*,—that is, who endeavoured to penetrate futurity by auguries, using lots, &c.;—2. *Observers of times*, those who pretended to foretell future events by present occurrences, and who predicted political or physical changes from the aspects of the planets, eclipses, motion of the clouds, &c.; —3. *Enchanters*, either those who charmed serpents, or those who drew auguries from inspecting the entrails of beasts, observing the flights of birds, &c.;—4. *Witches*, those who pretended to bring down certain celestial influences to their aid by means of herbs, drugs, perfumes, &c.;—5. *Charmers*, those who used spells for the purposes of divination;—6. *Consulters with familiar spirits*,—Pythonesses, those who pretended to inquire by means of one spirit to get oracular answers from another of a superior order;—and, 7. *Wizards* or *necromancers*, those who (like the witch at Endor) professed to evoke the dead, in order to learn from them the secrets of the invisible world.

Four kinds of divination are particularly mentioned in sacred history, viz. by the cup,—by arrows,—by inspecting the livers of slaughtered animals,—and by the staff.

1. *Divination by the cup* appears to have been the most ancient: it certainly prevailed in Egypt at the time of Joseph (Gen. xliv. 5.),[12] and it has from time immemorial been prevalent among the Asiatics, who have a tradition (the origin of which is lost in the lapse of ages) that there was a cup which had passed successively into the hands of different potentates, and which possessed the strange property of representing in it the whole world, and all the things which were then doing in it. The Persians to this day call it the *Cup of Jemsheed*, from a very ancient king of Persia of that name, whom late historians and poets have confounded with Bacchus, Solomon, Alexander the Great, &c. This cup filled with the elixir of immortality, they say, was discovered when digging the foundations of Persepolis. To this cup the Persian poets have numerous allusions; and to the intelligence supposed to have been received from it they ascribe the great prosperity of their ancient monarchs, as by it they understood all events, past, present, and future. Many of the Mohammedan princes and governors affect still to have information of futurity by means of a cup. Thus when Mr. Norden was at Dehr or Derri in the farthest part of Egypt, in a very dangerous situation, from which he and his company endeavoured to extricate themselves by exerting great spirit, a spiteful and powerful Arab in a threatening way told one of their people, whom they had sent to him, that he knew what sort of people they were, that *he had consulted his cup*, and had found by it that they were those of whom one of their prophets had said, that Franks would come in disguise, and passing every where, examine the state of the country, and afterwards bring over a great number of other Franks, conquer the country, and exterminate all.[13] It was precisely the same thing that Joseph meant when he talked of *divining by his cup*.[14]

Julius Serenus tells us, that the method of *divining by the cup* among the Abyssinians, Chaldees, and Egyptians, was to fill it first with water, then to throw into it their plates of gold and silver, together with some precious stones, whereon were engraven certain characters: and after that the persons who came to consult the oracle used certain forms of incantation, and so calling upon the devil, received their answers several ways; sometimes by articulate sounds, sometimes by the characters, which were in the cup, arising upon the surface of the water, and by this arrangement forming the answer; and many times by the visible appearing of the persons themselves about whom the oracle was consulted.

[1] Herodotus, lib. iv. c. 71.

[2] Mr. Morier has given a long and interesting narrative of this anniversary. "It is," he says, "necessary to have witnessed the scenes that are exhibited in their cities, to judge of the degree of fanaticism which possesses them at this time. I have seen some of the most violent of them, as they vociferated *Ya Hossein!* walk about the streets almost naked, with only their loins covered and their bodies streaming with blood, by the voluntary cuts which they had given to themselves, either as acts of love, anguish, or mortification. Such must have been the cuttings of which we read in Holy Writ." Morier's Second Journey, p. 176.

[3] Hist. lib. xviii. c. 5.

[4] Calmet on Lev. xix. 29. Michaelis's Commentaries, vol. iv. pp. 183—185.

[5] See much curious information on this subject in Dr. Clarke's Travels, vol. vi. pp. 444—448. 8vo. and Mr. Dodwell's Classical Tour in Greece, vol. i. pp. 341, 342.

[6] See Forbes's Oriental Memoirs, vol. iii. p. 15.

[7] Herod. lib. iii. c. 8. and lib. iv. c. 175.

[8] Iliad. xxiii. 142, &c.

[9] Æneid. iv. 698.

[10] Calmet, and Dr. A. Clarke on Lev. xix. 27.

[11] See Dr. Clarke's Travels, vol. vi. pp. 479, 480.; also vol. iii. p. 298.

[12] We have no reason to infer that Joseph practised divination by the cup; although, according to the superstition of those times, supernatural influence might be attributed to *his* cup. And as the whole transaction related in Gen. xliv. was merely intended to deceive his brethren for a short time, he might as well affect divination by his cup as affect to believe that they had stolen it.

[13] Trav. vol. ii. p. 150.

[14] Harmer, vol. ii. p. 475.

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Cornelius Agrippa[1] tells us likewise, that the manner of some was to pour melted wax into a cup containing water, which wax would range itself into order, and so form answers, according to the questions proposed.[2]

2. *Divination by arrows* was an ancient method of presaging future events. Ezekiel (xxi. 21.) informs us that Nebuchadnezzar, when marching against Zedekiah and the king of the Ammonites, and coming to the head of two ways, mingled his arrows in a quiver, that he might thence divine in what direction to pursue his march; and that he consulted teraphim, and inspected the livers of beasts, in order to determine his resolution. Jerome, in his commentary on this passage, says that "the manner of divining by arrows was thus:—they wrote on several arrows the names of the cities against which they intended to make war, and then putting them promiscuously all together into a quiver, they caused them to be drawn out in the manner of lots, and that city, whose name was on the arrow first drawn out, was the first they assaulted."[3] This method of divination was practised by the idolatrous Arabs, and prohibited by Mohammed,[4] and was likewise used by the ancient Greeks, and other nations.[5]

3. *Divination by inspecting the liver* of slaughtered animals was another mode of ascertaining future events, much practised by the Greeks and Romans, by the former of whom it was termed Ἡπατοσκοπια, or *looking into the liver*. This word subsequently became a general term for divination by inspecting the entrails of sacrifices, because the liver was the first and principal part observed for this purpose. To this method of divination there is an allusion in Ezekiel xxi. 21.[6]

4. *Rabdomancy*, or divination by the staff, is alluded to by the prophet Hosea (iv. 12.); it is supposed to have been thus performed: The person consulting measured his staff by spans, or by the length of his finger, saying, as he measured, "I will go, or, I will not go; I will do such a thing, or, I will not do it;" and as the last span fell out so he determined. Cyril and Theophylact, however, give a different account of the matter. They say that it was performed by erecting two sticks, after which they murmured forth a certain charm, and then, according as the sticks fell, backwards or forwards, towards the right or left, they gave advice in any affair.[7]

In the later period of the Jewish history, we meet with many persons among the Jews, who pretended to be *sorcerers*.[8] This class of persons dealt in incantations and divinations, and boasted of a power, in consequence of their deep science, and by means of certain rites, to evoke the spirits of the dead from their gloomy abodes, and compel them to disclose information on subjects beyond the reach of the human powers: of this description, probably, was the sorcerer Bar-Jesus, mentioned in Acts xiii. 6—11. There also were others, such as Simon the sorcerer (Acts viii. 9.); who having some knowledge of natural philosophy and astrology, abused that knowledge and deceived the common people by pretending to foretell future events, from the motions and appearances of the planets and stars, and to cure certain diseases by repeating certain phrases, &c.[9] So prevalent was the practice of sorcery among the Jews, that many of their elders, judges, or rabbies, are said to have attained such a proficiency in magic or sorcery, as to surpass even those who made it their profession.[10]

The prevalence of magic among the heathen is too well known to require any proofs. Pythagoras and other distinguished Greek philosophers took no small pains to attain the knowledge of this art: the inhabitants of Ephesus in particular were distinguished for their magical skill. And it was no small triumph of the Gospel that many of the Christian converts at Ephesus, who had previously *used curious arts* (τα περιεργα, which word is used by Greek writers to denote magical arts, incantations, &c.), *brought their books together and burned them before all men*. (Acts xix. 19.) So celebrated was the city of Ephesus for the magic art, that some particular forms of incantation derived their names from thence, and were called Εφεσια Γραμματα, or *Ephesian Letters*.[11] They appear to have been amulets inscribed with strange characters, which were worn about the person for the purpose of curing diseases, expelling demons, and preserving individuals from evils of different kinds. The "books" above mentioned were such as taught the science, mode of forming, use, &c. of these charms.[12]

SECTION II.

ON THE STATE OF RELIGION AMONG THE JEWS, IN THE TIME OF JESUS CHRIST.

PREVIOUSLY to the Babylonish captivity there are no vestiges of the existence of any sect among the Jews. Devoted to the study of their law and to the ceremonies of their religion, they neglected those curious studies which were esteemed among other nations. The temple of Jehovah and the houses of the prophets were their principal schools; in which they were taught how to serve the Lord and to observe the ordinances which he had commanded. After the captivity, we do not meet with any traces of any sects among them until the time of the Maccabæan princes; when it should seem that the Jewish literati, in imitation of the sects of the Grecian philosophers, became divided in their opinions, and composed the three celebrated sects of the Pharisees, Sadducees, and Essenes. As these sects are frequently mentioned in the New Testament, it is proposed in this section to give an account of their origin and tenets, together with those of the Herodians, who are repeatedly mentioned by Jesus Christ, and of some other minor denominations of religious parties which were in existence during the period of time comprised in the New Testament history.[13]

[1] De occult. Philos. l. i. cap. 57.

[2] Dr. A. Clarke on Gen. xliv. 5. Burder's Oriental Customs, vol. i. p. 54.

[3] On this subject see some curious information in the Fragments supplementary to Calmet, No. 179.

[4] Koran, ch. v. 4. (Sale's translation, p. 94. 4to. edit.) In his preliminary discourse, Mr. Sale states that the arrows, used by the idolatrous Arabs for this purpose, were destitute of heads or feathers, and were kept in the temple of some idol, in whose presence they were consulted. Seven such arrows were kept in the temple of Mecca, but generally in divination they made use of three only, on one of which was written, *My* LORD *hath commanded me*,—on another, *My* LORD *hath forbidden me*,—and the third was blank. If the first was drawn, they regarded it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them and drew over again, till a decisive answer was given by one of the others. These divining arrows were generally consulted before any thing of moment was undertaken—as when a man was about to marry, to undertake a journey, or the like. (Sale's Prel. Disc. pp. 126, 127.)

[5] Potter's Antiquities of Greece, vol. i. pp. 359, 360.

[6] Ibid. vol. i. pp. 339, 340. The practice of "divination from the liver is very old, and was practised by the Greeks and Romans, till Christianity banished it, together with the gods of Olympus. In Æschylus, Prometheus boasts of having taught man the division of the entrails, if smooth, and of a clear colour, to be agreeable to the gods; also the various forms of the gall and the liver." (Stolberg's History of Religion, vol. iii. p. 436.) Among the Greeks and Romans, as soon as a victim was sacrificed, the entrails were examined. They began with the liver, which was considered the chief seat; or, as Philostratus expresses himself (Life of Apollonius, viii. 7. § 15.), as the prophesying tripod of all divination. If it had a fine, natural, red colour; if it was healthy, and without spots; if it was large and double; if the lobes turned outwards; they promised themselves the best success in their undertakings: but it portended evil if the liver was dry, or had a band between the parts, or had no lobes. It was also considered an unfortunate omen if the liver was injured by a cut in killing the victim. (Matern. of Cilano, Roman Antiquities, vol. ii. p. 164.) Rosenmüller. Burder's Oriental Literature, vol. ii. p. 185.

[7] Selden de diis Syris. Synt. i. cap. 2. p. 28. Godwin's Moses and Aaron, p. 216. Pococke and Newcome, in loc. Potter's Antiq. of Greece, vol. i. p. 359. (Edinb. 1804.)

[8] Josephus relates that, at the period above referred to, there were numerous sorcerers and deceivers; who, pretending to show wonders and prodigies, seduced great numbers of people after them into the wilderness. (Ant. Jud. lib. xx. c. 8. § 6. Bell. Jud. lib. iv. c. 13. § 4.)

[9] Robinson's Gr. Lex. *voce* Μαγος.

[10] If any credit may be given to the Talmuds, twenty-four of the school of rabbi Judah were killed by sorcery; and eighty women sorceresses were hanged in one day by Simon ben Shetah. So greatly did the practice of this art prevail among them, that skill in it was required as a necessary qualification for a person to be chosen a member of their councils, whether that of seventy-one or those of twenty-three; in order that he might be the better able to try and judge the accused; whether they were really guilty of sorcery or not. Lightfoot's Works, vol. i. p. 371. vol. ii. p. 244 (folio edit.) where the passages from the Talmuds are given.

[11] Biscoe on the Acts, vol. i. pp. 290—293.

[12] Dr. A. Clarke, on Acts viii. 17. where some curious information relative to the Ephesian letters is collected from the lexicographers, Suidas and Hesychius.

[13] The authorities principally consulted for this section are Pritii Introductio in Lectionem Novi Testamenti, cc. 33, 34. De Statu Religionis Judæorum tempore Christi, pp. 446—471. Calmet's Dissertation sur les Sectes des Juifs Dissert. tom. i. pp. 711—743. Godwin's Moses and Aaron, and Jennings's Jewish Antiquities, book i. ch. 10—13. Schulzii Archæologia Biblica, pp. 170—180. Carpzovii Antiquitates Hebr. Gentis, pp. 173—247. Pictet's Theologie Chrétienne, tom. i. pp. 627—630. and tom. iii. pp. 103—117. Jahn, Archæol. Bibl. §§ 316—320. and Ackermann, Archæol. Bibl. §§ 305—311. Beausobre's and L'Enfant's Introd. (Bp. Watson's Tracts, vol. iii. pp. 184—192.)

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§ 1. ACCOUNT OF THE JEWISH SECTS MENTIONED IN THE NEW TESTAMENT.

I. *The Pharisees.*—II. *The Sadducees.*—III. *The Essenes.*—IV. *The Scribes.*—V. *The Lawyers.*—VI. *The Samaritans.*—VII. *The Herodians.*—VIII. *The Galilæans.*—IX. *The Zealots.*—X. *The Sicarii.*

I. The PHARISEES were the most numerous and powerful sect of the Jews. The precise time when they first appeared is not known: but, as Josephus[1] mentions the Pharisees, Sadducees, and Essenes, as distinct sects, in the reign of Jonathan (B. C. 144—139), it is manifest that they must have been in existence for some time. Calmet is of opinion that their origin cannot be carried higher than the year of the world 3820, corresponding with the year 184 before the Christian æra. They derived their name from the Hebrew verb פרש (PHARASH) to separate; because they professed an uncommon separation from the apparel and customs of the world to the study of the law, and an extraordinary devotion to God and sanctity of life, beyond all other men. Hence one of them is represented as thanking God, that he was *not as other men are;* and St. Paul, in his masterly apology before king Agrippa, terms them ακριβεστατη αιρεσις, the most rigorous sect, in our version rendered *the most straitest sect.* (Acts xxvi. 5.) They were not restricted to any particular family or class of men: there were Pharisees of every tribe, family, and condition. The credit which they had acquired by their reputation for knowledge and sanctity of life early rendered them formidable to the Maccabæan sovereigns; while they were held in such esteem and veneration by the people, that they may be almost said to have given what direction they pleased to public affairs.[2] They boasted that, from their accurate knowledge of religion, they were the favourites of heaven;[3] and thus, trusting in themselves that they were righteous, despised others. (Luke xi. 52. xviii. 9. 11.)

Among the tenets inculcated by this sect, we may enumerate the following; viz.

1. They ascribed all things to fate or providence, yet not so absolutely as to take away the free will of man, though fate does not co-operate in every action.[4] They also believed in the existence of angels and spirits, and in the resurrection of the dead (Acts xxiii. 8.): but, from the account given of them by Josephus, it appears that their notion of the immortality of the soul was the Pythagorean metempsychosis;[5] that the soul, after the dissolution of one body, winged its flight into another; and that these removals were perpetuated and diversified through an infinite succession, the soul animating a sound and healthy body, or being confined in a deformed and diseased frame, according to its conduct in a prior state of existence. From the Pharisees, whose tenets and traditions the people generally received, it is evident that the disciples of our Lord had adopted this philosophical doctrine of the transmigration of souls; when, having met with a man who had been *born* blind, they asked him whether it were the sins of this man in a pre-existent state which had caused the Sovereign Disposer to inflict upon him this punishment. To this inquiry Christ replied, that neither his vices or sins in a pre-existent state, nor those of his parents, were the cause of this calamity. (John ix. 1—4.) From this notion, derived from the Greek philosophy, we find that during our Saviour's public ministry, the Jews speculated variously concerning him, and indulged several conjectures, which of the ancient prophets it was whose soul now animated him, and performed such astonishing miracles. Some contended that it was the soul of Elias; others of Jeremiah; while others, less sanguine, only declared in general terms that it must be the soul of one of the old prophets by which these mighty deeds were now wrought. (Matt. xvi. 14. Luke ix. 19.)[6]

2. The Pharisees contended that God was in strict justice *bound* to bless the Jews, and make them all partakers of the *terrestrial* kingdom of the Messiah, to justify them, to make them eternally happy, and that he could not possibly damn any one of them! The ground of their justification they derived from the merits of Abraham, from their knowledge of God, from their practising the rite of circumcision, and from the sacrifices they offered. And as they conceived works to be meritorious, they had invented a great number of *supererogatory* ones, to which they attached greater merit than to the observance of the law itself. To this notion St. Paul has some allusions in those parts of his Epistle to the Romans in which he combats the erroneous suppositions of the Jews.[7]

3. The Pharisees were the strictest of the three principal sects that divided the Jewish nation (Acts xxvi. 5.), and affected a singular probity of manners according to their system, which however was for the most part both lax and corrupt. Thus, many things which Moses had *tolerated* in civil life, in order to avoid a greater evil, the Pharisees determined to be morally right; for instance, the law of retaliation, and that of a divorce from a wife for *any* cause. (Matt. v. 31. *et seq.* xix. 3—12.) During the time of Christ there were two celebrated philosophical and divinity schools among the Jews, that of Schammai and that of Hillel. On the question of divorce, the school of Schammai maintained, that no man could legally put away his wife except for adultery: the school of Hillel, on the contrary, allowed a divorce for *any* cause (from Deut. xxiv. 1.), even if the wife found no favour in the eyes of her husband,—in other words, if he saw any woman who pleased him better. The practice of the Jews seems to have gone with the school of Hillel. Thus we read (in Ecclus. xxv. 26.), "If she go not as thou wouldest have her, cut her off from thy flesh; give her a bill of divorce and let her go;" and in conformity with this doctrine, Josephus,[8] who was a Pharisee, relates that he repudiated his wife who had borne him three children, because he was not pleased with her manners or behaviour.

4. Further, they interpreted certain of the Mosaic laws most literally, and distorted their meaning so as to favour their own philosophical system. Thus, the law of loving their neighbour, they expounded solely of the love of their friends, that is, of the whole Jewish race; all other persons being considered by them as natural enemies (Matt. v. 43. compared with Luke x. 31—33.), whom they were in no respect bound to assist. Dr. Lightfoot has cited a striking illustration of this passage from Maimonides.[9] An oath, in which the name of God was not distinctly specified, they taught was not binding (Matt. v. 33.), maintaining that a man might even swear with his lips, and at the same moment annul it in his heart! So rigorously did they understand the command of observing the Sabbath-day, that they accounted it unlawful to pluck ears of corn, and heal the sick, &c. (Matt. xii. 1. *et seq.* Luke vi. 6. *et seq.* xiv. 1. *et seq.*) Those natural laws which Moses did not sanction by any penalty they accounted among the petty commandments, inferior to the ceremonial laws, which they preferred to the former, as being the weightier matters of the law (Matt. v. 19. xv. 4. xxiii. 23.), to the total neglect of mercy and fidelity. Hence they accounted causeless anger and impure desires as trifles of no moment (Matt. v. 21, 22. 27—30.); they compassed sea and land to make proselytes[10] to the Jewish religion from among the Gentiles, that they might rule over their consciences and wealth: and these proselytes, through the influence of their own scandalous examples and characters, they soon rendered more profligate and abandoned

[1] Ant. Jud. lib. xiii. c. 5. § 9.

[2] The high reputation and influence of the Pharisees are strikingly illustrated by the following anecdote:—When Alexander Jannæus lay on his death-bed, about eighty years before the Christian æra, his queen Alexandra having expressed great anxiety on account of the exposed state in which herself and sons would be left, the dying monarch recommended her to court the Pharisees, and delegate part of her power to them. Alexandra followed this advice; and the Pharisees, availing themselves of the opportunity, made themselves masters of the government, and disposed of every thing as they pleased. Josephus, Ant. Jud. lib. xiii. c. 15. § 5. c. 16. § 1. Bell. Jud. lib. i. c. 4.

[3] Ibid. lib. xiii. c. 5. § 9. lib. xviii. c. 2. § 3. De Bell. Jud. lib. ii. c. 8. § 14. Acts v. 38, 39.

[4] Ibid. lib. xviii. c. 1. § 3. De Bell. Jud. lib. ii. c. 8. § 14. lib. iii. c. 8. § 5. The author of the Book of Wisdom (ch. viii. 20.) seems to allude to the same doctrine, when he tells us, *that, being good, he came into a body undefiled.*

[5] Dr. Lightfoot's Works, vol. ii. pp. 563, 569. Dr. Harwood's Introd. to the New Test. vol. ii. p. 355. To this popular notion of a transmigration of souls, Dr. H. ascribes the alarm of Herod, who had caused John the Baptist to be beheaded, when the fame of Christ's miracles reached his court; but, on comparing Matt. xvi. 6. with Mark viii. 15., it appears that Herod was a *Sadducee*, and, consequently, disbelieved a future state. His alarm, therefore, is rather to be attributed to the force of conscience which haunted his guilty mind in despite of his libertine principles.

[6] See Rom. i.—xi. Josephus, Ant. Jud. lib. xviii. c. 2. § 4. De Bell. Jud lib. ii. c. 8. § 4. Justin. Dialog. cum Tryphon. Pirke Aboth.

[7] Life of himself, § 76. Grotius, Calmet, Drs. Lightfoot, Whitby, Doddridge, and A. Clarke (on Matt. v. 30. *et seq.* and Matt. xix. 3. *et seq.*) have all given illustrations of the Jewish doctrine of divorce from rabbinical writers. See also Selden's Uxor Hebraica, lib. iii. c. 22. (Op. tom. ii. col. 782—786.)

[8] "A Jew sees a Gentile fall into the sea, let him by no means lift him out: for it is written, '*Thou shalt not rise up against the blood of thy neighbour.*' But this is not thy neighbour." Works, vol. ii. p. 152.

[10] Justin Martyr bears witness to the inveterate malignity of the proselytes of the Pharisees against the name of Christ, at the beginning of the second century. "Your proselytes," says he to Trypho the Jew (p. 350.), "not only do not believe in Christ, but blaspheme his name with *twofold more virulence than yourselves.* They are ready to show their malicious zeal against us; and, to obtain merit in your eyes, wish to us reproach, and torment, and death." See further Dr. Ireland's Paganism and Christianity compared, pp. 21—23.

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than ever they were before their conversion. (Matt. xxiii. 15.) Esteeming temporal happiness and riches as the highest good, they scrupled not to accumulate wealth by every means, legal or illegal (Matt. v. 1—12. xxiii. 4. Luke xvi. 14. James ii. 1—8.); vain and ambitious of popular applause, they offered up long prayers[1] in public places, but not without a self-sufficiency of their own holiness (Matt. vi. 2—5. Luke xviii. 11.); under a sanctimonious appearance of respect for the memories of the prophets whom their ancestors had slain, they repaired and beautified their sepulchres (Matt. xxiii. 29.); and such was their idea of their own sanctity, that they thought themselves defiled if they but touched or conversed with *sinners*, that is, with publicans or tax-gatherers, and persons of loose and irregular lives. (Luke vii. 39. xv. 1. *et seq.*)

But, above all their other tenets, the Pharisees were conspicuous for their reverential observance of the traditions or decrees of the elders: these traditions, they pretended, had been handed down from Moses through every generation, but were not committed to writing; and they were not merely considered as of equal authority with the divine law, but even preferable to it. "The words of the scribes," said they, "are lovely above the words of the law; for the words of the law are weighty and light, but the words of the scribes are ALL weighty."[2] Among the traditions thus sanctimoniously observed by the Pharisees, we may briefly notice the following:—1. *The washing of hands* up to the wrist before and after meat (Matt. xv. 2. Mark vii. 3.), which they accounted not merely a religious duty, but considered its omission as a crime equal to fornication, and punishable by excommunication. 2. The *purification* of the cups, vessels, and couches used at their meals by ablutions or washings (Mark vii. 4.); for which purpose the six large waterpots mentioned by St. John (ii. 6.) were destined. But these ablutions are not to be confounded with those symbolical washings mentioned in Psal. xxvi. 6. and Matt. xxvii. 24. 3. Their *punctilious payment of tithes* (temple-offerings), even of the most trifling thing. (Luke xviii. 12. Matt. xxiii. 23.) 4. *Their wearing broader phylacteries and larger fringes* to their garments than the rest of the Jews. (Matt. xxiii. 5.) He, who wore his phylactery and his fringe of the largest size, was reputed to be the most devout. 5. *Their fasting twice a week* with great appearance of austerity (Luke xviii. 12. Matt. vi. 16.); thus converting that exercise into religion which is only a help towards the performance of its hallowed duties. The Jewish days of fasting were the second and fifth days of the week, corresponding with our Mondays and Thursdays: on one of these days they commemorated Moses going up to the mount to receive the law, which, according to their traditions, was on the fifth day or Thursday; and on the other his descent after he had received the two tables, which they supposed to have been on the second day, or Monday.

Very surprising effects are related concerning the mortifications of the Pharisees, and the austerities practised by some of them in order to preserve the purity of the body. Sometimes they imposed these painful exercises for four, eight, or even ten years, before they married. They deprived themselves almost entirely of sleep, lest they should involuntarily become unclean or polluted during sleep. Some of them are said to have slept on narrow planks, not more than twelve fingers broad; in order that, if they should sleep too soundly, they might fall upon the ground and awake to prayer. Others slept on small and sharp-pointed stones, and even on thorns, in order that they might be laid under a kind of necessity to be always awake.[3] As, however, none of these austerities were legally commanded, and as the Pharisees were not bound to practise them by any law or other obligation, each seems to have followed his own inclination and the impulse or ardour of his devotion. The Talmuds mention seven sorts of Pharisees, two of whom appear to be alluded to, though not specified by name, in the New Testament, viz.

1. The Shechemite Pharisees, or those who entered into the sect only from motives of gain; just as the Shechemites suffered themselves to be circumcised. This order of Pharisees is most probably alluded to in Matt. xxiii. 5. 14.; and, 2. The Pharisees who said, "Let me know what my duty is, and I will do it."—"I have done my duty, that the command may be performed according to it." Of this sort the young man in the Gospel appears to have been, who came to Jesus Christ, saying, "*Good master*, WHAT GOOD THING SHALL I DO, that I may have eternal *life?*" and who at length replied,—ALL *these have I kept* (or *observed*) *from my youth up*. (Matt. xix. 16. 20.)[4]

With all their pretensions to piety, the Pharisees entertained the most sovereign contempt for the people; whom, being ignorant of the law, they pronounced to be accursed. (John vii. 49.) It is unquestionable, as Mosheim has well remarked, that the religion of the Pharisees was, for the most part, founded in consummate hypocrisy; and that, in general, they were the slaves of every vicious appetite, proud, arrogant, and avaricious, consulting only the gratification of their lusts, even at the very moment when they professed themselves to be engaged in the service of their Maker. These odious features in the character of the Pharisees caused them to be reprehended by our Saviour with the utmost severity, even more than he rebuked the Sadducees; who, although they had departed widely from the genuine principles of religion, yet did not impose on mankind by pretended sanctity, or devote themselves with insatiable greediness to the acquisition of honours and riches.[5] *All* the Pharisees, however, were not of this description. Nicodemus appears to have been a man of great probity and piety: and the same character is applicable to Gamaliel. If Saul persecuted the church of Christ, he did it out of a blind zeal; but, not to insist on the testimony which he bears of himself, it is evident, from the extraordinary favour of God towards him, that he was not tainted with the other vices common to the sect of the Pharisees. What he says of it, that it was the strictest of all, cannot admit of any other than a favourable construction.[6]

II. The sect of the SADDUCEES is by some writers considered as the most ancient of the Jewish sects; though others have supposed that the Sadducees and Pharisees gradually grew up together. This sect derives its appellation from Sadok, or Zadok, the disciple and successor of Antigonus Sochæus, who lived above two hundred (Dr. Prideaux says two hundred and sixty-three) years before Christ; and who taught his pupils to "be not as servants, who wait upon their master for the sake of reward, but to be like servants who wait upon their master, not for the sake of reward;" but that they should let the fear of the Lord be in them.[7] Unable to comprehend a doctrine so spiritual, Sadok deduced from it the inference that neither reward nor punishment is to be expected in a future life. The following are the principal tenets of the Sadducees:—

1. *That there is no resurrection, neither angel nor spirit* (Matt. xxii. 23. Acts xxiii. 8.), and that the soul of man perishes together with the body.[8]

2. That there is no fate or overruling providence, but that all men enjoy the most ample freedom of action; in other words, the absolute power of doing either good or evil, according to their own[9] choice; hence they were very severe judges.[10]

3. They paid no regard whatever to any tradition, adhering strictly to the letter of Scripture, but preferring the five

[1] Bucher, after a very ancient Hebrew manuscript ritual, has given a long and curious specimen of the "vain repetitions" used by the Pharisees. See his Antiquitates Biblicæ ex Novo Testamento selectæ, pp. 240—244. Vitembergæ, 1729. 4to.

[2] Jerusalem Berachoth. fol. 3. 2. as cited by Dr. Lightfoot in his Horæ Hebraicæ on Matt. xv. The whole of his Hebrew and Talmudical Exercitations on that chapter is singularly instructive. The collection of these traditions, by which the Jews made the law of God of none effect, is termed the Talmud: of which, and of its use in illustrating the Holy Scriptures, an account has already been given. On the traditions of the modern Jews (which illustrate very many passages of the New Testament), the reader may consult Mr. Allen's Modern Judaism, chap. viii. to xv. pp. 140—280.

[3] Epiphanius, Hæres. p. 16.

[4] Jerusalem Talmud, Berachoth. fol. 13. 2. Sotah, fol. 20. 3. Babylonish Talmud, fol. 22. 2. Dr. Lightfoot has translated the entire passages in his Horæ Hebraicæ on Matt. iii. 7.

[5] Mosheim's Commentaries on the Affairs of Christians, vol. i. p. 83.

[6] Beausobre's and L'Enfant's Introd. (Bp. Watson's Tracts) vol. iii. p. 190.

[7] Lightfoot's Horæ Hebraicæ on Matt. iii. 7.

[8] Josephus de Bell. Jud. lib. i. c. 8. *in fine*. Ant. Jud. lib. xviii. c. 1. § 4. Some learned men have expressed their surprise, that the Sadducees should deny the existence of angels, since they acknowledged the five books of Moses, in which such frequent and express mention is made of the appearance and ministry of angels. To this it is answered, that they believed not the angels, spoken of in the books of Moses, to be of any duration, but looked on them as being created only for the service they performed, and existing no longer. (Grotius on Matt. xxii. xxiii. &c. Lightfoot's Works, vol. ii. p. 702. Whitby on Acts xxiii. 8. and Matt. xxii. 23.) There seem to have been heretics in the time of Justin Martyr (the second century), who entertained a similar opinion. (Justin. Dial. cum Tryphone, p. 358. b.) And it is evident that this notion was entertained by some among the Jews, so lately as the emperor Justinian's time (the sixth century); for there is a law of his extant (Novel. 146. c. 2.) published against those Jews, who should presume either to deny the resurrection and judgment, or that angels, the workmanship and creatures of God, did subsist. Biscoe on the Acts, vol. i. p. 99.

[9] Josephus, Ant. Jud. lib. xiii. c. 5. § 9. De Bell. Jud. lib. ii. c. 8. § 4.

[10] Ant. Jud. lib. xviii. c. 10. § 6.

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books of Moses to the rest. It has been conjectured by some writers that they rejected all the sacred books but those of Moses. But this hypothesis is no proof: for, in the first place, this sect took its rise at a time when the Jewish canon had been closed; and it was just as easy for the Sadducees to make their opinions harmonize with the other books of the Old Testament as with the books of Moses. Secondly, how could any of the Sadducees have sustained the office of high-priest, if they had departed in so important a point from the belief of the nation? Thirdly, although Josephus frequently mentions their rejecting the traditions of the elders, yet he nowhere charges them with rejecting any of the sacred books; and as he was himself a Pharisee, and their zealous antagonist, he would not have passed over such a crime in silence. It is further worthy of remark, that our Saviour, who so severely censured the Sadducees for their other corruptions, did not condemn them for such rejection.[1]

In point of numbers, the Sadducees were an inconsiderable sect; but their numerical deficiency was amply compensated by the dignity and eminence of those who embraced their tenets, and who were persons of the first distinction. Several of them were advanced to the high-priesthood.[2] They do not, however, appear to have aspired, generally, to public offices. Josephus affirms that scarcely any business of the state was transacted by them: and that, when they were in the magistracy, they generally conformed to the measures of the Pharisees, though unwillingly, and out of pure necessity; for otherwise they would not have been endured by the multitude.[3]

III. Concerning the origin of the ESSENES, who were the third principal sect of the Jews, there is a considerable difference of opinion. By some writers of the Jewish antiquities they have been identified with the fraternity of Assidæans, who are mentioned in 1 Macc. ii. 42. as being zealously devoted to the law; while others trace their descent to the Rechabites. But the latter were a *family* only, and not a sect. Most probably they derived their origin from Egypt, where the Jewish refugees, who fled for security after the murder of Gedaliah, were compelled, on the captivity of the greater part of their body, to lead a recluse life, out of which the Essene institute might have grown. They were dispersed chiefly through Palestine, Syria, and Egypt, though they were to be met with in other countries. The Essenes differed in many respects from the Pharisees and Sadducees, both in doctrines and in practice. They were divided into two classes:—1. The *practical*, who lived in society, and some of whom were married, though it appears with much circumspection. These dwelt in cities and their neighbourhoods, and applied themselves to husbandry and other innocent occupations. 2. The *contemplative* Essenes, who were also called Therapeutæ or Physicians, from their application principally to the cure of the diseases of the soul, devoted themselves wholly to meditation, and avoided living in great towns as unfavourable to a contemplative life. But both classes were exceedingly abstemious, exemplary in their moral deportment, averse from profane swearing, and most rigid in their observance of the Sabbath. They held, among other tenets, the immortality of the soul (though they denied the resurrection of the body), the existence of angels, and a state of future rewards and punishments. They believed every thing to be ordered by an eternal fatality or chain of causes. Although Jesus Christ censured all the other sects of the Jews for their vices, yet he never spoke of the Essenes; neither are they mentioned by name in any part of the New Testament. The silence of the evangelical historians concerning them is by some accounted for by their eremitic life, which secluded them from places of public resort; so that they did not come in the way of our Saviour, as the Pharisees and Sadducees often did. Others, however, are of opinion, that the Essenes being very honest and sincere, without guile or hypocrisy, gave no room for the reproofs and censures which the other Jews deserved; and, therefore, no mention is made of them.

But though the Essenes are not expressly named in any of the sacred books, it has been conjectured that they are alluded to in two or three passages. Thus, those whom our Lord terms eunuchs, who have made themselves such for the kingdom of heaven's sake (Matt. xix. 12.), are supposed to be the contemplative Essenes, who abstained from all intercourse with women, in the hope of acquiring a greater degree of purity, and becoming the better fitted for the kingdom of God. St. Paul is generally understood to have referred to them, in Col. ii. 18. 23., where "voluntary humility," and "neglecting the body," are peculiarly applicable to the Essenes; who, when they received any persons into their number, made them solemnly swear that they would keep and observe the books of the sect and the names of the angels with care.[4] What is also said in the above-cited passage, of "intruding into things not seen," is likewise agreeable to the character of the Therapeutic Essenes; who, placing the excellence of their contemplative life in raising their minds to invisible objects, pretended to such a degree of elevation and abstraction as to be able to penetrate into the nature of angels, and assign them proper names, or rightly interpret those already given them; and also to pry into futurity and predict future events. On these accounts it is highly probable that they were "vainly puffed up by their fleshly mind." Further, the tenets referred to by St. Paul (Col. ii. 21. "touch not, taste not, handle not") are such as the Essenes held, who would not taste any pleasant food, but lived on coarse bread and drank nothing but water, and some of whom would not taste any food at all till after sunset: if touched by any that were not of their own sect, they would wash themselves, as after some great pollution. It has been conjectured that there might be a sodality of Essenes at Colosse, as there were in many other places out of Judæa; and that some of the Christians, being too much inclined to Judaism, might also affect the peculiarities of this sect; which might be the reason of the apostle's so particularly cautioning the Colossians against them.[5]

IV. There is in the Gospels frequent mention of a set of men called SCRIBES, who are often joined with the chief-priests, elders, and Pharisees. They seem to have been men of learning, and on that account to have had great deference paid to them (Matt. ii. 4. vii. 29.); but, strictly speaking, they did not form any distinct sect. The Scribes generally belonged to the sect of the Pharisees, in whose traditions and explanations of the law they were profoundly skilled; and on the Sabbath-days "they sat in Moses' seat" and instructed the people. Originally, they had their name from their employment, which at first was *transcribing* the law: but in progress of time they exalted themselves into the public ministry and became teachers of it, authoritatively determining what doctrines were or were not contained in the Scriptures, and teaching the common people in what sense to understand the law and the prophets. In short, they were the oracles which were consulted in all difficult points of doctrine and duty; and it is not improbable that they were, for the most part, Levites, whose peculiar business it was to study and read the law.[6] The Scribes were of different families and tribes, and therefore of different sects: hence we read, that there were Scribes of the sect of the Pharisees and also of the Sadducees. (Acts xxiii. 9.) In the New Testament, the Scribes are frequently identified with the Pharisees, because they held both these titles. They were Scribes by office, and Pharisees by religious profession. This explanation will account for the Pharisees in Matt. xxii. 35. being called Scribes in Mark xii. 28.[7]

V. The LAWYERS (νομικοι) or TEACHERS OF THE LAW and Scribes appear to be synonymous terms, importing one and the same order of men; as St. Matthew (xxii. 35.) calls him a lawyer whom St. Mark (xii. 28.) terms one of the Scribes. Dr. Macknight conjectures the Scribes to have been the public expounders of the law, and that the lawyers studied it in private: perhaps, as Dr. Lardner conjectures, they taught in the schools.[8] But M. Basnage is of opinion that they were a distinct class or sect of men, who adhered closely to the

[1] Schmucker's Biblical Theology, vol. i. p. 264. The reader will find several additional proofs in confirmation of the preceding account of the books received by the Sadducees, in Dr. Jortin's Remarks on Eccl. Hist. Appendix, No. II. vol. i. pp. 368—374. Edit. 1805.

[2] Acts v. 17. xxiii. 6. Josephus, Ant. Jud. lib. xiii. c. 10. §§ 6, 7. lib. xviii. c. 1. § 4.

[3] Ant. Jud. lib. xviii. c. 1. § 4.

[4] Josephus, de Bell. Jud. lib. ii. c. 8. § 7.

[5] Jennings's Jewish Antiquities, book i. c. 13. Encyclopædia Metropolitana, vol. x. p. 592. Michaelis thinks that Saint Paul alludes to the tenets and practices of the Essenes in his Epistle to the Ephesians, and in his first Epistle to Timothy. Introd. to the New Test. vol. iv. pp. 79—85. Dr. Prideaux has collected with great industry and fidelity all that Philo. Josephus, and Pliny have recorded concerning the Essenes. Connection, vol. ii book v. sub anno 107 B. C. pp. 343—363. 8th edit. There is a very interesting description of the institute of the Essenes in vol. ii. pp. 124—150. of "Helon's Pilgrimage to Jerusalem," which contains an admirable and graphic delineation of Jewish manners and customs, such as they most probably were at the time when the advent of the Messiah was at hand. For the translation of this very pleasing and instructive work from the German of Frederick Strauss, the lover of sacred literature is indebted to the Rev. John Kenrick, M. A. of York.

[6] Dr. Burton's Papists and Pharisees compared, p. 6. (Oxford, 1766. 8vo.)

[7] Stranheim's Ecclesiastical Annals, by the Rev. G. Wright, p. 178.

[8] Prideaux, vol. ii. p. 343. Lardner's Credibility, part i. book i. ch. 4. § 3. (Works, vol. i. p. 126.) Macknight's Harmony, sect. 87. vol. ii. p. 472. 8vo edit.

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text of the law, and totally disregarded all traditions, and that they were the same as the modern Karaites.[1]

VI. The SAMARITANS, mentioned in the New Testament, are generally considered as a sect of the Jews.

This appellation is, in the New Testament, given to a race of people who sprang originally from an intermixture of the ten tribes with Gentile nations. When the inhabitants of Samaria and of the adjacent country were carried into captivity by Shalmaneser king of Assyria, he sent in their places colonies from Babylonia, Cuthah, Ava, Hamath, and Sepharvaim; with which the Israelites who remained in the land became intermingled, and were ultimately amalgamated into one people. (2 Kings xvii. 24.) An origin like this would, of course, render the nation odious to the Jews; and the Samaritans further augmented this cause of hatred by rejecting all the sacred books of the Jews, except the Pentateuch, which they had received from the Jewish priest who had been sent to them from Assyria to instruct them in the true religion. (2 Kings xvii. 27, 28.) On the return of the Jews from the Babylonish captivity, when they began to rebuild Jerusalem and the temple, the Samaritans requested to be acknowledged as Jewish citizens, and to be permitted to assist in the work; but their application was rejected. (Ezra iv. 1—4.) In consequence of this refusal and the subsequent state of enmity, the Samaritans not only took occasion to calumniate the Jews before the Persian kings (Ezra iv. 5. Neh. iv. 1—7, 8.); but also, recurring to the directions of Moses (Deut. xxvii. 11—13.), that on entering the promised land the Hebrews should offer sacrifices on Mount Gerizim, they erected a temple on that mountain, and instituted sacrifices according to the prescriptions of the Mosaic law.[2] From all these and other circumstances, the national hatred between the Samaritans and Jews increased to such a height, that the Jews denounced the most bitter anathemas against them (Ecclus. l. 26.), and for many ages refused them every kind of intercourse. Hence the woman of Samaria was astonished that Jesus Christ, who was a Jew, should ask drink of her. (John iv. 9.) Hence also the Jews, when they would express the utmost aversion to Christ, said to him—*Thou art a* SAMARITAN, *and hast a devil.* (John viii. 48.) The temple on Mount Gerizim was destroyed by Hyrcanus, B. C. 129:[3] but the Samaritans, in the time of Jesus, esteemed that mountain sacred, and as the proper place of national worship. (John iv. 20, 21.) At that time, also, in common with the Jews, they expected the advent of a Messiah (John iv. 25.), and many of them afterwards became the followers of Jesus Christ, and embraced the doctrines of his religion. (Acts viii. 1. ix. 31. xv. 3.)[4]

Towards the close of the Jewish polity, the Samaritans suffered much from the Romans; and though they received a little favourable treatment from one or two of the pagan emperors, yet they suffered considerably under some of the professing Christian emperors, particularly Valentinian and Justinian.[5] At present, the Samaritans are very much reduced in point of numbers. Their principal residence is at Sichem or Shechem, now called *Napolose* or *Nablous*. In 1823, there were between twenty and thirty houses, and about sixty males paid the capitation-tax to the Mohammedan government.[6] They celebrated divine service every Saturday. Formerly they went four times a year, in solemn procession, to the old synagogue on Mount Gerizim: and on these occasions they ascended before sunrise, and read the law till noon; but of late years they have not been allowed to do this. The Samaritans have one school in Napolose, where their language is taught. The head of this sect is stated to reside at Paris.[7] The Samaritans at Napolose are in possession of a very ancient manuscript Pentateuch, which they assert to be nearly 3500 years old; but they reject the vowel points as a rabbinical invention. In order to complete our notice of this sect, we have subjoined their confession of faith, sent in the sixteenth century by Eleazar their high-priest to the illustrious critic Scaliger, who had applied to them for that purpose; together with a few additional particulars from the baron de Sacy's Memoir on the Samaritans, and the Rev. W. Jowett's Christian Researches in Syria.[8]

1. The Samaritans observe the Sabbath with all the exactness required in Exodus; for not one of them goes out of the place where he is on the Sabbath-day, except to the synagogue, where they read the law, and sing the praises of God. They do not lie that night with their wives, and neither kindle nor order fire to be kindled: whereas the Jews transgress the Sabbath in all these points; for they go out of town, have fire made, lie with their wives, and even do not wash themselves after it.—2. They hold the passover to be their first festival; they begin at sunset, by the sacrifice enjoined for that purpose in Exodus; but they sacrifice *only* on Mount Gerizim, where they read the law, and offer prayers to God, after which the priest dismisses the whole congregation with a blessing. [Of late years, however, having been prohibited from ascending Mount Gerizim by their oppressors the Turks, they offer the paschal sacrifice within their city, which they consider to be within the precincts of the sacred place.]—3. They celebrate for seven days together the feast of the harvest, but they do not agree with the Jews concerning the day when it ought to begin; for these reckon the next day after the solemnity of the passover; whereas the Samaritans reckon fifty days, beginning the next day after the Sabbath, which happens in the week of the unleavened bread, and the next day after the seventh Sabbath following, the feast of the harvest begins.—4. They observe the fast of expiation on the tenth of the seventh month: they employ the four-and-twenty hours of the day in prayers to God, and singing his praises, and fasting. All fast, except children at the breast, whereas the Jews except children under seven years of age.—5. On the fifteenth of the same month, they celebrate the feast of tabernacles.—6. They never defer circumcision beyond the eighth day, as it is commanded in Genesis, whereas the Jews defer it sometimes longer.—7. They are obliged to wash themselves in the morning, when they have lain with their wives, or have been sullied in the night by some uncleanness; and all vessels that may become unclean, become defiled when they touch them before they have washed.—8. They take away the fat from sacrifices, and give the priests the shoulder, the jaws, and the belly.—9. They never marry their nieces as the Jews do, and have but one wife, whereas the Jews may have many.—10. They believe in God, in Moses, and in Mount Gerizim. Whereas, say they, the Jews put their trust in others, we do nothing but what is expressly commanded in the law by the Lord who made use of the ministry of Moses; but the Jews swerve from what the Lord hath commanded in the law, to observe what their fathers and doctors have invented.—11. They receive the Torah or Pentateuch, and hold it as their only sacred book; they reverence the books of Joshua and Judges, but do not account them sacred in the same manner as the Torah, considering Joshua not to have been a prophet, but only the disciple of a prophet, that is, of Moses.—12. They expect a prophet, whom they term Hathab; but, say they, "there is a great mystery in regard to Hathab, who is yet to come. We shall be happy when he comes." When the Rev. Mr. Jowett, in November, 1823, interrogated the officiating Samaritan priest concerning their expectation of a Messiah, the latter replied that they were all in expectation of him;—"that the Messiah would be a man, not the Son of God,—and that this" (Naposloe) "was to be the place which he would make the metropolis of his kingdom: this was the place, of which the Lord had promised, he would place his name there." The report of the Samaritans worshipping a dove is groundless; nor is it true that they deny the resurrection of the dead, or the existence of angels. They admit, however, that they recite hymns and prayers

[1] Basnage's History and Religion of the Jews, book i. ch. 8, 9. pp. 104—114. The Karaites claim a very remote antiquity, some pretending that they are descended from the ten tribes who were carried into captivity by Shalmaneser, while others glory in their descent from Ezra. This sect was reformed by Rabbi Anan in the eighth century. They are found in different parts of Russia, Poland, Lithuania, Austria, the Caucasus, Turkey, Egypt, Abyssinia, India, and the Holy Land; but their numbers are not known. The principal point of difference between them and the rabbinists or Pharisaical Jews consists in their rejection of the oral law, and their rigid appeal to the text of Scripture, as the exclusive and only infallible source and test of religious truth. On this account they are called KARAITES (קראים KARAIM) or *Scripturists*, from קרא KARA or *Scripture*. Dr. Henderson's Biblical Researches and Travels in Russia, p. 319. In pp. 315—339. he has given a very interesting account of the principles, &c. of the Karaites in the Crimea. Carpzov has given an abstract of the earlier writers concerning this sect in his Antiquitates Hebraeæ Gentis, pp. 164—172.

[2] Josephus, Ant. Jud. lib. xi. c. 8. § 4.

[3] Ibid. lib. xiii. c. 10. §§ 2, 3.

[4] Robinson's Gr. Lex. *voce* Σαμαριτης. Tappan's Lectures on Jewish Antiq. pp. 224—227. Kuinöel, on John iv. 9. 25.

[5] Basnage's History of the Jews, pp. 73—77. In pp. 63—96. he has given minute details respecting the history, tenets, and practices of this sect or people.

[6] Jowett's Christian Researches in Syria, p. 195.

[7] Visit of the Rev. James Connor, in 1819 and 1820, to Candia, Rhodes, Cyprus, and various parts of Syria and Palestine, annexed to the Rev. W. Jowett's Christian Researches in the Mediterranean, p. 425.

[8] Mémoire sur l'Etat actuel des Samaritains, par M. Silvestre de Sacy. Paris, 1812. 8vo. Jowett's Christian Researches in Syria, pp. 196—198. See also Joan. Christoph. Friedrich, Discussionum de Christologia Samaritanorum Liber. Accedit Appendicula de Columba Dea Samaritanorum. Lipsiæ, 1821. 8vo.

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that Jehovah would pardon the dead, and the priest purifies them by prayer.

The Samaritans have a catalogue of the succession of their high-priests from Aaron to the present time. They believe themselves to be of the posterity of Joseph by Ephraim, and that all their high-priests descended from Phinehas; whereas the Jews have not one of that family. They boast that they have preserved the Hebrew characters which God made use of to promulgate his law; while the Jews have a way of writing from Ezra, which is cursed for ever. And, indeed, instead of looking upon Ezra as the restorer of the law, they curse him as an impostor, who has laid aside their old characters to use new ones in their room, and authorized several books that were written to support the posterity of David.

Several attempts have been made to convert these Samaritans; but they have been oppressed instead of being made Christians, and they are reduced to a small number rather by misery than by the multitude of those who have been converted. Nay, they seem more stubbornly wedded to their sect than the Jews, though these adhere rigorously to the law of Moses. At least Nicon, who lived after the twelfth century, when setting down the formalities used at the reception of heretics, observes, that if a Jew had a mind to be converted, in order to avoid punishment or the payment of what he owed, he was to purify himself, and satisfy his creditors before he was admitted. But the Samaritans were not received before they had been instructed two years, and were required to fast ten or fifteen days before they professed the Christian religion, to attend at morning and evening prayers, and to learn some psalms; others were not used with so much rigour. The term of two years which was enjoined to the Samaritan proselytes is an argument that they were suspected, and the reason why they were so was, that they had often deceived the Christians by their pretended conversion.[1]

VII. The HERODIANS were rather a political faction than a religious sect of the Jews: they derived their name from Herod the Great, king of Judæa, to whose family they were strongly attached. They were distinguished from the other Jewish sects, first, by their concurring in Herod's plan of subjecting himself and his people to the dominion of the Romans; and, secondly, in complying with the latter in many of their heathen practices, such as erecting temples with images for idolatrous worship, raising statues, and instituting games in honour of Augustus; which symbolizing with idolatry upon views of interest and worldly policy is supposed to have been a part at least of the *leaven of Herod*, against which Jesus Christ cautioned his disciples (Mark viii. 15.); consequently they were directly opposed to the Pharisees, who, from a misinterpretation of Deut. xvii. 15. maintained that it was not lawful to submit to the Roman emperor, or to pay taxes to him. But Herod and his followers, understanding the text to exclude only a voluntary choice, and not a necessary submission where force had overpowered choice, held an opinion directly contrary, and insisted that in this case it was lawful both to submit to the Roman emperor, and also to pay taxes to him. How keen then must have been the malice of the Pharisees against Christ, when they united with their mortal enemies the Herodians, in proposing to him the ensnaring question, whether it was lawful to give tribute to Cæsar or not? (Matt. xxii. 16.) If our Redeemer had answered in the negative, the Herodians would have accused him to the Roman power as a seditious person; and if in the affirmative, the Pharisees were equally ready to accuse him to the people, and excite their indignation against him, as betraying the civil liberties and privileges of his country. Christ by his prudent reply defeated the malice of both, and at the same time implicitly justified the Herodians in paying tribute to Cæsar. It is further probable that the Herodians, in their doctrinal tenets, were chiefly of the sect of the Sadducees, who were the most indifferent to religion among the whole Jewish nation; since that which is by one evangelist called the *leaven of Herod* (Mark viii. 15.), is by another termed (Matt. xvi. 6.) the *leaven of the Sadducees*.[2]

VIII. The GALILÆANS were a political sect that originated from the Pharisees, A. D. 12, when Archelaus was banished, Judæa reduced into a Roman province, and a census taken by Quirinius or Cyrenius, president of Syria (to which province Judæa was attached). On this occasion, Judas the Galilæan, or Gaulonite, as he is also called,[3] exhorted the people to shake off this yoke, telling them, that tribute was due to God alone, and, consequently, ought not to be paid to the Romans; and that religious liberty and the authority of the divine laws were to be defended by force of arms. In other respects his doctrines appear to have been the same as those of the Pharisees. The tumults raised by these pernicious tenets were indeed suppressed (Acts v. 37.); but his followers, who were called Galilæans, continued secretly to propagate them, and to make proselytes, whom they required to be circumcised. As the same restless disposition and seditious principles continued to exist at the time when the apostles Paul and Peter wrote their Epistles, they took occasion thence to inculcate upon Christians (who were at that time generally confounded with the Jews), the necessity of obedience to civil authority, with singular ability, truth, and persuasion. See Rom. xiii. 1. *et seq.* 1 Tim. ii. 1. *et seq.* 1 Pet. ii. 13. *et seq.*[4]

IX. The ZEALOTS, so often mentioned in Jewish history, appear to have been the followers of this Judas. Lamy is of opinion that the JUST MEN whom the Pharisees and Heredians sent to entangle Jesus in his conversation were members of this sect. (Matt. xxii. 15, 16. Mark xii. 13, 14. Luke xx. 20.)[5] Simon the Canaanite, one of the apostles of Jesus Christ, is called *Zelotes* (Luke vi. 15.); and in Acts xxi. 20. and xxii. 3. (Gr.) we find that there were certain Christians at Jerusalem, who were denominated ZEALOTS. But these merely insisted on the fulfilment of the Mosaic law, and by no means went so far as those persons, termed Zelotæ or Zealots, of whom we read in Josephus's history of the Jewish war.

X. The SICARII, noticed in Acts xxi. 38. were assassins, who derived their name from their using poniards bent like the Roman *sicæ*, which they concealed under their garments, and which was the secret instrument of assassination.[6] The Egyptian impostor, also mentioned by the sacred historian, is noticed by Josephus, who says that he was at the head of 30,000 men, though St. Luke notices only 4000; but both accounts are reconciled by supposing that the impostor (who in the second year of Nero pretended to be a prophet) led out 4000 from Jerusalem, who were afterwards joined by others to the amount of 30,000, as related by Josephus. They were attacked and dispersed by the Roman procurator Felix.[7]

§ 2. ON THE EXTREME CORRUPTION OF THE JEWISH PEOPLE, BOTH IN RELIGION AND MORALS, AT THE TIME OF CHRIST'S BIRTH.

General corruption of the leaders of the Jewish nation—of their chief priests, and other ministers of religion—its deplorable effects on the people.—State of the Jews not resident in Palestine.

THE preceding chapters[8] will have shown that the political state of the Jews was truly deplorable. Although they were oppressed and fleeced by various governors, who exercised the most rigorous authority over them, in many instances with peculiar avarice, cruelty, and extortion, yet they were in some measure governed by their own laws, and were permitted to enjoy their religion. The administration of their sacred rites continued to be committed to the high-priest and the Sanhedrin; to the former the priests and Levites were subordinate as before: and the form of their external worship, except in a very few points, had suffered no visible change. But, whatever comforts were left to them by the

[1] Lewis's Origines Hebrææ, vol. iii. pp. 57—59. In pp. 59—65. he has printed a letter, purporting to have been written by the Samaritans at Shechem in the seventeenth century, and sent by them to their brethren in England, by Dr. Huntington, some time chaplain to the Turkey company at Aleppo, and afterwards Bishop of Raphoe, in Ireland.

[2] Prideaux's Connection, part ii. book v. (vol. ii. pp. 365—368.) Jennings's Jewish Antiquities, book i. ch. xii. Calmet, Dissertations, tom. i. pp. 737—743. where the different opinions of former writers concerning the Herodians are enumerated; as also in Elsley's Annotations on the Gospels, vol. i. pp. 342—346. vol. ii. p. 15. Parkhurst's Greek Lexicon, voce; Lardner's Credibility, part i. book i. ch. iv. § 4. (Works. vol. i. pp. 126, 127.) Tappan's Lectures on Jewish Antiq. p. 239.

[3] He was a native of Gamala, in the province of Gaulonitis.

[4] Josephus, Ant. Jud. lib. xviii. c. 1. §§ 1. 6. lib. xx. c. 5. § 2. De Bell. Jud. lib. ii. c. 17. §§ 7—9. lib. vii. c. 8. § 1. The Theudas mentioned in Acts v. 36. must not be confounded with the Theudas or Judas referred to by Josephus. (Ant. lib. xx. c. 5. § 1.) Theudas was a very common name among the Jews; and the person mentioned by the sacred historian was probably one of the many leaders who took up arms in defence of the public liberties, at the time of Cyrenius's enrolment, at least seven, if not ten years before the speech delivered by Gamaliel. (Acts v. 34—40.) He seems to have been supported by smaller numbers than the second of that name, and (as the second afterwards did) perished in the attempt; but as his followers were dispersed, and not slaughtered, like those of the second Judas, survivors might talk much of him, and Gamaliel might have been particularly informed of his history, though Josephus only mentions it in general terms. See Dr. Lardner's Credibility, part i. book ii. ch. vii. (Works, vol. i. pp. 405—413.) Dr. Doddridge on Acts v. 36.

[5] Apparatus Biblicus, vol. i. p. 239.

[6] Josephus, Ant. Jud. lib. xx. c. 8. § 10.

[7] Ibid. lib. xx. c. 8 § 6. De Bell. Jud. lib. ii. c. 13. § 5. Dr. Lardner's Credibility, part i. book ii. ch. viii. (Works, vol. i. pp. 414—419.)

[8] See particularly pp. 50—53. of the present volume.

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Roman magistrates, they were not allowed to enjoy them by their chief priests and popular leaders, whom Josephus characterizes as profligate wretches, who had purchased their places by bribes or by acts of iniquity, and maintained their ill-acquired authority by the most flagitious and abominable crimes. Nor were the religious creeds of these men more pure: having espoused the principles of various sects, they suffered themselves to be led away by all the prejudice and animosity of party (though, as in the case of our Saviour, they would sometimes abandon them to promote some favourite measure); and were commonly more intent on the gratification of private enmity, than studious of advancing the cause of religion, or promoting the public welfare. The subordinate and inferior members were infected with the corruption of the head; the priests, and the other ministers of religion, were become dissolute and abandoned in the highest degree; while the common people, instigated by examples so depraved, rushed headlong into every kind of iniquity, and by their incessant seditions, robberies, and extortions, armed against themselves both the justice of God and the vengeance of men.

Owing to these various causes, the great mass of the Jewish people were sunk into the most deplorable ignorance of God and of divine things. Hence proceeded that dissoluteness of manners and that profligate wickedness which prevailed among the Jews during Christ's ministry upon earth; in allusion to which the divine Saviour compares the people to a multitude of lost sheep, straying without a shepherd (Matt. x. 6. xv. 24.), and their teachers, or doctors, to blind guides, who professed to instruct others in a way with which they were totally unacquainted themselves.[1] (Matt. xv. 14. John ix. 39, 40.)

More particularly, in the New Testament,[2] "the Jews are described as a most superstitious and bigoted people, attached to the Mosaic ritual and to the whimsical traditions of their elders, with a zeal and fanaticism approaching to madness. They are represented as a nation of hypocrites, assuming the most sanctimonious appearance before the world, at the corners of crowded streets uttering loud and fervent strains of rapturous devotion, merely to attract the eyes of a weak and credulous multitude, and to be noticed and venerated by them as mirrors of mortification and heavenly-mindedness; devoured with ostentation and spiritual pride; causing a trumpeter to walk before them in the streets, and make proclamation that such a rabbi was going to distribute his alms; publicly displaying all this showy parade of piety and charity, yet privately guilty of the most unfeeling cruelty and oppression; devouring widows' houses, stripping the helpless widow and friendless orphan of their property, and exposing them to all the rigours of hunger and nakedness; clamouring, *The temple of the Lord! The temple of the Lord!* making conscience of paying tithe of mint, anise, and cummin, to the support of its splendour and priesthood, but in practical life violating and trampling upon the first duties of morality,—justice, fidelity, and mercy,—as being vulgar and heathenish attainments, and infinitely below the regard of exalted saints and spiritual perfectionists. Their great men were to an incredible degree depraved in their morals, many of them Sadducees in principle, and in practice the most profligate sensualists and debauchees; their atrocious and abandoned wickedness, as Josephus testifies,[3] transcended all the enormities which the most corrupt age of the world had ever beheld; they compassed sea and land to make proselytes to Judaism from the Pagans, and, when they had gained these converts, soon rendered them, by their immoral lives and scandalous examples, more depraved and profligate than ever they were before their conversion. The apostle tells them, that by reason of their notorious vices their religion was become the object of calumny and satire among the heathen nations. *The name of God is blasphemed among the Gentiles through you!*[4] (Rom. ii. 24.) And in his Epistle to Titus, he informs us that the Jews in speculation, indeed, acknowledged a God, but in practice they were atheists; for in their lives they were abominally immoral and abandoned, and the contemptuous despisers of every thing that was virtuous. *They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate.* (Titus i. 16.) This testimony to the religious and moral character of the Jewish people, by Jesus Christ and his apostles, is amply corroborated by Josephus, who has given us a true estimate of their principles and manners, and is also confirmed by other contemporary historians.[5] The circumstance of their nation having been favoured with an explicit revelation from the Deity, instead of enlarging their minds, miserably contracted and soured them with all the bitterness and leaven of theological odium. They regarded uncircumcised heathens with sovereign contempt,[6] and believed them to be hated by God, merely because they were born aliens from the commonwealth of Israel, and lived strangers to their covenant of promise. They would not eat with them (Acts xi. 3.), do the least friendly office for them, or maintain any social correspondence and mutual intercourse with them. The apostle comprises their national character in a few words, and it is a just one: *They were contrary to all men.*[7] (1 Thess. ii. 15.) The supercilious insolence, with which the mean and selfish notion of their being the only favourites of heaven and enlightened by God inflated them as a people, and the haughty and scornful disdain in which they held the heathens, are in a very striking manner characterized in the following spirited address of St. Paul to them:—*Behold! thou art called a Jew, and restest in the law, and makest thy boast of God: and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.* (Rom. ii. 17—20.) This passage exhibits to us a faithful picture of the national character of this people, and shows us how much they valued themselves upon their wisdom and superior knowledge of religion, arrogating to themselves the character of lights and guides, and instructors of the whole world, and contemptuously regarding all the heathen as blind, as babes, and as fools.

"Another ever memorable instance of the national pride and arrogance of this vain and ostentatious people is, that when our Lord was discoursing to them concerning their pretensions to moral liberty, and representing the ignoble and despicable bondage in which sin detains its votaries, they imagined this to be an indirect allusion to the present condition of their country: their pride was instantly in flames; and they had the effrontery and impudence openly to assert, that they had always been free, and were never in bondage to any man (John viii. 33.); though every child must know the history of their captivities, must know that Judæa was at that very time a conquered province, had been subdued by Pompey, and from that time had paid an annual tribute to Rome. Another characteristic which distinguishes and marks this people, was that kind of evidence which they expected in order to their reception of truth. *Except they saw signs and wonders they would not believe!* (John iv. 48.) If a doctrine proposed to their acceptance was not confirmed by some visible displays of preternatural power, some striking phenomena, the clear and indubitable evidences of an immediate divine interposition, they would reject it. In an-

[1] Mosheim's Eccl. Hist. book i. part i. chap. ii., and also his Commentaries on the Affairs of Christians before the time of Constantine the Great, vol. i. Introd. ch. ii. Pritii Introductio ad Lectionem Novi Testamenti, c. 35. De summa Populi Judaici corruptione, tempore Christi, pp. 471—473.

[2] For the following picture of the melancholy corruption of the Jewish church and people, the author is indebted to Dr. Harwood's Introduction to the New Testament. (vol. ii. pp. 58. 61.)

[3] Josephus, Bell. Jud. lib. vii. p. 1314. Hudson. Again, says this historian, "They were universally corrupt, both publicly and privately. They vied which should surpass each other in impiety against God and injustice towards men." Ibid.

[4] The superstitious credulity of a Jew was proverbial among the heathens. Credat Judæus Apella. Horat. Epictetus mentions and exposes their greater attachment to their ceremonies than to the duties of morality. Dissertationes, lib. i. p. 115. edit. Upton. See also Josephus contra Apion. p. 680. Havercamp.

[5] "I cannot forbear," says Josephus, "declaring my opinion, though the declaration fills me with great emotion and regret, that if the Romans had delayed to come against these wretches, the city would either have been ingulfed by an earthquake, overwhelmed by a deluge, or destroyed by fire from heaven, as Sodom was: for that generation was far more enormously wicked than those who suffered these calamities." Bell. Jud. lib. v. c. 13. p. 1256. "These things they suffered," says Origen, "as being the most abandoned of men." Origen contra Celsum, p. 62. Cantab. 1677.

[6] "The Jews are the only people who refuse all friendly intercourse with every other nation, and esteem all mankind as enemies." Diod. Siculus, tom. ii. p. 524. edit. Wesseling, Amstel. 1746. "Let him be to thee as an heathen man and a publican." (Matt. xviii. 17.) Of the extreme detestation and abhorrence which the Jews had for the Gentiles we have a very striking example in that speech which St. Paul addresses to them, telling them in the course of it, that God had commissioned him to go to the Gentiles. The moment he had pronounced the word, the whole assembly was in confusion, tore off their clothes, rent the air with their cries, threw clouds of dust into it, and were transported into the last excesses of rage and madness. "He said unto me, Depart, for I will send thee far hence unto the Gentiles: they gave him audience," says the sacred historian, "until this word, and then lifted up their voice and said, Away with such a fellow from the earth; for it is not fit that he should live." (Acts xxii. 21.)

[7] This character of the Jewish nation is confirmed by Tacitus, and expressed almost in the very words of the Apostle, "Adversus omnes alios hostile odium." Tacit. Hist. lib. v. § 5. vol. iii. p. 261. edit. Bipont.

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cient times, for a series of many years, this people had been favoured with numerous signal manifestations from heaven: a cloud had conducted them by day, and a pillar of fire by night; their law was given them accompanied by a peculiar display of solemn pomp and magnificence; and the glory of God had repeatedly filled their temple. Habituated as their understandings had been, for many ages, to receive as truth only what should be attested and ratified by signs from heaven, and by some grand and striking phenomena in the sky, it was natural for them, long accustomed as they had been to this kind of evidence, to ask our Saviour to give them some *sign from heaven* (Matt. xvi. 1.), to exhibit before them some amazing and stupendous prodigy in the air to convince them of the dignity and divinity of his character. *The Jews*, says St. Paul, *require a sign* (1 Cor. i. 22.); it was that species of evidence to which their nation had been accustomed. Thus we read that the Scribes and Pharisees came to John, desiring him that he would show them a sign from heaven. Again, we read that the Jews came and said to Jesus, *What sign showest thou unto us, seeing that thou dost these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up!* (John ii. 18, 19.) What kind of signs these were which they expected, and what sort of preternatural prodigies they wanted him to display in order to authenticate his divine mission to them, appears from the following passages: *They said, therefore*, unto him, *What sign showest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven!* (John vi. 30, 31.) This method, therefore, of espousing religious doctrines, only as they should be confirmed by some signal and indubitable interposition of the Deity, and their cherishing the vanity and presumption that heaven would lavish its miraculous signs whenever they called for them, constitute a striking and very distinguishing feature in the national character of this people."

So exceedingly great was the fecundity of the Jewish people, that multitudes of them had occasionally been constrained to emigrate from their native country; hence, at the time of our Saviour's birth, there was scarcely a province in the Roman empire in which they were not to be found, either serving in the army, engaged in the pursuits of commerce, or exercising some lucrative arts. They were maintained, in foreign countries, against injurious treatment and violence, by various special edicts of the emperors and magistrates in their favour;[1] though from the peculiarities of their religion and manners, they were held in very general contempt, and were not unfrequently exposed to much vexation and annoyance, from the jealousy and indignation of an ignorant and superstitious populace. Many of them, in consequence of their long residence and intercourse with foreign nations, fell into the error of endeavouring to make their religion accommodate itself to the principles and institutions of some of the different systems of heathen discipline; but, on the other hand, it is clear that the Jews brought many of those among whom they resided to perceive the superiority of the Mosaic religion over the Gentile superstitions, and were highly instrumental in causing them to forsake the worship of a plurality of gods. Although the knowledge which the Gentiles thus acquired from the Jews respecting the only true God, the Creator and Governor of the universe, was, doubtless, both partial and limited, yet it inclined many of them the more readily to listen to the subsequent arguments and exhortations of the apostles of our Saviour, for the purpose of exploding the worship of false deities, and recalling men to the knowledge of true religion. All which, Mosheim observes, with equal truth and piety, appears to have been most singularly and wisely directed by the adorable hand of an interposing Providence: to the end that this people, who were the sole depository of the true religion and of the knowledge of the one supreme God, being spread abroad through the whole earth, might be every where, by their example, a reproach to superstition, contribute in some measure to check it, and thus prepare the way for that fuller display of divine truth which was to shine upon the world from the ministry and Gospel of the Son of God.[2]

PART IV.

DOMESTIC ANTIQUITIES OF THE JEWS, AND OF OTHER NATIONS INCIDENTALLY MENTIONED IN THE SCRIPTURES.

CHAPTER I.

ON THE DWELLINGS OF THE JEWS.

I. *Caves.*—II. *Tents.*—III. *Houses—Their Arrangement—Materials—and Conveniences.*—IV. *Furniture.*—V. *Cities, Markets, and Gates.*

I. As men, in the primitive condition of society, were unacquainted with the arts, they, of course, were not able to build themselves houses; they abode, therefore, necessarily under the shade of trees. It is probable that when mankind began to multiply on the earth, they dwelt in CAVES, many of which, in the Holy Land, are both capacious and dry, and still afford occasional shelter to the wandering shepherds and their flocks. Thus, Lot and his daughters abode in a cave, after the destruction of Sodom. (Gen. xix. 30.) Ancient historians[3] contain many notices of troglodytes, or dwellers in caves, and modern travellers have met with them in Barbary and Egypt, as well as in various other parts of the East.[4] The Horites, who dwelt on Mount Seir, the Zamzummim, and the Emims or Anakim, are supposed to have resided in caves.

II. In succeeding ages, they abode generally in TENTS, as the Arabs of the Desert do to this day. The invention of these is ascribed to Jabal the son of Lamech, who is, therefore, termed the *father of such as dwell in tents.* (Gen. iv. 20.) The patriarchs pitched their tents where they pleased, and, it should seem, under the shade of trees whenever this was practicable. Thus, Abraham's tent was pitched under a tree in the plains of Mamre (Gen. xviii. 4.), and Deborah the prophetess dwelt under a palm tree between Ramah and Bethel, in Mount Ephraim. (Judg. iv. 5.) In the East, to this day, it is the custom in many places to plant about and among their buildings trees, which grow both high and broad, and afford a cooling and refreshing shade. It appears from 1 Kings iv. 25. that this practice anciently obtained in Judæa, and that vines and fig trees were commonly used for this purpose. These trees furnished two great articles of food for their consumption, and the cuttings of their vines

[1] In proof of this observation, Mosheim refers to Jacobi Gronovii Decreta Romana et Asiatica pro Judæis ad cultum divinum per Asiæ Minoris urbes securè obeundum. Lugd. Bat. 1712. 8vo. See also Dr. Lardner's Credibility, part i. book i. ch. 8. (Works, vol. i. pp. 164—201.) where numerous valuable testimonies are adduced.

[2] Mosheim's Commentaries, vol i. p. 106. Eccl. Hist. vol. i. p. 62. edit. 1806. Besides the authorities cited in the preceding chapter, the Jewish sects, &c. are largely discussed by Prideaux, Connection, book v. vol. ii. pp. 335—368. Relandi Antiq. Sacr. Hebræorum, pp. 276. *et seq.* Ikenius, Antiq. Hebr. pp. 33—42. Schachtii Dictata in Ikenium, pp. 241. *et seq.* Dr. Macknight's Harmony, vol. i. disc. 1. Lamy's Apparatus Biblicus, vol. i. pp. 225—243. Dr. Lardner's Credibility, part i. book i. ch. 4. Leusden's Philologus Hebræo-Mixtus, pp. 138—170. Buddei Hist. Philosophiæ Hebræorum, pp. 86. *et seq.*

[3] Herodotus, lib. iii. c. 74. Diod. Sic. lib. iii. c. 31. Quintus Curtius, lib. v. c. 6. Josephus, Ant. Jud. lib. xv. c. 4. § 1.

[4] The inhabitants of Anab, a town on the east of the river Jordan (lat. 32. long. 35. E.), all live in grottoes or caves excavated in the rock. Buckingham's Travels among the Arab Tribes, p. 61.

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would be useful to them for fuel. The tents of the emirs and sovereigns of the East are both large and magnificent, and furnished with costly hangings. Those of the Turcomans are said to be black;[1] and those of the Turks green: but, according to D'Arvieux, Dr. Shaw, and M. Volney, the tents of the Bedouins, or Arabs of the Desert, are universally *black*,[2] or of a very *dusky brown*. To these the bride in the Canticles compares herself (i. 5.)—*I am black* (or, *tawney*) *as the tents of Kedar*, but *comely*, or *beautiful* as the curtains of Solomon. In the East, those who lead a pastoral life frequently sit (as Abraham did) in the tent-door in the heat of the day. (Gen. xviii. 1.) The Arabian tents are of an oblong figure, supported according to their size, some with one pillar, others with two or three, while a curtain or carpet, occasionally let down from each of these divisions, converts the whole into so many separate apartments. These tents are kept firm and steady by bracing or stretching down their eaves with cords, tied to hooked wooden pins, well pointed, which they drive into the ground with a mallet: one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening the temples of Sisera to the ground. (Judg. iv. 21.) In these dwellings the Arabian shepherds and their families repose upon the bare ground, or with only a mat or carpet beneath them. Those who are married have each of them a portion of the tent to themselves separated by a curtain.[3] The more opulent Arabs, however, always have two tents, one for themselves, and another for their wives, besides others for their servants; in like manner, a particular tent was allotted to Sarah. (Gen. xxiv. 67.) When travelling, they were careful to pitch their tents near some river, fountain, or well. (1 Sam. xxix. 1. xxx. 21.) In countries subject to violent tempests as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, both for defence and shelter. To this the prophet Isaiah appears to allude. (iv. 6.)[4]

III. In progress of time men erected HOUSES for their habitations: those of the rich were formed of stone or bricks, but the dwellings of the poor were formed of wood, or more frequently of mud, as they are to this day in the East Indies;[5] which material is but ill calculated to resist the effects of the impetuous torrents, that descended from the mountains of Palestine.[6] Our Lord alludes to this circumstance at the close of his sermon on the mount. (Matt. vii. 26, 27.) In the Indies, also, nothing is more common than for thieves to dig or break through these mud walls, while the unsuspecting inhabitants are overcome by sleep, and to plunder them.[7] To similar depredations Jesus Christ appears to allude, when he exhorts his disciples not to lay up their treasure where *thieves* BREAK THROUGH *and steal*. (Matt. vi. 19, 20.) Job also seems to refer to the same practice. (xxiv. 16.) In the holes and chinks of these walls serpents sometimes concealed themselves. (Amos v. 19.) In Egypt, it appears from Exod. v. 7. that straw anciently entered into the composition of bricks; and some expositors have imagined that it was used (as with us) merely for burning them; but this notion is unfounded. The Egyptian bricks were a mixture of clay, mud and straw, slightly blended and kneaded together, and afterwards baked in the sun. Philo, in his life of Moses, says, that they used straw to bind their bricks.[8] The straw still preserves its original colour, and is a proof that these bricks were never burnt in stacks or kilns.[9] Part of the bricks of the celebrated tower of Babel (or of Belus, as the Greeks termed it) were made of clay mixed with chopped straw, or broken reeds, to compact it, and then dried in the sun. Their solidity is equal to that of the hardest stone.[10] Among the ruins discovered on the site of ancient Nineveh, are houses, built of sun-dried bricks, cemented with mud; and similarly constructed dwellings were observed by Mr. Buckingham in the village of Karagoosh, near Mousul in Mesopotamia.[11] At this day the town of Busheher (or Bushire), like most of the towns in Persia, is built with sun-dried bricks and mud,[12] There is an allusion to this mode of building in Nahum iii. 14.

At first, houses were small; afterwards they were larger, especially in extensive cities, the capitals of empires. The art of multiplying stories in a building is very ancient, as we may conclude from the construction of Noah's ark and the tower of Babel. The houses in Babylon, according to Herodotus,[13] were three and four stories high; and those in Thebes or Diospolis,[14] in Egypt, were four or five stories. In Palestine they appear to have been low, during the time of Joshua; an upper story, though it *may* have existed, is not mentioned till a more recent age. The houses of the rich and powerful in Palestine, in the time of Christ, were splendid, and were built according to the rules of Grecian architecture.[15]

Of all modern travellers, no one has so happily described the form and structure of the eastern buildings as Dr. Shaw, from whose account the following particulars are derived, which admirably elucidate several interesting passages of Holy Writ.

"The streets of the cities, the better to shade them from

[1] Emerson's Letters from the Ægean, vol. i. p. 192.

[2] From Hit, a town on the banks of the Euphrates, to Hilla, the site of ancient Babylon, "the *black tent* of the Bedouin, formed of strong cloth made of goat's hair and wool mixed, supported by low poles, is almost the only kind of habitation met with." (Capt. Chesney's Reports on the Navigation of the Euphrates, p. 3. London, 1833. folio.) The Illyauts, a wandering tribe of Arabs, have *black* tents. (Hon. Capt. Keppel's Narrative of Travels from India to England, vol. i. p. 100.)

[3] Shaw's Travels, vol. i. pp. 398, 399. The description given by the intelligent traveller Mr. Buckingham of the tent of the Sheik Barak, who was at the head of a tribe of Turcomans, wandering in the vicinity of Aleppo, will enable us to form some idea of the shape and arrangement of the tent of the patriarch, Abraham. "The tent occupied a space of about thirty feet square, and was formed by one large awning, supported by twenty-four small poles in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground. Each of these poles giving a pointed form to the part of the awning, which it supported, the outside looked like a number of umbrella tops, or small Chinese spires. The half of this square was open in front and at the sides, having two rows of poles clear, and the third was closed by a reeded partition, behind which was the apartment for females, surrounded entirely by the same kind of matting."....."When the three angels are said to have appeared in the plains of Mamre, he is represented as sitting in the tent-door in the heat of the day." (Gen. xviii. 1—10.) "'And when he saw them, he ran to meet them from the tent-door, and bowed himself towards the ground.... And Abraham hastened *into* the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And he took butter, and milk, and the calf which he had dressed, and set it before them, and *he stood by them*, under the tree, and they did eat.' When inquiry was made after his wife, he replied, 'Behold, she is *in* the tent.' And when it was promised him that Sarah should have a son, it is said, 'And Sarah heard in the tent-door which was *behind* him.'..... The form of Abraham's tent, as thus described, seems to have been exactly like the one in which we sit: for in both there was a shaded open front in which he could sit in the heat of the day, and yet be seen from afar off; and the apartment of the females, where Sarah was, when he stated her to be within the tent, was immediately *behind* this, wherein she prepared the meal for the guests, and from whence she listened to their prophetic declaration." Travels in Mesopotamia, vol. i. pp. 30. 33, 34.

[4] Bp. Lowth on Isaiah iv. 6. Pareau, Antiq. Hebr. pp. 353—356. Bruning, Antiq. Hebr. p. 273. Jahn et Ackermann, Archæol. Biblica, §§ 26—31.

[5] In Bengal and Ceylon, as well as in Egypt, houses are constructed with this frail material. Dr. Davy's Account of the Interior of Ceylon, p. 256. See also Harmer's Observations, vol. i. pp. 265. 285. The houses at Mousul "are mostly constructed of small unhewn stones, cemented by mortar, and plastered over with mud, though some are built of burnt and unburnt bricks." Buckingham's Travels in Mesopotamia, vol. ii. p. 28.

[6] See instances of the frailty of these tenements in Dr. Shaw's Travels, vol. i. p. 250. Belzoni's Researches in Egypt, p. 299., and Ward's View of the History, &c. of the Hindoos, vol. ii. p. 335.

[7] Ward's History, &c. of the Hindoos, vol. ii. p. 325.

[8] Philonis Opera, tom. ii. p. 86. (edit. Mangey.)

[9] Shaw's Travels, vol. i. p. 250. Mr. Belzoni, in his Researches in Egypt, found similar bricks in an ancient arch which he discovered at Thebes, and which he has engraved among the plates illustrative of his Researches in Egypt, Nubia, &c. Plate xliv. No. 2. In and near the ruins of the ancient Tentyra, Dr. Richardson also found huts built of sun-dried brick, made of straw and clay. (Travels, vol. i. pp. 185. 259.) They are thus described by the Rev. Mr. Jowett, as they appeared in February, 1819.—Speaking of the remains of ancient buildings in that part of Egypt, he says,—"These magnificent edifices, while they display the grandeur of former times, exhibit no less the meanness of the present. This temple, built of massive stone, with a portico of twenty-four pillars, adorned with innumerable hieroglyphics, and painted with beautiful colours, the brightness of which in many parts remains to this day, is choked up with dusty earth. Village after village, *built of unburnt brick*, crumbling into ruins, and giving place to new habitations, have raised the earth, in some parts, nearly to the level of the summit of the temple; and fragments of the walls of these mud huts appear even on the roof of the temple. In every part of Egypt, we find the towns built in this manner, upon the ruins, or rather the rubbish, of the former habitation. The expression in Jeremiah xxx. 18. literally applies to Egypt in the very meanest sense—*The city shall be builded upon her own heap;* and the expression in Job xv. 28. might be illustrated by many of these deserted hovels—*He dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.* Still more touching is the allusion in Job iv. 19.; where the perishing generations of men are fitly compared to habitations of the frailest materials, built upon the heap of similar dwelling places, now reduced to rubbish—*How much less in them that dwell in houses of clay, whose foundation is in the dust!*"—(Jowett's Researches in the Mediterranean, pp. 131, 132.)—In one place, says the same intelligent traveller, "the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. Hence it is, that, when villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straws extremely offensive to the eyes in a high wind. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive granaries for the bashaw; treasure-cities for Pharaoh." Exod. i. 11. (Ibid. p. 167.)

[10] Sir R. K. Porter's Travels in Georgia, Persia, Babylonia, &c. vol. ii. pp. 329, 330.

[11] Buckingham's Travels in Mesopotamia, vol. ii. p. 71.

[12] Price's Journal of the British Embassy to Persia, part i. p. 6. Lond. 1825. folio.

[13] Herodot. lib. i. c. 180.

[14] Diod. Sic. lib. i. c. 46.

[15] Jahn et Ackermann, Archæol. Bibl. § 33.

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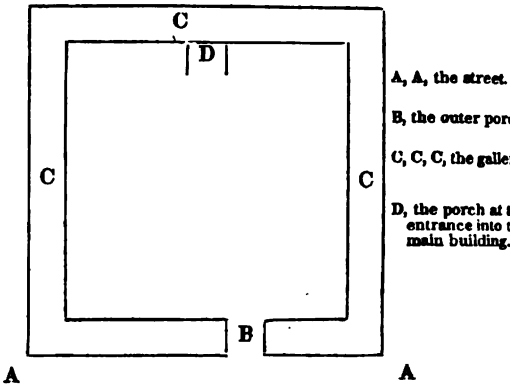
the sun, are usually narrow, sometimes with a range of shops on each side. If from these we enter into any of the principal houses, we shall first pass through a porch[1] or gateway, with benches on each side, where the master of the family receives visits, and despatches business; few persons, not even the nearest relations, having admission any farther, except upon extraordinary occasions. From hence we are received into the court, which lying open to the weather, is, according to the ability of the owner, paved with marble, or such proper materials as will carry off the water into the common sewers." This court corresponded to the *cæva adium* or *impluvium* of the Romans; the use of which was to give light to the windows and carry off the rain. "When much people are to be admitted, as upon the celebration of a marriage, the circumcising of a child, or occasions of the like nature, the company is seldom or never admitted into one of the chambers. The court is the usual place of their reception, which is strewed accordingly with mats or carpets, for their more commodious entertainment. The stairs which lead to the roof are never placed on the outside of the house in the street, but usually at the gateway or passage room to the court; sometimes at the entrance within the court. This court is now called in Arabic *el woost*, or the middle of the house, literally answering to the το μεσον of St. Luke. (v. 19.) In this area our Saviour probably taught. In the summer season, and upon all occasions when a large company is to be received, the court is commonly sheltered from the heat and inclemencies of the weather by a vellum umbrella or veil, which, being expanded upon ropes from one side of the parallel wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude either to the tents of the Bedouins, or to some covering of this kind, in that beautiful expression, *of spreading out the heavens like a veil or curtain.*" (Psal. civ. 2. See also Isaiah xl. 22.)[2] The arrangement of oriental houses satisfactorily explains the circumstances of the letting down of the paralytic into the presence of Jesus Christ, in order that he might heal him. (Mark ii. 4. Luke v. 19.) The paralytic was carried by some of his neighbours to the top of the house, either by forcing their way through the crowd by the gateway and passages up the staircase, or else by conveying him over some of the neighbouring terraces; and there, after they had drawn away the στεγη or awning, they let him down along the side of the roof through the opening or impluvium *into the midst* of the court *before Jesus.* Στεγη, Dr. Shaw remarks, may with propriety denote no less than *tatlilo* (the corresponding word in the Syriac version), any kind of covering; and, consequently, ἀποστεγαζειν may signify, the removal of such a covering. Ἐξορυξαντες is in the Vulgate Latin version rendered *patefacientes*, as if further explanatory of ἀποστεγασαντες. The same in the Persian version is connected with περιβαντες, and there implies making holes in it for the cords to pass through. That neither ἀποστεγασαντες nor ἐξορυξαντες imply any force or violence offered to the roof, appears from the parallel passage in St. Luke; where, though δια των κεραμων καθηκαν αυτον, *per tegulas demiserunt illum*, is rendered by our translators, *they let him down through the tiling*, as if that had been previously broken up, it should be rendered, *they let him down over, along the side*, or *by the way of the roof*, as in Acts ix. 25. and 2 Cor. xi. 33., where the like phraseology is observed as in St. Luke: δια is rendered in both places *by*, that is, *along the side*, or *by the way of the wall.* Ἐξορυξαντες may express the plucking away or removing any obstacle, such as awning or part of a parapet, which might be in their way. Κεραμος was first used for a roof of tiles, but afterwards came to signify any kind of roof.[3]

The following diagram will perhaps give the reader a tolerably accurate idea of the arrangement of an eastern house:—



Now, let it be supposed, that Jesus was sitting at D in the porch, at the entrance into the main building, and speaking to the people, when the four men carrying the paralytic came to the front gate or porch, B. Finding the porch so crowded that they could not carry him in and lay him before Jesus, they carried him up the stairs at the porch to the top of the gallery, C, C, C, and along the gallery round to the place where Jesus was sitting, and forcing a passage by removing the balustrade, they lowered down the paralytic, with the couch on which he lay, into the court before Jesus. Thus we are enabled to understand the manner in which the paralytic was brought in and laid before the compassionate Redeemer.[4]

"The court is for the most part surrounded with a cloister, as the *cæva ædium* of the Romans was with a peristylium or colonnade, over which, when the house has one or more stories (and they sometimes have two or three), there is a gallery erected of the same dimensions with the cloister, having a balustrade, or else a piece of carved or latticed work going round about it, to prevent people from falling from it into the court. From the cloisters and galleries we are conducted into large spacious chambers of the same length of the court, but seldom or never communicating with one another. One of them frequently serves a whole family, particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house. Hence it is that the cities of these countries, which are generally much inferior in size to those of Europe, are so exceedingly populous, that great numbers of the inhabitants are swept away by the plague, or any other contagious distemper. In houses of better fashion, these chambers, from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of white, blue, red, green, or other colours (Esth. i. 6.), suspended upon hooks, or taken down at pleasure.[5] But the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fret-work. The ceiling is generally of wainscot either very artfully painted, or else thrown into a variety of panels, with gilded mouldings and scrolls of their Koran intermixed. The prophet Jeremiah (xxii. 14.) exclaims

[1] In Bengal, servants and others generally sleep in the verandah or porch, in front of their master's house. (Ward's History, &c. of the Hindoos, vol. ii. p. 323.) The Arab servants in Egypt do the same. (Wilson's Travels in Egypt and the Holy Land, p. 55.) In this way *Uriah slept at the door of the king's house, with all the servants of his lord.* (2 Sam. xi. 9.)

[2] Dr. Shaw's Travels, vol. i. pp. 374—376.

[3] Shaw's Travels in Barbary, &c. vol. i. pp. 382—384. 8vo. edition. Valpy's Gr. Test. on Mark ii. 4. "If the circumstances related by the evangelist had happened in India, nothing could be easier than the mode of letting down the paralytic. A plank or two might be started from the top balcony or viranda in the back court, where the congregation was probably assembled, and the man [be] let down in his hammock." Callaway's Oriental Observations, p. 71.

[4] Mr. Hartley has dissented from the interpretation above given by Dr. Shaw. "When I lived in Ægina" (he relates), "I used to look up not unfrequently above my head, and contemplate the facility with which the whole transaction might take place. The roof was constructed in this manner:—A layer of reeds, of a large species, was placed upon the rafters. On these a quantity of heather (heath) was strewed; upon the heather earth was deposited, and beat down into a compact mass. Now what difficulty could there be in removing, first the earth, then the heather, next the reeds? Nor would the difficulty be increased, if the earth had a pavement of tiling (κεραμων) laid upon it. No inconvenience could result to the persons in the house from the removal of the tiles and earth; for the heather and reeds would intercept any thing which might otherwise fall down, and would be removed last of all." (Hartley's Researches in Greece, p. 240.)

[5] Similar costly hangings appear to have decorated the pavilion or state tent of Solomon, alluded to in Cant. i. 5.; the beauty and elegance of which would form a striking contrast to the black tents of the nomadic Arabs. The state tents of modern oriental sovereigns, it is well known, are very superb: of this gorgeous splendour, Mr. Harmer has given some instances from the travels of Egmont and Hayman. The tent of the Grand Seignior was covered and lined with silk. Nadir Shah had a very superb one, covered on the outside with scarlet broad cloth, and lined within with violet coloured satin, ornamented with a great variety of animals, flowers, &c formed entirely of pearls and precious stones. (Harmer on Sol. Song, p. 186.)

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against the eastern houses that were ceiled with cedar, and painted with vermilion. The floors are laid with painted tiles, or plaster of terrace. But as these people make little or no use of chairs (either sitting cross-legged or lying at length), they always cover and spread them over with carpets, which, for the most part, are of the richest materials. Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets: and for their farther ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses; indulgences which seem to be alluded to by *their stretching themselves upon couches*, and *by the sewing of pillows to the armholes*, as we have it expressed in Amos vi. 4. and Ezek. xiii. 18. At one end of the chamber there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the Holy Scriptures; which may likewise illustrate the circumstance of Hezekiah's *turning his face when he prayed towards the wall*, i. e. from his attendants (2 Kings xx. 2.), that the fervency of his devotion might be the less taken notice of and observed. The like is related of Ahab (1 Kings xxi. 4.), though probably not upon a religious account, but in order to conceal from his attendants the anguish he felt for his late disappointments. The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery to the top of the house, whither they conduct us through a door that is constantly kept shut to prevent their domestic animals from daubing the terrace, and thereby spoiling the water which falls from thence into the cisterns below the court. This door, like most others we meet with in these countries, is hung, not with hinges, but by having the jamb formed at each end into an axle-tree or pivot, whereof the uppermost, which is the longest, is to be received into a correspondent socket in the lintel, while the other falls into a cavity of the same fashion in the threshold."[1] Anciently, it was the custom to secure the door of a house, by a cross-bar or bolt, which by night was fastened by a little button or pin: in the upper part of the door was left a round hole, through which any person from without might thrust his arm, and remove the bar, unless this additional security were superadded. To such a mode of fastening the bride alludes in Cant. v. 4.[2]

"The top of the house, which is always flat, is covered with a strong plaster of terrace, whence in the Frank language it has obtained the name of *the terrace*.[3] This is usually surrounded by two walls, the outermost whereof is partly built over the street, and partly makes the partition with the contiguous houses, being frequently so low that one may easily climb over it. The other, which may be called the parapet wall, hangs immediately over the court, being always breast high, and answers to the מעקה, or *loricæ*, Deut. xxii. 8., which we render the *battlements*. Instead of this parapet wall, some terraces are guarded, like the galleries, with balustrades only, or latticed work; in which fashion, probably, as the name seems to import, was the שבכה, or net, or lattice, as we render it, that Ahaziah (2 Kings i. 2.) might be carelessly leaning over, when he fell down from thence into the court. For upon those terraces several offices of the family are performed, such as the drying of linen and flax (Josh ii. 6.), the preparing of figs or raisins, where likewise they enjoy the cool refreshing breezes of the evening, converse with one another, and offer up their devotions."[4] At Tiberias, we are informed that the parapet is commonly made of wicker-work and sometimes of green branches; which mode of constructing booths seems to be as ancient as the days of Nehemiah, when *the people went forth*, at the feast of tabernacles, *and brought branches and made themselves booths, every one upon the top of his house*. (Neh. viii. 16.)[5] "As these terraces are thus frequently used and trampled upon, not to mention the solidity of the materials with which they are made, they will not easily permit any vegetable substances to take root or thrive upon them; which perhaps may illustrate the prophet Isaiah's comparison of the Assyrians to *the grass upon the house-tops*. (Isa. xxxvii. 27.) When any of these cities are built upon level ground, one may pass along the tops of houses from one end of them to the other, without coming down into the street."[6] In the mountainous parts of modern Palestine these terraces are composed of *earth*, spread evenly on the roof of the house, and rolled hard and flat. On the top of every house a large stone roller is kept, for the purpose of hardening and flattening this layer of rude soil, to prevent the rain from penetrating; but upon this surface, as may be supposed, grass and weeds grow freely. Similar terraces appear to have been anciently constructed in that country: it is to such grass that the Psalmist alludes as useless and bad—*Let them be as the grass upon the house-tops, which withereth afore it groweth up*. (Psal. cxxix. 6.) These low and flat-roofed houses afford opportunities to speak to many *on* the house as well as to many in the court-yard below: this circumstance will illustrate the meaning of our Lord's command to his apostles, *What ye hear in the ear*, that *preach ye* upon the *house-tops*. (Matt. x. 27.)[7] On these terraces incense was anciently burnt (Jer. xix. 13. xxxii. 29.), and the host of heaven was worshipped. (Zeph. i. 5.)

In Barbary, the hills and valleys in the vicinity of Algiers are beautified with numerous country seats and gardens, whither the opulent resort during the intense heats of summer. In all probability, the summer-houses of the Jews, mentioned by the prophet Amos (iii. 15.), were of this description; though these have been supposed to mean different apartments of the same house, the one exposed to a northern and the other to a southern aspect.

During the Rev. Mr. Jowett's residence at Haivali, in May, 1818, he relates that the house, in which he abode, gave him a correct idea of the scene of Eutychus's falling from the upper loft, while Paul was preaching at Troas. (Acts xx. 6—12.) "According to our idea of houses," he remarks, "the scene of Eutychus's falling from the upper loft is very far from intelligible; and, besides this, the circumstance of preaching generally leaves on the mind of cursory readers the notion of a church. To describe this house, which is not many miles distant from the Troad, and perhaps, from the unchanging character of oriental customs, nearly resembles the houses then built, will fully illustrate the narrative.

"On entering my host's door, we find the ground floor entirely used as a store: it is filled with large barrels of oil, the produce of the rich country for many miles round: this space, so far from being habitable, is sometimes so dirty with the dripping of the oil, that it is difficult to pick out a clean footing from the door to the first step of the staircase. On ascending, we find the first floor, consisting of a humble suite of rooms, not very high; these are occupied by the family, for their daily use. It is on the next story that all their expense is lavished: here, my courteous host has appointed my lodging: beautiful curtains, and mats, and cushions to the divan, display the respect with which they mean to receive their guest: here, likewise, their splendour, being at the top of the house, is enjoyed, by the poor Greeks, with more retirement and less chance of molestation from the intrusion of Turks: here, when the Professors of the College waited upon me to pay their respects, they were received in ceremony and sat at the window. The room is both higher and also larger than those below: it has two projecting windows; and the whole floor is so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street. In such an upper room—secluded, spacious, and commodious—Paul was invited to preach his parting discourse. The divan, or raised seat, with mats or cushions, encircles the interior of each projecting window: and I have remarked, that when company is numerous, they sometimes place large cushions behind the company seated on the divan; so that a second tier of company, with their feet upon the seat of the divan, are sitting behind, higher than the front row. Eutychus, thus sitting, would be on a level with the open window; and, being overcome with sleep, he would easily fall out from the third loft of the house into the street, and be almost certain, from such a height, to lose his life. Thither St. Paul went down; and comforted the alarmed company, by bringing up Eutychus alive. It is noted, that *there were many lights in the upper chamber*. The very great plenty of oil in this neighbourhood would enable them to afford many lamps: the heat of these

[1] Dr. Shaw's Travels in Barbary, vol. i. pp. 274—379.

[2] Bp. Percy's Translation of Solomon's Song, p. 76.

[3] On these terraces, the inhabitants of the East sleep in the open air during the hot season. See instances, illustrating various passages of the Scriptures, in the Travels of Ali Bey, vol. ii. p. 293. Mr. Kinneir's Travels in Armenia, &c. p. 134. Mr. Morier's Second Journey in Persia, p. 230., where a wood-cut is given explanatory of this practice; and Mr. Ward's History, &c. of the Hindoos, vol. ii. p. 328.

[4] Thus we read that Samuel communed with Saul upon the house-top (1 Sam. ix. 25.); David walked upon the roof of the king's house (2 Sam. xi. 2.); and Peter went up upon the house-top to pray. (Acts x. 9.)

[5] Madden's Travels in Turkey, Egypt, &c. vol. ii. p. 314.

[6] This is particularly the case at Aleppo. Irby's and Mangle's Travels, p. 238. Shaw's Travels, vol. i. pp. 380, 381.

[7] Jowett's Christian Researches in Syria, &c. pp. 89. 95.

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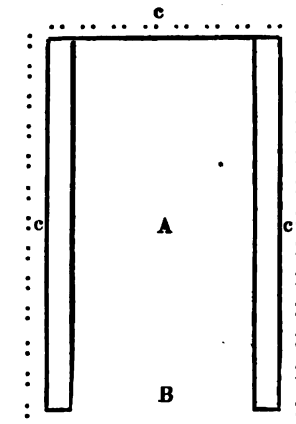
and so much company would cause the drowsiness of Eutychus at that late hour, and be the occasion, likewise, of the windows being open."[1]

In most houses, some place must have been appropriated to the preparation of food; but kitchens are for the first time mentioned in Ezek. xlvi. 23, 24. The hearth or fire-place appears to have been on the ground. Chimneys, such as are in use among us, were unknown to the Hebrews, even in the latest times of their polity. The smoke, therefore, escaped through large openings left for that purpose, which in our version of Hos. xiii. 3. are rendered by the equivalent term, chimneys.[2]

It was common, when any person had finished a house, and entered into it, to celebrate the event with great rejoicing, and to perform some religious ceremonies to obtain the divine blessing and protection. The dedication of a *newly-built* house was a ground of exemption from military service. (Deut. xx. 5.) The xxxth Psalm, as appears from the title, was composed on occasion of the *dedication of the house of David*; and this devout practice obtained also among the ancient Romans.[3] In Deut. vi. 9. Moses directs the Israelites to write certain portions of his laws on the doors of their houses and the gates of their cities. This direction Michaelis understands not as a positive injunction, but merely an exhortation, to inscribe his laws on the door-posts of their houses. "In Syria and the adjacent countries, it is usual at this day to place inscriptions above the doors of the houses, consisting of passages from the Koran or from the best poets. Among us, where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but, if we would enter into the ideas of Moses, we must place ourselves in an age when the book of the law could only come into the hands of a few opulent people."[4]

IV. The FURNITURE of the oriental dwellings, at least in the earliest ages, was very simple: that of the poorer classes consisted of but few articles, and those such as were absolutely necessary. The interior of the more common and useful apartments was furnished with sets of large nails with square heads (like dice), and bent at the head so as to make them cramp-irons. In modern Palestine, the plan is to fix nails or pins of wood in the walls, while they are still soft, to suspend such domestic articles as are required; since, consisting altogether of clay, they are too frail to admit of the operation of the hammer.[5] To this custom there is an allusion in Ezra ix. 8. and Isa. xxii. 23. On these nails were hung their kitchen utensils or other articles. Instead of chairs they sat on mats or skins; and the same articles, on which they laid a mattrass, served them instead of bedsteads, while their upper garment served them for a covering, and sovereigns had chairs of state or thrones with footstools.[6] (Exod. xxii. 26, 27. Deut. xxiv. 12.) This circumstance accounts for our Lord's commanding the paralytic to take up his bed and go unto his house. (Matt. ix. 6.)[7] The more opulent had (as those in the East still have) fine carpets, couches, or divans, and sofas, on which they *sat*,[8] lay, and slept. (2 Kings iv. 10. 2 Sam. xvii. 28.) In later times their couches were splendid, and the frames inlaid with ivory (Amos vi. 4.), and the coverlids rich and perfumed. (Prov. vii. 16, 17.)[9] On these sofas, in the latter ages of the Jewish state (for before the time of Moses it appears to have been the custom to sit at table, Gen. xliii. 33.), they universally reclined, when taking their meals (Amos vi. 4. Luke vii. 36—38.): resting on their side with their heads towards the table, so that their feet were accessible to one who came behind the couch, as in the annexed diagram:—



In which A denotes the table, and c, c, c, the couches on which the guests reclined. B is the lower end, open for servants to enter and supply the guests. The knowledge of this custom enables us to understand the manner in which John leaned on the bosom of his Master (John xiii. 23.), and Mary anointed the feet of Jesus and wiped them with her hair; and also the expression of Lazarus being carried into Abraham's bosom (Luke xvi. 22.): that is, he was placed next to Abraham at the splendid banquet, under the image of which the Jews represented the happy state of the pious after death.[10]

Anciently, splendid hangings were used in the palaces of the eastern monarchs, and ample draperies were suspended over the openings in the sides of the apartments, for the twofold purpose of affording air, and of shielding them from the sun. Of this description were the costly hangings of the Persian sovereigns mentioned in Esth. i. 6.; which passage is confirmed by the account given by Quintus Curtius of their superb palace at Persepolis.

Other articles of necessary furniture were, at least in the more ancient periods, both few and simple. The principal were a hand-mill, with which they ground their corn, a kneading-trough, and an oven. The HAND-MILL resembled the *querns*, which, in early times, were in general use in this country, and which still continue to be used in some of the more remote northern islands of Scotland, as well as in the East. So essential were these domestic utensils, that the Israelites were forbidden to take them in pledge. (Deut. xxiv. 6.) The KNEADING-TROUGHS (at least those which the Israelites carried with them out of Egypt, Exod. xii. 34.) were not the cumbersome articles now in use among us, but comparatively small wooden bowls, like those of the modern Arabs, who, after kneading their flour in them, make use of them as dishes out of which they eat their victuals. The OVEN was sometimes only an earthen pot in which fire was put to heat it, and on the outside of which the batter or dough was spread, and almost instantly baked. Cakes of bread were also baked by being placed within the oven. Besides these two articles, they must have had different kinds of earthenware vessels, especially pots to hold water for their various ablutions. While sitting upon the shattered wall which enclosed "the Well of Cana" in Galilee, in February, 1820, Mr. Rae Wilson observed six females, having their faces veiled (Gen. xxiv. 66. Cant. v. 7.), come down to the well, each carrying on her head a pot (John ii. 6—10.), for the purpose of being filled with water: one of whom lowered her pitcher into the well and offered him water to drink, preciesly in the same manner in which Rebekah, many centuries before, had offered water to Abraham's servant. (Gen. xxiv. 18.) These water-pots are formed of clay, hardened by the heat of the sun, and are of a globular shape, large at the mouth, not unlike the bottles used in our country for holding vitriol, but not so large. Many of them have handles attached to the sides: and it was a wonderful coincidence with Scripture that the vessels appeared to contain much about the same quantity as those which, the evangelist informs us, were employed on occasion of the marriage which was honoured by the Saviour's presence; namely, three firkins, or twelve gallons each.[11] About

[1] Jowett's Christian Researches in the Mediterranean, pp. 66, 67.
[2] Pareau, Antiquitas Hebraica, p. 363.
[3] Bruning, Antiq. Hebr. p. 309.
[4] Michaelis's Commentaries, vol. iii. pp. 371, 372.
[5] Rae Wilson's Travels, vol. ii. p. 118. 3d edit.
[6] Bp. Lowth on Isa. iii. 2.
[7] "A mat and pillow form all the bed of the common people in the East; and the rolling up the one in the other has often struck me as illustrating the command to *rise, take up thy bed, and walk.* (Luke v. 19. Mark ii. 4. 11.) In Acts ix. 34. Peter said to Æneas, *Arise and spread* thy bed *for thyself.* David's bed (1 Sam. xix. 15.) was probably the duan" (divan) "or raised bench with two quilts, one doubled and serving for a mattrass, and the other as a covering. It was probably not unlike a sailor's hammock, laid on the floor or bench." Callaway's Oriental Observations, p. 21.
[8] A passage in Jeremiah xiii. 22. may in some degree be explained by the oriental mode of sitting—*For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.* "I have often been struck," says Mr. Jowett, "with the manner in which a great man sits; for example, when I visited the bashaw, I never saw his feet: they were entirely drawn up under him, and covered by his dress. This was dignified. To see his feet his skirts must have been discovered: still more so, in order to see the heels, which often serve as the actual seat of an Oriental."—Jowett's Christian Researches in the Mediterranean, p. 169.
[9] Jahn et Ackermann, Archæologia Biblica, § 40.
[10] Robinson's Greek Lexicon, voce Κολπος.
[11] Rae Wilson's Travels in the Holy Land, &c. vol. ii. pp. 3, 4. 3d edition.

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twenty years before, the Rev. Dr. E. D. Clarke, while exploring the ruins of Cana in Galilee, saw several large massy stone water-pots, answering the description given of the ancient vessels of the country (John ii. 6.); not preserved nor exhibited as relics, but lying about, disregarded by the present inhabitants as antiquities with whose original use they were acquainted. From their appearance, and the number of them, it was quite evident that the practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country.[1] In the later times of the Jewish polity, BASKETS formed a necessary article of furniture to the Jews; who, when travelling either among the Gentiles or the Samaritans, were accustomed to carry their provisions with them in κόφινοι, baskets, in order to avoid defilement by eating with strangers.[2] Large sacks are still, as they anciently were (John ix. 11. Gen. xliv. 1—3.), employed for carrying provisions and baggage of every description.[3]

Bowls, cups, and drinking vessels of gold and silver, it appears from 1 Kings x. 21. were used in the courts of princes; but the modern Arabs, as the Jewish people anciently did, keep their water, milk, wine, and other liquors, in BOTTLES made of skins, which are chiefly of a red colour (Exod. xxv. 5.); and their mouths are closed by slips of wood, that they may contain milk or other liquids.[4] These bottles, when old, are frequently rent, but are capable of being repaired, by being bound up or pieced in various ways. Of this description were the *wine bottles of the Gibeonites, old and rent, and bound up.* (Josh. ix. 4.) As *new* wine was liable to ferment, and, consequently, would burst the old skins, all prudent persons would put it into new skins. To this usage our Lord alludes in Matt. ix. 17. Mark ii. 22. and Luke v. 37, 38. Bottles of skin, it is well known, are still in use in Spain, where they are called *Borrachas.*[5] As the Arabs make fires in their tents, which have no chimneys, they must be greatly incommoded by the smoke, which blackens all their utensils and taints their skins. David, when driven from the court of Saul, compares himself to a *bottle in the smoke.* (Psal. cxix. 83.) He must have felt acutely, when he was driven from the vessels of gold and silver in the palace of Saul, to live like an Arab, and drink out of a smoky leathern bottle. His language is, as if he had said,—"My present appearance is as different from what it was when I dwelt at court, as the furniture of a palace differs from that of a poor Arab's tent." Apartments were lighted by means of LAMPS, which were fed with olive oil, and were commonly placed upon elevated stands. (Matt. v. 15.) The *lamps* of Gideon's soldiers (Judg. vii. 16.), and those of the wise and foolish virgins (Matt. xxv. 1—10.), were of a different sort. They were a kind of torches or flambeaux made of iron or earthenware, wrapped about with old linen, moistened from time to time with oil.[6]

V. In progress of time, as men increased upon the earth, and found themselves less safe in their detached tents, they began to live in society, and fortified their simple dwellings by surrounding them with a ditch, and a rude breastwork, or wall, whence they could hurl stones against their enemies. Hence arose villages, towns, and CITIES, of which Cain is said to have been the first builder. In the time of Moses, the cities of the Canaanites were both numerous and strongly fortified. (Num. xiii. 28.) In the time of David, when the number of the Israelites was greatly increased, their cities must have proportionably increased; and the vast population which (we have already seen) Palestine maintained in the time of the Romans is a proof both of the size and number of their cities. The principal strength of the cities in Palestine consisted in their situation: they were for the most part erected on mountains or other eminences which were difficult of access; and the weakest places were strengthened by fortifications and walls of extraordinary thickness.

The streets in the Asiatic cities do not exceed from two to four cubits in breadth, in order that the rays of the sun may be kept off; but it is evident that they must have formerly been wider, from the fact that carriages were driven through them, which are now very seldom, if ever, to be seen in the East. The houses, however, rarely stand together, and most of them have spacious gardens annexed to them. It is not to be supposed that the almost incredible tract of land, which Nineveh and Babylon are said to have covered, could have been filled with houses closely standing together: ancient writers, indeed, testify that almost a third part of Babylon was occupied by fields and gardens.

In the early ages of the world the MARKETS were held at or near the Gates of the Cities (which, we have already seen,[7] were the seats of justice), generally within the walls, though sometimes without them. Here commodities were exposed to sale, either in the open air or in tents (2 Kings vii. 18. 2 Chron. xviii. 9. Job xxix. 7.): but in the time of Christ, as we learn from Josephus, the markets were enclosed in the same manner as the modern eastern bazars, which are shut at night, and where the traders' shops are disposed in rows or streets; and (in large towns) the dealers in particular commodities are confined to particular streets.

The GATES of the Cities, and the vacant places next adjacent to them, must have been of considerable size; for we read that Ahab king of Israel assembled four hundred false prophets before himself and Jehoshaphat king of Judah, in the Gate of Samaria. (1 Kings xxii. 10.) And besides these prophets, we may readily conclude that each of these monarchs had numerous attendants in waiting. Over or by the side of many gates there were towers, in which watchmen were stationed to observe what was going on at a distance. (2 Sam. xviii. 24. 33.)[8]

CHAPTER II.

ON THE DRESS OF THE JEWS.[9]

I. *Dress in the early Ages.*—II. *Tunic.*—III. *Upper Garment.*—*Other Articles of Apparel.*—IV. *Coverings for the Head.*—*Mode of dressing the Hair.*—V. *Sandals.*—VI. *Seals or Signets, and Rings.*—VII. *Some Articles of Female Apparel elucidated.*—*Complexion of the Women.*—VIII. *Rending of Garments, a Sign of Mourning.*—IX. *Numerous Changes of Apparel deemed a necessary Part of their Treasure.*

I. In the early ages, the dress of mankind was very simple. Skins of animals furnished the first materials (Gen. iii. 21. Heb. xi. 37.),[10] which, as men increased in numbers and civilization, were exchanged for more costly articles, made of wool and flax, of which they manufactured woollen and linen garments (Lev. xiii. 47. Prov. xxxi. 13.); afterwards fine linen, and silk, dyed with purple, scarlet, and crimson, became the usual apparel of the more opulent. (2 Sam. i. 24. Prov. xxxi. 22. Luke xvi. 19.) In the more early ages, garments of various colours were in great esteem: such was Joseph's robe, of which his envious brethren stripped him, when they resolved to sell him.[11] (Gen. xxxvii. 23.) Robes of various colours were likewise appropriated to the virgin daughters of kings (2 Sam. xiii. 18.), who also wore richly embroidered vests. (Psal. xlv. 13, 14.)[12] It appears that the Jewish garments were worn pretty long; for it is mentioned as an aggravation of the affront done to David's ambassadors by the king of Ammon, that he cut off their garments *in the middle, even to their buttocks.* (2 Sam. x. 4.)

The dress of the Jews, in the ordinary ranks of life, was simple and nearly uniform. John the Baptist *had his raiment*

[1] Travels, vol. ii. p. 445.
[2] Kuinöel, on Matt. xiv. 19.
[3] Rae Wilson's Travels, vol. i. pp. 175, 176.
[4] Ibid. vol. i. p. 176.
[5] Harmer's Observations, vol. i. p. 217. See also vol. ii. pp. 135—138. for various remarks illustrative of the nature of the drinking vessels anciently in use among the Jews.
[6] Jahn et Ackermann, Archæol. Bibl. § 40. Calmet's Dictionary, voce Lamps.
[7] See p. 54. *supra.*
[8] Bruning, Antiq. Hebr. pp. 279—281. Calmet, Dissertations, tom. i. pp. 313—315. Jahn et Ackermann, Archæol. Bibl. § 41. Pareau, Ant. Hebr. pp. 367—371.
[9] The principal authorities for this chapter are Calmet's Dissertation sur les Habits des Hebreux, Dissert. tom. i. pp. 337—371.; and Pareau, Antiquitas Hebraica, pp. 371—386.
[10] Mr. Rae Wilson met with some Arabs, residing near the (so called) village of Jeremiah, who were clothed in *sheep* and *goat skins*, open at the neck. Travels in the Holy Land, &c. vol. i. p. 189. 3d edition.
[11] A coat of many colours is as much esteemed in some parts of Palestine at this day as it was in the time of Jacob, and of Sisera. Buckingham's Travels among the Arab Tribes, p. 31. Emerson's Letters from the Ægean, vol. ii. p. 31.
[12] Jahn et Ackermann, §§ 118, 119.

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of camels' hair (Matt. iii. 4.),—not of the fine hair of that animal which is wrought into camlets (in imitation of which, though made of wool, is the English camlet), but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff like that anciently worn by monks and anchorets.[1]

It is evident, from the prohibition against changing the dresses of the two sexes, that in the time of Moses there was a difference between the garments worn respectively by men and women; but in what that difference consisted it is now impossible to determine. The fashion, too, of their apparel does not appear to have continued always the same; for, before the first subversion of the Jewish monarchy by Nebuchadnezzar, there were some who delighted to wear *strange* (that is, foreign) apparel. In every age, however, there were certain garments (as there still are in the East) which were common to both sexes, though their shape was somewhat different.

II. The simplest and most ancient was the TUNIC, or inner garment, which was worn next the body. At first, it seems to have been a large linen cloth, which hung down to the knees, but which was afterwards better adapted to the form of the body, and was sometimes furnished with sleeves. The tunics of the women were larger than those worn by men. Ordinarily they were composed of two breadths of cloth sewed together; hence those which were woven whole, or without seam on the sides or shoulders, were greatly esteemed. Such was the tunic or coat of Jesus Christ mentioned in John xix. 23. A similar tunic was worn by the high-priest.[2] This garment was fastened round the loins, whenever activity was required, by a girdle. (2 Kings iv. 29. John xxi. 7. Acts xii. 8.) The prophets and poorer class of people wore leathern girdles (2 Kings i. 8. Matt. iii. 4.), as is still the case in the East; but the girdles of the opulent, especially those worn by women of quality, were composed of more precious materials, and were more skilfully wrought. (Ezek. xvi. 10. Isa. iii. 24.) The girdles of the inhabitants of the East, Dr. Shaw informs us, are usually of worsted, very artfully woven into a variety of figures, such as the rich girdles of the virtuous virgins may be supposed to have been. (Prov. xxxi. 24.) They are made to fold several times about the body; one end of which being doubled back, and sewn along the edges, serves them for a purse, agreeably to the acceptation of ζωνη in the Scriptures (Matt. x. 9. Mark viii. 6. where it is rendered a purse). The Turks make a further use of these girdles, by fixing therein their knives and poniards: whilst the Hojias, *i. e.* the writers and secretaries, suspend in the same their inkhorns; a custom as old as the prophet Ezekiel, who mentions (ix. 2.) *a person clothed in white linen, with an inkhorn upon his loins.*[3]

III. Over the tunic was worn a larger vest, or UPPER GARMENT. It was a piece of cloth nearly square, like the hykes or blankets woven by the Barbary women, about six yards long, and five or six feet broad. The two corners, which were thrown over the shoulders, were called the *skirts*, literally, *the wings* of the garment. (1 Sam. xv. 11. xxiv. 4, 5. 11. Hag. ii. 12. Zech. viii. 23.) This garment serves the Kabyles or Arabs for a complete dress in the day; and as they sleep in their raiment (as the Israelites did of old, Deut. xxiv. 13.) it likewise serves them for their bed and covering in the night. "It is a loose, but troublesome kind of garment, being frequently disconcerted and falling to the ground, so that the person who wears it is every moment obliged to tuck it up, and fold it anew around his body. This shows the great use of a girdle whenever they are engaged in any active employment, and the force of the Scripture injunction alluding to it, of *having our loins girded*, in order to set about it. The method of wearing these garments, with the use to which they are at other times put, in serving for coverlids to their beds, leads us to infer that the finer sort of them (such as are worn by the ladies and by persons of distinction) are the *peplus* of the ancients. Ruth's veil, which held six measures of barley (Ruth iii. 15.), might be of the like fashion, and have served extraordinarily for the same use; as were also the clothes (τα ἱματια, the upper garments) of the Israelites (Exod. xii. 34.), in which they folded up their kneading-troughs: as the Moors, Arabs, and Kabyles do, to this day, things of the like burden and incumbrance in their hykes. Instead of the *fibula* that was used by the Romans, the Arabs join together with thread or a wooden bodkin the two upper corners of this garment; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron, wherein they carry herbs, leaves, corn, &c., and may illustrate several allusions made thereto in Scripture; as gathering the lap full of wild gourds (2 Kings iv. 39.), rendering seven-fold, *giving good measure into the bosom* (Psalm cxxix. 7. Luke vi. 38.), and *shaking the lap.*" (Neh. v. 13.)[4] It was these ἱματια, or upper garments, which the Jewish populace strewed in the road during Christ's triumphant progress to Jerusalem. (Matt. xxi. 8.) A person divested of this garment, conformably to the Hebrew idiom, is said to be *naked*. (2 Sam. vi. 20. John xxi. 7.) By the Mosaic constitution, in Num. xv. 37—40., the Israelites were enjoined to put fringes on the borders of their upper garments that they might *remember all the commandments of the Lord to do them.* A similar exhortation is recorded in Deut. vi. 8. compared with Exod. xiii. 16. But, in succeeding ages, these injunctions were abused to superstitious purposes; and among the charges alleged against the Pharisees by Jesus Christ, is that of enlarging their PHYLACTERIES, and the fringes of their garments (Matt. xxiii. 5.), as indicating their pretensions to a more studious and perfect observance of the law. These phylacteries consisted of four strips or scrolls of parchment, or the dressed skin of some clean animal, inscribed with four paragraphs of the law, taken from Exod. xiii. 1—10. and xiii. 11—16. Deut. vi. 4—9. and xi. 13—21. all inclusive,; which the Pharisees, interpreting literally (as do the modern rabbins) Deut. vi. 8. and other similar passages, tied to the fronts of their caps and on their arms, and also inscribed on their door-posts. These phylacteries were regarded as amulets, or, at least, as efficacious in keeping off evil spirits, whence their Greek name Φυλακτηρια, from φυλαττω, to guard or preserve. The practice of inscribing passages of the Koran upon the door-posts of their houses is said to be still continued by the Mohammedans in Judæa and Syria.[5] The κρασπεδον, *hem*, or *border* of Christ's garment, out of which a healing power issued to the diseased who touched it (Matt. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.), was the fringe which he wore, in obedience to the law.

The Χλαμυς, chlamys, or scarlet robe with which our Saviour was arrayed in mock majesty (Matt. xxvii. 28. 31.), was a scarlet robe worn by the Roman soldiers. The Στολη was a flowing robe reaching to the feet, and worn by persons of distinction. (Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46. Rev. vi. 11. vii. 9. 13, 14.) The Σινδων was a linen upper garment, worn by the Orientals in summer and by night, instead of the usual ἱματιον. (Mark xiv. 51, 52.) It was also used as an envelope for dead bodies. (Matt. xxvii. 59. Mark xv. 46. Luke xxiii. 53.) The Φαιλονη,[6] or cloak (2 Tim. iv. 13.), was the same as the *penula* of the Romans, viz. a travelling cloak with a hood to protect the wearer against the weather.[7] The Σουδαριον, or handkerchief, corresponded to the Κεφαλαιον of the Greeks, and the *sudarium* of the Romans, from whom it passed to the Chaldæans and Syrians with greater latitude of signification, and was used to denote any linen cloth. (John xi. 44. xx. 7. Acts xix. 12.) The Σιμικινθιον (semicinctium), or apron, passed also from the Romans: it was made of linen, surrounded half the body (Acts xix. 12.), and corresponded nearly to the Περιζωμα of the Greeks.[8] Whenever the men journeyed, a staff was a necessary accompaniment. (Gen. xxxii. 10. xxxviii. 18. Matt. x. 10. Mark vi. 8.)

IV. Originally, men had no other COVERING FOR THE HEAD than that which nature itself supplied,—the *hair*. Calmet is of opinion, that the Hebrews never wore any dress or covering on their heads: David, when driven from Jerusalem (he urges), fled with his head covered with his upper garment; and Absalom would not have been suspended among the boughs of an oak by his hair, if he had worn a covering. (2 Sam. xvi. 30. xviii. 9.) But may not these have been

[1] On this subject see Capt. Light's Travels in Egypt, &c. p. 135. and Mr. Morier's Second Journey in Persia, p. 44. Chardin assures us, that the modern Dervises wear garments of coarse camels' hair and also great leathern girdles. Harmer's Obs. vol. ii. p. 487.

[2] Josephus, Ant. Jud. lib. iii. c. 7. § 4.

[3] Shaw's Travels, vol. i. pp. 409, 410. 8vo. edit.

[4] Shaw's Travels, vol. i. pp. 404—406.

[5] Calmet's Dictionary, voce *Phylacteries*. Robinson's Greek Lexicon. voce Φυλακτηρια. Respecting the phylacteries of the modern Jews, Mr. Allen has collected much curious information. Modern Judaism, pp. 304—318. In the Bibliotheca Sussexiana there is a description of three Jewish phylacteries, which are preserved among the MSS. in the library of his Royal Highness the Duke of Sussex. Bibl. Sussex. vol. i. part i. pp. xxxvi.—xxxix.

[6] Robinson's Lexicon. vocibus.

[7] Adam's Roman Antiquities, p. 386.

[8] Valpy's Gr. Test. on Luke xix. 20. and Acts xix. 12.

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particular cases? David went up the Mount of Olives, as a mourner and a fugitive; and Absalom, fleeing in battle, might have lost his cap or bonnet. It is certain, that the צניף (TSNIPH), or turban, was common both to men and women. (Job xxix. 14. Isa. iii. 23.)

Long hair was in great esteem among the Jews. The hair of Absalom's head was of such prodigious length, that in his flight, when defeated in battle, as he was riding with great speed under the trees, it caught hold of one of the boughs; in consequence of which he was lifted off his saddle, and his mule running from beneath him, left him suspended in the air, unable to extricate himself. (2 Sam. xviii. 9.) The plucking off the hair was a great disgrace among the Jews; and, therefore, Nehemiah punished in this manner those Jews who had been guilty of irregular marriages, in order to put them to the greater shame. (Neh. xiii. 25.) Baldness was also considered as a disgrace. (2 Sam. xiv. 26. 2 Kings ii. 23. Isa. iii. 24.) On festive occasions, the more opulent perfumed their hair with fragrant unguents. (Psal. xxiii. 5. Eccl. ix. 8. Matt. vi. 17. xxvi. 7.) And it should seem, from Cant. v. 11., that black hair was considered to be the most beautiful.

The Jews wore their beards very long, as we may see from the example of the ambassadors, whom David sent to the king of the Ammonites, and whom that ill-advised king caused to be shaved by way of affront. (2 Sam. x. 4.) And as the shaving of them was accounted a great indignity, so the cutting off half their beards, which made them still more ridiculous, was a great addition to the affront, in a country where beards were held in such great veneration.

In the East, especially among the Arabs and Turks, the beard is even now reckoned the greatest ornament of a man, and is not trimmed or shaven, except in cases of extreme grief: the hand is almost constantly employed in smoothing the beard and keeping it in order, and it is often perfumed as if it were sacred. Thus, we read of the fragrant oil, which ran down from Aaron's beard to the skirts of his garment. (Psal. cxxxiii. 2. Exod. xxx. 30.)[1] A shaven beard is reputed to be more unsightly than the loss of a nose; and a man who possesses a reverend beard is, in their opinion, incapable of acting dishonestly. If they wish to affirm any thing with peculiar solemnity, they swear by their beard; and when they express their good wishes for any one, they make use of the ensuing formula—*God preserve thy blessed beard!* From these instances, which serve to elucidate many other passages of the Bible besides that above quoted, we may readily understand the full extent of the disgrace wantonly inflicted by the Ammonitish king, in cutting off half the beards of David's ambassadors. Niebuhr relates, that if any one cut off his beard, after having recited a *fatha*, or prayer, which is considered in the nature of a vow never to cut it off, he is liable to be severely punished, and also to become the laughing-stock of those who profess his faith. The same traveller has also recorded an instance of a modern Arab prince having treated a Persian envoy in the same manner as Haroun treated David's ambassadors, which brought a powerful army upon him in the year 1765.[2] The not trimming of the beard was one of the indications by which the Jews expressed their mourning. (2 Sam. xix. 24.)

"All the Grecian and Roman women, without distinction, wore their hair long. On this they lavished all their art, disposing it in various forms, and embellishing it with divers ornaments. In the ancient medals, statues, and basso-relievos, we behold those plaited tresses which the apostles Peter and Paul condemn, and see those expensive and fantastic decorations which the ladies of those times bestowed upon their head-dress. This pride of braided and plaited tresses, this ostentation of jewels, this vain display of finery, the apostles interdict, as proofs of a light and little mind, and inconsistent with the modesty and decorum of Christian women. St. Paul, in his first Epistle to Timothy, in the passage where he condemns it, shows us in what the pride of female dress then consisted. *I will*, says he, *that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with* BROIDERED HAIR, *or* GOLD, *or* PEARLS, *or* COSTLY ARRAY: *but* (*which becometh women professing godliness*) *with good works.* (1 Tim. ii. 9.) St. Peter in like manner ordains, that the *adorning* of the fair sex should not be so much *that outward adorning of* PLAITING *the hair, and of wearing of* GOLD, *or* PUTTING ON OF APPAREL: *but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.* (1 Pet. iii. 3.)[3] On the contrary, the men in those times universally wore their hair short, as appears from all the books, medals, and statues that have been transmitted to us. This circumstance, which formed a principal distinction in dress between the sexes, happily illustrates the following passage in St. Paul (1 Cor. xi. 14, 15.): *Doth not even nature itself teach you, that if a* MAN *have* LONG HAIR *it is a* SHAME *to him. But if a* WOMAN *have* LONG HAIR *it is a* GLORY *to her: for her hair is given her for a covering.*

"The Jewish and Grecian ladies, moreover, never appeared in public without a veil. Hence St. Paul severely censures the Corinthian women for appearing in the church without a veil, and praying to God uncovered, by which they threw off the decency and modesty of the sex, and exposed themselves and their religion to the satire and calumny of the heathens. The whole passage beautifully and clearly exhibits to the reader's ideas the distinguishing customs which then prevailed in the different dress and appearance of the sexes." (Compare 1 Cor. xi. 13—16.)[4]

V. Their legs were bare, and on the feet they wore SANDALS, or soles made of leather or of wood, and fastened around the feet in various ways, after the oriental fashion. (Gen. xiv. 23. Exod. xii. 11. Isa. v. 27. Mark vi. 9. John i. 27. Acts xii. 8.) As luxury increased, magnificent sandals constituted, in the East, a part of the dress of both males and females, who could afford such a luxury. (Cant. vii. 1. Ezek. xvi. 10.) The sandals of Judith were so brilliant, that, notwithstanding the general splendour of her bracelets, rings, and necklaces, these principally succeeded in captivating the ferocious Holofernes. (Judith x. 4. xvi. 9.)[5] On entering a sacred place it was usual to lay them aside (Exod. iii. 5. Josh. v. 15.), as is the practice among the Mohammedans in the East to this day. When any one entered a house, it was customary to take off the sandals, and wash the feet. (Gen. xviii. 4. xix. 2.) A similar custom obtains in India at the present time.[6] Among persons of some rank it was the office of servants to take off the sandals of guests, and (after washing their feet) to return them to the owners on their departure. (Matt. iii. 11. Mark v. 7. Luke iii 16. John xiii. 4, 5. 14—16. 1 Tim. v. 10.) Persons, who were in deep affliction, went barefoot (2 Sam. xv. 30. xix. 24. Isa. xx. 2—4.); which, under other circumstances, was considered to be ignominious and servile. (Deut. xxv. 9, 10. Isa. xlvii. 2. Jer. ii. 25.)

VI. SEALS or SIGNETS, and RINGS, were commonly worn by both sexes.

Pliny[7] states that the use of *Seals* or *Signets* was rare at the time of the Trojan war; but among the Hebrews they were of much greater antiquity, for we read that Judah left his *signet* as a pledge with Tamar. (Gen. xxxviii. 25.) The ancient Hebrews wore their seals or signets, either as rings on their fingers, or as bracelets on their arms, a custom which still obtains in the East. Thus the bride in the Canticles (viii. 6.) desires that the spouse would wear her as a seal on his arm. Occasionally, they were worn upon the bosom by means of an ornamental chain or ligature fastened round the neck. To this custom there is an allusion in Prov. vi. 21. The expression to *set as a* seal *upon the heart, as a* seal *upon the arm* (Cant. viii. 6.), is a scriptural expression denoting the cherishing of a true affection; with the exhibition of those constant attentions which bespeak a real attachment. Com-

[1] Rae Wilson's Travels in the Holy Land, &c. vol. i. p. 147. 3d edition.

[2] Descript de l'Arabie, p. 61.

[3] Mr. Emerson's account of the dress of the younger females in the house of the British consul in the Isle of Milo, in the Levant, strikingly illustrates the above-cited passages of St. Peter. He describes their hair as being PLAITED into long triple bands, and then twisted round the head, interlaced with strings of zechins, mahmoudis, and other GOLDEN COINS, or left to flow gracefully behind them. They also wore four or five gowns and other GARMENTS, HEAPED ON with less taste than profusion, and all are secured at the waist by a velvet stomacher, richly embroidered, and glittering with gilded spangles. (Emerson's Letters from the Ægean, vol. ii. p. 238.)

[4] Harwood's Introd. to the New Test. vol. ii. pp. 101—103.

[5] Dr. Good's Sacred Idyls, pp. 147. 172. In the East generally, and in the island of Ceylon in particular, "the shoes of brides are made of velvet, richly ornamented with gold and silver, not unlike a pair in the tower [of London] worn by queen Elizabeth." Callaway's Oriental Observ. p. 47.

[6] An intelligent oriental traveller has the following instructive observations on this subject:—"I never understood the full meaning of our Lord's words, as recorded in John xiii. 10., until I beheld the better sort of natives return home after performing their customary ablutions. The passage reads thus: 'He that is washed needeth not save to wash his feet, but is clean every whit.' Thus, as they return to their habitations barefoot, they necessarily contract in their progress some portion of dust on their feet; and this is universally the case, however nigh their dwellings may be to the river side. When therefore they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet, to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them, and then they are 'clean every whit.'" Statham's Indian Recollections, p. 81. London, 1832. 12mo.

[7] Nat. Hist. lib. xxxiii. c. 1.

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pare also Hag. ii. 23. Jer. xxxii. 24. The *Ring* is mentioned in Isa. iii. 21., and also in the parable of the prodigal, where the father orders a ring for his returning son (Luke xv. 22.), and also by the apostle James. (ii. 2.) The compliment of a royal ring was a token that the person, to whom it was given, was invested with power and honour: thus Pharaoh took off his ring from his hand, and put it on Joseph's. (Gen. xli. 42.) And Ahasuerus plucked off his ring from his finger, and bestowed it on Haman (Esther iii. 10.), and afterwards on Mordecai. (viii. 2.)

VII. Although the garments anciently worn by the Jews were few in number, yet their ornaments were many, especially those worn by the women. The prophet Isaiah, when reproaching the daughters of Sion with their luxury and vanity, gives us a particular account of their female ornaments. (Isa. iii. 16—24.)[1] The most remarkable were the following:—

1. The NOSE JEWELS (ver. 21.), or, as Bishop Lowth translates them, *the jewels of the nostril.* They were rings set with jewels, pendent from the nostrils, like ear-rings from the ears, by holes bored to receive them. Ezekiel, enumerating the common ornaments of women of the first rank, distinctly mentions the nose jewel (Ezek. xvi. 12. marg. rendering); and in an elegant Proverb of Solomon (Prov. xi. 22.) there is a manifest allusion to this kind of ornament, which shows that it was used in his time. Nose jewels were one of the love-tokens presented to Rebecca by the servant of Abraham in the name of his master. (Gen. xxiv. 22. where the word translated *ear-ring* ought to have been rendered *nose jewel.*)[2] However singular this custom may appear to us, modern travellers attest its prevalence in the East among women of all ranks.[3]

2. The EAR-RING was an ornament worn by the men as well as the women, as appears from Gen. xxxv. 4. and Exod. xxxii. 2.; and by other nations as well as the Jews, as is evident from Num. xxxi. 50. and Judg. viii. 24. It should seem that this ornament had been heretofore used for idolatrous purposes, since Jacob, in the injunction which he gave to his household, commanded them *to put away the strange gods that were in their hands, and the ear-rings that were in their ears.* (Gen. xxxv. 2. 4.)[4] It appears that the Israelites themselves in subsequent times were not free from this superstition; for Hosea (ii. 13.) represents Jerusalem as having decked herself with ear-rings to Baalim.

3. PERFUME BOXES (in our version of Isa. iii. 20. rendered *tablets*) were an essential article in the toilet of a Hebrew lady. A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and the richest oils and perfumes: an attention to which is in some degree necessary in those hot countries. Frequent mention is made of the rich ointments of the bride in the Song of Solomon. (iv. 10, 11.) The preparation for Esther's introduction to king Ahasuerus was a course of bathing and perfuming for a whole year: *six months with oil of myrrh, and six months with sweet odours.* (Esth. ii. 12.) A diseased and loathsome habit of body, which is denounced against the women of Jerusalem—

> And there shall be, instead of perfume, a putrid ulcer—
> Isa. iii. 24. Bp. LOWTH's version.

instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal in those countries of the richest perfumes, could supply,—must have been a punishment the most severe, and the most mortifying to the delicacy of these haughty daughters of Sion.[5]

4. The TRANSPARENT GARMENTS (in our version of Isa. iii. 23. rendered *glasses*) were a kind of silken dress, transparent like gauze, worn only by the most delicate women, and by such as dressed themselves more elegantly than became women of good character. This sort of garments was afterwards in use both among the Greeks and Romans.[6]

5. Another female ornament was a CHAIN about the neck (Ezek. xvi. 11.), which appears to have been used also by the men, as may be inferred from Prov. i. 9. This was a general ornament in all the eastern countries: thus Pharaoh is said to have put a chain of gold about Joseph's neck (Gen. xli. 42.); and Belshazzar did the same to Daniel (Dan. v. 29.); and it is mentioned with several other things as part of the Midianitish spoil. (Num. xxxi. 50.) Further, the arms or wrists were adorned with *bracelets*: these are in the catalogue of the female ornaments used by the Jews (Ezek. xvi. 11.), and were part of Rebecca's present. They were also worn by men of any considerable figure, for we read of Judah's bracelets (Gen. xxxviii. 18.), and of those worn by Saul. (2 Sam. i. 10.)

6. We read in Exod. xxxviii. 8. of the women's LOOKING GLASSES, which were not made of what is now called glass, but of polished brass, otherwise these Jewish women could not have contributed them towards the making of the brazen laver, as is there mentioned. In later times, mirrors were made of other polished metal, which at best could only reflect a very obscure and imperfect image. Hence St. Paul, in a very apt and beautiful simile, describes the defective and limited knowledge of the present state by that opaque and dim representation of objects, which those mirrors exhibited. *Now we see δι' ἐσόπτρου by means of a mirror,*[7] *darkly;* not *through a glass*, as in our version of 1 Cor. xiii. 12.; for telescopes, as every one knows, are a very late invention.

7. To the articles of apparel above enumerated may be added FEET RINGS. (Isa. iii. 8. in our version rendered TINKLING ORNAMENTS about the feet.) Most of these articles of female apparel are still in use in the East. The East Indian women, who accompanied the Indo-Anglican army from India to Egypt, wore large rings in their noses, and silver cinctures about their ankles and wrists, their faces being painted above the eyebrows. In Persia and Arabia, also, it is well known that the women paint their faces and wear gold and silver rings about their ankles, which are full of little bells that tinkle as they walk or trip along. Cingalese children often wear rings about their ankles; Malabar and Moor children wear rings, hung about with hollow balls, which tinkle as they run.[8] The licensed prostitutes whom Dr. Richardson saw at Gheneh (a large commercial town of Upper Egypt) were attired in a similar manner.[9]

8. As large black eyes are greatly esteemed in the East, the oriental women have recourse to artificial means, in order to impart a dark and majestic shade to the eyes. Dr. Shaw informs us, that none of the Moorish ladies think themselves completely dressed, until they have tinged their eyelids with al-ka-hol, that is, with stibium, or the powder of lead ore. As this process is performed "by first dipping into this powder a small wooden bodkin of the thickness of a quill, and then drawing it afterwards through the eyelids, over the ball of the eye, we have a lively image of what the prophet Jeremiah (iv. 30.) may be supposed to mean by *renting the eyes* (not as we render it, *with painting*, but) *with* פוך, *lead ore.* The sooty colour which in this manner is communicated to the eyes is thought to add a wonderful gracefulness to persons of all complexions. The practice of it, no doubt, is of great antiquity; for, besides the instances already noticed, we find, that when Jezebel is said to have painted her face (2 Kings ix. 30.), the original words are תשם בפוך עיניה, i. e. *she adjusted*, or *set off, her eyes with the powder of lead ore.* So likewise Ezek. xxiii. 40, is to be understood. *Keren-happuch*, i. e. the horn of pouk or lead ore, the name of Job's

[1] Schroeder has treated at great length on the various articles of female apparel mentioned in Isa. iii. 16—24. in his Commentarius Philologico-Criticus de Vestitu Mulierum Hebræum. Lug. Bat. 1735. 4to.

[2] Bp. Lowth on Isaiah, vol. ii. p. 47.

[3] Ibid. vol. ii. p. 48. Harmer's Observations, vol. iv. pp. 316—320. In the East Indies, a small jewel, in form resembling a rose, ornaments one nostril of even the poorest Malabar woman. Callaway's Oriental Observations, p. 48.

[4] It is probable that the ear-rings, or jewels, worn by Jacob's household, had been consecrated to superstitious purposes, and worn, perhaps, as a kind of amulet. It appears that rings, whether on the ears or nose, were first superstitiously worn in honour of false gods, and probably of the sun, whose circular form they might be designed to represent. Maimonides mentions rings and vessels of this kind, with the image of the sun, moon, &c. impressed on them. These superstitious objects were concealed by Jacob in a place known only to himself. Grotius on Gen. xxxv. 4. Calmet's Dictionary, vol. ii. voce *Ring*.

[5] Bp. Lowth's Isaiah, vol. ii. pp. 49, 50.

[6] Ibid. p. 49.

[7] The Ἔσοπτρον, or metallic *mirror*, is mentioned by the author of the apocryphal book of the Wisdom of Solomon (vii. 26.); who, speaking of Wisdom, says that *she is the brightness of the everlasting light and* ἔσοπτρον ἀκηλίδωτον *the unspotted* MIRROR *of the power of God and the image of his goodness.* The author, also, of the book of Ecclesiasticus, exhorting to put no trust in an enemy, says, *Though he humble himself and go crouching, yet take good heed and beware of him; and thou shalt be unto him* ὡς ἐκμεμαχὼς ἔσοπτρον, *as if thou hadst wiped a* MIRROR, *and thou shalt know that his* RUST *hath not altogether been wiped away.* (Ecclus. xii. 11.) The mention of rust in this place manifestly indicates the metallic composition of the mirror; which is frequently mentioned in the ancient classic writers. See particularly Anacreon, Ode xi. 3. and xx. 5, 6. Dr. A. Clarke, on 1 Cor. xiii. 12.

[8] Dr. Clarke's Travels, vol. v. p. 320. 8vo. edit. Morier's Second Journey in Persia, p. 145. Ward's History, &c. of the Hindoos, vol. ii. pp. 329. 333. Callaway's Oriental Observations, pp. 47, 48.

[9] "This is the only place in Egypt where we saw the women of the town decked out in all their finery. They were of all nations and of all complexions, and regularly licensed, as in many parts of Europe, to exercise their profession. Some of them were *highly painted, and gorgeously attired with costly necklaces, rings in their noses and in their ears, and bracelets on their wrists and arms.* They sat at the doors of the houses, and called on the passengers as they went by, in the same manner as we read in the book of Proverbs." [vii. 6—23.] (Richardson's Travels, vol. i. p. 260.) The same custom was observed by Pitts, a century before, at Cairo. See his account of the Mahometans, p. 99.

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youngest daughter, was relative to this custom or practice."[1] The modern Persian, Egyptian, and Arab women, continue the practice of tinging their eyelashes and eyelids.[2]

It was a particular injunction of the Mosaic law that *the women shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment.* (Deut. xxii. 5.) This precaution was very necessary against the abuses which are the usual consequences of such disguises. For a woman drest in a man's clothes will not be restrained so readily by that modesty which is the peculiar ornament of her sex; and a man drest in a woman's habit may without fear and shame go into companies where, without this disguise, shame and fear would hinder his admittance, and prevent his appearing.

In hot countries, like a considerable part of Palestine, travellers inform us, that the greatest difference imaginable subsists between the complexions of the women. Those of any condition seldom go abroad, and are ever accustomed to be shaded from the sun, with the greatest attention. Their skin is, consequently, fair and beautiful. But women in the lower ranks of life, especially in the country, being from the nature of their employments more exposed to the scorching rays of the sun, are, in their complexions, remarkably tawny and swarthy. Under such circumstances, a high value would, of course, be set, by the eastern ladies, upon the fairness of their complexions, as a distinguishing mark of their superior quality, no less than as an enhancement of their beauty. We perceive, therefore, how natural was the bride's self-abasing reflection in Cant. i. 5, 6. respecting her tawny complexion (caused by exposure to servile employments), among the fair daughters of Jerusalem; who, as attendants on a royal marriage (we may suppose), were of the highest rank.[3]

VIII. To change habits and wash one's clothes were ceremonies used by the Jews, in order to dispose them for some holy action which required particular purity. Jacob, after his return from Mesopotamia, required his household to *change their garments, and go with him to sacrifice at Bethel.* (Gen. xxxv. 2, 3.) Moses commanded the people to prepare themselves for the reception of the law by purifying and washing their clothes. (Exod. xix. 10.) On the other hand, the RENDING OF ONE'S CLOTHES is an expression frequently used in Scripture, as a token of the highest grief. Reuben, to denote his great sorrow for Joseph, *rent his clothes* (Gen. xxxvii. 29.); Jacob did the like (ver. 34.); and Ezra, to express the concern and uneasiness of his mind, and the apprehensions he entertained of the divine displeasure, on account of the people's unlawful marriages, is said to rend his garments and his mantle (Ezra ix. 3.); that is, both his inner and upper garment: this was also an expression of indignation and holy zeal; the high-priest rent his clothes, pretending that our Saviour had spoken blasphemy. (Matt. xxvi. 65.) And so did the apostles, when the people intended to pay them divine honours. (Acts xiv. 14.) The garments of mourners among the Jews were chiefly sackcloth and haircloth. The last sort was the usual clothing of the prophets, for they were continual penitents by profession; and therefore Zechariah speaks of the rough garments of the false prophets, which they also wore to deceive. (Zech. xiii. 4.) Jacob was the first we read of that put sackcloth on his loins, as a token of mourning for Joseph (Gen. xxxvii. 34.), signifying thereby that since he had lost his beloved son he considered himself as reduced to the meanest and lowest condition of life.

IX. A prodigious number of sumptuous and magnificent habits was in ancient times regarded as a necessary and indispensable part of their treasures. Horace, speaking of Lucullus (who had pillaged Asia, and first introduced Asiatic refinements among the Romans), says, that, some persons having waited upon him to request the loan of a *hundred* suits out of his wardrobe for the Roman stage, he exclaimed—"A hundred suits! how is it possible for me to furnish such a number? However, I will look over them and send you what I have."—After some time, he writes a note, and tells them he had FIVE THOUSAND, to the whole or part of which they were welcome.[4]

This circumstance of amassing and ostentatiously displaying in wardrobes numerous and superb suits, as indispensable to the idea of wealth, and forming a principal part of the opulence of those times, will elucidate several passages of Scripture. The patriarch Job, speaking of riches in his time, says,—*Though they heap up silver as the dust, and prepare raiment as the clay.* (Job xxvii. 16.) Joseph gave his brethren changes of *raiment*, but to Benjamin he gave three hundred pieces of silver, and *five changes* of raiment. (Gen. xlv. 22.)[5] Naaman carried for a present to the prophet Elisha ten changes of raiment, that is, according to Calmet, ten tunics and ten upper garments. (2 Kings v. 5.) In allusion to this custom our Lord, when describing the short duration and perishing nature of earthly treasures, represents them as subject to the depredations of moths. *Lay not up for yourselves* TREASURES *on earth, where moth and rust do corrupt.* (Matt. vi. 19.) The illustrious apostle of the Gentiles, when appealing to the integrity and fidelity with which he had discharged his sacred office, said,—*I have coveted no man's gold, or silver, or* APPAREL. (Acts xx. 33.) The apostle James, likewise (just in the same manner as the Greek and Roman writers, when they are particularizing the opulence of those times), specifies gold, silver, and *garments*, as the constituents of riches:—*Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your gold and silver is cankered, and your* GARMENTS *are moth-eaten.* (James v. 1. 3. 2.)[6] The fashion of hoarding up splendid dresses still subsists in Palestine. It appears from Psal. xlv. 8. that the wardrobes of the East were plentifully perfumed with aromatics; and in Cant. iv. 11. the fragrant odour of the bride's garments is compared to the odour of Lebanon.[7] With robes thus perfumed Rebecca furnished her son Jacob, when she sent him to obtain by stratagem his father's blessing. *And he* (Isaac) *smelled the smell* (or *fragrance*) *of his raiment and blessed him, and said, See! the smell of my son is as the smell of a field which the* LORD *hath blessed.* (Gen. xxvii. 27.)[8] In process of time, this exquisite fragrance was figuratively applied to the moral qualities of the mind; of which we have an example in the Song of Solomon, i. 3.

> Like the fragrance of thine own sweet perfumes
> Is thy name,—a perfume poured forth.[9]

[1] Dr. Shaw's Travels, vol. i. p. 413.

[2] Harmer's Observations, vol. iv. p. 334. Shaw's Travels, vol. i. p. 414. Morier's Second Journey, pp. 61. 145. The eyes of the wife of a Greek priest, whom Mr. Rae Wilson saw at Tiberias, were stained with black powder. (Travels in the Holy Land, &c. vol. ii. p. 17.) "The Palmyrene women ..... are the finest looking women of all the Arab tribes of Syria. ..... Like other Orientals of their sex, they dye the tips of the fingers and the palms of their hands red, and wear gold rings in their ears: and the jet-black dye of the hennah for the eyelashes is never forgotten; they imagine, and, perhaps, with truth, that its blackness gives the eye an additional languor and interest." Carne's Letters from the East, p. 592.

[3] Fry's Translation of the Song of Solomon, p. 36.

[4] Horat. Epist. lib. i. ep. 6. ver. 40—44.

[5] Presenting garments is one of the modes of complimenting persons in the East. See several illustrative instances in Burder's Oriental Literature, vol. i. pp. 93, 94.

[6] Harwood's Introd. vol. ii. pp. 247, 248.

[7] Dr. Good's Sacred Idyls, p. 122. In p. 123. he has quoted the following passage from Moschus, in which the same idea occurs with singular exactness:—

> ——του αμβροτος οδμη
> Τελοθι και λειμωνες εκαιετο λωρον ωϋτμην. Idyl. B. 91.

> Whose heavenly fragrance far exceeds
> The fragrance of the breathing meads.
> Dr. Good's translation of Solomon's Song, p. 123.

[8] Jowett's Christian Researches in Syria, &c. pp. 97, 98.

[9] Dr. Good's version.

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CHAPTER III.

JEWISH CUSTOMS RELATING TO MARRIAGE.

I. *Marriage accounted a sacred Obligation by the Jews.*—II. *Polygamy tolerated.—Condition of Concubines.*—III. *Nuptial Contract, and Espousals.*—IV. *Nuptial Ceremonies.*—V. *Divorces.*

I. MARRIAGE was considered by the Jews as a matter of the strictest obligation. They understood literally and as a precept these words uttered to our first parents, *Be fruitful, and multiply, and replenish the earth.* (Gen. i. 28.) Their continual expectation of the coming of the Messiah added great weight to this obligation. Every one lived in the hopes that this blessing should attend their posterity; and therefore they thought themselves bound to further the expectance of him, by adding to the race of mankind, of whose seed he was to be born, and whose happiness he was to promote, by that temporal kingdom for which they looked upon his appearance.

Hence celibacy was esteemed a great reproach in Israel; for, besides that they thought no one could live a single life without great danger of sin, they esteemed it a counteracting of the divine counsels in the promise, that *the seed of the woman should bruise the head of the serpent.* On this account it was that Jephthah's daughter deplored her virginity, because she thus deprived her father of the hopes which he might entertain from heirs descended from her, by whom his name might survive in Israel, and, consequently, of his expectation of having the Messiah to come of his seed, which was the general desire of all the Israelitish women. For the same reason also sterility was regarded among the Jews (as it is to this day among the modern Egyptians)[1] as one of the greatest misfortunes that could befall any woman, insomuch that to have a child, though the woman immediately died thereupon, was accounted a less affliction than to have none at all; and to this purpose we may observe, that the midwife comforts Rachel in her labour (even though she knew her to be at the point of death) in these terms, *Fear not, for thou shalt bear this son also.* (Gen. xxxv. 17.)

From this expectation proceeded their exactness in causing the brother of a husband, who died without issue, to marry the widow he left behind, and the disgrace that attended his refusing so to do; for, as the eldest son of such a marriage became the adopted child of the deceased, that child and the posterity flowing from him were, by a fiction of law, considered as the real offspring and heirs of the deceased brother. This explains the words of Isaiah, that *seven women should take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.* (Isa. iv. 1.) This was the reason also why the Jews commonly married very young. The age prescribed to men by the Rabbins was eighteen years. A virgin was ordinarily married at the age of puberty, that is, twelve years complete, whence her husband is called the guide of her youth (Prov. ii. 17.), and the husband of her youth (Joel i. 8.); and the not giving of maidens in marriage is in Psal. lxxviii. 63. represented as one of the effects of the divine anger towards Israel. In like manner, among the Hindoos, the delaying of the marriage of daughters is to this day regarded as a great calamity and disgrace.[2]

II. From the first institution of marriage it is evident that God gave but one woman to one man; and if it be a true, as it is a common, observation, that there are every where more males than females born in the world, it follows that those men certainly act contrary to the laws both of God and nature who have more than one wife at the same time. But though God, as supreme lawgiver, had a power to dispense with his own laws, and actually did so with the Jews for the more speedy peopling of the world, yet it is certain there is no such toleration under the Christian dispensation, and, therefore, their example is no rule at this day. The first who violated this primitive law of marriage was Lamech, who *took unto him two wives.* (Gen. iv. 19.) Afterwards we read that Abraham had concubines. (Gen. xxv. 6.) And his practice was followed by the other patriarchs, which at last grew to a most scandalous excess in Solomon's and Rehoboam's days. The word concubine in most Latin authors, and even with us at this day, signifies a woman, who, though she be not married to a man, yet lives with him as his wife; but in the Sacred Writings it is understood in another sense. There it means a lawful wife, but of a lower order and of an inferior rank to the mistress of the family; and, therefore, she had equal right to the marriage-bed with the chief wife; and her issue was reputed legitimate in opposition to bastards: but in all other respects these concubines were inferior to the primary wife: for they had no authority in the family, nor any share in household government. If they had been servants in the family before they came to be concubines, they continued to be so afterwards, and in the same subjection to their mistress as before. The dignity of these primary wives gave their children the preference in the succession, so that the children of concubines did not inherit their father's fortune, except upon the failure of the children by these more honourable wives; and, therefore, it was, that the father commonly provided for the children by these concubines in his own lifetime, by giving them a portion of his cattle and goods, which the Scripture calls *gifts.* Thus Sarah was Abraham's primary wife, by whom he had Isaac, who was the heir of his wealth. But besides her, he had two concubines, Hagar and Keturah; by these he had other children whom he distinguished from Isaac, for it is said, *He gave them gifts, and sent them away while he yet lived.* (Gen. xxv. 5, 6.) In Mesopotamia, as appears from Gen. xxix. 26., the younger daughter could not be given in marriage "before the first-born" or elder, and the same practice continues to this day among the Armenians, and also among the Hindoos, with whom it is considered criminal to give the younger daughter in marriage before the elder, or for a younger son to marry while his elder brother remains unmarried.[3]

III. No formalities appear to have been used by the Jews—at least none were enjoined to them by Moses—in joining man and wife together. Mutual consent, followed by consummation, was deemed sufficient. The manner in which a daughter was demanded in marriage is described in the case of Shechem, who asked Dinah the daughter of Jacob in marriage (Gen. xxxiv. 6—12.); and the nature of the contract, together with the mode of solemnizing the marriage, is described in Gen. xxiv. 50, 51. 57. 67. There was, indeed, a previous espousal[4] or betrothing, which was a solemn promise of marriage, made by the man and woman each to the other, at such a distance of time as they agreed upon. This was sometimes done by writing, sometimes by the delivery of a piece of silver to the bride in presence of witnesses, as a pledge of their mutual engagements. We are informed by the Jewish writers that kisses were given in token of the espousals (to which custom there appears to be an allusion in Canticles i. 2.), after which the parties were reckoned as man and wife.[5] After such espousals were made (which

[1] The most importunate applicants to Dr. Richardson for medical advice were those who consulted him on account of sterility, which in Egypt (he says) is still considered the greatest of all evils. "The unfortunate couple believe that they are bewitched, or under the curse of heaven, which they fancy the physician has the power to remove. It is in vain that he declares the insufficiency of the healing art to take away their reproach. The parties hang round, dunning and importuning him for the love of God, to prescribe for them, that they may have children like other people. 'Give me children, or I die,' said the fretful Sarah to her husband; 'Give me children, or I curse you,' say the barren Egyptians to their physicians." Dr. Richardson's Travels along the Mediterranean, &c. vol. ii. p. 106. A nearly similar scene is described by Mr. R. R. Madden, who travelled in the East between the years 1824 and 1827. Travels in Turkey, &c. vol. ii. p. 51.

[2] Ward's History, &c. of the Hindoos, vol. ii. p. 327. Maurice's Indian Antiquities, vol. vii. p. 329. Home's History of the Jews, vol. ii. pp. 350, 351.

[3] Home's History of the Jews, vol. ii. p. 352. Paxton's Illustrations of Scripture, vol. iii. p. 129. 2d edit. Hartley's Researches in Greece and the Levant, pp. 229, 230.

[4] "Before the giving of the law (saith Maimonides), if the man and woman had agreed about marriage, he brought her into his house and privately married her. But, after the giving of the law, the Israelites were commanded, that if any were minded to take a woman for his wife, he should receive her, first before witnesses, and henceforth let her be to him to wife,—as it is written, 'If any one take a wife.' This taking is one of the affirmative precepts of the law, and is called 'espousing.'" Lightfoot's Horæ Hebr. on Matt. i. 18. (Works, vol. xi. p. 18. 8vo. edit. 1823.)

[5] Dr. Gill's Comment. on Sol. Song i. 2. The same ceremony was practised among the primitive Christians. (Bingham's Antiquities, book xxii. c. 3. sect. 6.) By the civil law, indeed, the kiss is made a ceremony, in some respects, of importance to the validity of the nuptial contract. (Cod. Justin. lib. v. tit. 3. de Donation. ante Nuptias, leg. 16.) Fry's Translation of the Canticles, p. 33.

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was generally when the parties were young) the woman continued with her parents several months, if not some years (at least till she was arrived at the age of twelve), before she was brought home, and her marriage consummated.[1] That it was the practice to betroth the bride some time before the consummation of the marriage is evident from Deut. xx. 7. Thus we find that Samson's wife remained with her parents a considerable time after espousals (Judg. xiv. 8.); and we are told that the Virgin Mary was visibly with child before she and her intended husband came together. (Matt. i. 18.) If, during the time between the espousals and the marriage, the bride was guilty of any criminal correspondence with another person, contrary to the fidelity she owed to her bridegroom, she was treated as an adulteress; and thus the holy Virgin, after she was betrothed to Joseph, having conceived our blessed Saviour, might, according to the rigour of the law, have been punished as an adulteress, if the angel of the Lord had not acquainted Joseph with the mystery of the incarnation.[2]

Among the Jews, and generally throughout the East, marriage was considered as a sort of purchase, which the man made of the woman he desired to marry; and, therefore, in contracting marriages, as the wife brought a portion to the husband, so the husband was obliged to give her or her parents money or presents in lieu of this portion. This was the case between Hamor, the father of Shechem, and the sons of Jacob, with relation to Dinah (Gen. xxxiv. 12.); and Jacob, having no money, offered his uncle Laban seven years' service,[3] which must have been equivalent to a large sum. (Gen. xxix. 18.) Saul did not give his daughter Michal to David, till after he had received a hundred foreskins of the Philistines. (1 Sam. xviii. 25.) Hosea bought his wife at the price of fifteen pieces of silver, and a measure and a half of barley. (Hos. iii. 2.) The same custom also obtained among the Greeks and other ancient nations;[4] and it is to this day the practice in several eastern countries, particularly among the Druses, Turks, and Christians, who inhabit the country of Haouran, and also among the modern Scenite Arabs, or those who dwell in tents.[5]

IV. It appears from both the Old and New Testaments, that the Jews celebrated the nuptial solemnity with great festivity and splendour. Many of the rites and ceremonies, observed by them on this occasion, were common both to the Greek and Romans. We learn from the Misna, that the Jews were accustomed to put crowns or garlands on the heads of newly married persons; and it should seem from the Song of Solomon (iii. 11.), that the ceremony of putting it on was performed by one of the parents. Among the Greeks the bride was crowned by her mother;[6] and among them, as well as among the Orientals, and particularly the Hebrews, it was customary to wear crowns or garlands, not merely of leaves or flowers, but also of gold or silver, in proportion to the rank of the person presenting them; but those prepared for the celebration of a nuptial banquet, as being a festivity of the first consequence, were of peculiar splendour and magnificence. Chaplets of flowers only constituted the nuptial crowns of the Romans. Some writers have supposed that the nuptial crowns and other ornaments of a bride are alluded to in Ezek. xvi. 8—12.

We may form some idea of the apparel of the bride and bridegroom from Isa. lxi. 10., in which the yet future prosperous and happy state of Jerusalem is compared to the dress of a bride and bridegroom. The latter was attended by numerous companions: Samuel had thirty young men to attend him at his nuptials (Judg. xiv. 11.), who in Matt ix. 15. and Mark ii. 19. are termed *children of the bride-chamber*. "At every wedding two persons were selected, who devoted themselves for some time to the service of the bride and bridegroom. The offices assigned to the paranymph, or שושבין, numerous and important; and, on account of those, the Baptist compares himself to the friend of the bridegroom.[7] (John iii. 29.) The offices of the paranymph were threefold—before—at—and after the marriage. Before the marriage of his friend it was his duty to select a chaste virgin, and to be the medium of communication between the parties, till the day of marriage. At that time he continued with them during the seven days allotted for the wedding festival, rejoicing in the happiness of his friend, and contributing as much as possible to the hilarity of the occasion. After the marriage, the paranymph was considered as the patron and friend of the wife and her husband, and was called in to compose any differences that might take place between them. As the forerunner of Christ, the Baptist may be well compared to the paranymph of the Jewish marriages. One of the most usual comparisons adopted in Scripture to describe the union between Christ and his Church is that of a marriage. The Baptist was the paranymph,[8] who, by the preaching of repentance and faith, presented the church as a youthful bride and a chaste virgin to Christ. He still continued with the bridegroom, till the wedding was furnished with guests. His joy was fulfilled when his own followers came to inform him that Christ was increasing the number of his disciples, and that all men came unto him. This intelligence was as the sound of the bridegroom's voice, and as the pledge that the nuptials of heaven and earth were completed. From this representation of John as the paranymph, of Christ as the bridegroom, and the Church as the bride, the ministers and stewards of the Gospel of God may learn, that they also are required, by the preaching of repentance and faith, to present their hearers in all purity to the head of the Christian church. It is for them to find their best source of joy in the blessing of the most Highest on their labours—their purest happiness in the improvement and perfecting of the Church confided to their care."[9]

Further, it was customary for the bridegroom to prepare garments for his guests (Matt. xxii. 11.), which, it appears from Rev. xix. 8., were white; in these passages the wedding-garment is emblematical of Christian holiness and the righteousness of the saints. It was also usual for the bridegroom, attended by the nuptial guests, to conduct the bride to his house by night, accompanied by her virgin train of attendants, with torches and music and every demonstration of joy. To this custom, as well as to the various ceremonies just stated, our Saviour alludes in the parables of the wise and foolish virgins (Matt. xxv. 1—12.), and of the wedding-feast, given by a sovereign, in honour of his son's nuptials. (Matt. xxii. 2.) In the first of these parables ten virgins are represented as taking their lamps to meet the bridegroom; five of whom were prudent, and took with them a supply of oil, which the others had neglected. In the mean time, *they all slumbered and slept*, until the procession approached; but, in the middle of the night, *there was a cry made, Behold, the bridegroom cometh! Go ye out to meet him.*[10] On this, all the virgins arose speedily to trim their lamps. The wise were instantly ready; but the imprudent virgins were thrown into great confusion. Then, first, they recollected their neglect: their lamps were expiring, and they had no oil to refresh them. While they were gone to procure a supply, the bridegroom arrived: *they that were ready went in with him to the*

[1] The same practice obtains in the East Indies to this day. Ward's History of the Hindoos, vol. ii. p. 334.

[2] Calmet, Dissertations, tom. i. p. 279. Pareau, Antiq. Hebr. p. 440.

[3] The Crim Tartars, who are in poor circumstances, serve an apprenticeship for their wives, and are then admitted as part of the family. Mrs. Holderness's Notes, p. 8. first edit.

[4] Potter's Greek Antiquities, vol. ii. p. 279.

[5] Burckhardt's Travels in Syria, &c. pp. 298. 395. De la Roque, Voyage dans la Palestine, p. 222. See several additional instances in Burder's Oriental Literature, vol. i. pp. 56—59. Young girls, Mr. Buckingham informs us, are given in marriage for certain sums of money, varying from 500 to 1000 piastres, among the better order of inhabitants, according to their connexions or beauty; though among the labouring classes it descends as low as 100 or even 50. This sum being paid by the bridegroom to the bride's father adds to his wealth, and makes girls (particularly when handsome) as profitable to their parents as boys are by the wages they earn by their labour. Buckingham's Travels among the Arab Tribes, pp. 49 143.

[6] Dr. Good's translation of Solomon's Song, p. 106.

[7] "Smaller circumstances and coincidences sometimes demonstrate the truth of an assertion, or the authenticity of a book, more effectually than more important facts. May not one of those unimportant yet convincing coincidences be observed in this passage? The Baptist calls himself the friend of the bridegroom, without alluding to any other paranymph, or שושבין. As the Jews were accustomed to have two paranymphs, there seems, at first sight, to be something defective in the Baptist's comparison. But our Lord was of Galilee, and there the custom was different from that of any other part of Palestine. The Galileans had one paranymph only." Townsend's Harmony of the New Testament, vol. i. p. 132.

[8] Exemplo et vitâ, says Kuinöel, communi depromto Johannes Baptista ostendit, quale inter ipsum et Christum discrimen intercedat. Se ipsum comparat cum paranympho, Christum cum sponso; quocum ipse Christus se quoque comparavit, ut patet e locis, Matt. ix. 15. and xxv. 1. Scilicet, ὁ φίλος τῆς νυμφίου, est sponsi socius, ei peculiariter addictus, qui Græcis dicebatur παρανυμφίος, Matt. ix. 15. υἱὸς τοῦ νυμφῶνος. Heb. שושבן filius lætitiæ.—Com. in lib. N. T. Hist. vol. iii. p. 227.

[9] Townsend's Harmony of the New Test. vol. i. p. 132.

[10] The Rev. Mr. Hartley, describing an Armenian wedding, says,—"The large number of young females who were present naturally reminded me of the wise and foolish virgins in our Saviour's parable. These being friends of the bride, the *virgins, her companions* (Psal. xlv. 14.), had come to *meet the bridegroom*. It is usual for the bridegroom to come at *midnight;* so that, literally, *at midnight the cry is made*, Behold, the bridegroom cometh! *Go ye out to meet him*. But, on this occasion, *the bridegroom tarried:* it was two o'clock before he arrived. The whole party then proceeded to the Armenian church, where the bishop was waiting to receive them; and there the ceremony was completed." Researches in Greece and the Levant, p. 231.

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marriage; and the door was shut,[1] and all admittance was refused to the imprudent virgins.[2] The solemnities here described are still practised by the Jews in Podolia,[3] and also by the Christians in Syria,[4] and in Egypt.[5] These companions of the bridegroom and bride are mentioned in Psal. xlv. 9. 14., and Cant. v. 1. 8. John the Baptist calls them the *friends of the bridegroom*. (John iii. 29.)

From the parable, "in which a great king is represented as making a most magnificent entertainment at the marriage of his son, we learn that all the guests, who were honoured with an invitation, were expected to be dressed in a manner suitable to the splendour of such an occasion, and as a token of just respect to the new-married couple—and that after the procession in the evening from the bride's house was concluded, the guests, before they were admitted into the hall where the entertainment was served up, were taken into an apartment and viewed, that it might be known if any stranger had intruded, or if any of the company were apparelled in raiments unsuitable to the genial solemnity they were going to celebrate; and such, if found, were expelled the house with every mark of ignominy and disgrace. From the knowledge of this custom the following passage receives great light and lustre. When the king came in to see the guests, he discovered among them a person who had not on a wedding-garment.—He called him and said, *Friend, how camest thou in hither, not having a wedding-garment? and he was speechless*:—he had no apology to offer for this disrespectful neglect. The king then called to his servants, and bade them bind him hand and foot—to drag him out of the room—and thrust him out into midnight darkness." (Matt. xxii. 12.)[6]

"The Scripture, moreover, informs us that the marriage-festivals of the Jews lasted a whole week;" as they do to this day among the Christian inhabitants of Palestine.[7] "*Laban said, It must not be so done in our country to give the younger before the first-born. Fulfil her week, and we will give thee this also.* (Gen. xxix. 26, 27.) And *Samson said unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the* SEVEN DAYS *of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments.* (Judg. xiv. 12.) This week was spent in feasting, and was devoted to universal joy. To the festivity of this occasion our Lord refers:—*Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.*" (Mark ii. 19, 20.)[8]

The eastern people were very reserved, not permitting the young women at marriages to be in the same apartments with the men; and, therefore, as the men and women could not amuse themselves with one another's conversation, the men did not spend their time merely in eating and drinking; for their custom was to propose questions and hard problems, by resolving which they exercised the wit and sagacity of the company. This was done at Samson's marriage, where he proposed a riddle to divert his company. (Judg. xiv. 12.) At nuptial and other feasts it was usual to appoint a person to superintend the preparations, to pass around among the guests to see that they were in want of nothing, and to give the necessary orders to the servants. Ordinarily, he was not one of the guests, and did not recline with them; or, at least, he did not take his place among them until he had performed all that was required of him. (Ecclus. xxxii. 1.) This officer is by St. John (ii. 8, 9.) termed Ἀρχιτρίκλινος, and Ἡγούμενος by the author of the book of Ecclesiasticus: as the latter lived about the year 190 B. C., and while the Jews had intercourse with the Greeks, especially in Egypt, it is most probable that the custom of choosing a governor of the feast passed from the Greeks to the Jews.[9] Theophylact's remark on John ii. 8. satisfactorily explains what was the business of the ἀρχιτρίκλινος:—"That no one might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the *governor of the feast*, who certainly was sober; for those, who on such occasions are intrusted with this office, observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency."[10]

At a marriage-feast to which Mr. Buckingham was invited, he relates that when the master of the feast came, he was "seated as the stranger guest immediately beside him: and on the ejaculation of 'B' Ism Allah' being uttered, he dipped his fingers in the same dish, and had the choicest bits placed before him by his own hands, as a mark of his being considered a friend or favourite; for this is the highest honour that can be shown to any one at an eastern feast."

"Two interesting passages of Scripture derive illustration from this trait of eastern manners. The first is that, in which the Saviour says, 'When thou art bidden of any man to a wedding, sit not down in the highest room [that is, place or station], lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place: and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.' (Luke xiv. 8—10.) In a country where the highest importance is attached to this distinction, the propriety of this advice is much more striking than if applied to the manners of our own; and the honour is still as much appreciated throughout Syria, Palestine, and Mesopotamia, at the present day, as it was in those of the Messiah. The other passage is that, in which, at the celebration of the passover, Jesus says (Matt. xxvi. 23.), 'He that dippeth his hand with me in the dish, the same shall betray me.' As there are but very few, and these always the dearest friends, or most honoured guests, who are seated sufficiently near to the master of the feast to dip their hands in the same dish with him (probably not more than three or four out of the twelve disciples at the last supper enjoyed this privilege), the baseness of the treachery is much increased, when one of those few becomes a betrayer; and in this light the conduct of Judas was, no doubt, meant to be depicted by this pregnant expression."[11]

V. Marriage was dissolved among the Jews by DIVORCE as well as by death.[12] Our Saviour tells us, that *Moses suffered this because of the hardness of their heart, but from the beginning it was not so* (Matt. xix. 8.); meaning that they were accustomed to this abuse, and to prevent greater evils, such as murders, adulteries, &c. he permitted it: whence it should seem to have been in use before the law; and we see that Abraham dismissed Hagar, at the request of Sarah. It appears that Samson's father-in-law understood that his daughter had been divorced, since he gave her to another. (Judg. xv. 2.) The Levite's wife, who was dishonoured at Gibeah, had forsaken her husband, and never would have returned, if he had not gone in pursuit of her. (Judg. xix. 2, 3.)

[1] Mr. Ward has given the following description of a Hindoo wedding, which furnishes a striking parallel to the parable of the wedding-feast in the Gospel. "At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh! Go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment:—*And the door was shut!*" (Ward's View of the History, &c. of the Hindoos, vol. iii. pp. 171, 172.)

[2] Alber, Hermeneut. Vet. Test. pp. 200, 201. Bruning, Antiq. Græc. p. 95. Gilpin on the New Test. vol. i. p. 100.

[3] At Kamenetz-Podolskoi, Dr. Henderson relates, "we were stunned by the noise of a procession, led on by a band of musicians playing on tambourines and cymbals, which passed our windows. On inquiry, we learned that it consisted of a Jewish bridegroom, accompanied by his young friends, proceeding to the house of the bride's father, in order to convey her home to her future residence. In a short time they returned with such a profusion of lights, as quite illuminated the street. The bride, deeply veiled, was led along in triumph, accompanied by her virgins, each with a candle in her hand, who, with the young men, sang and danced before her and the bridegroom. The scene presented us with an ocular illustration of the important parable recorded in the twenty-fifth chapter of the Gospel of Matthew; and we were particularly reminded of the appropriate nature of the injunction which our Saviour gives us to watch and be ready; for the re-procession must have commenced immediately on the arrival of the bridegroom." Biblical Researches, p. 217.

[4] See Mr. Jowett's Christian Researches in Syria, pp. 87, 88.

[5] See Mr. Rae Wilson's Travels in the Holy Land, Egypt, &c. vol. i. p. 325 third edition.

[6] Harwood's Introduction, vol. ii. p. 122.

[7] Jowett's Christian Researches in Syria and Palestine, p. 95.

[8] Harwood's Introd. vol. ii. p. 123. Brunings states that the Jews distinguish between a bride who is a *virgin* and one who is a *widow*; and that the nuptial feast of the former lasted a whole week, but for the latter it was limited to three days. Antiq. Hebr. p. 71.

[9] Robinson's Greek Lexicon, voce Ἀρχιτρίκλινος. Alber, Interpretatio Sacræ Scripturæ, tom. ix. p. 83.

[10] Theophylact as cited in Parkhurst's Greek Lexicon, voce Ἀρχιτρίκλινος.

[11] Buckingham's Travels in Mesopotamia, vol. i. pp. 406, 407.

[12] Among the Bedouin Arabs, a brother finds himself more dishonoured by the seduction of his sister than a man by the infidelity of his wife. This will account for the sanguinary revenge taken by Simeon and Levi upon the Shechemites for the defilement of their sister Dinah. (Gen. xxxiv. 25—31.) See D'Arvieux's Travels in Arabia the Desart, pp. 243, 244.

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Solomon speaks of a libertine woman, who had forsaken her husband, the director of her youth, and (by doing so contrary to her nuptial vows) had forgotten the covenant of her God. (Prov. ii. 17.) Ezra and Nehemiah obliged a great number of the Jews to dismiss the foreign women, whom they had married contrary to the law (Ezra x. 11, 12. 19.); but our Saviour has limited the permission of divorce to the single case of adultery. (Matt. v. 31, 32.) Nor was this limitation unnecessary; for at that time it was common for the Jews to dissolve this sacred union upon very slight and trivial pretences. A short time before the birth of Christ, a great dispute arose among the Jewish doctors concerning the interpretation of the Mosaic statutes relative to divorce; the school of Shammai contending that it was allowable only for gross misconduct or for violation of nuptial fidelity, while the school of Hillel taught that a wife might be repudiated for the slightest causes. To this last-mentioned school belonged the Pharisees, who came to our Lord, *tempting him, ana saying unto him, Is it lawful for a man to put away his wife for every cause*—for any thing whatever that may be disagreeable in her? (Matt. xix. 3.) Upon our Lord's answer to this inquiry, that it was not lawful for a man to repudiate his wife, except for her violation of the conjugal honour, the disciples (who had been educated in Jewish prejudices and principles) hearing this, said—*If the case of the man be so with his wife*, if he be not allowed to divorce her except only for adultery, *it is not good to marry!* (Matt. xix. 10.) This facility in procuring divorces, and this caprice and levity among the Jews, in dissolving the matrimonial connexion, is confirmed by Josephus, and unhappily verified in his own example: for he tells us that he repudiated his wife, though she was the mother of three children, because he was not pleased with her behaviour.[1]

CHAPTER IV.

BIRTH, NURTURE, ETC. OF CHILDREN.[2]

I. *Child-birth.—Circumcision.—Naming of the Child.*—II. *Privileges of the First-born.*—III. *Nurture of Children.*—IV. *Power of the Father over his Children.—Disposition of his Property.*—V. *Adoption.*

I. IN the East (as indeed in Switzerland and some other parts of Europe, where the women are very robust), child-birth is to this day an event of but little difficulty;[3] and mothers were originally the only assistants of their daughters, as any further aid was deemed unnecessary. This was the case of the Hebrew women in Egypt. (Exod. i. 19.) It is evident from Gen. xxxv. 17. and xxxviii. 28. that midwives were employed in cases of difficult parturition; and it also appears that in Egypt, from time immemorial, the care of delivering women was committed to female midwives. (Exod. i. 15. *et seq.*) From Ezek. xvi. 4. it seems to have been the custom to wash the child as soon as it was born, to rub it with salt, and to wrap it in swaddling-clothes (The Armenians, to this day, wash their new-born infants in salt and water, previously to dressing them.) The birth-day of a son was celebrated as a festival, which was solemnized every succeeding year with renewed demonstrations of festivity and joy, especially those of sovereign princes. (Gen. xl. 20. Job i. 4. Matt. xiv. 6.) The birth of a son or of a daughter rendered the mother ceremonially unclean for a certain period: at the expiration of which she went into the tabernacle or temple, and offered the accustomed sacrifice of purification, viz. a lamb of a year old, or, if her circumstances would not afford it, two turtle-doves, or two young pigeons. (Lev. xii. 1—8. Luke ii. 22.)

On the eighth day after its birth the son was circumcised, by which rite it was consecrated to the service of the true God (Gen. xvii. 10. compared with Rom. iv. 11.): on the nature of circumcision, see pp. 110, 111. *supra*. At the same time the male child received a name (as we have already remarked in p. 111.): in many instances he received a name from the circumstance of his birth, or from some peculiarities in the history of the family to which he belonged (Gen. xvi. 11. xxv. 25, 26. Exod. ii. 10. xviii. 3, 4.); and sometimes the name had a prophetic meaning. (Isa. vii. 14. viii. 3. Hos. i. 4. 6. 9. Matt. i. 21. Luke i. 13. 60. 63.)

II. "The FIRST-BORN, who was the object of special affection to his parents, was denominated, by way of eminence, *the opening of the womb*. In case a man married a widow who by a previous marriage had become the mother of children, the first-born as respected the second husband was the child that was eldest by the second marriage. Before the time of Moses, the father might, if he chose, transfer the right of primogeniture to a younger child, but the practice occasioned much contention (Gen. xxv. 31, 32.), and a law was enacted overruling it. (Deut. xxi. 15—17.) *The first-born* inherited peculiar rights and privileges.—1. He received a double portion of the estate. Jacob in the case of Reuben, his first-born, bestowed his additional portion upon Joseph, by adopting his two sons. (Gen. xlviii. 5—8.) This was done as a reprimand, and a punishment of his incestuous conduct (Gen. xxxv. 22.); but Reuben, notwithstanding, was enrolled as the first-born in the genealogical registers. (1 Chron. v. 1.)—2. *The first-born* was the priest of the whole family. The honour of exercising the priesthood was transferred, by the command of God communicated through Moses, from the tribe of Reuben, to whom it belonged by right of primogeniture, to that of Levi, (Num. iii. 12—18. viii. 18.) In consequence of this fact, that God had taken the Levites from among the children of Israel, instead of all the first-born, to serve him as priest, the first-born of the other tribes were to be redeemed, at a valuation made by the priest not exceeding five shekels, from serving God in that capacity. (Num. xviii. 15, 16. compared with Luke ii. 22. *et seq.*)—3. *The first-born* enjoyed an authority over those who were younger, similar to that possessed by a father (Gen. xxv. 23. *et seq.* 2 Chron. xxi. 3. Gen. xxvii. 29.), which was transferred in the case of Reuben by Jacob their father to Judah. (Gen. xlix. 8—10.) The tribe of Judah, accordingly, even before it gave kings to the Hebrews, was every where distinguished from the other tribes. In consequence of the authority which was thus attached to the first-born, he was also made the successor in the kingdom. There was an exception to this rule in the case of Solomon, who, though a younger brother, was made his successor by David at the special appointment of God. It is very easy to see in view of these facts, how the word first-born came to express sometimes a great, and sometimes the highest dignity."[4] (Isa. xiv. 30. Psal. lxxxix. 27. Rom. viii. 29. Col. i. 15—18. Heb. xii. 23. Rev. i. 5. 11. Job xviii. 13.)

III. In the earliest ages, mothers suckled their offspring themselves, and, it should seem from various passages of Scripture, until they were nearly or quite three years old: on the day the child was weaned, it was usual to make a feast. (2 Macc. vii. 27. 1 Sam. i. 22—24. Gen. xxi. 8.) The same custom of feasting obtains in Persia to this day.[5] In case the mother died before the child was old enough to be

[1] Josephus de Vita sua, c. 76. Home's History of the Jews, vol. ii. p. 358. Harwood's Introd. vol. ii. p. 125. Calmet's Dissertation sur le Divorce. Dissert. tom. i. pp. 390, 391. The following are some of the principal causes for which the Jews were accustomed to put away their wives, at the period referred to:—1. "It is commanded to divorce a wife, that is not of good behaviour, and is not modest, as becomes a daughter of Israel."—2. "If any man hate his wife, let him put her away."—3. "The school of Hillel saith, If the wife cook her husband's food illy, by over-salting it, or over-roasting it, she is to be put away."—4. Yea, "If, by any stroke from the hand of God, she become dumb or sottish," &c.—5. R. Akibah said, "If any man sees a woman handsomer than his own wife, he may put her away; because it is said, 'If she find not favour in his eyes.'"—(Lightfoot's Horæ Hebraica, on Matt. v. 31.—Works, vol. xi. p. 118. 8vo. edit.) This last was the cause assigned by Josephus for repudiating his wife in the passage above cited.

[2] This chapter is compiled from Michaelis's Commentaries, vol. i. pp. 427—430. 443—447. Lewis's Origines Hebrææ, vol. ii. pp. 240—310. Calmet's Dictionary, article *Adoption*. Bruning, Antiq. Hebr. pp. 1—11. Pareau, Antiquitas Hebraica, part iv. c. 6. de liberorum procreatione et educatione, pp. 442—446.

[3] Harmer's Observations, vol. iv. p. 433. Morier's Second Journey, p. 105.

[4] Jahn's Archæologia Biblica, by Mr. Upham, § 165.

[5] Morier's Second Journey, p. 107.

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weaned, or was unable to rear it herself, nurses were employed; and also in later ages when matrons became too delicate or too infirm to perform the maternal duties. These nurses were reckoned among the principal members of the family; and, in consequence of the respectable station which they sustained, are frequently mentioned in sacred history. See Gen. xxxv. 8. 2 Kings xi. 2. 2 Chron. xxii. 11.

"*The daughters* rarely departed from the apartments appropriated to the females, except when they went out with an urn to draw water, which was the practice with those who belonged to those humbler stations in life, where the ancient simplicity of manners had not lost its prevalence. (Exod. ii. 16. Gen. xxiv. 16. xxix. 10. 1 Sam. ix. 11, 12. John iv. 7.) They spent their time in learning those domestic and other arts, which are befitting a woman's situation and character, till they arrived at that period in life, when they were to be sold, or by a better fortune given away, in marriage. (Prov. xxxi. 13. 2 Sam. xiii. 7.) The daughters of those who by their wealth had been elevated to high stations in life, so far from going out to draw water in urns, might be said to spend the whole of their time within the walls of their palaces. In imitation of their mothers, they were occupied with dressing, with singing, and with dancing; and, if we may judge from the representations of modern travellers, their apartments were sometimes the scenes of vice. (Ezek. xxiii. 18.) They went abroad but very rarely, as already intimated, and the more rarely, the higher they were in point of rank, but they received with cordiality female visitants. The virtues of a good woman, of one that is determined, whatever her station, to discharge each incumbent duty, and to avoid the frivolities and vices at which we have briefly hinted, are mentioned in terms of approbation and praise in Prov. xxxi. 10—31.

"*The sons* remained till the fifth year in the care of the women; then they came into the father's care, and were taught not only the arts and duties of life, but were instructed in the Mosaic law, and in all parts of their country's religion. (Deut. vi. 20—25. xi. 19.) Those who wished to have them further instructed, provided they did not deem it preferable to employ private teachers, sent them away to some priest or Levite, who sometimes had a number of other children to instruct. It appears from 1 Sam. i. 24—28. that there was a school near the holy tabernacle, dedicated to the instruction of youth.

IV. "The authority to which a father was entitled extended not only to his wife, to his own children, and to his servants of both sexes, but to his children's children also. It was the custom anciently for sons newly married to remain at their father's house, unless it had been their fortune to marry a daughter, who, having no brothers, was heiress to an estate; or unless by some trade, or by commerce, they had acquired sufficient property to enable them to support their own family. It might of course be expected, while they lived in their father's house, and were in a manner the pensioners on his bounty, that he would exercise his authority over the children of his sons as well as over the sons themselves." In this case the power of the father "had no narrow limits, and, whenever he found it necessary to resort to measures of severity, he was at liberty to inflict the extremity of punishment. (Gen. xxi. 14. xxxviii. 24.) This power was so restricted by Moses, that the father, if he judged the son worthy of death, was bound to bring the cause before a judge. But he enacted, at the same time, that the judge should pronounce sentence of death upon the son, if on inquiry it could be proved, that he had beaten or cursed his father or mother, or that he was a spendthrift, or saucy, or contumacious, and could not be reformed. (Exod. xxi. 15. 17. Lev. xx. 9. Deut. xxi. 18—21.) The authority of the parents, and the service and love due to them, are recognised in the most prominent and fundamental of the *moral laws* of the Jewish polity, viz. the *Ten Commandments*. (Exod. xx. 12.)

"The son, who had acquired property, was commanded to exhibit his gratitude to his parents, not only by words and in feeling, but by gifts. (Matt. xv. 5, 6. Mark vii. 11—13.) The power of the father over his offspring in the ancient times was not only very great for the time being, and while he sojourned with them in the land of the living; but he was allowed also to cast his eye into the future, and his prophetic curse or blessing possessed no little efficacy."[1] (Gen. xlix. 2—28.)

It appears from 1 Kings xx. 1. (marginal rendering) that, in the disposition of his effects, the father expressed his last wishes or will in the presence of witnesses, and probably in the presence of the future heirs, as Jacob did, in Gen. xlviii.; and this, Michaelis is of opinion, seems to be what is called giving the inheritance to his sons, in Deut. xxi. 16. Testaments were not written until long after that period. The following regulations obtained in the disposition of property:—

1. "As it respected *sons*:—The property or estate of the father, after his decease, fell into the possession of his sons, who divided it among themselves equally; with this exception, that the eldest son received two portions." It appears, however, from Luke xv. 12. that sons might demand and receive their portion of the inheritance during their father's lifetime; and that the parent, though aware of the dissipated inclinations of the child, could not *legally* refuse the application.

2. "As it respected the *sons of concubines*:—The portion, which was given to them, depended altogether upon the feelings of the father. Abraham gave presents, to what amount is not known, both to Ishmael and to the sons whom he had by Keturah, and sent them away before his death. It does not appear that they had any other portion in the estate; but Jacob made the sons, whom he had by his concubines, heirs as well as the others. (Gen. xxi. 8—21. xxv. 1—6. xlix. 1—27.) Moses laid no restrictions upon the choice of fathers in this respect; and we should infer that the sons of concubines for the most part received an equal share with the other sons, from the fact, that Jephthah, the son of a concubine, complained, that he was excluded without any portion from his father's house. (Judg. xi. 1—7.)

3. "As it respected *daughters*:—The daughters not only had no portion in the estate, but, if they were unmarried, were considered as making a part of it, and were sold by their brothers into matrimony. In case there were no brothers, or they all had died, they took the estate (Num. xxvii. 1—8.): if any one died intestate, and without any offspring, the property was disposed of according to the enactments in Num. xxvii. 8—11.

4. "As it respected *servants*:—The servants or the slaves in a family could not claim any share in the estate as a right, but the person who made a will might, if he chose, make them his heirs. (Comp. Gen. xv. 3.) Indeed, in some instances, those who had heirs, recognised as such by the law, did not deem it unbecoming to bestow the whole or a portion of their estates on faithful and deserving servants. (Prov. xvii. 2.)

5. "As it respected *widows*:—The widow of the deceased, like his daughters, had no legal right to a share in the estate. The sons, however, or other relations, were bound to afford her an adequate maintenance, unless it had been otherwise arranged in the will. She sometimes returned back again to her father's house, particularly if the support, which the heirs gave her, was not such as had been promised, or was not sufficient. (Gen. xxxviii. 11. compare also the story of Ruth.) The prophets very frequently, and undoubtedly not without cause, exclaim against the neglect and injustice shown to widows."[2] (Isa. i. 17. x. 2. Jer. vii. 6. xxii. 3. Ezek. xxii. 7. comp. Exod. xxii. 22—24. Deut. x. 18. xxiv. 17.)

V. Where there were no sons to inherit property, it appears from various passages of the New Testament, that ADOPTION,—or the taking of a stranger into a family, in order to make him a part of it, acknowledging him as a son and heir to the estate,—was very generally practised in the East, in the time of our Saviour. Adoption, however, does not appear to have been used by the elder Hebrews: Moses is silent concerning it in his law; and Jacob's adoption of his two grandsons, Ephraim and Manasseh (Gen. xlviii. 1.), is rather a kind of substitution, by which he intended, that the two sons of Joseph should have each his lot in Israel, as if they had been his own sons. *Thy two sons, Ephraim and Manasseh, are mine; as Reuben and Simeon they shall be mine.* But as he gave no inheritance to their father Joseph, the effect of this adoption extended only to their increase of fortune and inheritance; that is, instead of one part, giving them (or Joseph, by means of them) two parts. Two other kinds of adoption among the Israelites are mentioned in the Scriptures; viz.

1. The first consisted in the obligation of a surviving brother to marry the widow of his brother, who had died without children (Deut. xxv. 5. Ruth iv. 5. Matt. xxii. 24.); so that the children of this marriage were considered as belonging to the deceased brother, and went by his name; a practice more ancient than the law, as appears in the history of Tamar; but this manner of adopting was not practised among the

[1] Jahn's Archæologia Biblica, by Mr. Upham, §§ 166, 167.

[2] Jahn's Archæologia Biblica, by Mr. Upham, § 168.

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Greeks and Romans: neither was that kind of adoption intended by Sarah, Leah, and Rachel; when they gave their handmaidens to their husbands. (Gen. xvi. 2. xxx. 3.)

2. Various instances of another kind of adoption are recorded in the Old Testament, viz. that of a father having a daughter only, and adopting *her* children. Thus, in 1 Chron. ii. 21, 22., Machir the grandson of Joseph, who is called *father of Gilead* (that is, chief of that town), gave his daughter to Hezron, who married her when he was threescore years old, and she bare him Segub. And Segub begat Jair, who had three-and-twenty cities in the land of Gilead. Jair acquired a number of other cities, which made up his possessions to threescore cities. (Josh. xiii. 30. 1 Kings iv. 13.) However, both he and his posterity, instead of being reckoned to the family of Judah as they ought to have been by their *paternal* descent from Hezron, are reckoned as sons of Machir the father of Gilead. It further appears from Num. xxxii. 41. that this very Jair, who was in fact the son of Segub, the son of Hezron, the son of *Judah*, is expressly called Jair the son of *Manasseh*, because his maternal great-grandfather was Machir, the son of Manasseh. In like manner, we read that Mordecai adopted Esther his niece: when her father and mother were dead, *he took* her *for his own* daughter. So the daughter of Pharaoh adopted Moses, *and he became her son.* (Exod. ii. 10.) So we read in Ruth iv. 17. that Naomi had a son: *a son is born to Naomi:* when, indeed, it was the son of Ruth, and only a distant relation (or, in fact, none at all) to Naomi, who was merely the wife of Elimelech, to whom Boaz was kinsman.

By the propitiation of our Saviour, and the communication of the merits of his death, *penitent* sinners become the adopted children of God. Thus St. Paul writes (Rom. viii. 15.), *Ye have received the spirit of adoption, whereby we cry, Abba, Father. We wait for the adoption of the children of God.* And (Gal. iv. 4, 5.) *God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons.*

Among the Mohammedans the ceremony of adoption is performed, by causing the adopted to pass through the shirt of the person who adopts him. For this reason, to adopt among the Turks is expressed by saying—to draw any one through one's shirt; and an adopted son is called by them *Akietogli*, the son of another life—because he was not begotten in this.[1] Something like this is observable among the Hebrews: Elijah adopted the prophet Elisha, by throwing his mantle over him (1 Kings xix. 19.); and when Elijah was carried off in a fiery chariot, his mantle, which he let fall, was taken up by Elisha his disciple, his spiritual son, and adopted successor in the office of prophet. (2 Kings ii. 15.)

This circumstance seems to be illustrated by the conduct of Moses, who dressed Eleazar in Aaron's sacred vestments, when that high-priest was about to be gathered to his fathers; indicating thereby, that Eleazar succeeded in the functions of the priesthood, and was, in some sort, adopted to exercise that dignity. The Lord told Shebna, the captain of the temple, that he would deprive him of his honourable station, and substitute Eliakim, the son of Hilkiah, in his room. (Isa. xxii. 21.) *I will* CLOTHE HIM WITH THY ROBE, *and strengthen him with thy girdle, and I will commit thy government into his hand.* St. Paul, in several places, says, that *real* Christians *put on the Lord Jesus; and that they put on the new man*, in order to denote their adoption as sons of God. (Rom. xiii. 14. Gal. iii. 26, 27.)

CHAPTER V.

ON THE CONDITION OF SLAVES AND OF SERVANTS, AND THE CUSTOMS RELATING TO THEM, MENTIONED OR ALLUDED TO IN THE NEW TESTAMENT

I. *Slaves, how acquired.*—II. *Their Condition among the Hebrews.*—III. *And among other Nations.*—IV. *Of hired Servants—Customs relating to them and to Slaves alluded to in the New Testament.*—V. *Different Kinds of Slaves or Servants mentioned in the Scriptures.*

I. SLAVERY is of very remote antiquity; and when Moses gave his laws to the Jews, finding it already established, though he could not abolish it, yet he enacted various salutary laws and regulations. The Israelites, indeed, might have Hebrew servants or slaves, as well as alien-born persons, but these were to be circumcised, and were required to worship the only true God (Gen. xvii. 12, 13.), with the exception of the Canaanites.

Slaves were acquired in various ways; 1. By *Captivity*, which is supposed to have been the first origin of slavery (Gen. xiv. 14. Deut. xx. 14. xxi. 10, 11.); 2. By *Debt*, when persons being poor were sold for payment of their debts (2 Kings iv. 1. Matt. xviii. 25.); 3. By committing a *Theft*, without the power of making restitution (Exod. xxii. 2, 3. Neh. v. 4, 5.); 4. By *Birth*, when persons were born of married slaves. These are termed *born in the house* (Gen. xiv. 14. xv. 3. xvii. 23. xxi. 10.), *home-born* (Jer. ii. 14.), and the *sons* or children of *handmaids*. (Psal. lxxxvi. 16. cxvi. 16.) Abraham had three hundred and eighteen slaves of this description; 5. *Man-stealing* was another mode by which persons were reduced into slavery.[2] The seizing or stealing of a freeborn Israelite, either to treat him as a slave or to sell him as a slave to others, was absolutely and irremissibly punished with death by the law of Moses. (Exod. xxi. 16. Deut. xxiv. 7.) Although the Gospel is intended to make no change or difference in the civil circumstances of mankind who are converted from paganism to Christianity, the master and the slave being equally called, as St. Paul argues at length in 1 Cor. vii. 17—24.; yet the same apostle (1 Tim. i. 9, 10.), when enumerating various classes of offenders who are obnoxious to law, expressly denounces *men-stealers*, ἀνδραποδισταὶς, those who kidnap men, to sell them for slaves: in other words slave-traders.[3]

II. Slaves received both food and clothing, for the most part of the meanest quality, but whatever property they acquired belonged to their lords: hence they are said to be worth double the value of a hired servant. (Deut. xv. 18.) They formed marriages at the will of their master, but their children were slaves, who, though they could not call him a father (Gal. iv. 6. Rom. viii. 15.), yet were attached and faithful to him as to a father, on which account the patriarchs trusted them with arms. (Gen. xiv. 14. xxxii. 6. xxxiii. 1.) If a married Hebrew sold himself, he was to serve for six

[1] D'Herbelot Bibl. Orient. p. 47.

[2] Parean, Antiq. Hebr. pp. 448, 449. Michaelis's Commentaries, vol. i. pp. 158—164.

[3] "The New Testament," says Bishop Horsley, in one of his speeches in the House of Lords, "contains an express reprobation of the slave-trade by name, as sinful in a very high degree. The apostle, St. Paul, having spoken of persons that were lawless and disobedient, ungodly and sinners, unholy and profane, proceeds to specify and distinguish the several characters and descriptions of men to whom he applies those very general epithets; and they are these,—'murderers of fathers, murderers of mothers, man-slayers, they that defile themselves with mankind, *men-stealers*.'" ..... "This text condemns and prohibits the slave-trade in one at least of its most productive modes. But I go further; I maintain that this text, rightly interpreted, condemns and prohibits the slave-trade generally in all its modes: it ranks the slave-trade in the descending scale of crime, next after parricide and homicide. The original word, which the English Bible gives men-stealers, is ἀνδραποδιστὴς. Our translators have taken the word in its restricted sense which it bears in the Attic law; in which the δίκη ἀνδραποδισμοῦ was a criminal prosecution for the specific crime of kidnapping, the penalty of which was death. But the phraseology of the Holy Scripture, especially in the preceptive part, is a popular phraseology; and ἀνδραποδιστὴς, in its popular sense, is a person who 'deals in men,' literally, a *slave-trader*. That is the English word literally and exactly corresponding to the Greek." ..... "The Greek word is so explained by the learned grammarian Eustathius, and by other grammarians of the first authority. Although the Athenians scrupled not to possess themselves of slaves, yet the *trade* in slaves among them was infamous." (Speeches in Parliament, p. 539.) The following observation of a learned modern critic is too important to be withheld from the reader:—"By ἀνδραποδισταὶς the best commentators are agreed is meant, those who kidnapped and sold into slavery free persons. Now this was regarded by the law as felony of the deepest dye, and was always punished with death. And as all the crimes here mentioned are of the most heinous kind, and as robbery does not elsewhere occur in the list, so ἀνδραποδισταὶς seems as put for robbery of the worst sort. Let then the slave-traders (Christians, alas!) of our times tremble: for *all*, who in *any way* participate in that abominable traffic, are ἀνδραποδισταὶ; since they thereby uphold a system, which perpetually *engenders man-stealing*." (Bloomfield's Annotations on the New Test. vol. viii. p. 201.)—By the act of parliament 3 & 4 Gul. iv. chap. 73. slavery was ABOLISHED throughout the British Colonies.

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years, and in the seventh he was to go out free, together with his wife and children; but if his master had given one of his slaves to him as a wife, she was to remain, with her children, as the property of his master. (Exod. xxi. 2—4.) The duty of slaves was to execute their lord's commands, and they were for the most part employed in tending cattle or in rural affairs; and though the lot of some of them was sufficiently hard, yet under a mild and humane master it was tolerable. (Job xxxi. 13.) When the eastern people have no male issue, they frequently marry their daughters to their slaves; and the same practice appears to have obtained among the Hebrews, as we read in 1 Chron. ii. 34, 35. *Now Sheshan had no sons, but daughters; and Sheshan had a servant* (slave), *an Egyptian, whose name was Jarha; and Sheshan gave his daughter to Jaruha his servant to wife.* In Barbary, the rich people when childless have been known to purchase young slaves, to educate them in their own faith, and sometimes to adopt them for their own children. The greatest men of the Ottoman empire are well known to have been originally slaves brought up in the seraglio: and the Mameluke sovereigns of Egypt were originally slaves. Thus the advancement of the Hebrew captive Joseph to be viceroy of Egypt, and of Daniel, another Hebrew captive, to be chief minister of state in Babylon, corresponds with the modern usages of the East.

In order to mitigate the conditions of slaves, various statutes were enacted by Moses. Thus, 1. They were to be treated with humanity: the law in Lev. xxv. 39—53., it is true, speaks expressly of slaves who were of Hebrew descent; but, as alien-born slaves were engrafted into the Hebrew church by circumcision, there is no doubt but that it applied to all slaves.—2. If a man struck his servant or maid with a rod or staff, and he or she died under his hand, he was to be punished by the magistrate; if, however, the slave survived for a day or two, the master was to go unpunished, as no intention of murder could be presumed, and the loss of the slave was deemed a sufficient punishment. (Exod. xxi. 20, 21.)—3. A slave who lost an eye or a tooth by a blow from his or her master, acquired his or her liberty in consequence. (Exod. xxi. 26, 27.)—4. All slaves were to rest from their labours on the Sabbath, and on the great festivals. (Exod. xx. 10. Deut. v. 14.)—5. They were to be invited to certain feasts. (Deut. xii. 17, 18. xvi. 11.)—6. A master who had betrothed a female slave to himself, if she did not please him, was to permit her to be redeemed, and was prohibited from selling her to a strange nation, *seeing he had dealt deceitfully with her.* If he had betrothed her to his son, he was to deal with her after the manner of daughters. If he took another wife, her food, raiment, and duty of marriage, he was not to diminish. *And if he did not these three unto her, then she was to go out free without money.* (Exod. xxi. 7—11.)—7. Hebrew slaves were to continue in slavery only till the year of jubilee, when they might return to liberty, and their masters could not detain them against their wills. If they were desirous of continuing with their masters, they were to be brought to the judges, before whom they were to make a declaration that for this time they disclaimed the privilege of this law; and had their ears bored through with an awl against the door-posts of their master's house,[1] after which they had no longer any power of recovering their liberty until the next year of jubilee, after forty-nine years. (Exod. xxi. 5, 6.) This very significant ceremony implied that they were closely attached to that house and family; and that they were bound to *hear*, and punctually to *obey*, all their master's orders.—8. If a Hebrew by birth was sold to a stranger or alien dwelling in the vicinity of the land of Israel, his relations were to redeem him, and such slave was to make good the purchase-money if he were able, paying in proportion to the number of years that remained, until the year of jubilee. (Lev. xxv. 47—55.) Lastly, if a slave of another nation fled to the Hebrews, he was to be received hospitably, and on no account to be given up to his master. (Deut. xxiii. 15, 16.)[2]

III. Although Moses inculcated the duty of humanity towards slaves, and enforced his statutes by various strong sanctions, yet it appears from Jer. xxxiv. 8—22. that their condition was sometimes very wretched. It cannot, however, be denied that their situation was much more tolerable among the Hebrews than among other nations, especially the Greeks and Romans.[3] Nor is this a matter of astonishment: for the Israelites were bound to exercise the duties of humanity towards these unhappy persons by weighty sanctions and motives, which no other nation had, whose slaves had no Sabbath, no day of rest, no legal protection, and who were subject to the cruel caprice of their masters, whose absolute property they were, and at whose mercy their lives every moment lay.[4] "For the slightest and most trivial offences they were cruelly scourged and condemned to hard labour; and the petty tyrant of his family, when exasperated by any real or apprehended injury, could nail them to a cross, and make them die in a lingering and most miserable manner. These slaves, generally, were wretched captives, who had been taken prisoners in unfortunate battles, or had fallen into their enemies' hands in the siege of cities. These miserable captives, ancient history informs us, were either butchered in cold blood, or sold by auction for slaves to the highest bidder. The unhappy prisoners thus bought and enslaved were sometimes thrust into deep mines, to be drudges through life in darkness and despair: sometimes were pent up in private workhouses, and condemned to the most laborious and ignoble occupations: frequently the toils of agriculture were imposed upon them, and the severest task unmercifully exacted from them:[5] most commonly they were employed in the menial offices and drudgery of domestic life, and treated with the greatest inhumanity. As the last insult upon their wretchedness, they were branded in the forehead, and a note of eternal disgrace and infamy publicly and indelibly impressed upon them! One cannot think of this most contumelious and reproachful treatment of a fellow-creature without feeling the acutest pain and indignation. To the above-mentioned customs in the treatment of slaves, which obtained among the ancients, there are several allusions in the New Testament. Thus St. Paul, in reference to the custom of purchasing slaves, on whose heads a price was then fixed, just as upon any other commodity, and who, when bought, were the entire and unalienable property of the purchaser, by a very beautiful and expressive similitude represents Christians as the servants of Christ; informs them that an immense price had been paid for them: that they were not at their own disposal; but in every respect, both as to body and mind, were the sole and absolute property of God. *Ye are not your own: for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's.* (1 Cor. vi. 20.) So also again: *Ye are bought with a price: be not ye the servants of men.* (1 Cor. vii.

[1] *Boring of the ear* was an ancient custom in the East: it is thus referred to by Juvenal:—

> .... Libertinus prior est: "Prior," inquit, "Ego adsum,
> Cur timeam, dubitemve locum defendere? quamvis
> *Natus ad Euphratem, molles quod in* AURE FENESTRÆ
> *Arguerint*, licet ipse negem." Sat. i. 102—105.

> The freedman, bustling through, replies, "First come is still
> First served; and I may claim my right, and will,
> Though born a *slave*—('t were boodless to deny
> *What these* BORED EARS *betray to every eye.*)" GIFFORD.

Calmet, to whom we are indebted for this fact, quotes a saying from Petronius Arbiter, as attesting the same thing; and another of Cicero, in which he rallies a Libyan who pretended he did not hear him.—"It is not," said the philosopher, "*because your ears are not sufficiently* BORED."—Commentaire Littéral, sur l'Exode xxi. 6. tom. i. p. 501.

[2] Jahn, Archæol. Biblica, § 171.

[3] Among the Romans more particularly, slaves were held—*pro nullis—pro mortuis—pro quadrupedibus*—for *no men*—for *dead men*—for *beasts*; nay, were in a much worse state than any cattle whatever. They had no *head* in the state, no *name*, no tribe or register. They were not capable of being injured, nor could they take by purchase or descent; they had no heirs, and could make no will. Exclusive of what was called their *peculium*, whatever they acquired was their master's; they could neither plead nor be pleaded, but were entirely excluded from all civil concerns; were not entitled to the rights of matrimony, and, therefore, had no relief in case of adultery; nor were they proper objects of cognation nor affinity. They might be sold, transferred, or pawned, like other goods or personal estate; for goods they were, and as such they were esteemed. Taylor's Elements of the Roman Civil Law, p. 429. 4to. Adam's Summary of Roman Antiquities, pp. 38, 39.

[4] Jahn, Archæol. Bibl. § 172.

[5] The following passage from Mr. Jowett's Christian Researches in the Mediterranean will give an idea of the rigour with which slaves are treated to this day in the East. The conductor of a nitre factory for the Pasha of Egypt having received commands to prepare a large quantity of nitre in great haste,—"for this purpose he was building small reservoirs and ducts, with old picked bricks, gathered from ruins; and which are better than the modern baked bricks. A great number of young persons of both sexes were engaged in the work, carrying burdens. To give vivacity to their proceedings, *they are required to sing:* and to keep them diligent, *there were task-masters standing at intervals of about ten feet, with whips in their hands, which they used very freely.* We seemed to behold the manners of the ancient Egyptians, Exodus v." Jowett's Researches, p. 130. May not the command to *sing* also explain Psal. cxxxvii. 3, 4.? "The Mallems" (or heads of districts of Coptic Christians in Egypt), the same traveller elsewhere remarks, "transact business between the bashaw and the peasants. He punishes them, if the peasants prove that they oppress; and yet he requires from them that the work of those who are under them shall be fulfilled. They strikingly illustrate the case of the officers, placed by the Egyptian task-masters over the children of Israel; and, like theirs, the Mallems often find that their case is evil. See Exod. v. 6—29." Ibid. p. 168. See also Mr. Carne's Letters from the East, pp. 71, 72.

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23.) St. Paul usually styles himself the servant of Christ; and in a passage in his epistle to the Galatians, alluding to the signatures with which slaves in those days were branded, he tells them that he carried about with him plain and indelible characters impressed in his body, which evinced him to be the servant of his master Jesus. *From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.*" (Gal. vi. 17.)[1] It was a doctrine of the pharisaic Jews, that proselytes were released from all antecedent, civil, and even natural relations; and it is not improbable that some of the Jewish converts might carry the same principle into the Christian community, and teach that, by the profession of Christianity, slaves were emancipated from their Christian masters. In opposition to this false notion, the same great apostle requires that all who are under the yoke of servitude be taught to yield due obedience to their masters, and animadverts with great severity upon those false teachers, who, from mercenary views, taught a different doctrine. (1 Tim. vi. 1—10.) Against this principle of the judaizing zealots, St. Paul always enters his strong protest, and teaches that the profession of Christianity makes no difference in the civil relations of men. See 1 Cor. vii. 17—24.

IV. Though slavery was tolerated and its horrors were mitigated by the wise and humane enactments of Moses, yet in the progress of time as hired servants would be necessary, various regulations were in like manner made by him, to ensure them from being oppressed. Like slaves, hired labourers were to partake of the rest of the Sabbath, and also to share in the produce of the sabbatical year: their hire was to be paid every day before sunset (Lev. xix. 13. Deut. xxiv. 14, 15.); but what that hire was to be, the Hebrew legislator has not determined, because the price of labour must have varied according to circumstances. From the parable of the proprietor of a vineyard and his labourers, which is related in Matt. xx. 1—15., "we learn these three particulars concerning the servants in Judæa, or at least in Jerusalem:—That early in the morning they stood in the market place to be hired—that the usual wages of a day-labourer were at that time a denarius, or about seven-pence halfpenny of our money—and that the customary hours of working were till six in the evening. Early in the morning the master of a family rose to hire day-labourers to work in his vineyard.[2] Having found a number he agreed to pay them a DENARIUS for the WAGES of the DAY, and sent them into his vineyard. About nine o'clock he went again into the MARKET-PLACE, and found several others unemployed, whom he also ordered into his vineyard, and promised to pay them what was reasonable. At twelve and three in the afternoon, he went and made the same proposals, which were in the same manner accepted. He went likewise about five o'clock, and found a number of men sauntering about the market in idleness, and he said to them, Why do you consume the whole day in this indolent manner? There is no one hath thought fit to give us any employment, they replied. Then go you into the vineyard among my other labourers, and you shall receive what is just. In the evening the proprietor of the vineyard ordered his steward to call the workmen together, beginning from the last to the first, to pay them their wages without any partiality or distinction. When those, therefore, came, who had been employed about five in the afternoon, they received a denarius a piece. When those, who had been hired in the morning, saw them return with such great wages, they indulged the most extravagant joy, imagining that their pay would vastly exceed that of the others; but how great was their disappointment, when they received from the steward each man a denarius! This supposed injurious treatment caused them to raise loud clamours against the master. And they complained to him of his usage of them, saying, the last labourers you hired only worked a SINGLE HOUR, and you have given them the same wages as you have given us, who have been scorched with excessive heat, and sustained the long and rigorous toil of the whole day. He turned to one who appeared the most petulant of them, and directed this reply, Friend, I do thee no injustice; was not our agreement for a denarius? Take what justice entitles thee to, without repining, and calmly acquiesce in the faithful performance of our original agreement—a principle of benevolence disposes me freely to bestow upon the last persons I hired what equity obliged me to give to you.

"It has been observed that slaves were condemned to the mines, where their uncomfortable lives were consumed in the most rigorous and servile drudgery. It is natural to suppose that these wretches, born to better hopes, upon their first entrance into these dismal subterraneous abodes of darkness and despair, with such doleful prospects before them, would be transfixed with the acutest distress and anguish, shed bitter unavailing tears, gnash their teeth for extreme misery, and fill these gloomy caverns with piercing cries and loud lamentations. Our Lord seems to allude to this, and, considered in this view, the imagery is peculiarly beautiful and expressive, when he represents the wicked servant and unfaithful steward bound hand and foot and cast into utter darkness, where there would be weeping, wailing, and gnashing of teeth! (Matt. viii. 12. xxii. 13.) The reader will be pleased with the ingenious remarks of the learned and judicious Dr. Macknight on this passage:—'In ancient times the stewards of great families were slaves as well as the servants of a lower class, being raised to that trust on account of their fidelity, wisdom, sobriety, and other good qualities. If any steward, therefore, in the absence of his lord, behaved as is represented in the parable, it was a plain proof, that the virtues on account of which he was raised were counterfeit, and by consequence that he was a hypocrite. Slaves of this character, among other chastisements, were sometimes condemned to work in the mines. And as this was one of the most grievous punishments, when they first entered, nothing was heard among them but weeping and gnashing of teeth, on account of the intolerable fatigue to which they were subjected in these hideous caverns without hope of release. There shall be weeping and gnashing of teeth.'[3]

"Crucifixion was a servile punishment, and usually inflicted on the most vile, worthless, and abandoned of slaves. In reference to this it is that St. Paul represents our Lord taking *upon him the form of a servant, and becoming subject to death, even the death of the* CROSS (Phil. ii. 8.); crucifixion was not only the most painful and excruciating, but the most reproachful and ignominious death that could be suffered. Hence it is that the apostle so highly extols the unexampled love for man and magnanimity of Jesus, *who for the joy set before him endured the* CROSS, *despising the shame* (Heb. xii. 2.) and infamy even of such a death. It was this exit which Jesus made, that insuperably disgusted so many among the heathens; who could never prevail with themselves to believe that religion to be divine, whose founder had suffered such an opprobrious and infamous death from his countrymen. And for men to preach in the world a system of truths as a revelation from the Deity, which were first delivered to mankind by an illiterate and obscure Jew, pretending to a divine mission and character, and who was for such a pretension crucified, appeared to the heathens the height of infatuation and religious delusion. *The preaching of the* CROSS was to *them foolishness* (1 Cor. i. 23.); and the religion of a crucified leader, who had suffered in the capital of his own country the indignities and death of a slave, carried with it, in their estimation, the last absurdity and folly, and induced them to look upon the Christians, and the wretched cause in which they were embarked, with pity and contempt. Hence St. Paul speaks of the offence of the cross,[4] the great and invincible disgust conceived by the men of those times against a religion whose founder was crucified! Hence he speaks of not being ashamed of the Gospel from the circumstance which made such numbers ashamed of it, nay, of glorying in the cross[5] of Christ; though the consideration of the ignominious and servile death he suffered was the very obstacle that made the heathens stumble at the very threshold of Christianity, and filled them with insurmountable prejudices against it."[6]

V. Among the Greeks slaves were commonly termed δουλοι, in opposition to the ελευθεροι, or those who were free born; and, by some of the comic writers, οικεται. They were also frequently termed παιδες. These appellations also occur in the New Testament, where we find them characterized by different names, according to the nature of the services which

[1] Harwood's Introduction, vol. ii. pp. 144—146.

[2] The same custom obtains to this day in Persia. In the city of Hamadan there is a maidan or square in front of a large mosque. "Here," says Mr. Morier, "we observed every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck me as a most happy illustration of our Saviour's parable of the labourers in the vineyard in the 20th chapter of Matthew, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, *Why stand ye here all the day idle?* as most applicable to their situation; for, in putting the very same question to them, they answered us, *Because no man hath hired us.*" Morier's Second Journey through Persia. p. 265.

[3] Dr. Macknight's Harmony, p. 522. 2d edit. 1763.

[4] Σκανδαλον του σταυρου. Gal. v. 11.

[5] God forbid that I should glory save in the cross of our Lord Jesus Christ. Gal. vi. 14.

[6] Harwood's Introduction, vol. ii. pp. 147—152.

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they performed. Thus in Acts xii. 20. we meet with a *chamberlain*; . . . Blastus, ὁ ἐπὶ τοῦ κοιτῶνος, who had charge of the royal bedchamber, or, in modern language, the royal chamberlain. These persons often had great influence with their masters.[1] Those, who had large flocks of sheep and herds of cattle, which they intrusted to ποιμένες, inferior shepherds, appointed a chief shepherd, ἀρχιποίμην, to superintend them. In 1 Pet. v. 4. this appellation is applied to the chief teacher of religion, that is, Jesus Christ, who is to come as judge. Kings are often termed οἱ ποιμένες τῶν λαῶν, because they watch for the safety and welfare of their subjects; and the same figure is transferred to religious teachers, who strive by their instructions and exhortations to promote the highest interests of mankind. The ἐπίτροποι and οἰκονόμοι appear to be synonymous terms for him who had the chief charge or oversight of the property or domestic affairs of any one. This class of men had authority over the slaves of a family, and seem to have sometimes been slaves themselves. (Luke xii. 42. 1 Cor. iv. 2.) Besides the general care of affairs, the boys of a family also appear to have been intrusted to their charge; at least in regard to pecuniary matters. (Gal. iv. 4.) Schleusner considers the ἐπίτροπος in this passage as the guardian appointed by the law or by the magistrate, and the οἰκονόμος as one who was appointed by will. Opposed to slaves were the Ἐργάται or hired labourers (Matt. xx. 1.), whether they were Γεωργοί, or cultivators of the soil (Luke xx. 9, 10.), Ἀμπελουργοί, or vine-dressers (Luke xiii. 7.); or Θυρωροί, or door-keepers. (Mark xiii. 34. John xviii. 16, 17.) But, whatever was the nature of their service, each was required to prosecute that particular work which was deemed most suitable for him by his master or lord, whether the latter was at home or abroad (Mark xiii. 34. Luke xii. 42. xiv. 17. xvii. 7, 8.), with all honesty and fidelity. (Tit. ii. 9, 10.)[2]

Among the Greeks those slaves who had conducted themselves well were manumitted, or released from bondage. The Greeks termed those who were thus liberated ἀπελεύθεροι, or freed men; which word is applied by St. Paul to him who is called into the church of Christ, while a slave, in order to denote that he is free indeed, as being made by Christ a partaker of all the privileges of the children of God. (1 Cor. vii. 22.) In some of the Grecian states, the son and heir was permitted to adopt brethren, and communicate to them the same privileges which he himself enjoyed. To this some commentators have supposed that Jesus Christ refers in John viii. 32.

Lastly, when slaves proved ungrateful to their former masters or patrons, they might be again reduced into bondage, both among the Greeks and Romans. To this usage St. Paul may refer when he exhorts the Galatian believers in Christ not to suffer the judaizing teachers *again to entangle them in the yoke of bondage.* (Gal. v. 1.)[3]

CHAPTER VI.

DOMESTIC CUSTOMS AND USAGES OF THE JEWS.

I. *Forms of Salutation and Politeness.—Reverence to Superiors.*—II. *Mode of receiving Guests or Visitors.*—III. *Conversation and Bathing.*—IV. *Food and Entertainments.*—V. *Mode of Travelling.*—VI. *Hospitality a sacred Duty among the Jews.—Account of the Tesseræ Hospitales of the Greeks and Romans.*

I. "VARIOUS are the modes of address and politeness which custom has established in different nations. The Orientals were very exact in the observances of outward decorum: and we may collect, from several passages in the Old and New Testament, that their salutations and expressions of regard on *meeting* each other were extremely tedious and tiresome, containing many minute inquiries concerning the person's welfare, and the welfare of his family and friends; and when they *parted*, concluding with many reciprocal wishes of happiness and benediction on each other."[4] The ordinary formulæ of salutation were—*The Lord be with thee!—The Lord bless thee!*—and *Blessed be thou of the Lord!* but the most common salutation was *Peace* (that is, may all manner of prosperity) *be with thee!* (Ruth ii. 4. Judg. xix. 20. 1 Sam. xxv. 6. Psal. cxxix. 8.) In the latter ages of the Jewish polity, much time appears to have been spent in the rigid observance of these ceremonious forms, for which the modern inhabitants of the East continue to be remarkable.[5] "When our Lord, therefore, in his commission to the seventy, whom he despatched into the towns and villages of Judæa to publish the Gospel, strictly ordered them to *salute no man by the way* (Luke x. 4.), he designed only by this prohibition that they should employ the utmost expedition; that they should suffer nothing to retard and impede them in their progress from one place to another; and should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of ceremonious intercourse. Not that our Lord intended that his disciples should studiously violate all common civility and decency, and industriously offend against all the rules of courteousness and decorum, since he commanded them upon their entrance into any house to *salute it* (Matt. x. 12.), and observe the customary form of civility in wishing it *peace* (Luke x. 5.) or universal happiness. This injunction, to *salute no one on the road*, means only that they should urge their course with speed, and not suffer their attention to be diverted from the duties of their commission. There is a passage in the Old Testament parallel to this, and which beautifully illustrates it. Elisha, despatching his servant Gehazi to recover the son of the Shunamite, strictly enjoins him to make all the expedition possible, which is thus expressed: Gird up thy loins and take my staff in thine hand, and go thy way. *If thou meet any man, salute him not, and if any salute thee, answer him not again.* (2 Kings iv. 29.)

"In all countries these modes of address and politeness, though the terms are expressive of the profoundest respect and homage, yet through constant use and frequency of repetition soon degenerate into mere verbal forms and words of course, in which the heart has no share. They are a frivolous unmeaning formulary, perpetually uttered without the mind's ever annexing any idea to them. To these empty, insignificant forms, which men mechanically repeat at meeting or taking leave of each other, there is a beautiful allusion in the following expression of our Lord in that consolatory discourse which he delivered to his apostles when he saw them dejected and disconsolate, on his plainly assuring them that he would soon leave them and go to the Father. *Peace I leave with you: my peace I give unto you:—not as the world giveth, give I unto you.* (John xiv. 27.) Since I must shortly be taken from you, I now bid you adieu, sincerely wishing you every happiness; not as the world giveth, give I unto you; not in the unmeaning ceremonial manner the world repeats this salutation: for my wishes of peace and happiness

[1] See Adam's Roman Antiquities, p. 488.

[2] Robinson's Gr. Lexicon, in vocibus; Stosch's Compendium Archæologiæ Novi Testamenti, pp. 45, 46.

[3] Bruning, Compendium Græcarum à profanis Sacrarum, p. 86. Kuinöel, on John viii. 32.

[4] Of the minute, not to say frivolous, inquiries and salutations above mentioned, the following is a striking illustration:—"Every passer by," says the Rev. Mr. Jowett, "has his '*Alla yôdrakek*,'—'God bless you' Conversation is sometimes among strangers made up of a very large proportion of these phrases; for example,—'Good morning.' Answer, 'May your day be enriched!'—'By seeing you.'—'You have enlightened the house by your presence.'—'Are you happy?'—'Happy; and you, also.'—'You are comfortable, I am comfortable;' meaning 'I am comfortable, if you are.' These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour and resume these courtesies many times." Jowett's Christian Researches in Syria, p. 90.

[5] Serious and taciturn as the natives of the East usually are, they grow talkative when they meet an acquaintance, and salute him. This custom has come from Asia with the Arabs, and spread over the north coast of Africa. A modern traveller relates the reciprocal salutations with which those are received who return with the caravans. "People go a great way to meet them: as soon as they are perceived, the questioning and salutation begins, and continues with the repetition of the same phrases: 'How do you do? God be praised that you are come in peace! God give you peace! How fares it with you?' The higher the rank of the person returning home, the longer does the salutation last." See Horneman's Journal. Stolberg's History of Religion, vol. iii. p 183. Burder's Oriental Literature, vol. i. p. 486.

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to you are sincere, and my blessing and benediction will derive upon you every substantial felicity. This sheds light and lustre upon one of the finest and most beautiful pieces of imagery which the genius and judgment of a writer ever created. In the eleventh chapter of the Epistle to the Hebrews, the author informs us with what warm, anticipating hopes of the Messiah's future kingdom those great and good men, who adorned the annals of former ages, were animated. These all, says he, died in faith, they closed their eyes upon the world, but they closed them in the transporting assurance that God would accomplish his promises. They had the firmest persuasion that the Messiah would bless the world. By faith they antedated these happy times, and placed themselves, in idea, in the midst of all their fancied blessedness. They hailed this most auspicious period: saluted it, as one salutes a friend whose person we recognise, at a distance. These all died in faith, died in the firm persuasion that God would accomplish these magnificent promises, though they themselves had not enjoyed them, but only had seen them afar off: God had only blessed them with a remote prospect of them. They were, therefore, persuaded of them, they had the strongest conviction of their reality—they embraced them—with transport saluted[1] them at a distance, confessing that they were but strangers and pilgrims upon earth, but were all travelling towards a CITY which had foundations, whose builder and maker is God."[2]

Respect was shown to persons on meeting, by the salutation of *Peace be with you!* and laying the right hand upon the bosom: but if the person addressed was of the highest rank, they bowed to the earth. Thus *Jacob bowed to the ground seven times until he came near to his brother Esau.* (Gen. xxxiii. 3.) Such was the piety of ancient times, that masters saluted their labourers with "*The Lord be with you!*" to which they answered, "*The Lord bless thee!*"[3] Sometimes the hem of the person's garment was kissed, and even the dust on which he had to tread. (Zech. viii. 23. Luke viii. 44. Acts x. 26. Psal. lxxii. 9.) Near relations and intimate acquaintances kissed each other's hands, head, neck, beard (which on such occasions only could be touched without affront), or shoulders. (Gen. xxxiii. 4. xlv. 14. 2 Sam. xx. 9. Luke xv. 20. Acts xx. 37.) The modern Arabs salute their chiefs by kissing either cheek alternately.[4] Whenever the common people approach their prince, or any person of superior rank, it was customary for them to prostrate themselves before him. "In particular, this homage was universally paid to the monarchs of Persia by those who were admitted into their presence; a homage, in which some of the Greek commanders, possessed of a truly liberal and manly spirit, peremptorily refused[5] to gratify them. In imitation of these proud sovereigns, Alexander the Great exacted a similar prostration. This mode of address obtained also among the Jews. When honoured with admittance to their sovereign, or introduced to illustrious personages, they fell down at their feet, and continued in this servile posture till they were raised. There occur many instances of this custom in the New Testament. The wise men who came from the East, when they saw the child Jesus with his mother Mary, *fell down and worshipped him.* Great numbers of those who approached our Saviour *fell down at his feet.* We read of several of the common people who *prostrated* themselves before him and worshipped him. Cornelius, at his first interview with Peter, when he met him, *fell down* before him and worshipped him, and remained in this submissive attitude till Peter took him up; saying, *Stand up: I also am a man.* In the Old Testament we read that Esther *fell down* at the feet of Ahasuerus. These prostrations among the eastern people appear to us to the last degree unmanly and slavish;[6] but it seems that the inhabitants of the oriental countries have always used more illiberal and humiliating forms of address and homage than ever obtained in Europe.

"It was also customary in those times, whenever a popular harangue was about to be delivered, and the people stood convened, for the orator, before he entered on his discourse, *to stretch forth his hand towards* the multitude as a token of respect to his audience, and to engage their candid attention. Frequent instances of this polite address of an orator to the assembled multitude occur in the classics. In like manner we read that St. Paul, before he commenced his public apology to the multitude, bespoke their respect and candour by *beckoning with his hand* to them. Paul said, 'I am a man who am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city; and I beseech thee suffer me to speak unto the people.' And when he had given him license, Paul stood on the stairs and *beckoned with his hand* unto the people. Thus, also, in the account of the tumult which happened at Ephesus, when the whole city was filled with confusion, some clamouring one thing, some another, and the mob which Demetrius had raised were instigated to the last excesses of violence and fury, though, as is usual in mobs, the majority of them, as the sacred historian tells us, knew not what it was that had brought them together; in the midst of this confused scene we read that the Jews pushed forward and placed one Alexander on an eminence. He, being exalted above the crowd, intended in a formal harangue to exculpate the Jews from any concern in the present disturbance. Accordingly he *beckoned to them with his hand*—making use of this respectful customary address to ensure their favourable regard, before he delivered his designed apology. But this specious and popular artifice, it seems, did not avail the orator; for the moment the mob understood he was a Jew, they pierced the air with their confused cries, repeating, for two hours together, *Great is Diana of the Ephesians!*

"From time immemorial it has also been the universal custom in the East to send presents one to another. No one waits upon an eastern prince, or any person of distinction, without a present. This is a token of respect which is never dispensed with. How mean and inconsiderable soever the gift, the intention of the giver is accepted. Plutarch informs us that a peasant happening to fall in the way of Artaxerxes the Persian monarch in one of his excursions, having nothing to present to his sovereign, according to the oriental custom, the countryman immediately ran to an adjacent stream, filled both his hands, and offered it to his prince. The monarch, says the philosopher, smiled and graciously received it, highly pleased with the good dispositions this action manifested.[7] All the books of modern travellers into the East, Sandys, Thevenot, Maundrell, Shaw, Pococke, Norden, Hasselquist," Light, Clarke, Morier, Ouseley, Buckingham, and others, "abound with numberless examples of this universally prevalent custom of waiting upon great men with presents—unaccompanied with which, should a stranger presume to enter their houses, it would be deemed the last outrage and violation of politeness and respect. It was, therefore, agreeably to this oriental practice which obtains in all these countries to this day,[8] that the wise men, when they entered the house to which the star had directed them, and saw the child and his mother, after they had prostrated themselves before him, and paid him the profoundest homage, as the evangelist informs us, opened their treasures, and testified their sense of the dignity of his person, by respectfully making him rich presents, consisting of gold, frankincense, and myrrh."[9]

II. When any person visited another, he stood at the gate (as is still usual in India)[10] and knocked, or called aloud, until the person on whom he called admitted him. (2 Kings v. 9—12. Prov. viii. 34. Acts x. 17. xii. 13. 16.) If the visitor was a person of extraordinary dignity, it was customary to send persons of rank, who were followed by others of still greater rank, to meet him, and do him honour. Thus *Balak sent princes more and more honourable* to meet Balaam (Num. xxii. 15.), and the same custom obtains to this day in Persia.[11] Visitors were always received and dismissed with great respect. On their arrival water was brought to wash their feet, water was also poured upon their hands (2 Kings iii.

[1] Ἀσπασάμενοι. The word always used in salutations. See Romans xvi. passim. [2] Harwood's Introduction, vol. ii. pp. 279—283.

[3] Not unlike the above, are the salutations in use at this time among the Turks. "Say to a Turk, according to custom, 'May your morning be propitious!' he replies, 'May you be the pledge of God!' Ask a Turk, 'Is your health good?' he answers, 'Glory be to God!' Salute him as you pass him rapidly in travelling, he exclaims, 'May God be merciful to you!' At parting he addresses you, 'To God I commend you!' and is answered, 'May God be with you.'"—Hartley's Researches in Greece, p. 233.

[4] Irby's and Mangles' Travels, p. 262.

[5] Vereor ne civitati meæ sit opprobrio, si quum ex eâ sim profectus, quæ cæteris gentibus imperare consueverit, potius barbarorum quam illius more fungar? C. Nepos. Conon. p. 153. The Athenians punished a person with death for submitting to this slavish prostration. Athenienses autem Timagoram inter officium salutationis Darium regem more gentis illius adulatum, capitali supplicio affecerunt; unius civis humilibus blandiitiis totius urbis suæ decus Persicæ dominationi summissum graviter ferentes. Valerius Maximus, lib. vi. cap. 3. p. 561. Torrenii, Leidæ, 1726.

[6] Qui ubi in castra Romana et prætorium pervenerunt, more adulantium, accepto, credo, ritu ex eâ regione ex quâ oriundi erant, procubuerunt. Conveniens oratio tam humili adulationi. Livius, lib. xxx. cap. 16. tom. iii. p. 130. edit. Ruddiman.

[7] Plutarch's Morals, vol. p. i. 299. edit. Gr. Stephani.

[8] The common present now made to the great in these countries is a *horse*: an *ass* might formerly answer the same purpose, and to this Moses probably alludes in Num. xvi. 15. as well as Samuel (1 Sam. xii. 3.), particularly as asses were then deemed no dishonourable beast for the saddle. See Burder's Oriental Literature, vol. i. p. 243.

[9] Harwood's Introduction, vol. ii. pp. 284—289.

[10] Statham's Indian Recollections, p. 113.

[11] Morier's Second Journey, p. 129.

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11.[1] Gen. xviii. 4. xix. 2.), and the guests were anointed with oil. David alludes to this in Psal. xxiii. 5. The same practice obtained in our Saviour's time. Thus we find Mary Magdalene approaching him at an entertainment, and, as a mark of the highest respect and honour she could confer, breaking an alabaster vase full of the richest perfume and pouring it on his head.[2] Our Lord's vindication to Simon, of the behaviour of this woman, presents us with a lively idea of the civilities in those times ordinarily paid to guests on their arrival, but which marks of friendship and respect had (it seems) been neglected by this Pharisee, at whose house Jesus Christ then was. *He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, and thou gavest me* NO WATER FOR MY FEET, *but she hath* WASHED MY FEET *with her tears, and wiped them with the hairs of her head. Thou gavest me no* KISS: *but this woman, since I came in, hath not ceased to* KISS MY FEET. *Mine* HEAD *with* OIL *thou didst not anoint;* but this *woman hath* ANOINTED MY FEET *with ointment.* (Luke vii. 44—46.) To this practice of anointing, Solomon alludes (Prov. xxvii. 9.); and among the Babylonians it was usual to present *sweet odours.* (Dan. ii. 46.) It is still the custom in Egypt, among the Arabs and other nations, thus to treat their guests, and, when they are about to depart, to burn the richest perfumes.[3] The ceremony of *washing the feet* is still observed among the Christians of Assalt in Palestine, towards all strangers who come amongst them as guests or visitors.[4] An elevated seat, in the corner of the room, was considered as the post of honour. (Isa. xxxviii. 2.)[5] Among the Asiatic sovereigns it is a common custom to give both garments and money to ambassadors, and persons of distinction whom they wish to honour: hence they keep in their wardrobes several hundred changes of raiment ready for presents of this kind. This usage obtained in Egypt, where Joseph gave changes of raiment to his brethren, and to his brother Benjamin three hundred pieces of silver, besides five changes of raiment. (Gen. xlv. 22.) That such were given by way of reward and honour, see Judg. xiv. 12. 19. Rev. vi. 11. and vii. 9. 14.[6]

III. "*Conversation*, in which the ancient Orientals indulged like other men, in order to beguile the time, was held in the gate of the city. Accordingly, there was an open space near the gate of the city, as is the case at the present day in Mauritania, which was fitted up with seats for the accommodation of the people. (Gen. xix. 1. Psal. lxix. 12.) Those who were at leisure occupied a position on these seats, and either amused themselves with witnessing those who came in and those who went out, and with any trifling occurrences that might offer themselves to their notice, or attended to the judicial trials, which were commonly investigated at public places of this kind, viz. the gate of the city. (Gen. xix. 1. xxxiv. 20. Psal. xxvi. 4, 5. lxix. 12. cxxvii. 5. Ruth iv. 11. Isa. xiv. 31.) Intercourse by conversation, though not very frequent, was not so rare among the ancient Orientals, as among their descendants of modern Asia, except perhaps in Palestine.[7] Nor is this to be wondered at, since the fathers drank wine, while the descendants are obliged to abstain from it; and we are well assured, that the effect of this exhilarating beverage was to communicate no little vivacity to the characters of the ancient Asiatics, at least to that of the Hebrews. (See Isa. xxx. 29. Jer. vii. 34. xxx. 19. Amos vi. 4, 5.) The ancient Asiatics, among whom we include the Hebrews, were delighted with singing, with dancing, and with instruments of music. Promenading, so fashionable and so agreeable in colder latitudes, was wearisome and unpleasant in the warm climates of the East, and this is probably one reason why the inhabitants of those climates preferred holding intercourse with one another, while sitting near the gate of the city, or beneath the shade of the fig tree and the vine. (1 Sam. xxii. 6. Micah iv. 4.) It is for the same reason also that we so frequently hear in the Hebrew Scriptures of persons sitting down, as in the following passage: 'Blessed is the man that standeth not in the way of sinners, *nor sitteth in the seat of the scornful.*' (See Psal. i. 1. cvii. 32. lxxxix. 7. cxi. 1. lxiv. 2. l. 20. xxvi. 5.)

"The *bath* was always very agreeable to the inhabitants of the East (Ruth iii. 3. 2 Sam. xi. 2. 2 Kings v. 10.); and it is not at all surprising that it should have been so, since it is not only cooling and refreshing, but is absolutely necessary in order to secure a decent degree of cleanliness in a climate where there is so much exposure to dust. The bath is frequently visited by eastern ladies, and may be reckoned among their principal recreations. Those Egyptians, who lived at the earliest period of which we have any account, were in the habit of bathing in the waters of the Nile. (Exod. ii. 5. vii. 13—25.) It was one of the civil laws of the Hebrews, that the bath should be used. The object of the law, without doubt, was to secure a proper degree of cleanliness among them. (Lev. xiv. 2. xv. 1—8. xvii. 15, 16. xxii. 6. Num. xix. 7.) We may, therefore, consider it as probable, that public baths, soon after the enactment of this law, were erected in Palestine, of a construction similar to that of those which are so frequently seen at the present day in the East.

"The Orientals, when engaged in conversation, are very candid and mild, and do not feel themselves at liberty directly to contradict the person with whom they are conversing, although they may at the same time be conscious that he is telling them falsehoods. The ancient Hebrews, in particular, very rarely used any terms of reproach more severe than those of שטן (SATAN), *adversary* or *opposer*, ריקה (RACAH), *contemptible*, and sometimes נבל (NABAL), *fool*, an expression which means a wicked man or an atheist. (Job ii. 10. Psal. xiv. 1. Isa. xxxii. 6. Matt. v. 22. xvi. 23.) When any thing was said, which was not acceptable, the dissatisfied person replied, *let it suffice thee* (Deut. iii. 26.), or, *it is enough.* (Luke xxii. 38.) In addressing a superior, the Hebrews did not commonly use the pronouns of the first and second persen; but, instead of *I*, they said *thy servant*, and instead of *thou*, they employed the words *my lord.* Instances of this mode of expression occur in Gen. xxxii. 4. lxiv. 16. 19. xlvi. 34. Dan. x. 17. and Luke i. 38.

"The formula of assent or affirmation was as follows: *Thou hast said*, or *thou hast rightly said.* We are informed by the traveller Aryda, that this is the prevailing mode of a person's expressing his assent or affirmation to this day, in the vicinity of Mount Lebanon, especially where he does not wish to assert any thing in express terms. This explains the answer of the Saviour to the high-priest Caiaphas in Matt. xxvi. 64., when he was asked, whether he was the Christ the Son of God, and replied, σὺ εἶπας, *thou hast said.*

"To spit in company in a room, which was covered with a carpet, was an indication of great rusticity of manners; but in case there was no carpet, it was not accounted a fault in a person, provided he spat in the corner of the room. The expression, therefore, in Deut. xxv. 7—9., viz. *he shall spit in his face*, is to be understood literally, the more so on this account, because in other places, where spitting, buffeting, &c. are mentioned, they occur under circumstances, where there existed a great excitement of feeling, and because there are not wanting instances of even greater rudeness and violence, than that of spitting in one's face. (Matt. xxvi. 67. Mark xiv. 65. comp. 1 Kings xxii. 24. Isa. lvii. 4. Ezek. ii. 6. xxv. 6. 2 Sam. xvi. 6, 7.) The Orientals, as is very well known, are fond of taking a nap at noon, to which they are strongly invited by the oppressive heat of their climate. (2 Sam. iv. 5. xi. 2. Matt. xiii. 25.) The phrase, *to cover one's feet*, is used in certain instances to express the custom of retiring to rest or sleeping at this time. (Judg. iii. 24. 1 Sam. xxiv. 4.)"[8]

[1] "The oriental method of washing is universally different from that practised in the West. Nowhere is water poured previously into a basin; but the servant pours water from a pitcher upon the hands of his master. The custom of washing hands prevails also to this day. The servant goes round to all the guests, with a pitcher and with a vessel to receive the water falling from the hands, and performs the office attributed to Elisha," in 2 Kings iii. 11. "The same service is repeated when the repast is ended." Hartley's Researches in Greece, pp. 233, 234.

[2] It is worthy of remark that Otto of Roses, which is the finest perfume imported from the East at this time, is contained in pots or vases, with covers so firmly luted to the top, that it requires force and breaking to separate them, before the perfume can be poured out. Does not this explain the action of Mary Magdalene?

[3] See several instances of this custom in Harmer's Observations, vol. ii. pp. 378—392.

[4] Buckingham's Travels among the Arab Tribes, p. 24.

[5] Bp. Lowth's Isaiah, vol. ii. pp. 242, 243.

[6] Jahn, Archæol. Bibl. §§ 176, 177. Harwood, vol. ii. p. 117.

[7] "It is no uncommon thing," says the Rev. Mr. Jowett, "to see an individual, or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground: in the heat of summer and autumn it is pleasant to them to while away their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may at first sitting down choose their place, yet the flowing dress by degrees gathers up the dust: as this occurs, they from time to time arise, adjust themselves, shake off the dust, and then sit down again." This usage beautifully illustrates Isa. lii. 2. *Shake thyself from the dust—arise—sit down, O Jerusalem.* The sense of these expressions, to an Oriental, is extremely natural. "The captive daughter of Zion, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with grace and dignity, and composure and security, to *sit down:* to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth." Jowett's Christian Researches in Syria, pp. 292, 293.

[8] Mr. Upham's translation of Jahn's Archæologia Biblica, pp. 194—196.

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IV. The Jews rose early, about the dawn of day, when they breakfasted. They dined about eleven in the forenoon, and supped at five in the afternoon. From this circumstance of their breakfasting so early, Dr. Lightfoot endeavours to account for the language of the evangelists John (xix. 14.) and Mark (xv. 25.) concerning our Lord's crucifixion. The former notices the time from the preparation of the passover; and the latter, the time of the day. The preparation began at the dawn or cock-crowing. From this custom, too, the term to *rise early* denotes diligence, either in doing good or evil. Supper appears to have been the principal meal among the Jews, as it was among the Greeks and Romans.[1]

From the whole of the sacred history, it is evident that the food of the Jews was of the simplest nature, consisting principally of milk, honey,[2] rice, vegetables,[3] and sometimes of locusts, except at the appointed festivals, or when they offered their feast-offerings; at these times they ate animal food, of which they appear to have been very fond (Num. xi. 4.), when (as is done at this day throughout the East) the guests dipped their hands in the dish. (Ruth ii. 14. Matt. xxvi. 23. John xiii. 26.)[4] The pottage of lentiles and bread, which Jacob had prepared, and which was so tempting to the impatient Esau as to make him sell his birthright, shows the simplicity of the *ordinary* diet of the patriarchs. (Gen. xxv. 34.) The same diet is in use among the modern Arabs,[5] and in the Levant.[6] Isaac in his old age longed for *savoury meat*, which was accordingly prepared for him (Gen. xxvii. 4. 17.); but this was an unusual thing. The feast with which Abraham entertained the three angels was a calf,[7] new cakes baked on the hearth, together with butter (*ghee*) and milk.[8] (Gen. xviii. 6, 7.) We may form a correct idea of their ordinary articles of food by those which were presented to David on various occasions by Abigail (1 Sam. xxv. 18.), by Ziba (2 Sam. xvi. 1.), and by Barzillai. (2 Sam. xvii. 28, 29.)

The most useful and strengthening, as well as the most common, article of food, was, doubtless, *bread*. Frequent mention is made of this simple diet in the Holy Scriptures,[9] which do not often mention the flesh of animals: though this is *sometimes* included in the *eating of bread*, or making a meal, as in Matt. xv. 2. Mark iii. 20. vii. 2. Luke xiv. 1. and John vi. 23. Sometimes the ears were gathered and the grain eaten, before the corn was reaped; in the earliest times, after it had been threshed and dried, it was eaten without any further preparation. This was called *parched corn*. Subsequently, the grain was pounded in a mortar, to which practice Solomon alludes. (Prov. xxvii. 22.) In later times, however, it was in general ground into flour, fermented with leaven, and made into bread; though on certain occasions, as at the departure of the Israelites from Egypt, they baked *unleavened bread*. (Exod. xii. 34—39.) In the East the grinding of corn was, and still is, the work of female slaves: it is extremely laborious, and is esteemed the lowest employment in the house.[10] The lightest bread, which was made of the finest flour, and was *made quickly upon the hearth*, they called *cakes* (Gen. xviii. 6.); the larger and coarser sort were called *loaves*. (1 Sam. xxi. 3.) The cakes were anciently baked upon the hearth (Gen. xviii. 6.): afterwards, this was done upon the coals, being probably laid upon some grate. (1 Kings xix. 6.) But the Holy Bread was baked in an oven. (Lev. ii. 4.) The *fuel*, used for this and other culinary purposes, consisted of thorns, wood of all kinds, and in general, as their sure supply, the dung of cows, asses, or camels,[11] dried and collected into heaps (Lam. iv. 5.): grass, also, was employed for the same purpose. (Matt. vi. 30.) The knowledge of this circumstance illustrates Eccles. vii. 6. Psal. lviii. 9. Amos iv. 11. Zech. iii. 2. Isa. vii. 4. and especially Ezek. iv. 12. In order to show the extremity of distress, to which the Jews would be reduced in the captivity, the prophet was to prepare the most common provisions and to bake the bread with *human dung*. Nothing could paint more strongly a case of extreme necessity than this; and the Jews would so understand this sign.[12]

The Hebrews were forbidden to eat many things which were, and are, eaten by other nations; some animals being unclean according to the Mosaic Law (those, for instance, which were either actually impure and abominable, or were esteemed so); others being set apart for the altar, certain parts of which it was, consequently, not lawful to eat.

The regulations concerning clean and unclean animals are principally recorded in Lev. xi. and Deut. xiv.; and according to them, the following articles are reckoned unclean, and, consequently, are interdicted to the Hebrews; viz. 1. Quadrupeds, which do not ruminate, or which have cloven feet;—2. Serpents and creeping insects; also certain insects which sometimes fly, and sometimes advance upon their feet; but locusts, in all their four stages of existence, are accounted clean;—3. Certain species of birds, many of the names of which are obscure;—4. Fishes without scales, and also those without fins;—5. All food, all liquids, standing in a vessel, and all wet seed into which the dead body of any unclean beast had fallen;—6. All food and liquids, which stood in the tent or chamber of a dying or dead man, remaining meanwhile in an uncovered vessel (Num. xix. 15.);—7. Every thing which was consecrated by any one to idols (Exod. xxxiv. 15.): it was this prohibition, that in the primitive church occasioned certain dissensions, upon which Paul frequently remarks, especially in 1 Cor. viii. 10.;—8. A kid boiled in the milk of its mother. (Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.) This was prohibited either to enforce the duty of humanity to animals, or to guard the Hebrews against some idolatrous or superstitious practice of the heathen nations.

The consecrated animal substances interdicted to the Hebrews were, 1. Blood (Lev. xvii. 10. xix. 26. Deut. xii. 16—23, 24. xv. 23.);—2. Animals which had either died of disease or had been torn by wild beasts, though strangers might eat them if they chose (Exod. xxii. 31. Deut. xiv. 26.);—3. The fat covering the intestines, termed the *net* or *caul*;—4. The fat upon the intestines, called the *mesentery*, &c.;—5. The fat of the kidneys;—6. The *fat tail* or rump of certain sheep. (Exod. xxix. 13—22. Lev. iii. 4—9, 10. ix. 19.)[13]

Many ingenious conjectures have been assigned for these prohibitions; but the Scriptures, which are our safest guide in inquiries of this kind, expressly inform us, that the design of them was both moral and political. This is declared in Lev. xx. 24—26. *I am the Lord your* GOD, *who have separated you from other people; ye shall therefore put difference between clean beasts and unclean; and ye shall not make yourselves abominable by beast or by fowl, or by any living thing that creepeth on the ground, which I have separated from you as unclean: and ye shall be holy unto me, for I the Lord am holy, and have severed you from other people that ye should be mine.* As if the Almighty had said, "I have selected you from, and have exalted you far above, the heathen and idolatrous world. Let it be your care to conduct yourselves worthy of this distinction. Let the quality of your food, as well as the rites of

[1] Compare Mark vi. 21. Luke xiv. 16. and John xii. 2.; and see Abp. Potter's Antiquities of Greece, vol. ii. p. 353. and Dr. Adam's Summary of Roman Antiquities, p. 433.

[2] The ancients used honey instead of sugar, and seem to have relished it much. Hence it is figuratively used as an image of pleasure and happiness in Psal. cxix. 103. Prov. xxiv. 13, 14. and Sol. Song iv. 11. When taken in great quantities it causes vomiting, and is consequently used by a figure (Prov. xxv. 16.) to express fastidiousness, or any nauseating sensation. (Jahn's Biblical Archæology, § 77.) In consequence of the too liberal use of honey, as a substitute for sugar, by the modern inhabitants of the Cyclades Islands in the Levant, many of them are affected with scrofulous diseases. May not this effect be alluded to in Prov. xxv. 27.? (Emerson's Letters from the Ægean, vol. ii. p. 233.)

[3] In later times, when the Jews were dispersed among the heathen nations, they often abstained from eating flesh, as it might have been offered to idols and sold in shambles; they therefore subsisted entirely on *vegetables*. To this circumstance Saint Paul alludes in Rom. xiv. 2.

[4] See examples in Shaw's Travels, vol. i. p. 418. and Jowett's Christian Researches in Syria, p. 284.

[5] Irby's and Mangles' Travels, p. 275.

[6] In the island of Santorin, Mr. Emerson speaks of soup made of *lentils*; which, when stewed, are of a reddish tinge, and so far agree with the *red pottage* of Jacob, mentioned in Gen. xxv. 30. 34. (Letters from the Ægean, vol. ii. p. 127.)

[7] A young kid seethed in milk is to this day a delicacy set before strangers by the Bedouin Arabs. Buckingham's Travels among the Arab Tribes, p. 7.

[8] Milk and honey were the chief dainties of the ancients, as they still are among the Arabs, and especially the Bedouins. Hence the land of Canaan is described as a *land flowing* with milk and honey. (Exod. iii. 8.) Butter is also an article much in use, as is attested by all modern travellers. See particularly Burckhardt's Travels in Syria, p. 385. Irby's and Mangles' Travels in Egypt, &c. pp. 263. 481, 482.

[9] Thus, in Gen. xviii. 5. and 1 Sam. xxviii. 22. we read, *I will fetch a morsel of* BREAD.—Gen. xxi. 14. *Abraham took* BREAD, *and a bottle of water, and gave it unto Hagar.*—Gen. xxxvii. 25. *They sat down to* EAT BREAD.—Gen. xliii. 31. *Joseph said, Set on* BREAD.—Exod. ii. 20. *Call him that he may* EAT BREAD.—Exod. xvi. 3. *We did* EAT BREAD *to the full.*—Deut. ix. 9. *I neither did* EAT BREAD, *nor drink water.*—1 Sam. xxviii. 20. *Saul had* EATEN *no* BREAD *all the day*, &c.

[10] Bp. Lowth's Isaiah, vol. ii. p. 294.

[11] "Mahomet, our camel-driver, made bread: he kneaded the dough in a leathern napkin; and, mixing a good deal of salt with it, made a flat round cake, about half an inch thick, and baked it on *dried camels' dung*." Irby's and Mangles' Travels, p. 172. A similar mode of preparing cakes is described by Mr. Rae Wilson. Travels in the Holy Land, &c. vol. ii. p. 156. 3d edition.

[12] Boothroyd's translation of the Bible, vol. i. p. 60.

[13] Jahn, Archæol. Bibl. § 143. The Mosaic ordinances respecting clean and unclean beasts are fully considered by Michaelis, Commentaries vol. ii pp. 219—254.

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your worship, display your peculiar and holy character. Let even your manner of eating be so appropriate, so pure, so nicely adjusted by my law, as to convince yourselves and all the world, that you are indeed separated from idolaters, and devoted to me alone." Agreeably to this declaration Moses tells the Israelites (Deut. xiv. 2, 3. 31.), *The* LORD *hath chosen you to be a peculiar people unto himself, above all the nations that are upon the earth. Thou shalt not eat any abominable thing. Ye shall not eat any thing that dieth of itself; ye shall give it to a stranger or sell it to an alien, for ye are a holy people.* In other words, "Since God has invested you with singular honour and favour, you ought to reverence yourselves: you ought to disdain the vile food of heathen idolaters. Such food you may lawfully give or sell to foreigners, but a due self-respect forbids you to eat it." The immediate and primary intention of these and other similar regulations was to break the Israelites of the ill habits to which they had been accustomed in Egypt, or which they had indulged while in that country; and to keep them for ever distinct from that corrupt people, both in principles and practices, and by parity of reason from all other idolatrous nations. Another reason for the distinction was, that, as the Jews were peculiarly devoted to God, they should be reminded of that relation by a particularity of diet, which should serve emblematically as a sign of their obligation to study moral purity. Further, it has been suggested, as a reason for the distinctions between clean and unclean food, not only that the quality of the food itself is an important consideration (*clean* animals affording a copious and wholesome nutriment, while *unclean* animals yield a gross nutriment, which is often the occasion of scrofulous and scorbutic disorders); but also, that to the eating of certain animals may be ascribed a specific influence on the moral temperament.[1]

Their ordinary beverage was water, which was drawn from the public wells and fountains (John iv. 6, 7.), and which was to be refused to no one. (Matt. xxv. 35.) The water of the Nile, in Egypt, after it has been deposited in jars to settle, all modern travellers attest,[2] is singularly delicious as well as extraordinarily wholesome, and is drunk in very large quantities; while that of the few wells, which are found in that country, is not potable, being both unpleasant and insalubrious. When the modern inhabitants depart thence for any time, they speak of nothing but the pleasure they shall find on their return, in drinking the water of the Nile. The knowledge of this circumstance gives a peculiar energy to those words of Moses, when he denounced to Pharaoh, that the waters of the Nile should be turned into blood, even in the very filtering vessels; and that the Egyptians should *loathe to drink of the water of the river.* (Exod. vii. 17—19.) That is, they should loathe to drink of that water which they used to prefer to all the waters of the universe, and so eagerly to long for, and should prefer to drink of well-water, which in their country is so detestable.[3] After the settlement of the Israelites in Canaan, they drank wine of different sorts, which was preserved in skins. Red wine seems to have been the most esteemed. (Prov. xxiii. 31. Rev. xiv. 20.) In the time of Solomon, *spiced wines* were used, mingled with the juice of the pomegranate. (Song viii. 2.)[4] When Judæa was under the dominion of the Romans, *medicated* wines (as we have seen) were given to those who were to be crucified, in order to blunt the edge of pain, and stun the acuteness of sensibility.[5] The *strong drink* שכר (SHECER), mentioned in Lev. x. 9., and many other passages of Holy Writ, means any kind of fermented liquors, whether prepared from corn, dates, apples, or any other kind of fruits. One of the four prohibited drinks among the Mohammedans is called *sakar*, which, though it has the same general meaning as the Hebrew word, especially signifies palm wine.[6]

The patriarchs, like the modern inhabitants of the East, were accustomed to take their meals under the shade of trees. Thus Abraham *stood* by the angels *under the tree, and they* did eat. (Gen. xviii. 8.) The ancient Hebrews did not eat indifferently with all persons; they would have been polluted and dishonoured in their own opinion, by eating with people of another religion, or of an odious profession. In Joseph's time, they neither ate with the Egyptians nor the Egyptians with them (Gen. xliii. 32.); nor in our Saviour's time with the Samaritans (John iv. 9.); and the Jews were scandalized at Jesus Christ's eating with publicans and sinners. (Matt. ix. 11.) As there were several sorts of meats, whose use was prohibited, they could not conveniently eat with those who partook of them, fearing some pollution by touching them, or if by accident any part of them should fall upon them. The ancient Hebrews at their meals had each his separate table. When Joseph entertained his brethren in Egypt, he seated each of them at his particular table, and he himself sat down separately from the Egyptians who ate with him: but he sent to his brethren, out of the provisions which were before him. (Gen. xliii. 31. *et seq.*) Elkanah, Samuel's father, who had two wives, distributed their portions to them separately. (1 Sam. i. 4, 5.) In Homer, each of the guests has his little table apart; and the master of the feast distributes meat to each. We are sure that this is still practised in China; and many in India never eat out of the same dish, nor on the same table, and they believe they cannot do so without sin; and this, not only in their own country, but when travelling, and in foreign lands.[7] The antique manners which we observe in Homer we likewise perceive in Scripture, with regard to eating, drinking, and entertainments. We find great plenty, but little delicacy; great respect and honour paid to the guests by serving them plentifully: thus Joseph sent his brother Benjamin a portion five times larger than his other brethren; and Samuel set a whole quarter of a calf before Saul. From Neh. viii. 10. 12. and Esth. ix. 19. 22. it appears to have been customary to send a portion of what remained from their public feasts to those for whom nothing was prepared, or who were by any circumstances prevented from being present at them. The women did not appear at table in entertainments with the men. This would have been then, as it is at this day throughout the East, an indecency. Thus *Vashti the queen made a feast for the women in the royal house, which belonged to Ahasuerus* (Esth. i. 9.), while the Persian monarch was feasting his nobles.

In India, feasts are given in the open halls and gardens, where a variety of strangers are admitted, and much familiarity is allowed. This easily accounts for a circumstance in the history of Christ which is attended with considerable difficulty;—the penitent Mary coming into the apartment where he was, and anointing his feet with the ointment, and wiping them with the hairs of her head. (Luke vii. 44.) This familiarity is not only common, but is far from being deemed either disrespectful or displeasing.[8] From the parables of the nuptial feast (Matt. xxii. 2—4.) and of the great supper (Luke xiv. 16, 17.) it appears anciently to have been the custom for the parties invited not to go to the entertainment until it was announced to be ready. A similar usage obtains in modern Persia; when Sir Harford Jones, during his political mission thither in 1808–9, dined with the Khan of Bushire, the envoy and his suite did not go to the khan's residence, until the latter had sent a messenger to say that the entertainment was *ready* for his reception.[9] From 1 Sam. xvi. 11. (marginal rendering) and Psal. cxxviii. 3. it should seem that the ancient Hebrews sat down round about a mat or low table, cross-legged, in the same manner as is still practised in the East: afterwards, however, they imitated the Persians and Chaldæans, who reclined on table-beds while eating; some traces of which are observable in the Book of Proverbs (xxiii. 1.), in Amos (vi. 4. 7.), Ezekiel (xxiii. 41.), and Tobit (ii. 4.); but this practice was not general. We see expressions in the sacred authors of those times, which prove that they also sat at table. At Ahasuerus's banquet

[1] Tappan's Lectures on Heb. Antiq. pp. 260—264. Dr. Harris's Nat. Hist. of the Bible, pp. xxxi.—xxxvii. (American edit.) or pp. xxiv.—xxx. of the London edition. See also the Rev. W. Jones's Zoologia Ethica. (Works, vol. iii. pp. 1—116.)

[2] See particularly Belzoni's Researches in Egypt, p. 325. 4to. edit. Turner's Tour in the Levant, vol. ii. p. 511. and Dr. Richardson's Travels along the Shores of the Mediterranean, vol. i. p. 33.

[3] Harmer's Observations, vol. iii. pp. 564—566. See also a Narrative of the Pacha of Egypt's Expedition to Dongola and Sennaar, by an American, pp. 150, 151. (London, 1822. 8vo.)

[4] Spiced wines were not peculiar to the Jews. The celebrated Persian poet, Hafiz, speaks of wine—"richly bitter, richly sweet." The Romans lined their vessels (*amphoræ*) with odorous gums, to give the wine a warm bitter flavour; and it is said that the Poles and Spaniards adopt a similar method, in order to impart to their wines a favourite relish. (Odes of Hafiz, translated by Nott, p. 30. note.) The juice of the pomegranate tree is often employed in the East, to give a pleasant sub-acid flavour to a variety of beverages; and where the laws of the Koran are not allowed to interpose, or their prohibitions are disregarded, a delicious wine is frequently manufactured from this juice alone. Harmer's Observations, vol. ii. pp. 145, 146.

[5] See p. 71. of this volume.

[6] C. B. Michaelis, Dissertatio Philologica naturalia quædam et artificilia codicis sacri ex Alcorano illustrans, § 12. In Pott's and Ruperti's Sylloge Commentationem Theologicarum, tom. ii. pp. 49, 50.

[7] See examples in Ward's View of the History, &c. of the Hindoos, vol ii. p. 315. Renaudot, Notes sur le Voyage des deux Arabes à la Chine, pp. 123, 124.

[8] Forbes's Oriental Memoirs, vol. iii. pp. 183. 190.

[9] Morier's Journey through Persia in the Years 1808-9, p. 73. London, 1812. 4to.

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(Esth. i. 6.) the company lay on beds, and also at that which Esther gave the king and Haman. (Esth. vii. 8.) Our Saviour in like manner reclined at table (as already described in p. 154.), when Mary Magdalene anointed his feet with perfume (Matt. xxvi. 7.), and when John, at the last supper, rested his head on his bosom. (John xiii. 25.) Previously to taking food, it was usual to implore the divine blessing, as we see by the example of Samuel, which is alluded to in 1 Sam. ix. 13.; and it should seem from 1 Tim. iv. 4. that the same laudable practice obtained in the time of the apostle Paul.

The modern Jews, before they sit down to table, after the example of their ancestors, carefully wash their hands. They speak of this ceremony as being essential and obligatory. After meals they wash them again. When they sit down to table, the master of the house, or chief person in the company, taking bread, breaks it, but does not divide it; then putting his hand on it, he recites this blessing: *Blessed be thou, O Lord our God, the king of the world, who producest the bread of the earth.* Those present answer, *Amen.* Having distributed the bread among the guests, he takes the vessel of the wine in his right hand, saying, *Blessed art thou, O Lord our God, king of the world, who hast produced the fruit of the vine.* They then repeat the 23d Psalm.[1] They take care, that after meals there shall be a piece of bread remaining on the table: the master of the house orders a glass to be washed, fills it with wine, and elevating it, says, Let us bless him of whose benefits we have been partaking; the rest answer, Blessed be he, who has heaped his favours on us, and by his goodness has now fed us. Then he recites a pretty long prayer, wherein he thanks God for his many benefits vouchsafed to Israel: beseeches him to pity Jerusalem and his temple, to restore the throne of David, to send Elias and the Messiah, to deliver them out of their long captivity. All present answer, *Amen.* They recite Psal. xxxiv. 9, 10.; and then, after passing the glass with a little wine in it round to those present, he drinks what is left, and the table is cleared.[2]

V. When persons journeyed, they provided themselves with every necessary, as there were no inns for the reception of travellers. Women and rich men frequently travelled on asses or camels, which carried not only their merchandise, but also their household goods and chattels, and queens were carried in palanquins (Cant. iii. 7.);[3] and it appears that the Jews often travelled in *caravans* or companies (as the inhabitants of the East do to this day), especially when they went up to Jerusalem at the three great annual festivals. *The Psalms of Ascensions*, or of *Degrees*, as they are commonly entitled (cxx.—cxxxiv.), are supposed to have received this appellation from the circumstance of their being sung by the more devout Jews, when they were *ascending* or travelling up to the Holy City on these occasions. The *company*, among which Joseph and Mary supposed Jesus to have been on their return from the passover, when he was twelve years old (Luke ii. 42—44.), was one of these caravans.[4] The Ceylonese travel in a similar way at festivals to particular places of worship.[5]

VI. In the East, anciently, as well as in modern times, there were no inns, in which the traveller could meet with refreshment. Shade from the sun, and protection from the plunderers of the night, is all that the caravansaries afford. Hence hospitality was deemed a sacred duty incumbent upon every one. The Sacred Writings exhibit several instances of hospitality exercised by the patriarchs, and the writings of modern travellers show that similar hospitality still exists in the East.[6] Abraham received three angels, invited them, served them himself, and stood in their presence; Sarah his wife took care of the kitchen, and baked bread for his guests. (Gen. xviii. 2, 3, &c.)[7] Lot waited at the city-gates to receive guests. (Gen. xix. 1.) When the inhabitants of Sodom meant to insult his guests he went out, he spoke to them, he exposed himself to their fury, and offered rather to give up his own daughters to their brutality than his guests. (Gen. xix. 5—9.) The same is observable in the old man of Gibeah, who had received the young Levite and his wife. (Judg. xix. 16, 17.) St. Paul (Heb. xiii. 2.) uses Abraham's and Lot's example to encourage the faithful to the exercise of hospitality, saying, that they who have practised it have merited the honour of receiving angels under the form of men. In the East, on account of the intense heat of the weather during summer, they were accustomed to travel by night. The circumstance will explain the parable of the importunate guest who arrived at midnight (Luke xi. 5—8.); in which the rites of hospitality, common among the Orientals, are generally recognised and supposed to be acted upon, though not in so prompt a manner as was usual.[8]

The primitive Christians made one principal part of their duty to consist in the exercise of hospitality. Our Saviour tells his apostles, that whoever received them received himself; and that whosoever should give them even a glass of water, should not lose his reward. (Matt. xxv. 41. 45.) At the day of judgment, he will say to the wicked, *Depart, ye cursed, into everlasting fire: I was a stranger, and ye received me not; . . . . . inasmuch as ye have not done it unto the least of these, ye have not done it unto me.* St. Peter (1 Eph. iv. 9.) requires the faithful to use hospitality to their brethren without murmuring and complaint. St. Paul in several of his Epistles recommends hospitality, and especially to bishops. (1 Tim. iii. 2. Tit. i. 8.) The primitive Christians were so ready in the discharge of this duty that the very heathens admired them for it. They were hospitable to all strangers, but especially to those of the same faith and communion. Believers scarcely ever travelled without letters of recommendation, which testified the purity of their faith; and this procured them a hospitable reception wherever the name of Jesus Christ was known. Calmet is of opinion, that the two last Epistles of St. John may be such kind of letters of communion and recommendation as were given to Christians who travelled.

Instances of hospitality among the early Greeks abound in the writings of Homer, whose delineations of manners and customs reflect so much light on the Old Testament, especially on the Pentateuch; and that ancient hospitality, which the Greeks considered as so sacred and inviolable, is still partially preserved. When the traveller makes a second tour through the country, he can hardly do any thing more offensive to the person by whom he was entertained in his first journey, than by not again having recourse to the kindness of his former host. Travelling would, indeed, be impracticable in Greece, if it were not facilitated by this noble sentiment; for the Protogerio are not found in all parts of the country, and the miserable khans or caravansaries are generally constructed only in towns or on highways.

Travelling, in the greater part of Greece, seems to have been, anciently at least, as difficult as it is at the present day; and that circumstance gave rise to the laws of hospitality. This reciprocal hospitality became hereditary in families even of different nations; and the friendship which was thus contracted was not less binding than the ties of affinity, or of blood. Those between whom a regard had been cemented by the intercourse of hospitality were provided with some particular mark, which, being handed down from father to son, established a friendship and alliance between the families for several generations; and the engagement thus entered into could not be dispensed with, unless publicly disavowed in a judicial manner, nothing being considered so base as a

[1] See Buxtorf's Synag. and Leo of Modena, part ii. c. 10.

[2] Calmet's Dissertations, tom. i. pp. 342—350.

[3] In our common version מטה (*mataн*) is rendered *bed*. Mr. Harmer first suggested that a palanquin was intended; and he has been followed by Dr. Good in his version of Solomon's Song. The mode of travelling or taking the air in a couch, litter, or vehicle of this name, supported on the shoulders of slaves or servants, is extremely common all over the East at the present day, and is unquestionably of immemorial date. These palanquins are often of most elegant and superb manufacture, as well as most voluptuously soft and easy. Of this description was the couch or palanquin of Solomon. Good's translation of the Song of Solomon, p. 103.

[4] See the various passages of Harmer's Observations, referred to in his Index, article *Caravans*. Ward's History of the Hindoos, vol. ii. p. 338. Fragments supplementary to Calmet, No. I.

[5] Callaway's Oriental Observations, p. 74.

[6] See Light's Travels in Egypt, &c. p. 82. Mr. Belzoni's Researches in Egypt, p. 61. Burckhardt's Travels in Syria, pp. 24. 295.

[7] Mr. Buckingham has described an interesting trait of oriental hospitality in an Arab sheik of Barak, the chief of a Turcoman tribe dwelling in the vicinity of Aleppo, on the plain of Barak, which is very similar to the hospitable conduct of Abraham, related in Gen. xviii. "When we alighted at his tent-door, our horses were taken from us by his son, a young man well dressed in a scarlet cloth benish and a shawl of silk for a turban. The sheik, his father, was sitting beneath the awning in front of the tent itself; and, when we entered, rose up to receive us, exchanging the salute of welcome, and not seating himself until all his guests were accommodated." .... "Soon afterwards, warm cakes prepared on the hearth, cream, honey, dried raisins, butter, lebben, and wheat boiled in milk, were served to the company. Neither the sheik himself nor any of his family partook with us, but stood around to wait upon their guests." Buckingham's Travels in Mesopotamia, vol. i. pp. 30. 32. (8vo. edit.)

[8] Captains Irby and Mangles on two occasions partook of Arab hospitality, in a manner which strikingly illustrates the parable above cited. "We arrived at a camp late at night; and, halting before a tent, found the owner, with his wife and children, had just retired to rest: when it was astonishing to see the good humour with which they all arose again, and kindled a fire, the wife commencing to knead the dough and prepare our supper, our Arabs making no apology, but taking all as a matter of course, though the nights were bitterly cold." Travels in Egypt, Nubia, Syria, &c. p. 278

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violation of it. This mark was the συμβολον ξενικον of the Greeks, and the *tessera hospitalis* of the Latins. The συμβολον was sometimes an astragal,[1] probably of lead, which being cut in halves,[2] one half was kept by the host, and the other by the person whom he had entertained. On subsequent occasions they or their descendants, by whom the symbol was recognised, gave or received hospitality on comparing the two tallies. Mr. Dodwell found some half astragals of lead in Greece, which had probably served for this purpose.[3]

The ancient Romans divided a *tessera* lengthwise, into two equal parts, as signs of hospitality, upon each of which one of the parties wrote his name, and interchanged it with the other. The production of this, when they travelled, gave a mutual claim to the contracting parties and their descendants, for reception and kind treatment at each other's houses, as occasion offered. These *tesseræ* were sometimes of stone, shaped in the form of an oblong square; and as they were carefully and privately kept, so that no one might claim the privileges of them, besides the person for whom they were intended, this circumstance gives a beautiful and natural explanation of the following passage in Rev. ii. 17. where it is said, *To him that overcometh, will I give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.* In this passage the venerable translators of our authorized version, by rendering it a white *stone*, seem to have confounded it with the *calculus* or small globular stone, which was commonly used for balloting, and on some other occasions. The original words are ψηφον λευκην, which do not specify either the matter or the form, but only the use of it. By this allusion, therefore, the promise made to the church at Pergamos seems to be to this purpose:—"To him that overcometh, will I give a *pledge* of my affection, which shall constitute him my *friend*, and entitle him to privileges and honours, of which none else can know the value or extent." And to this sense the following words very well agree, which describe this stone or *tessera*, as having in it *a new name written, which no man knoweth, saving he that receiveth it.*[4]

CHAPTER VII.

ON THE OCCUPATIONS, LITERATURE, STUDIES, AND SCIENCES OF THE HEBREWS.

SECTION I.

RURAL AND DOMESTIC ECONOMY OF THE JEWS.

I. MANAGEMENT OF CATTLE *by the Jews.—Various Animals reared by them.*—II. *Laws of Moses respecting* AGRICULTURE.—III. *Manures known and used by the Jews.*—IV. *Their Mode of ploughing, sowing, and reaping.*—V. *Different Ways of threshing out Corn.*—VI. *Vineyards, and the Culture of the Vine and Olive.—Gardens.*—VII. *Allusions in the Scriptures to the rural and domestic Economy of the Jews.*

JUDÆA was eminently an agricultural country; and all the Mosaic statutes were admirably calculated to encourage agriculture as the chief foundation of national prosperity, and also to preserve the Jews detached from the surrounding idolatrous nations.

I. After they had acquired possession of the promised land, the Jews applied themselves wholly to agriculture and the tending of cattle, following the example of their ancestors, the patriarchs, who (like the Arabs, Bedouins, Turcomans, and numerous tribes of eastern Asia) were generally husbandmen and shepherds, and whose chief riches consisted in cattle, slaves, and the fruits of the earth. Adam brought up his two sons to husbandry, Cain to the *tilling of the ground*, and Abel *to the feeding of sheep.* (Gen. iv. 2.) Jabal was a grazier of cattle, of whom it is said, that *he was the father of such as dwell in tents* (ver. 20.), that is, he travelled with his cattle from place to place, and for that end invented the use of tents, which he carried with him for shelter. After the Deluge, Noah resumed his agricultural labours, which had been interrupted by that catastrophe. (Gen. ix. 20.) The chief wealth of the patriarchs consisted in cattle. (Gen. xiii. 2. compared with Job i. 3.) Abraham and Lot must have had vast herds of cattle, when they were obliged to separate because the land could not contain them (Gen. xiii. 6.); and strifes between the different villagers and herdsmen of Syria still exist, as well as in the days of those patriarchs.[5] Jacob, also, must have had a great number, since he could afford a present to his brother Esau of *five hundred and eighty* head of cattle. (Gen. xxxii. 13—17.)[6] It was

[1] The astragal was a bone of the hinder feet of cloven-footed animals. Plin. Nat. Hist. b. xi. cc. 45, 46.

[2] Jacobi Nicholai Loensis Miscell. Epiphill. p. 4. c. 19. Samuelis Petiti Miscel. b. 2. c. i. Note on v. 613. Euripid. Medea, Ξενοις τε σημηιον συμβολα, οι δρωσουσι σ' ιν.

[3] Mr. Dodwell's Classical Tour in Greece, vol. i. p. 519. Plautus, in his play called Pænulus (act 5. sc. 2.), represents Hanno, the Carthaginian, as retaining a symbol of hospitality reciprocally with Antidamas of Calydon; but Antidamas being dead, he addresses himself to his son Agorastocles, and says,—

"Si ita est, tesseram
Conferre, si vis, hospitalem—eccam attuli."

Agorastocles answers;—

"Agedum hoc estende, est par probe, nam habeo domum."

To which Hanno:—

"O mi hospes, salve multum, nam mihi tuus pater
Pater tuus ergo hospes Antidamas fuit;
Hæc mihi hospitalis tessera cum illo fuit."

Agorastocles proceeds:—

"Ergo hic apud me hospitium tibi præbebitur."

"If this be the case, here is the tally of hospitality, which I have brought; compare it if you please.—Show it me; it is indeed the tally to that which I have at home;—My dear host, you are heartily welcome: for your father Antidamas was my host: this was the token of hospitality between him and me; and you shall, therefore, be kindly received in my house." Ibid. p. 520.

[4] Ward's Dissertations upon several passages of the Sacred Scriptures, pp. 229—232. London, 1759. 8vo. Dr. T. M. Harris's Dissertation on the Tessera Hospitalis of the Ancient Romans, annexed to his Discourses on the Principles, Tendency, and Design of Free-Masonry. Charlestown (Massachusetts), Anno Lucis 5801. This writer has also given several proofs of the prevalence of a similar practice among the ancient Christians, who carried the tessera with them in their travels as an introduction to the friendship and brotherly kindness of their fellow-Christians. Afterwards, heretics, to enjoy those privileges, counterfeited the tessera. The Christians then altered the inscription. This was frequently done till the Nicene Council gave their sanction to those marked with the initials of the words Πατηρ, Υιος, Αγιον Πνευμα; which B. Hildebrand calls *Tesseræ Canonicæ.* The impostor Peregrinus, as we learn from Lucian (Op. tom. iii. p. 325. Amst. 1743), feigned himself a Christian, that he might not only be clothed and fed by the Christians, but also be assisted on his travels, and enriched by their generosity; but his artifice was detected and exposed. The procuring of a tessera (Dr. Harris remarks), as a mark of evangelization, answered all the purposes, and saved all the trouble, of formal written certificates, and introductory letters of recommendation. The danger of its being used by impostors, as in the case of Peregrinus, rendered it necessary to preserve the token with great care, and never to produce it but upon special occasions. Notwithstanding the simplicity of this method, it continued in use until the time of Burchardis, archbishop of Worms, who flourished A. D. 1100, and who mentions it in a visitation charge. (Harris's Sermons, &c. pp. 319, 320.)

[5] Richardson's Travels along the Mediterranean, vol. ii. p. 196.

[6] The following description of the removal of an Arab horde will afford the reader a lively idea of the primitive manners of the patriarchs:—"It was entertaining enough to see the horde of Arabs decamp, as nothing could be more regular. First went the sheep and goat-herds, each with their flocks in divisions, according as the chief of each family directed; then followed the camels and asses, loaded with the tents, furniture, and kitchen utensils; these were followed by the old men, women, boys, and girls, on foot. The children that cannot walk are carried on the backs of the young women, or the boys and girls; and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, among which are some greyhounds; some tents have from ten to fourteen dogs, and from twenty to thirty men, women, and children, belonging to them. The procession is closed by the chief of the tribe, whom they called Emir and Father (emir means prince), mounted on the very best horse, and surrounded by the heads of each family, all on horses, with many servants on foot. Between each family is a division or space of one hundred yards, or more, when they migrate; and such great regularity is observed, that neither camels, asses, sheep, nor dogs, mix, but each keeps to the division to which it belongs without the least trouble. They had been here eight days, and were going four hours' journey to the north-west, to another spring of water. This tribe consisted of about eight hundred and fifty men, women, and children. Their flocks of sheep and goats were about five thousand, besides a great number of camels, horses, and asses. Horses and greyhounds they breed and train up for sale: they neither kill nor sell their ewe lambs. At set times a chapter in the Koran is read by the chief of each family, either in or near each tent, the whole family being gathered round and very attentive." Parson's Travels from Aleppo to Bagdad, pp. 109, 110. London, 1808. 4to.

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their great flocks of cattle which made them in those primitive times put such a price upon wells. These were possessions of inestimable value in a country where it seldom rained, and where there were but few rivers or brooks, and, therefore, it is no wonder that we read of so many contests about them.

In succeeding ages, we find, that the greatest and wealthiest men did not disdain to follow husbandry, however mean that occupation is now accounted.[1] Moses, the great lawgiver of the Israelites, was a shepherd. Shamgar was taken from the herd to be a judge in Israel, and Gideon from his threshing-floor (Judg. vi. 11.), as were Jair and Jephthah from the keeping of sheep. When Saul received the news of the danger to which the city of Jabesh-gilead was exposed, he was coming after the herd out of the field, notwithstanding he was a king. (1 Sam. xi. 5.) And king David, *from feeding the ewes great with young, was brought to feed Jacob his people and Israel his inheritance* (Psal. lxxviii. 71.); and it should seem, from 2 Sam. xiii. 23., that Absalom was a large sheep-owner. King Uzziah is said to be a lover of husbandry (2 Chron. xxvi. 10.); and some of the prophets were called from that employment to the prophetic dignity, as Elisha was from the plough (1 Kings xix. 19.), and Amos from being a herdsman. But the tending of the flocks was not confined to the men:[2] in the primitive ages, rich and noble women were accustomed to keep sheep, and to draw water as well as those of inferior quality. Thus, Rebecca, the daughter of Bethuel, Abraham's brother, carried a pitcher, and drew water (Gen. xxiv. 15. 19.), as the women of Palestine still generally do: Rachel, the daughter of Laban, kept her father's sheep (Gen. xxix. 9.); and Zipporah, with her six sisters, had the care of their father Jethro's flocks, who was a prince, or (which in those times was an honour scarcely inferior) a priest of Midian. (Exod. ii. 16.) Repeated instances occur in Homer of the daughters of princes tending flocks, and performing other menial services.[3]

1. Among the larger animals kept by the Hebrews or Jews, NEAT CATTLE claim first to be noticed, on account of their great utility. They are termed collectively בקר (BAKAR), and though they are of so small stature in the East, yet they attain to considerable strength. (Prov. xiv. 4.) The bulls of Bashan were celebrated for their strength. (Psal. xxii. 12.) The castration of bulls, or the males of the ox-tribe, as well as of other male animals, which was common among other nations, was prohibited to the Hebrews. (Lev. xxii. 24, 25.) Oxen were used both for draught and for tillage, as is still the case in the East: they were also employed in treading out the corn, during which they were not to be muzzled (Deut. xxv. 4.); and were driven by means of ox-goads (Judg. iii. 31.), which, if they resembled those used in more recent times in the East, must have been of considerable size.[4] Calves, or the young of the ox-kind, are frequently mentioned in Scripture, because they were commonly used in sacrifices. The *fatted calf* (1 Sam. xxviii. 24. Luke xv. 23.) was stall-fed, with a special reference to a particular festival or extraordinary sacrifice.

2. So useful to the Hebrews were ASSES, that the coveting of them is prohibited in the decalogue, equally with oxen: in the East they attain to a considerable size and beauty. Princes and people of distinction did not think it beneath their dignity to ride on asses (Num. xxii. 21. Judg. i. 4. v. 10. x. 4. 2 Sam. xvi. 2.); when, therefore, Jesus Christ rode into Jerusalem on an ass, he was received like a prince or sovereign. (Matt. xxi. 1—9.) The Hebrews were forbidden to draw with an ox and an ass together (Deut. xxii. 10.), probably because one was a clean animal, and, consequently, edible, while the other was declared to be unclean, and, consequently, unfit for food. The habits and speed of wild asses, which anciently were numerous in Arabia Deserta and the neighbouring countries, are described with great force and poetical beauty in Job xxxix. 5—8.

MULES, which animals partake of the horse and ass, were probably unknown in the earlier ages. It is very certain that the Jews did not breed them, because they were forbidden to couple together two creatures of different species. (Lev. xix. 19.) They seem to have been brought to the Jews from other nations; and the use of them was become very common in the time of David, and they formed a considerable part of the royal equipage. (2 Sam. xiii. 29. xviii. 9. 1 Kings i. 33. 38. 44. x. 25. 2 Chron. ix. 24.)

3. HORSES were not used by the Jews for cultivating the soil: indeed, though they abounded in Egypt in the time of Moses (as may be inferred from Exod. ix. 3. xiv. 6, 7. 9. 23—28. xv. 4.), yet we do not find any mention of their being used before the time of David, who reserved only a hundred horses for his mounted life-guard, or perhaps for his chariots, out of one thousand which he captured (2 Sam. viii. 4.), the remainder being houghed, according to the Mosaic injunction. Solomon carried on a trade in Egyptian horses for the benefit of the crown.[5]

4. CAMELS are frequently mentioned in the Scriptures: anciently, they were very numerous in Judea, and throughout the East, where they were reckoned among the most valuable live stock. The patriarch Job had at first three thousand (Job i. 3.), and, after his restoration to prosperity, six thousand. (xlii. 12.) The camels of the Midianites and Amalekites were *without number, as the sand by the sea-side for multitude.* (Judg. vii. 12.) So great was the importance attached to the propagation and management of camels, that a particular officer was appointed in the reign of David to superintend their keepers; and as the sacred historian particularly mentions that he was an Ishmaelite, we may presume that he was selected for his office on account of his superior skill in the treatment of these animals. (1 Chron. xxvii. 30.)

Two species of camels are mentioned in the Scripture, viz. 1. the גמל (GAMAL) or *common camel*, which has two bunches on its back, that distinguish it from, 2. the בכר (BAKAR), or dromedary, which has only one bunch. The dromedary is remarkable for its fleetness. Both species are now, as well as anciently, much used for travelling long journeys. The camels' furniture, mentioned in Gen. xxxi. 34., is most probably the large seat or pack-saddle, invariably observed in the East upon the back of camels. When taken off, at the close of a journey, it would equally afford a place of concealment for the images, and a convenient seat for Rachel.[6] The Arabs eat both the flesh and milk of camels, which, however, were forbidden to the Israelites, as being unclean animals. (Lev. xi. 4. Deut. xiv. 7.) A coarse cloth is manufactured of camels' hair in the East, which is used for making the coats of shepherds and camel drivers, and also for the covering of tents. It was, doubtless, this coarse kind which was worn by John the Baptist, and which distinguished him from those residents in royal palaces, who wore soft raiment. (Matt. iii. 4. xi. 8.)

5. Among the smaller cattle, GOATS and SHEEP were the most valuable, and were reared in great numbers on account of their flesh and milk; the latter animals were also of great value on account of their wool, which was shorn twice in the year. Sheep-shearing was a season of great festivity. (2 Sam. xiii. 23—27. 1 Sam. xxv. 2, &c.) Jahn enumerates *three* varieties of sheep, but Dr. Harris specifies only two breeds as being found in Syria; viz. 1. The Bedouin sheep,

[1] Honourable as the occupation of a shepherd was among the Hebrews, it was *an abomination to the Egyptians* (Gen. xlvi. 34.) at the time when Jacob and his children went down into Egypt.—From the fragments of the ancient historian Manetho, preserved in Josephus and Africanus, it appears that that country had been invaded by a colony of Nomades or Shepherds, descended from Cush, who established themselves there, and had a succession of kings. After many wars between them and the Egyptians, in which some of their principal cities were burnt, and great cruelties were committed, they were compelled to evacuate the country; but not till they had been in possession of it for a period of nine hundred years. This alone was sufficient to render shepherds odious to the Egyptians; but they were still more obnoxious, because they killed and ate those animals, particularly the sheep and the ox, which were accounted most sacred among them. See Bryant's Analysis of Ancient Mythology, vol. vi. pp. 193—211. 8vo. edit.

[2] From Hector's address to his horses, it appears that his wife, Andromache, though a princess, did not think it beneath her dignity to feed those animals herself. Iliad. viii. 185—189.

[3] See particularly Iliad, lib. vi. 59. 78. Odyss. lib. vi. 57. xii. 131.

[4] The intelligent traveller, Maundrell, in his journey from Jerusalem to Aleppo, relates, that when he was near Jerusalem, he came to a certain place, where (says he) "the country people were every where at plough in the fields, in order to sow cotton: it was observable, that in ploughing, they used goads of an extraordinary size; upon measuring of several, I found them to be about eight feet long, and, at the bigger end, six inches in circumference. They were armed at the lesser end with a sharp prickle, for driving of the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these, that Shamgar made that prodigious slaughter related of him? I am confident that whoever should see one of these instruments, would judge it to be a weapon, not less fit, perhaps fitter, than a sword for such an execution: goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the encumbrance of two instruments." Maundrell's Travels, p. 110. In January, 1816, Mr. Buckingham observed similar goads in use, at Ras-el-Hin, in the vicinity of the modern town of Sour, which stands on the site of ancient Tyre (Travels in Palestine, p. 57.); and the Rev. Mr. Hartley, in March, 1828, met with the same kind of goads in Greece. (Missionary Register, May, 1830, p. 223.)

[5] Michaelis's Commentaries, vol. ii. pp. 394, 395. In pp. 431—514. there is an elaborate dissertation on the ancient history and uses of horses. For the reason why the Israelitish sovereigns were prohibited from multiplying horses, see p. 43. of the present volume.

[6] Hartley's Researches in Greece, p. 232.

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which differs little in its appearance from our common breed, except that the tail is somewhat longer and thicker; and, 2. A breed which is of more frequent occurrence than the other, and which is much more valued on account of the extraordinary bulk of its tail, which has been noticed by all travellers. The ancient Hebrews, like the modern Arabs, were accustomed to give names of endearment to favourite sheep (2 Sam. xii. 3.); the shepherds also called them generally by name, and the sheep knowing the shepherd's voice obeyed the call (John x. 3. 14.), while they disregarded the voice of strangers.[1] They also appear to have numbered them (Jer. xxxiii. 13.), as the shepherds count their flocks in modern Greece, by admitting them one by one into a pen.[2]

It was the duty of the shepherds to conduct the flocks to pasture, and to protect them from the attacks of thieves and wild beasts (John x. 10—12.): for this purpose they were furnished with a crook (Psal. xxiii. 4.) and with a sling and stones. David was equipped with his shepherd's staff and sling when he went forth to encounter the Philistine giant Goliath. (1 Sam. xvii. 40.) And as it sometimes happened that the owners of large flocks made very hard bargains with their shepherds (as Laban did with Jacob, Gen. xxxi. 38—40.), Moses made various enactments in this respect which are equally characterized by their equity and humanity. In guarding and managing their flocks dogs were of great use; though these animals, being declared by the law of Moses to be unclean, were held in great contempt among the Jews. (1 Sam. xvii. 43. xxiv. 14. 2 Sam. ix. 8. 2 Kings viii. 13.) They had them, however, in considerable numbers in their cities, where they were not confined in the houses or courts, but were forced to seek their food where they could find it. The Psalmist compares violent men to dogs, that go about the city by night in quest of food, and growl if they be not satisfied. (Psal. lix. 6. 14, 15.) Being frequently almost starved, they devour corpses. (1 Kings xiv. 11. xvi. 4. xxi. 19.)

When the sheep were pastured in the open country, the shepherds were accustomed to keep watch in turns by night. The shepherds to whom the glad tidings of the Messiah's advent were announced were thus employed. (Luke ii. 8.) The Jews, however, had sheepfolds, which were enclosures without roofs, surrounded by walls, with doors at which the animals entered: here they were confined both at the season of sheepshearing, as well as during the night. (John x. 1. Num. xxxii. 16. 2 Sam. vii. 8. Zeph. ii. 6.)[3] In Palestine flocks anciently were, as they still are, tended, not only by the owner, but also by his sons and daughters, as well as servants. Consequently they were exposed to all the vicissitudes of the seasons, which circumstance explains the observation of Jacob, who, in remonstrating with the mercenary Laban, says that *in the day the drought consumed him, and the frost by night, and his sleep departed from his eyes.* (Gen. xxxi. 40.)[4]

II. Moses, following the example of the Egyptians, made AGRICULTURE the basis of the state. He accordingly appointed to every citizen a certain quantity of land, and gave him the right of cultivating it himself, and of transmitting it to his heirs. The person who had thus come into possession could not alienate the property for any longer period than until the next jubilee: a regulation which prevented the rich from coming into the possession of large tracts of land, and then leasing them out to the poor, in small parcels;—a practice which anciently prevailed, and exists to this day in the East. The law of Moses further enacted, that the vendor of a piece of land, or his nearest relative, had a right to redeem the land sold, whenever they chose, by paying the amount of profits up to the year of jubilee (Ruth iv. 4. Jer. xxxii. 7 8.); and by a third law the Israelites were required (as was the case among the Egyptians after the time of Joseph, Gen. xlvii. 18—26.) to pay a tax of two-tenths of their income unto God; whose servants they were to consider themselves, and whom they were to obey as their king. (Lev. xxvii. 30, 31. Deut. xii. 17—19. xiv. 22—29.) The custom of marking the boundaries of lands by stones (though it prevailed a long time before Moses, Job xxiv. 2.) was confirmed and perpetuated by an express law, which prohibited the removal of such landmarks (Deut. xix. 14.), and denounced a curse against the person who removed them without authority. (Deut. xxvii. 17.) In giving this law, Moses reminded the Israelites, that it was God who gave them the land; thus insinuating that the landmarks should all in some sense be sacred to the giver. Among the Romans, they actually were held sacred. Indeed, they can be so easily removed, and, consequently, a man be so unobservedly deprived of his property, that it becomes necessary to call in the aid of the fear of God to prevent it; and this Moses, who gave his laws by divine command, did with peculiar propriety.

These regulations having been made in respect to the tenure, encumbrances, &c. of landed property, Joshua divided the whole country which he had occupied, *first*, among the several tribes, and, *secondly*, among individual Israelites, running it out with the aid of a measuring line. (Josh. xvii. 5—14. compared with Amos vii. 17. Mic. ii. 5. Psal. lxxviii. 55. and Ezek. xl. 3.) From this circumstance the line is frequently used, by a figure of speech, for the heritage itself. (See instances in Psal. xvi. 6. and Josh. xix. 9. Heb.)[5]

The fixing of every one's inheritance in the family to which it had been appropriated in the first division of Canaan was doubtless one great reason, which made the Jews chiefly follow husbandry and improve their estates; for though (as we have seen) an inheritance might have been alienated for a time, yet it always returned in the year of jubilee. Their being prohibited, also, to take any interest from their brethren for the use of money, and the strict injunctions laid upon them by Jehovah, with respect to their dealings and commerce with foreigners, deprived them so much of the ordinary advantages thence arising, that they were in a manner obliged to procure their living from the fruits and produce of the earth, the improvement of which constituted their chief care.

III. Although the Scriptures do not furnish us with any *details* respecting the state of agriculture in Judea, yet we may collect from various passages many interesting hints that will enable us to form a tolerably correct idea of the high state of its cultivation. From the parable of the *vineyard let forth to husbandmen* (Matt. xxi. 33, 34.) we learn that rents of land were paid by a part of the produce; a mode of payment formerly practised by the Romans,[6] which anciently obtained in this country,[7] and which is still practised by the Italians.[8]

The soil of Palestine is very fruitful, if the dews and vernal and autumnal rains are not withheld: but the Hebrews, notwithstanding the richness of the soil, endeavoured to increase its fertility in various ways. With the use of MANURES, the Jews were unquestionably acquainted. Doves' dung (2 Kings vi. 25.) appears to have been very highly valued by the Jews, as to this day it is by the Persians.[9] Salt, either by itself or mixed in the dunghill in order to promote putrefaction, is specially mentioned as one article of manure (Matt. v. 13. Luke xiv. 34, 35.); and as the river Jordan annually overflowed its banks, the mud deposited when its waters subsided must have served as a valuable irrigation and top-dressing, particularly to the pasture lands. It is probable that, after the waters had thus subsided, seed was sown on the wet soft ground; in allusion to which Solomon says, *Cast thy bread* (corn or seed) *upon the waters: for thou shalt find it again*, with increase, *after many days.* (Eccles. xi. 1.) And Isaiah, promising a time of peace and plenty, says, Blessed are ye that sow beside all waters, and send *forth thither the feet of the ox and the ass.* (Isa. xxxii. 30.)

In Egypt, such vegetable productions as require more moisture than that which is produced by the inundation of the Nile are refreshed by water drawn out of the river, and afterwards deposited in capacious cisterns. When, therefore, their various sorts of pulse, melons, sugar-canes, &c. all of

[1] The Icelanders to this day call their sheep by name (Dr. Henderson's Travels in Iceland, vol. i. pp. 189, 190.); so also do the modern Greeks. (Hartley's Journal of a Tour in 1828. Missionary Register, May, 1830, p. 223.)

[2] Hartley's Researches in Greece, p. 238.

[3] Pareau, Antiq. Hebr. pp. 412—416. Jahn et Ackermann, Archæol. Bibl. §§ 46—51. Harris's Nat. Hist. of the Bible, at the articles, Asses, Mules, Horses, Camels, Sheep, and Dogs.

[4] Rae Wilson's Travels in the Holy Land, vol. i. p. 400. 3d edition.

[5] Jahn et Ackermann, Archæol. Bibl. § 55. Michaelis's Commentaries, vol. iii. pp. 373, 374.

[6] See Plin. Epist. lib. ix. Ep. 37. Horat. Epist. lib. i. Ep. 14. 42

[7] The *Boldon Book*, a survey of the state of the bishopric of Durham, made in 1183, shows what proportion of the rent was paid in cows, sheep, pigs, fowls, eggs, &c., the remainder being made up chiefly by manual labour.

[8] See Blunt's Vestiges of Ancient Manners and Customs in Modern Italy, p. 220. London, 1823, 8vo.

[9] "The dung of pigeons is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probable, on that account, that the melons of Ispahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred tomauns per annum; and the great value of this dung, which rears a fruit that is indispensable to the existence of the natives during the great heats of summer, will probably throw some light upon that passage in Scripture, where, in the famine of Samaria, the fourth part of a cab of doves' dung was sold for five pieces of silver. 2 Kings vi. 25." Morier's Second Journey through Persia, p. 141. See also Sir R. K. Porter's Travels in Persia, vol. i. p. 451.

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which are commonly ploughed in rills, require to be refreshed, they strike out the plugs which are fixed in the bottom of the cisterns: whence the water, gushing out, is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by *turning the earth against it by his foot*, and at the same time opening, with his mattock, a new trench to receive it. A similar mode of irrigating lands obtains in the island of Cyprus[1] and also in India.[2] This method of imparting moisture and nourishment to a land, rarely, if ever, refreshed with rain, is often alluded to in the Scriptures, where it is made the distinguishing quality between Egypt and the land of Canaan. *For the land*, says Moses, *whither thou goest in to possess it, is not as the land of Egypt from whence ye came out, where thou sowedst thy seed*, and wateredst it with thy foot as a garden of herbs: *but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.* (Deut. xi. 10, 11.)[3] This mode of irrigation is alluded to in Psal. i. 3., where the good man is compared to a fruitful tree, *planted by the rivers of water* פלגים (PALGEY-MAYIM), that is, *the streams or divisions of the waters*, meaning those which are turned on and off as above-mentioned by the cultivator.[4] The prophet Jeremiah has imitated, and elegantly amplified, the passage of the Psalmist above referred to.

> "He shall be like a tree planted by the water-side,
> And which sendeth forth her roots to the aqueduct:
> She shall not fear when the heat cometh,
> But her leaf shall be green;
> And in the year of drought she shall not be anxious,
> Neither shall she cease from bearing fruit." Jer. xvii. 8.

From this image the son of Sirach has most beautifully illustrated the influence and the increase of religious wisdom in a well-prepared heart:—

> "I also came forth as a canal from a river,
> And as a conduit flowing into a paradise.
> I said, I will water my garden,
> And I will abundantly moisten my border;
> And, lo! my canal became a river,
> And my river became a sea." Ecclus. xxiv. 30, 31.

This gives us the true meaning of the following elegant proverb:—

> "The heart of the king is like the canals of waters in the hand of Jehovah;
> Whithersoever it pleaseth him, he inclineth it." Prov. xxi. 1.

The direction of it is in the hand of Jehovah, as the distribution of the water of the reservoir, through the garden by different canals, is at the will of the gardener.

Solomon mentions his own works of this kind:—

> "I made me gardens and paradises;
> And I planted in them all kinds of fruit trees,
> I made me pools of water,
> To water with them the grove flourishing with trees."
> Eccles. ii. 5. 9.[5]

IV. In the first ages of the world, men were chiefly employed in digging and throwing up the earth with their own hands; but Noah advanced the art of husbandry (Gen. ix. 20.), and contrived fitter instruments for ploughing than were known before. This patriarch is called a *man of the ground*, but in our translation, a *husbandman*, on account of his improvements in agriculture, and his inventions for making the earth more tractable and fruitful. It was a curse upon the earth after the fall, that it should bring forth thorns and thistles: these obstructions were to be removed, which required much labour, and the ground was to be corrected by ploughing.

The earliest mention made in the Old Testament of a PLOUGH is in Deut. xxii. 10. where the Israelites are prohibited from ploughing *with an ox and an ass together*; a plain intimation that it had been customary with the idolatrous nations of the East to do so. In Syria, the plough is still drawn, frequently by one small cow, at most with two, and sometimes only by an ass.[6] In Persia, Mr. Morier states that it is for the most part drawn by one ox only, and not unfrequently by an ass.[7] In Egypt they plough with two oxen.[8] The plough appears to have been furnished with a share and coulter, probably not very unlike those which are now in use. (1 Sam. xiii. 20, 21. Isa. ii. 4. Joel iii. 10. Mic. iv. 3.) "The plough in use at Nazareth is not moved upon wheels. The share, which is small, scarcely grazes the earth; and it has only one handle or shaft, with a small piece of wood across the top, for the husbandman to guide it, resembling the head of a staff or the handle of a spade. The man holds this in his right hand, with which he goads the the oxen. The whole machine is made so extremely light, that a person might with facility carry it in his arms. The share is covered with a piece of broad iron pointed at the end, so that it might be converted into a weapon of warfare. In all probability, it is to this peculiarity that one of the prophets refers, when he calls on the nations to relinquish rural occupations, and converts their ploughs into instruments of battle. (Joel iii. 10.) Another of the sacred writers has reversed this recommendation, and applied it to the tranquillity with which it is prophesied [that] the church shall be ultimately blessed in the latter days. (Isa. ii. 4.)"[9]

The method of managing the ground, and preparing it for the seed, was much the same with the practice of the present times; for Jeremiah speaks of ploughing up the fallow ground (Jer. iv. 3.), and Isaiah of harrowing or breaking up the clods (Isa. xxviii. 24.); but Moses, for wise reasons, doubtless, gave a positive injunction, that they should not sow their fields with mingled seed.

The kind of grain sown by the Jews were fitches, cummin, wheat, barley, and rye. (Isa. xxviii. 25.) The cultivated fields were guarded by watchmen (as they still are in the East,) who sit upon a seat hung in a tree, or in a lodge or watch-tower made of planks, and keep off birds, beasts, and thieves. (Jer. iv. 16, 17. Isa. xxiv. 20.) It was lawful for travellers to pluck ears from the standing corn in another's field, and to eat them; but they were on no account to use a sickle. (Deut. xxii. 25. compared with Matt. xii. 1. Mark ii. 23. and Luke vi. 1.) Their corn fields were infested with a worthless kind of weed resembling corn (ζιζανιον), in our version rendered tares; but it is evident that this is a different production from our tare or vetch, which is a very useful plant. It is supposed to have been the *lolium temulentum*, a species of darnel growing among corn, to which it bears some resemblance. Bread, which may be made from a mixture of darnel ground with corn, will produce giddiness and sickness; an effect which the straw is known to have upon cattle.

There were three months between their sowing and their first reaping, and four months to their full harvest: their barley harvest was at the Passover, and their wheat harvest at the Pentecost. The reapers made use of sickles, and according to the present custom they filled their hands with the corn, and those who bound up the sheaves their bosom: there was a person *set over the reapers* (Ruth ii. 5.) to see that they did their work, that they had provision proper for them, and to pay them their wages; the Chaldees call him Rab, the master, the ruler, or governor of the reapers. Women were employed in reaping as well as the men; and the reapers were usually entertained above the rank of common servants, though in the time of Boaz we find nothing provided for them but bread and parched corn; and their sauce was vinegar (a kind of weak wine), which, doubtless, was very cooling in those hot countries. (Ruth ii. 14.) The poor were allowed the liberty of gleaning, though the landowners were not bound to admit them immediately into the field as soon as the reapers had cut down the corn and bound it up in sheaves, but after it was carried off: they might choose also among the poor, whom they thought most worthy or most necessitous. A sheaf left in the field, even though discovered, was not to be taken up, but to be left for the poor. (Deut. xxiv. 19.) The conclusion of the harvest, or carrying home the last load, was with the Jews a season of joyous festivity, and was celebrated with a harvest feast. (Psal. cxxvi. 6. Isa. ix. 3. xvi. 9, 10.) The corn being pulled,[10] or cut, and carried in wagons or carts (Num. vii.

[1] Rae Wilson's Travels, vol. i. p. 185. 3d edition.
[2] Statham's Indian Recollections, p. 429.
[3] Dr. Shaw's Travels in Barbary, &c. vol. ii. pp. 266, 267.
[4] Dr. A. Clarke on Psal. i. 3. See also Burder's Oriental Literature, vol. ii. p. 1.
[5] Bp. Lowth's Isaiah, vol. ii. pp. 24, 25. Maundrell (p. 88.) has given a description of the remains, as they are said to be, of these very pools made by Solomon, for the reception and preservation of the waters of a spring, rising at a little distance from them; which will give us a perfect notion of the contrivance and design of such reservoirs. "As for the pools, they are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces: in their length there is some difference between them; the first being one hundred and sixty paces long; the second, two hundred; the third, two hundred and twenty. They are all lined with wall, and plastered, and contain a great depth of water."
[6] Dr. Russel's History of Aleppo, vol. i. p. 73.
[7] Morier's First Travels in Persia, p. 60.
[8] Dr. Richardson's Travels, vol. ii. p. 167.
[9] Rae Wilson's Travels, vol. i. p. 401. 3d edition.
[10] In crossing one of the plains of the Turcomans, "we passed," says Mr. Buckingham, "a party of husbandmen gathering in the harvest, the greater portion of the grain being now fully ripe. *They plucked up the*

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3—8. Isa. xxviii. 27, 28. Amos ii. 13.), was either laid up in stacks (Exod. xxii. 6.) or barns (Matt. vi. 26. xiii. 30. Luke xii. 18. 24.); and when threshed out, was stored in granaries or garners. (Matt. iii. 12.) David had *storehouses in the fields, in the cities, and in the villages, and in the castles.* (1 Chron. xxvii. 25.)

V. After the grain was carried into the barn, the next concern was to thresh or beat the corn out of the ear, which process was performed in various ways. Sometimes it was done by horses (Isa. xxviii. 28.), as is the practice to this day among the Koords,[1] and by oxen, that trod out the corn with their hoofs shod with brass. (Mic. iv. 12, 13.) This mode of threshing is expressly referred to by Hosea (x. 11.), and in the prohibition of Moses against *muzzling the ox that treadeth out the corn* (Deut. xxv. 4.), and it obtains in Persia[2] and India[3] to this day, where oxen are employed; as buffaloes are in Ceylon, asses in North Africa, and horses in Crim Tatary.[4] Another mode of threshing was, by drawing a loaded cart with wheels over the corn, backwards and forwards; so that the wheels running over it, forcibly shook out the grain (Isa. xxviii. 28.); but the most common mode appears to have been that which is in use in this country, viz. by flails. Thus the fitches are said to be beaten out with a staff, and the cummin with a rod. In this manner Gideon and Araunah or Ornan threshed out their wheat (Judg. vi. 11. 1 Chron. xxi. 20.); for it is represented as their own personal action.

The threshing floors were places of great note among the ancient Hebrews, particularly that of Araunah the Jebusite, which was the spot of ground chosen by king David on which to build the altar of God (2 Sam. xxiv. 25.), and this was the very place where the temple of Solomon was afterwards erected. (2 Chron. iii. 1.) These floors were covered at the top to keep off the rain, but lay open on all sides, that the wind might come in freely for the winnowing of the corn; which being done, they were shut up at night, with doors fitted to them, that if any body lay there, he might be kept warm, and the corn be secured from the danger of robbers (Ruth iii. 6.): the time of winnowing, or separating the corn from the chaff, was in the evening, when the heat of the day was over, and cool breezes began to rise; for this purpose, they had the same implements which are in common use; for Isaiah speaks of winnowing *with the shovel, and with the fan.* (Isa. xxx. 24.) The grain, being threshed, was thrown into the middle of the threshing floor; it was then exposed with a fork to a gentle wind (Jer. iv. 11, 12.), which separated the broken straw and the chaff: so that the kernels, and clods of earth with grain cleaving to them, and the ears not yet thoroughly threshed, fell upon the ground. The clods of earth, as is customary in the East at the present day, were collected, broken in pieces, and separated from the grain by a sieve; whence the operation of sifting is, in prophetic language, a symbol of misfortune and overthrows. (Amos ix. 9. Luke xxii. 31.) The heap thus winnowed, which still contained many ears that were broken but not fully threshed out, was again exposed in the threshing-floor, and several yoke of oxen were driven over it, for the purpose of treading out the remainder of the grain. At length the grain, mingled with the chaff, was again exposed to the wind by a fan, which bore off the chaff, so that the pure wheat fell upon the floor. (Ruth iii. 2. Isa. xxx. 24.) In the figurative language of prophecy, this process is symbolical of the dispersion of a vanquished people (Isa. xli. 15, 16. Jer. xv. 7. li. 2.), and also of the final separation between the righteous and the wicked. (Job xxi. 18. Psal. i. 4. xxxv. 5. Matt. iii. 12. Luke iii. 17.) The scattered straw, as much at least as was required for the manufacturing of bricks and for the fodder of cattle, was collected; but the residue was reduced to ashes by fire: from this custom the sacred writers have derived a figurative illustration to denote the destruction of wicked men. (Isa. v. 24. xlvii. 14. Nah. i. 10. Mal. iv. 1. Matt. iii. 12.)

After the corn was threshed, it was dried either in the sun, or by a fire, or in a furnace. This is called parched corn (Lev. xxiii. 14. 1 Sam. xvii. 17. and xxv. 18.), and was sometimes used in this manner for food without any farther preparation, but generally the parching or drying of it was in order to make it more fit for grinding. This process was performed either in mortars or mills, both of which are mentioned in Num. xi. 8. And Solomon speaks of the former, when he compares the braying of a fool in a mortar to the like practice used with wheat. (Prov. xxvii. 22.) But mills were chiefly employed for this purpose; and they were deemed of such use and necessity, that the Israelites were strictly forbidden *to take the nether or upper mill-stone in pledge;* the reason of which is added, because this was taking a man's life in pledge (Deut. xxiv. 6.), intimating that while the mill ceases to grind, people are in danger of being starved.

The grinding at mills was accounted an inferior sort of work, and, therefore, prisoners and captives were generally put to it. To this work Samson was set, while he was in the prison-house. (Judg. xvi. 21.) There hand-mills were usually kept, by which prisoners earned their living. (Lam. v. 13.) The expression in Isa. xlvii. 2.—*Take the mill-stones and grind meal,*—is part of the description of a slave. In Barbary, most families grind their wheat and barley at home, having two portable mill-stones for that purpose: the uppermost of which is turned round by a small handle of wood or iron, that is placed in the rim. When this stone is large, or expedition is required, a second person is called in to assist; and it is in that country usual for the women alone to be thus employed, who seat themselves over-against each other with the mill-stones between them. This practice illustrates the propriety of the expression of sitting *behind the mill* (Exod. xi. 5.), and also the declaration of our Lord, that *two women shall be grinding at the mill; the one shall be taken and the other left.* (Matt. xxiv. 41.)[5] From Jer. xxv. 10. and Rev. xviii. 22., it appears that those who were occupied in grinding beguiled their laborious task by singing, as the Barbary women continue to do to this day.

VI. Palestine abounded with generous wine; and in some districts the grapes were of superior quality. The canton allotted to Judah was celebrated on this account; and it is, perhaps, with reference to this circumstance, that the venerable patriarch said of his son Judah,—*He washed his garments* IN WINE, *and his clothes in the* BLOOD OF GRAPES. (Gen. xlix. 11.) In this district were the vales of Sorek and of Eshcol; and the cluster which the Hebrew spies carried from this last place was so large as to be carried on a staff between two of them. (Num. xiii. 23.)

The Jews planted their vineyards most commonly on the south side[6] of a hill or mountain, the stones being gathered out and the space hedged round with thorns or walled. (Isa. v. 1—6. compared with Psal. lxxx. 8—16. and Matt. xxi. 33.) A good vineyard consisted of a thousand vines, and produced a rent of *a thousand silverlings*, or shekels of silver. (Isa. vii. 23.) It required two hundred more to pay the dressers. (Song of Solomon viii. 11, 12.) In these the keepers and vine-dressers laboured, digging, planting, pruning, and propping the vines, gathering the grapes, and making wine. This was at once a laborious task, and often reckoned a base one. (2 Kings xxv. 12. Song of Solomon i. 6. Isa. lxi. 5.) Some of the best vineyards were at Engedi, or perhaps at Baal-hamon, which might not be far distant, and at Sibmah. (Song of Solomon i. 14. viii. 11. Isa. xvi. 9.) Vines also were trained upon the walls of the houses[7] (Psal. cxxviii. 3.), and *purged* or cleaned by lopping off every useless and unfruitful branch, and superfluous excrescence, in order that the fruitful branches might be rendered more productive. (John xv. 2.)[8] *The vines with the tender grapes gave*

corn by the roots, a practice often spoken of in the Scriptures, though reaping seems to be made the earliest and most frequent mention of." Travels in Mesopotamia, vol. i. p. 42.

[1] Buckingham's Travels in Mesopotamia, vol. i. p. 418.

[2] Sir R. K. Porter's Travels in Georgia, Persia, &c. vol. ii. p. 90.

[3] See Turner's Embassy to Thibet, p. 184.

[4] Ward's History, &c. of the Hindoos, vol. ii. p. 320. Dr. Davy's Travels in the Interior of Ceylon, p. 275. (London, 1821), where a threshing-floor is delineated. Capt. Lyon's Tour in Mourzouk and Fezzan, p. 169. Mrs. Holderness's Notes on the Crim Tatars, p. 97. (London, 1821.) See also Mr. Dodwell's Classical Tour in Greece, vol. ii. p. 10.

[5] Dr. Shaw's Travels in Barbary, vol. i. p. 416.

[6] The *sides* of the sun-burnt hills near Nablous (the ancient Shechem)—the mountains of the *height of Israel*—"seem peculiarly adapted for the training of vines. They are, however, almost totally neglected; forming, doubtless, a remarkable contrast to their state in the days of Israel's prosperity, when the *drunkards of Ephraim* (Isa. xxviii. 1. 3. 7.) prided themselves in the abundance and strength of their wines. How celebrated these parts once were for this article of produce we learn from several notices in the Old Testament: Gideon, by a happy comparison, thus disparages his own services, in the presence of the Ephraimites—*Is not the* GLEANING *of the grapes of Ephraim better than the vintage of Abiezer?* (Judg. viii. 2.) And the restoration of Israel is described, partly by their return to the rearing of vineyards, which should yield, as formerly they had done, an abundant vintage." (Jer. xxxi. 5.) Jowett's Christian Researches in Syria, &c. p. 304.

[7] The same mode of culture is practised in Persia to this day. Mr. Morier has given an engraving on wood illustrative of this custom, which beautifully elucidates the patriarch Jacob's comparison of Joseph *to a fruitful bough*, whose *branches run over the wall.* (Gen. xlix. 22.) Second Journey, p. 232.

[8] In modern Greece the vine is cut or purged in the following manner:—"Only two or three of the principal sprouts are permitted to grow up from the root: the rest are cut off, and this practice is often called by the Greeks CLEANING." Rev. John Hartley's Journal of a Tour in Greece, in 1828. (Missionary Register, May, 1830. p. 225.)

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a good smell early in the spring (Song of Solomon ii. 13.), as we learn, also, from Isa. xviii. 5. *afore the harvest*, that is, the *barley* harvest, *when the bud is perfect, and the sour grape is ripening in the flower.* It was also usual to erect temporary huts or sheds, made of boughs and reeds, to shelter the servant who was employed to guard the fruit when nearly ripe from birds and other creatures of prey (Isa. i. 11.),[1] and particularly from the ravages of wild boars (Psal. lxxx. 13.), which to this day are as destructive in Greece,[2] as they anciently were in Palestine. As soon as the vintage was completed, these sheds were either taken down or suffered to perish. From this circumstance Job derives a beautiful simile, to illustrate the short duration of the prosperity of the wicked. (xxvii. 18.)[3] But it appears from Isa. v. 1, 2. Matt. xxi. 33. and Mark xii. 1., that towers were erected for this purpose, as they still are in some parts of Palestine.[4]

"The *vintage* followed the wheat harvest and the *threshing* (Lev. xxvi. 5. Amos ix. 13.), about June or July, when the clusters of the grapes were gathered with a sickle, and put into baskets (Jer. vi. 9.), carried and thrown into the wine-vat, or wine-press, where they were probably first *trodden* by men and then *pressed.* (Rev. xiv. 18—20.) It is mentioned, as a mark of the great work and power of the Messiah, *I have trodden the* figurative *wine-press alone; and of the people there was none with me.* (Isa. lxiii. 3.; see also Rev. xix. 15.) The vintage was a season of great mirth. Of the juice of the squeezed grapes were formed *wine* and *vinegar.* The wines of Helbon,[5] near Damascus, and of Lebanon, where the vines had a fine sun, were reckoned most excellent.[6] (Ezek. xxvii. 18. Hos. xiv. 7.) The wines of Canaan, being very heady, were commonly mixed with water for common use, as the Italians do theirs; and sometimes they scented them with frankincense, myrrh, calamus, and other spices (Prov. ix. 2. 5. Song of Solomon viii. 2.): they also scented their wine with pomegranates, or made wine of their juice, as we do of the juice of currants, gooseberries, &c. fermented with sugar. Wine is best when old and on the lees, the dregs having sunk to the bottom, (Isa. xxv. 6.) Sweet wine is that which is made from grapes fully ripe. (Isa. xlix. 26.) The Israelites had two kinds of *vinegar*, the one was a weak wine, which was used for their common drink in the harvest field, &c. (Ruth ii. 14.), as the Spaniards and Italians still do; and it was probably of this that Solomon was to furnish *twenty thousand baths* to Hiram, for his servants, the hewers that cut timber in Lebanon. (2 Chron. ii. 10.) The other had a sharp acid taste, like ours; and hence Solomon hints, that a sluggard vexes and hurts such as employ him in business; *as vinegar* is disagreeable *to the teeth, and smoke to the eyes* (Prov. x. 26.); and *as vinegar* poured *upon nitre* spoils its virtue: so *he that singeth songs to a heavy heart* does but add to its grief. (Prov. xxv. 20.) The poor were allowed to *glean* grapes, as well as corn and other articles (Lev. xix. 10. Deut. xxiv. 21. Isa. iii. 14. xvii. 6. xxiv. 13. Mic. vii. 1.); and *the gleaning of the grapes of Ephraim was better than the vintage of Abiezer.* (Judg. viii. 2.) The vineyard was not to be pruned and dressed in the Sabbatical year. (Lev. xxv. 3, 4.) The vessels in which the wine was kept were, probably, for the most part, *bottles*, which were usually made of *leather*, or goat-skins, firmly sewed and pitched together. The Arabs pull the skin off goats in the same manner that we do from rabbits, and sew up the places where the legs and tail were cut off, leaving one for the neck of the bottle, to pour from; and in such bags, they put up and carry, not only their liquors, but dry things which are not apt to be broken; by which means they are well preserved from wet, dust, or insects. These would in time crack and wear out. Hence, when the Gibeonites came to Joshua, pretending that they came from a far country, amongst other things they brought *wine bottles old and rent, and bound up where they had leaked.* (Josh. ix. 4. 13.) Thus, too, it was not expedient to put new wine into old bottles, because the fermentation of it would break or crack the bottles. (Matt. ix. 17.) And thus David complains, that he is become like *a bottle in the smoke;* that is, a bottle dried, and cracked, and worn out, and unfit for service. (Psal. cxix. 83.) These bottles were probably of various sizes, and sometimes very large; for when Abigail went to meet David and his four hundred men, and took a present to pacify and supply him, *two hundred loaves*, and *five sheep ready dressed*, &c. she took only two *bottles of wine* (1 Sam. xxv. 18.); a very disproportionate quantity, unless the bottles were large. But the Israelites had *bottles* likewise made by the *potters.* (See Isa. xxx. 14. margin, and Jer. xix. 1. 10. xlviii. 12.) We hear also of vessels called *barrels.* That of the widow, in which her meal was held (1 Kings xvii. 12. 14.) was not, probably, very large; but those four in which the water was brought up from the sea, at the bottom of Mount Carmel, to pour upon Elijah's sacrifice and altar, must have been large. (1 Kings xviii. 33.) We read likewise of other *vessels*, which the widow of Shunem borrowed of her neighbours, to hold the miraculous supply of oil (2 Kings iv. 2—6.); and of the *water-pots*, or jars, or jugs, *of stone*, of considerable size, in which our Lord caused the water to be converted into wine. (John ii. 6.) Grapes, among the Israelites, were likewise *dried* into *raisins.* A part of Abigail's present to David was *an hundred clusters of raisins* (1 Sam. xxv. 18.); and when Ziba met David, his present contained the same quantity. (2 Sam. xvi. 1.; see also 1 Sam. xxx. 12. and 1 Chron. xii. 40.)"[7]

It was a curse pronounced upon the Israelites, that, upon their disobedience, they should plant vineyards and dress them, but they should neither drink of the wine nor eat the grapes, for the worms should eat them. (Deut. xxviii. 39.) It seems that there is a peculiar sort of worms that infest the vines, called by the Latins Volvox and Convolvulus, because it wraps and rolls itself up in the buds, and eats the grapes up, when they advance towards ripeness, as the Roman authors explain it.[8]

Besides other fruits that were common in Judæa, as dates, figs, cucumbers,[9] pomegranates, they had regular plantations of *olives*, which were a very ancient and profitable object of horticulture. So early as the time of Noah (Gen. viii. 11.) the branches of the olive tree were, and since that time have been among all nations, the symbol of peace and prosperity. Oil is first mentioned in Gen. xxviii. 18. and Job xxiv. 11.; which proves the great antiquity of the cultivation of this tree. Olives, in Palestine, are of the best growth, and afford the finest oil; whence that country is often extolled in the Scriptures on account of this tree, and especially in opposition to Egypt, which is destitute of good olives. (Num. xviii. 12. Deut. vii. 13. xi. 14. xii. 17. xviii. 4.) The olive delights in a barren, sandy, dry, and mountainous soil; and its multiplied branches (which are very agreeable to the eye as they remain green throughout the winter) have caused it to be represented as the symbol of a numerous progeny,—a

[1] Isa. i. 8. *And the daughter of Zion is left as a* cottage *in a* vineyard, *as a* lodge *in a garden* of cucumbers. "There is a small species of cucumber of which the natives of India are very fond. .... Large fields of these are sometimes planted; which, when nearly arrived to maturity, require incessant watching to protect them from the attacks of man and beast." Statham's Indian Recollections, p. 90.

[2] Hartley's Researches in Greece, pp. 234, 235.

[3] Dr. Boothroyd on Job xxvii. 18.

[4] In the route between Jerusalem and the convent of Saint Elias (which is situated about an hour's distance from that city), Mr. Buckingham was particularly struck with the appearance of several small and detached square towers in the midst of the vine lands. These, his guide informed him, were used as watch-towers, whence watchmen to this day look out, in order to guard the produce of the lands from depredation. This fact will explain the use and intention of the *tower* mentioned in Matt. xxi. 33. and Mark xii. 1. Similar towers were seen by Captains Irby and Mangles, as they passed between numerous vineyards, some of which appeared to be antique. Travels in Egypt, &c. p. 342.

[5] At one time the wine of Helbon (which place Strabo terms Chalybon) was held in such repute, that it was appropriated exclusively to the use of the kings of Persia. Strabon, Geographia, tom. ii. p. 1043. edit. Oxon.

[6] Lebanon and its vicinity still produce excellent wine;—at least a dozen sorts, all of which are cheap. Carne's Letters from the East, p. 239.

[7] Investigator, No. iv. pp. 307—309.—The pleasing and instructive Essay on the Agriculture of the Israelites (by the Rev. James Plumptre), in the first, third, and fourth numbers of this journal, contains the fullest account of this interesting subject extant in the English language.

[8] Bochart. Hieroz. p. 3. l. iv. c. 27.

[9] On the cultivation of this valuable article of food in the East, Mr. Jowett has communicated the following interesting particulars. During his voyage to Upper Egypt, in February, 1819, he says, "We observed the people making holes in the sandy soil on the side of the river. Into these holes they put a small quantity of pigeons' dung and feathers, with the seed of melons or cucumbers. The value of this manure is alluded to in 2 Kings vi. 25. The produce of this toil I had an opportunity of seeing, in due season; that is the following month of June. Extensive fields of ripe melons and cucumbers then adorned the sides of the river. They grew in such abundance, that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut made of reeds, just capable of containing one man; being, in fact, little more than a fence against a north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates Isaiah i. 8. *And the daughter of Zion is left ..... as a lodge in a garden of cucumbers.* The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites; Num. xi. 5, 6. *We remember ..... the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away.*" Jowett's Researches in the Mediterranean, &c. p. 127.

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blessing which was ascribed to the peculiar favour of God. (Psal. lii. 8. cxxviii. 3. Jer. xi. 16. Hos. xiv. 6.) The oil, extracted from it by a press, enable the Jews to carry on an extensive commerce with the Tyrians (Ezek. xxvii. 17. compared with 1 Kings v. 11.); they also sent presents of oil to the kings of Egypt. (Hos. xii. 1.) The berries of the olive tree were sometimes plucked or carefully shaken off by the hand before they were ripe. (Isa. xvii. 6. xxiv. 13. Deut. xxiv. 20.) It appears from Mic. vi. 15. that the presses for extracting the oil were worked with the feet; the best and purest oil, in Exod. xxvii. 20. termed *pure oil-olive beaten*, was that obtained by only beating and squeezing the olives, without subjecting them to the press.

Among the judgments with which God threatened the Israelites for their sins, it was denounced, that though they had olive trees through all their coasts, yet they should not anoint themselves with the oil, for the olive should cast her fruit (Deut. xxviii. 40.); being blasted (as the Jerusalem Targum explains it) in the very blossom, the buds should drop off for want of rain, or the fruit should be eaten with worms. Maimonides observes,[1] that the idolaters in those countries pretended by certain magical arts to preserve all manner of fruit, so that the worms should not gnaw the vines, nor either buds or fruits fall from the trees (as he relates their words out of one of their books): in order, therefore, that he might deter the Israelites from all idolatrous practices, Moses pronounces that they should draw upon themselves those very punishments, which they endeavoured by such means to avoid.

The ancient Hebrews were very fond of GARDENS, which are frequently mentioned in the Sacred Writings, and derive their appellations from the prevalence of certain trees; as the *garden of nuts* and of *pomegranates*. (Sol. Song vi. 11. iv. 13.) The modern inhabitants of the East take equal delight in gardens with the ancient Hebrews, on account of the refreshing shade and delicious fruits which they afford, and also because the air is cooled by the waters of which their gardens are never allowed to be destitute. (1 Kings xxi. 2. 2 Kings xxv. 4. Eccles. ii. 5, 6. John xviii. 1. xix. 41.) The Jews were greatly attached to gardens, as places of burial: hence they frequently built sepulchres in them. (2 Kings xxi. 18. Mark xv. 46.) A pleasant region is called a *garden of the Lord*, or *of God*, that is, a region extremely pleasant. See examples in Gen. xiii. 10. Isa. li. 3. and Ezek. xxxi. 8.[2]

VII. The sacred poets derive many beautiful ALLUSIONS and IMAGES from the rural and domestic economy of the Jews; and as the same pursuits were cherished and followed by them during the manifestation of our Redeemer, "it is natural to imagine that in the writings of Jews there must occur frequent allusions to the implements and arts of agriculture, and to those rustic occupations which in general formed the study and exercise of this nation. Hence the beautiful images and apt similitudes in the following passages:—No one having *put his hand to the* PLOUGH and *looking back* is *fit for the kingdom of God.—Ye are God's* HUSBANDRY, *or cultivated field.*[3]—*A workman that needeth not to be ashamed, rightly* DIVIDING[4] the word of truth.—*Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word.—Whatsoever a man* SOWETH, *that shall he* REAP: *he that* SOWETH *to the flesh*—lives a sensual life—*shall from the flesh* REAP *destruction, but he that* SOWETH *to the spirit*—lives a rational life—*shall from the spirit* REAP *everlasting life.—Consider the ravens, they* SOW *not, neither do they* REAP, *or gather into barns, yet your heavenly Father feedeth them.—I am the good* SHEPHERD, *and know my* SHEEP, *and am known of mine.—Fear not,* LITTLE FLOCK, *it is your Father's good pleasure to give you the kingdom.* How striking is the parable of the sower, which, by *seed*, scattered promiscuously, and in every direction by a *husbandman*, and meeting a various fate, according to the respective nature of the soil into which it fell, represents the different reception which Gospel doctrine would experience in the world, according to the different dispositions and principles of that mind into which it was admitted! *He that soweth the* GOOD SEED *is the Son of Man; the* FIELD *is the world; the* GOOD SEED *are the children of the kingdom; the* TARES *are the children of the wicked one; the enemy that* SOWED *them is the devil; the* HARVEST *is the end of the world; and the* REAPERS *are the angels. As therefore the* TARES *are gathered and burnt in the fire, so shall it be in the end of the world.—Whose* FAN *is in his hand, and he will thoroughly* PURGE *his* FLOOR, *and* GATHER *his* WHEAT *into the* GARNER, *but he will* BURN UP *the* CHAFF *with* UNQUENCHABLE FIRE. By what an apt and awful similitude does St. Paul represent God's rejection of the Jews and admission of the heathens, by the boughs of an olive being lopped off, and the scion of a young olive ingrafted into the old tree! (Rom. xi. 17. &c.)"—a practice which still obtains in the Morea or Peloponnesus;[5] "and, by continuing the same imagery, how strictly does he caution the Gentiles against insolently exulting over the mutilated branches and cherishing the vain conceit that the boughs were lopped off merely that they might be ingrafted; for if God spared not the native branches, they had greater reason to fear lest he would not spare them; that they should remember that the Jews through their wilful disbelief of Christianity were cut off, and that they, the Gentiles, if they disgrace their religion, would in like manner forfeit the divine favour, and their present flourishing branches be also cut down! To inspire the Gentile Christians with humility, he concludes with assuring them that the Jewish nation, though they had experienced the severity of God, as he calls it, were not totally forsaken of the Almighty: that the branches, though cut down and robbed of their ancient honours, were not abandoned to perish: when the Jews returned from their infidelity they would be ingrafted:—an omnipotent hand was still able to reinsert them into their original stock. For if thou, O heathen, the scion of an unfruitful wild olive, wert cut out of thy own native barren tree, and, by a process repugnant to the ordinary laws of nature, wert ingrafted into the fruitful generous olive—how much more will not those, who naturally belong to the ancient stock, be, in future time, ingrafted into their own kindred olive! With what singular beauty and propriety is the gradual progress of religion in the soul, from the beginning to its maturity, represented by seed committed to a generous soil, which, after a few successions of day and night, imperceptibly vegetates—peeps above the surface—springs higher and higher—and spontaneously producing, first, the verdant blade—then the ear—afterwards the swelling grain, gradually filling the ear (Mark iv. 27, 28.);[6] and when the time of harvest is come, and it is arrived at its maturity, it is then reaped and collected into the storehouse. Beautiful illustrations and images like these, taken from rural life, must seal the strongest impressions, particularly upon the minds of Jews, who were daily employed in these occupations, from which these pertinent similes and expressive comparisons were borrowed."[7]

SECTION II.

ON THE ARTS CULTIVATED BY THE HEBREWS OR JEWS.

I. *Origin of the arts.—State of them from the deluge to the time of Moses.*—II. *State of the arts from the time of Moses until the captivity.*—III. *State of the arts after the captivity.*—IV. *Account of some of the arts practised by the Jews.*—1. *Writing;—Materials used for this purpose;—Letters;—Form of books.*—2. *Engraving.*—3. *Painting.*—V. *Music and musical instruments.*—VI. *Dancing.*

I. THE arts, which are now brought to such an admirable state of perfection, it is universally allowed, must have originated partly in necessity and partly in accident. At first they must have been very imperfect and very limited; but the

[1] More Nevoch. p. 3. c. 37.

[2] Ikenii Antiquitates Hebr. pp. 583—589. Pareau, Antiq. Hebr. pp. 406—411. Jahn et Ackermann, Archæol. Bibl. §§ 57—70.

[3] 1 Cor. iii. 9. Θεου γεωργιον.

[4] 2 Tim. ii. 15. Εργατην ορθοτομουντα. A beautiful and expressive image taken from a husbandman (εργατης) drawing his furrow even, and cutting the ground in a direct line. Ernesti says, that the cognate words ορθοτομια is used by Clemens Alexandrinus, Eusebius, and others, for ορθοδοξια—right doctrine. Instit. Interp. Nov. Test. p. 109. (Edit. 1792.) A similar remark is also made by Scheckener, voce ορθοτομεω.

[5] The Rev. John Hartley, who travelled in Greece in 1828, says,—"I had my attention directed to the practice of grafting the olive trees, to which St. Paul alludes. (Rom. xi. 17. 20. 23, 24.) Logothetes" (his friend and guide) "showed me a few wild olives; but by far the greater number are such as have been grafted. He informs me that it is the universal practice in Greece to graft, from a good tree, upon the wild olive." (Missionary Register, May, 1830, p. 225.)

[6] Seminis modo spargenda sunt, quod quamvis sit exiguum, cum occupavit idoneum locum, vires suas explicat, et ex minimo in maximos auctus diffunditur. Senecæ Opera, tom. ii. epist. 38. p. 134. edit. Gronovii. 1672.

[7] Harwood's Introduction, vol. ii. pp. 107—112.

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inquisitive and active mind of man, seconded by his wants, soon secured to them a greater extent, and fewer imperfections. Accordingly, in the fourth generation after the creation of man, we find mention made of artificers in brass and iron, and also of musical instruments. (Gen. iv. 21, 22.) Those communities, which, from local or other causes, could not flourish by means of agriculture, would necessarily direct their attention to the encouragement and improvement of the arts. These, consequently, advanced with great rapidity, and were carried to a high pitch so far back as the time of Noah; as we may learn from the very large vessel built under his direction, the construction of which shows that they must have been well acquainted with some at least of the mechanical arts. They had also, without doubt, seen the operations of artificers in other ways besides that of building, and after the deluge imitated their works as well as they could. Hence it is, that shortly after that event, we find mention made of utensils, ornaments, and many other things which imply a knowledge of the arts. Compare Gen. ix. 21. xi. 1—9. xii. 7, 8. xiv. 1—16. xvii. 10. xviii. 4—6. xix. 32. xxxi. 19. 27. 34.

II. Egypt in the early age of the world excelled all other nations in a knowledge of the arts. Although the Hebrews during their residence in Egypt applied themselves to the rearing of cattle, yet they could not remain four hundred years in that country without becoming initiated to a considerable degree into that knowledge which the Egyptians possessed. Among other labours imposed upon them, was the building of treasure cities (Exod. i. 11—14.), and, according to Josephus, they were employed in erecting pyramids.[1] Moses, it is true, did not enact any special laws in favour of the *arts*, nor did he interdict them or lessen them in the estimation of the people; on the contrary, he speaks in the praise of artificers. (Exod. xxxv. 30—35. xxxvi. 1. *et seq.* xxxviii. 22, 23, &c.) The grand object of Moses, in a temporal point of view, was to promote agriculture, and he thought it best, as was done in other nations, to leave the arts to the ingenuity and industry of the people.

Soon after the death of Joshua, a place was expressly allotted by Joab, of the tribe of Judah, to artificers: for in the genealogy of the tribe of Judah, delivered in 1 Chron. iv. 14., we read of a place called the *Valley of Craftsmen*, and (verse 21. 23.) of a family of workmen of fine linen, and another of potters: and when Jerusalem was taken by Nebuchadnezzar, the enemy *carried away all the craftsmen and smiths.* (2 Kings xxiv. 14.) But as a proof that their skill in manufactures, and trade therein, could not be very extensive, we find that the prophet Ezekiel (chap. xxvii.), in describing the affluence of the goods which came to Tyre, makes mention of nothing brought thither from Judæa, except wheat, oil, grapes, and balm, which were all the natural products of their ground. It appears that the mistress of the family usually made the clothing for her husband, her children, and herself, and also for sale. (Exod. xxxv. 25. 1 Sam. ii. 19. Prov. xxxi. 18—24. Acts ix. 39.) Employment, consequently, as far as the arts were concerned, was limited chiefly to those who engaged in the more difficult performances; for instance, those who built chariots, hewed stones, sculptured idols or made them of metal, or who made instruments of gold, silver, and brass, and vessels of clay, and the like. (See Judg. xvii. 4. Isa. xxix. 16. xxx. 14. Jer. xxviii. 13.) In the time of Saul, mention is made of smiths, who manufactured implements of agriculture as well as arms; but who were carried off by the Philistines, in order that they might be enabled to keep the Israelites more effectually in subjection. (1 Sam. xiii. 19—22.) Among the Hebrews, artificers were not, as among the Greeks and Romans, servants and slaves, but men of some rank and wealth: and as luxury and riches increased, they became very numerous. (Jer. xxiv. 1. xxix. 2. 2 Kings xxiv. 14.) Building and architecture, however, did not attain much perfection prior to the reign of the accomplished Solomon. We read, indeed, before the Israelites came into the land of Canaan, that Bezaleel and Aholiab (who were employed in the construction of the tabernacle) excelled *in all manner of workmanship* (Exod. xxxv. 30—35.), but we are there told, that they had their skill by inspiration from God, and it does not appear that they had any successors; for in the days of Solomon, when the Hebrews were at rest from all their enemies, and were perfectly at liberty to follow out improvements of every kind, yet they had no professed artists that could undertake the work of the temple; so that, in the commencement of his reign, Solomon was obliged to send to Hiram king of Tyre for a skilful artist (2 Chron. ii. 7.), by whose direction the model of the temple and all the curious furniture of it was both designed and finished. From the Syrians the Israelites must have learned much, because, long after the reign of Solomon, there were numerous native artisans employed in carpentry and building (2 Kings xii. 11—13. xxii. 4—6.); and among the captives carried away by Nebuchadnezzar, *all the craftsmen and smiths* are generally noticed. (2 Kings xxiv. 14.) But besides these, mention is made of particular manufactures, as potters (Jer. xviii. 2—4.), fullers (2 Kings xviii. 17. Isa. vii. 3. Mal. iii. 2. Mark ix. 3.), bakers (Jer. xxxvii. 21. Hos. vii. 4.), and barbers. (Ezek. v. 1.)

III. During the captivity many Hebrews (most commonly those to whom a barren tract of the soil had been assigned) applied themselves to the arts and to merchandise. Subsequently, when they were scattered abroad among different nations, a knowledge of the arts became so popular, that the Talmudists taught that all parents ought to teach their children some art or handicraft. They indeed mention many learned men of their nation, who practised some kind of manual labour, or, as we should say, followed some trade. Accordingly, we find in the New Testament, that Joseph the husband of Mary was a carpenter, and that he was assisted by no less a personage than our Saviour in his labours. (Matt. xiii. 55. Mark vi. 3.) Simon is mentioned as a tanner in the city of Joppa.[2] (Acts ix. 43. x. 32.) Alexander, a learned Jew, was a copper-smith (2 Tim. iv. 14.); Paul and Aquila were tent makers, σκηνοποιοι. Not only the Greeks, but the Jews also, esteemed certain trades *infamous*. At any rate, the Rabbins reckoned the driver of asses and camels, barbers, sailors, shepherds, and inn-keepers, in the same class with robbers. Those Ephesians and Cretans, who were lovers of gain, αισχροκερδεις (1 Tim. iii. 8. Tit. i. 7.), were men, as we may learn from ancient writers, who were determined to get money, in however base a manner. In the apostolic age, the more eminent Greek tradesmen were united into a society (Acts xix. 25.)[3]

IV. ACCOUNT OF SOME OF THE PRINCIPAL ARTS PRACTISED BY THE JEWS.

1. WRITING.—We meet with no notice of this art in the Old Testament before the copy of the law was given by God to Moses, which was *written* (that is, engraven) *on two tables of stone by the finger of God* (Exod. xxxi. 18.), and this is called the *writing of God*. (Exod. xxxii. 16.) It is, therefore, probable that God himself was the first who taught letters to Moses, who communicated the knowledge of them to the Israelites, and they to the other eastern nations.[4] Engraving or sculpture seems, therefore, to be the most ancient way of writing, of which we have another very early instance in Exod. xxxix. 30., where we are told that "holiness to the Lord" was written on a golden plate, and worn on the high-priest's head. And we find that the names of the twelve tribes were commanded to be written on twelve rods. (Num. xvii. 2.) To this mode of writing there is an allusion in Ezek. xxxvii. 16.[5] In later times the Jews made use of broad rushes or flags for writing on, which grew in great abundance in Egypt, and are noticed by the prophet Isaiah when foretelling the confusion of that country. (Isa.

[1] Antiq. lib. ii. c. 9. § 1.

[2] The trade of a tanner was esteemed by the Jews so contemptible, that all who followed it were required to mention the same before their marriage, under the penalty of the nuptials being void. It is recorded in the Misna, that, after the death of a man whose brother had exercised the trade of a tanner, the wise men of Sidon determined, that the widow of the deceased was permitted to decline intermarrying with that brother. Townsend's Harmony of the New Test. vol. ii. p. 103.

[3] Jahn's Archæologia Biblica, by Mr. Upham, §§ 80—84. Pareau, Antiq. Hebr. pp. 419—423.

[4] We know that the inhabitants of Yemen or the Southern Arabia were accustomed, in the remotest ages, to inscribe their laws and wise sayings upon stone. See Meidanii Proverb. Arab. p. 45. (cited in Burder's Oriental Literature, vol. i. p. 198.) and Dr. A. Clarke's Commentary, on Exod. xxxii. 15.

[5] Writing on billets or sticks was practised by the Greeks. Plutarch, in his Life of Solon (Vitæ, tom. i. p. 20. ed. Bryan.), and Aulus Gellius (Noct. Att. lib. ii. c. 12.), inform us that the very ancient laws of that philosopher, preserved at Athens, were inscribed on tablets of wood called *Axones*. In later times a similar mode of writing was practised by the aboriginal Britons, who cut their letters upon sticks, which were most commonly squared, and sometimes formed into three sides; consequently a single stick contained either four or three lines. (See Ezek. xxxvii. 16.) The squares were used for general subjects, and for stanzas of four lines in poetry; the triliteral ones were adapted to triades, and for a peculiar kind of ancient metre, called *Triban* or triplet, and *Englyn Milwyr*, or the warrior's verse. Several sticks with writing upon them were put together, forming a kind of frame, which was called *Peithynen* or elucidator; and was so contrived that each stick might be turned for the facility of reading, the

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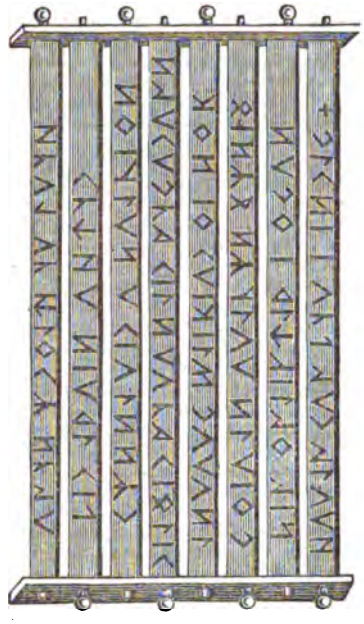
xix. 6, 7.) Writing on palm and other leaves is still practised in the East.[1]

The other eastern nations made use chiefly of parchment, being the thin skins of animals carefully dressed. The best

end of each running out alternately on both sides of the frame. The subjoined cut



is an engraved specimen of ancient British writing, copied from Dr. Fry's elegant work entitled *Pantographia*. (p. 307.) The following is a literal reading in the modern orthography of Wales, with a correct translation :—

"Aryv y doeth yw pwyll :
Bid ezain alltud :
Cyvnewid a haelion :
Diengid rhywan eid rhygadarn :
Enwawg meiciad o' i voc :
Goiaen awel yn nghyving :
Hir oreistez i ogan :
Llawer car byw i Indeg."

TRANSLATION.

"The weapon of the wise is reason :
Let the exile be moving :
Commerce with generous ones :
Let the very feeble run away ; let the very powerful proceed :
The swineherd is proud of his swine :
A gale is almost ice in a narrow place :
Long penance to slander :
The frail Indeg has many living relations."

A continuation of this mode of writing may be found in the *Runic* or *Clog*, (a corruption of *Log*) Almanacks, which prevailed among the northern nations of Europe so late even as the sixteenth century. See a description and engraving of one in Dr. Plot's Natural History of Staffordshire, pp. 418—422.

[1] In the Sloanian Library, there are upwards of twenty manuscripts written on leaves, written in the Sanskrit, Burman, Peguan, Ceylonese, and other languages. (Ayscough's Catalogue of the Sloane Library, pp. 904—906.) In Tanjore and other parts of India, the palmyra leaf is used. (Dr. C. Buchanan's "Christian Researches in Asia," pp. 70, 71. 8vo. edit.) The common books of the Burmans, like those of the Hindoos, particularly of such as inhabit the southern parts of India, are composed of the palmyra leaf, on which the letters are engraved with a stylus. (Symes's Account of an Embassy to Ava, vol. ii. p. 409. 8vo.) In their more elegant books, the Burmans write on sheets of ivory, or on very fine white palmyra leaves : the ivory is stained black, and the margins are ornamented with gilding, while the characters are enamelled or gilt. On the palmyra leaves the characters are in general of black enamel : and the ends of the leaves and margins are painted with flowers in various bright colours. A hole through both ends of each leaf serves to connect the whole into a volume by means of two strings, which also pass through the two wooden boards that serve for binding. In the finer binding of these kinds of books, the boards are lacquered ; the edges of the leaves are cut smooth and gilt, and the title is written on the upper board. The two boards are by a knot or jewel secured at a little distance from the boards, so as to prevent the book from falling to pieces, but sufficiently distant to admit of the upper leaves being turned back, while the lower ones are read. The more elegant books are in general wrapped up in silk cloth, and bound round by a garter, in which the natives ingeniously contrive to weave the title of the book. (Asiatic Researches, vol. iv. p. 306. 8vo. edit.) The Ceylonese sometimes make use of the palm leaf, but generally prefer that of the *Talipot tree*, on account of its superior breadth and thickness. From these leaves, which are of immense size, they cut out slips from a foot to a foot and a half long, and about two inches broad. These slips being smoothed and all excrescences pared off with the knife, they are ready for use without any other preparation : a fine-pointed steel pencil, like a bodkin, and set in a wooden or ivory handle, ornamented according to the owner's taste, is employed to write, or rather, to engrave, their characters on these talipot slips, which are very thick and tough. In order to render the characters more visible and distinct, they rub them over with oil mixed with pulverized charcoal, which process also renders them so permanent, that they never can be effaced. When one slip is insufficient to contain all that they intend to write on any particular subject, the Ceylonese string several together by passing a piece of twine through them, and attach them to a board in the same way as we file newspapers. (Percival's Account of the Island of Ceylon, p. 205.) The Brahmin manuscripts, in the Telinga language, sent to Oxford from Fort St. George, are written on the leaves of the Ampana, or *Palma Malabarica*. In the Maldive Islands, the natives are said to write on the leaves of the Macarciquean, which are a fathom and a half (*nine feet*) long, and about a foot broad ; and in other parts of the East Indies, the leaves of the plantain tree are employed for the same purpose.

was made at Pergamos, whence it was called *Charta Pergamena*. It is probable that the Jews learned the use of it from them, and that this is what is meant by a *roll* (Ezra vi. 2.), and a *roll of a book* (Jer. xxxvi. 2.), and a *scroll rolled together* (Isa. xxxiv. 4.) : for it could not be thin and weak paper, but parchment which is of some consistency, that was capable of being thus rolled up. St. Paul is the only person who makes express mention of parchment. (2 Tim. iv. 13.) In Job xix. 24. and in Jer. xvii. 1. there is mention made of pens of iron, with which they probably made the letters, when they engraved on lead,[2] stone,[3] or other hard substances : but for softer materials they, in all probability, made use of quills or reeds ; for we are told of some in the tribe of Zebulun who *handled the pen of the writer*. (Judg. v. 14.) David alludes to the *pen of a ready writer* (Psal. xlv. 1.), and Baruch, as we are told, wrote the words of Jeremiah with ink in a book. (Jer. xxxvi. 18.) It is highly probable that several of the prophets wrote upon tablets of wood, or some similar substance. (Compare Isa. xxx. 8. and Habakkuk ii. 2.) Such tablets, it is well known, were in use long before the time of Homer (who lived about one hundred and fifty years before the prophet Isaiah). Zecharias, the father of John the Baptist, when required to name his son, *asked for a writing-table*, πινακίδιον (Luke i. 63.) ; and such tablets were also in use among the Romans and other ancient nations, and are yet to be seen in modern Greece, where they are called by the same name.[4] They were not finally disused in western Europe until the fourteenth century of the Christian æra. They were, in general, covered with wax, and the writing was executed with styles or pens, made of gold, silver, brass, iron, copper, ivory, or bone, which at one end were pointed for the purpose of inscribing the letters, and smooth at the other extremity for the purpose of erasing.[5] In Barbary the children, who are sent to school, write on a smooth thin board slightly daubed over with whiting, which may be wiped off or renewed at pleasure. The Copts, who are employed by the great men of Egypt in keeping their accounts, &c. make use of a kind of pasteboard, from which the writing is occasionally wiped off with a wet sponge. To this mode of writing there is an allusion in Neh. xiii. 14., and especially in Num. v. 23. ; where, in the case of the woman suspected of adultery, who

[2] The eminent antiquary, Montfaucon, informs us that in 1699 he bought at Rome a book wholly composed of lead, about four inches in length, by three inches in width, and containing Egyptian Gnostic figures and unintelligible writing. Not only the two pieces which formed the cover, but also all the leaves (six in number), the stick inserted into the rings which held the leaves together, the hinges, and the nails, were all of lead, without exception. Antiquité Expliquée, tom. ii. p. 378. It is not known what has become of this curious article.

[3] "The most ancient people, before the invention of books and before the use of sculpture upon stones and other small fragments, represented things great and noble upon entire rocks and mountains : the custom was not laid aside for many ages. Semiramis, to perpetuate her memory, is reported to have cut a whole rock into the shape of herself. Hannibal, long after the invention of books, engraved characters upon the Alpine rocks, as a testimony of his passage over them ; which characters were remaining about two centuries ago, according to Paulus Jovius. It appears particularly to have been the custom of the northern nations, from that remarkable inscription mentioned by Saxo, and several ages after him delineated and published by Olaus Wormius. It was inscribed by Harold Hyldeland, to the memory of his father, and was cut out in the side of a rock, in Runic characters, each letter of the inscription being a quarter of an ell long, and the length of the whole thirty-four ells." (Wise's *Letter to Dr. Mead*, p. 25.) The custom was eastern as well as northern, as appears from that remarkable instance which occurs in Captain Hamilton's *Account of the East Indies*, vol. ii. p. 241. The author, after giving a short history of the successful attack which the Dutch made upon the island of Amoy in China, A. D. 1645, adds, "This history is written in large China characters on the face of a smooth rock, that faces the entrance of the harbour, and may be fairly seen as we pass out and into the harbour." Burder's Oriental Literature, vol. i. p. 535.

[4] "At Karitena, it is still usual for schoolboys to have a small clean board, on which the master writes the alphabet, or any other lesson, which he intends his scholars to read. As soon as one lesson is finished, the writing is marked out or scraped out ; and the board may thus be continually employed for writing new lessons. Not only does this instrument harmonize in its use with the writing-table mentioned in Luke i. 63. ; but the Greeks call it by the very same name, πινακίδιον." Rev. John Hartley's Tour in Greece, in 1828. (Missionary Register, May, 1830. pp. 231, 232.)

[5] On this subject and on the substances generally employed for writing, both in ancient and modern times, see an Introduction to the Study of Bibliography, by the author of this work, vol. i. pp. 31—72.

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was to take *an oath of cursing*, it is said that *the priest shall write the curses in a book, and blot them out with the bitter water*. It appears that these maledictions were written with a kind of ink prepared for the purpose, without any calx of iron or other material that could make a permanent dye; and were then washed off the parchment into the water which the woman was obliged to drink: so that she drank the *very words* of the execration. The ink used in the East is almost all of this kind; a wet sponge will completely obliterate the finest of their writings.[1] The ink was carried in an implement, termed by our translators an inkhorn, which was stuck into the girdle (Ezek. ix. 2, 3.), as it still is in the Levant.[2]

Epistles or Letters, which are included under the same Hebrew word with Books (viz. ספר, SEPHER), are very rarely mentioned in the earlier ages of antiquity. The first notice of an epistle in the Sacred Writings occurs in 2 Sam. xi. 14.: but afterwards they are more frequently mentioned. In the East, letters are to this day commonly sent unsealed: but, when they are sent to persons of distinction, they are placed in a valuable purse, which is tied, closed over with clay or wax, and then stamped with a signet. The same practice obtained in ancient times. See Isa. viii. 6. xxix. 11. (marginal rendering), Neh. vi. 5. Job xxxviii. 14. The book which was shown to the apostle John (Rev. v. 1. vi. 1, 2, &c.) was sealed with *seven seals*, which unusual number seems to have been affixed, in order to intimate the great importance and secrecy of the matters therein contained. The most ancient epistles begin and end without either salutation or farewell; but under the Persian monarchy it was very prolix. It is given in an abridged form in Ezra iv. 7—10. and v. 7. The apostles, in their epistles, used the salutation customary among the Greeks, but they omitted the usual farewell (χαιρειν) at the close, and adopted a benediction more conformable to the spirit of the Gospel of Christ. When Paul dictated his letters (as he most frequently did), he wrote the benediction at the close with his own hand. See an instance in 2 Thess. iii. 17.[3]

Books being written on parchment and similar flexible materials, were rolled round a stick or cylinder; and if they were very long, round two cylinders, from the two extremities. Usually, the writing was only on the inside. The writing on Ezekiel's roll (Ezek. ii. 9, 10.) being on *both* sides, indicated that the prophecy would be long.[4] The reader unrolled the book to the place which he wanted, ανεπτυξας το βιβλιον, and rolled it up again, when he had read it, πτυξας το βιβλιον (Luke iv. 17—20.); whence the name מגלה (MEGILAH), *a volume*, or thing rolled up. (Psal. xl. 7. Isa. xxxiv. 4. Ezek. ii. 9. 2 Kings xix. 14. Ezra vi. 2.) The leaves thus rolled round the stick, and bound with a string, could be easily sealed. (Isa. xxix. 11. Dan. xii. 4. Rev. v. 1. vi. 7.) Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by. In Palestine, when persons are reading privately in a book, "they usually go on, reading aloud with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at regular intervals, —thus giving emphasis; although not such an emphasis, pliant to the sense, as would please an English ear. Very often they seem to read without perceiving the sense; and to be pleased with themselves, merely because they can go through the mechanical act of reading in any way." This practice may enable us to "understand how it was that Philip should hear at what passage in Isaiah the Ethiopian Eunuch was reading, before he was invited to come up and sit with him in the chariot. (Acts viii. 30, 31.) The Eunuch, though probably reading to himself, and not particularly designing to be heard by his attendants, would read loud enough to be understood by a person at some distance."[5]

2. Though the art of CARVING or ENGRAVING was not invented by the Hebrews, yet that it was cultivated to a considerable extent is evident not only from the cherubim which were deposited first in the tabernacle and afterwards in Solomon's temple, but from the lions, which were on each side of his throne (1 Kings x. 20.), and from the description which Isaiah (xliv. 13—17.) has given us of the manner in which idols were manufactured.

3. By whomsoever PAINTING was invented, this art appears to have made some progress in the more advanced periods of the Jewish polity. In Ezek. xxiii. 14, 15. mention is made of *men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to*. Jeremiah mentions apartments which were *painted with vermilion*. (xxii. 14.) But as all pictures were forbidden by the Mosaic law, as well as images (Lev. xxvi. 1. Num. xxxiii. 52.), it is most probable that these pictures were copied by the Jews from some of their heathen neighbours, after they had been corrupted by intercourse with them.

4. The art of MUSIC was cultivated with great ardour by the Hebrews, who did not confine it to sacred purposes, but introduced it upon all special and solemn occasions, such as entertaining their friends, public festivals, and the like: thus Laban tells Jacob that if he had known of his leaving him, *he would have sent him away with mirth and with songs, with tabret and with harp*. (Gen. xxxi. 27.) Isaiah says, that *the harp and the viol, the tabret and pipe, are in their feasts* (Isa. v. 12.); and, to express the cessation of these feasts, he says, *the mirth of tabrets ceaseth, the joy of the harp ceaseth*. (Isa. xxiv. 8.) It was also the custom at the coronation of kings. (2 Chron. xxiii. 13.) And it was the usual manner of expressing their mirth upon their receiving good tidings of victory, and upon the triumphal returns of their generals, as may be seen in Judg. xi. 34. and 1 Sam. xviii. 6. That music and dancing were used among the Jews at their feasts in latter ages, may be inferred from the parable of the prodigal son. (Luke xv. 25.) Besides their sacred music, the Hebrew monarchs had their private music. Asaph was master of David's royal band of musicians. It appears that in the temple-service female musicians were admitted as well as males, and that in general they were the daughters of Levites. Heman had fourteen sons and three daughters who were skilled in music; and Ezra, when enumerating those who returned with him from the Babylonish captivity, reckons two hundred singing men and singing women. The Chaldee paraphrast on Eccles. ii. 8., where Solomon says that he had *men singers and women singers*, understands it of singing women of the temple.

In the tabernacle and the temple, the Levites (both men and women) were the lawful musicians; but on other occasions the Jews were at liberty to use any musical instruments, with the exception of the silver trumpets, which were to be sounded only by the priests, on certain solemn and public occasions. (Num. x. 1—10.)

The invention of musical instruments is ascribed to Jubal. (Gen. iv. 21.) The following are the principal MUSICAL INSTRUMENTS mentioned in the Sacred Writings:[6]—

(1.) *Pulsatile Instruments*.—These were three in number, viz. The tabret, the cymbal, and the sistrum.

i. The *Tabret*, *Tabor*, or *Timbrel*, תף (TUPH), was composed of a circular hoop, either of wood or brass, which was covered with a piece of skin tensely drawn and hung round with small bells. It was held in the left hand, and beaten to notes of music with the right. After the passage of the Red Sea, Miriam the sister of Moses took a timbrel, and began to play and dance with the women (Exod. xv. 20.): in like manner the daughter of Jephthah came to meet her father with timbrels and dances, after he had discomfited and subdued the Ammonites. (Judg. xi. 34.) The ladies in the East, to this day, dance to the sound of this instrument. The earliest notice of the tabret occurs in Gen. xxxi. 27.

ii. The *Cymbal*, צלצל (TSELTSEL), Psal. cl. 5. consisted of two large and broad plates of brass, of a convex form;

[1] Harmer's Observations, vol. iii. p. 127. Dr. A. Clarke on Num. v. 23.

[2] Emerson's Letters from the Ægean, vol. ii. p. 64. "This implement is one of considerable antiquity; it is common throughout the Levant, and we met with it often in the houses of the Greeks. To one end of a long brass tube for holding pens is attached the little case containing the moistened sepia used for ink, which is closed with a lid and snap, and the whole stuck with much importance in the girdle. This is, without doubt, the instrument borne by the individual, whom Ezekiel mentions as *one man clothed in linen, with a writer's inkhorn by his side*. (Ezek. ix. 2.)" Ibid. p. 64. *note*.

[3] Jahn's Archæol. Hebr. by Mr. Upham, §§ 88, 89. Pareau, Antiq. Hebr pp. 426—428.

[4] In the monastery of Megaspelaion, in Greece, the Rev. Mr. Hartley observed two beautiful rolls of the same description with that mentioned in Ezek. ii. 9, 10., and containing the Liturgies of St. Chrysostom and that attributed by the Greeks to St. James. "You began to read by unfolding, and you continued to read and unfold, till at last you arrived at the stick to which the roll was attached. Then you turned the parchment round, and continued to read on the other side of the roll; folding it gradually up, until you completed the Liturgy. Thus it was *written within and without*." Hartley's Researches in Greece, p. 236.

[5] Jowett's Christian Researches in Syria, p. 121.

[6] For some remarks on the titles of certain *Psalms*, which are supposed to have been derived either from musical instruments or the tunes to which they were sung, see part i. chap. iii. sect. ii. § vi. *infra*.

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which, being struck against each other, made a hollow ringing sound.[1] They form, in our days, a part of every military band.

iii. The *Sistrum*, מנענעים (MENAANOIM), which in our version of 2 Sam. vi. 5. is misrendered *cornets*, was a rod of iron bent into an oval or oblong shape, or square at two corners and curved at the others, and furnished with a number of moveable rings; so that, when shaken or struck with another rod of iron, it emitted the sound desired.

(2.) *Wind Instruments.*—Six of these are mentioned in the Scriptures, viz. The organ, the flute and hautboy, dulcimer, horn, and trumpet.

i. The *Organ*, עוגב (OGEB), is frequently mentioned in the Old Testament, and its invention is ascribed to Jubal in Gen. iv. 21.; but it cannot have been like our modern organs. It is supposed to have been a kind of flute, at first composed of one or two, but afterwards of about seven pipes, made of reeds of unequal length and thickness, which were joined together. It corresponded most nearly to the *συρίγξ* or pipe of Pan among the Greeks.

ii. iii. The חליל (CHALIL), and the נקב (NEKEB), which our translators have rendered *pipes*, are supposed to have been the flute and hautboy.

iv. The סומפוניה (SUMPUNJAH), or Dulcimer (Dan. iii. 5.), was a wind instrument made of reeds; by the Syrians called *Sambonjah*, by the Greeks Σαμβύκη, and by the Italians *Zampogna*.

v. The *Horn* or *Crooked Trumpet* was a very ancient instrument, made of the horns of oxen cut off at the smaller extremity. In progress of time ram's horns were used for the same purpose. It was chiefly used in war.

vi. The form of the straight *Trumpet* is well known: it was used by the priests (Num. x. 8. 1 Chron. xv. 24.) both on extraordinary occasions (Num. x. 10.), and also in the daily service of the temple. (2 Chron. vii. 6. xxix. 26.) In time of peace, when the people or the rulers were to be convened together, this trumpet was blown softly: but when the camps were to move forward, or the people were to march to war, it was sounded with a deeper note.

(3.) *Stringed Instruments.*—These were the harp and the psaltery.

i. The *Harp*, כנור (KINOUR), seems to have resembled that in modern use: it was the most ancient of all musical instruments. (Gen. iv. 21.) It had ten strings, and was played by David with the hand (1 Sam. xvi. 23.); but Josephus[2] says, that it was played upon or struck with a plectrum.

ii. The *Psaltery* נבל (NEBEL), obtained its name from its resemblance to a bottle or flagon: it is first mentioned in the Psalms of David, and the invention of it is ascribed to the Phœnicians. In Psal. xxxiii. 2. and cxliv. 9. it is called a *ten-stringed instrument*, but in Psal. xcii. 3. it is distinguished from the latter. Josephus[3] says, that it had twelve sounds (or strings), and was struck or played upon by the fingers.[4]

Effects the most astonishing are attributed in the Scriptures to the Hebrew music, of the nature of which we know but very little. Several examples are recorded, in the sacred history, of the power and charms of music to sweeten the temper, to compose and allay the passions of the mind, to revive the drooping spirits, and to dissipate melancholy. It had this effect on Saul, when David played to him on his harp. (1 Sam. xvi. 16. 23.) And when Elisha was desired by Jehoshaphat to tell him what his success against the king of Moab would be, the prophet required a minstrel to be brought unto him; and when he played, it is said that the *hand of the Lord came upon him* (2 Kings iii. 15.); not that the gift of prophecy was the natural effect of music, but the meaning is, that music disposed the organs, the humours, and in short the whole mind and spirit of the prophet, to receive these supernatural impressions.

(4.) DANCING was an ordinary concomitant of music among the Jews. Sometimes it was used on a religious account: thus Miriam with her women glorified God (after the deliverance from the Egyptians), in dances as well as songs (Exod. xv. 20.), and David danced after the ark. (2 Sam. vi. 16.) It was a thing common at the Jewish feasts (Judg. xxi. 19. 21.) and in public triumphs (Judg. xi. 34), and at all seasons of mirth and rejoicing. (Psal. xxx. 11. Jer. xxxi. 4. 13. Luke xv. 25.) The idolatrous Jews made it a part of their worship which they paid to the golden calf. (Exod. xxxii. 19.) The Amalekites danced after their victory at Ziklag (1 Sam. xxx. 16.), and Job makes it part of the character of the prosperous wicked (that is, of those who, placing all their happiness in the enjoyments of sense, forget God and religion), that their children dance. (Job xxi. 11.) The dancing of the profligate Herodias's daughter pleased Herod so highly, that he promised to give her whatever she asked, and accordingly, at her desire, and in compliment to her, he commanded John the Baptist to be beheaded in prison. (Matt. xiv. 6—8.) Most probably it resembled the voluptuous performances of the dancing girls who still exhibit in the East.[5]

[1] Josephus, Ant. Jud. lib. vii. c. 12.
[2] Ant. Jud. lib. vii. c. 12.
[3] Ibid.
[4] Calmet, Dissertation sur les Instrumens de Musique des Hebreux, prefixed to his Commentary on the Psalms. Jahn, Archæologia Biblica, §§ 94—96. Brown's Antiquities of the Jews, vol. i. pp. 315—321.
[5] Carne's Letters from the East, p. 165. Paresu, Antiq. Hebr. p. 431 Home's Hist. of the Jews, vol. ii. pp. 339, 340.

SECTION III.

ON THE LITERATURE AND SCIENCES OF THE HEBREWS.

I. *Schools.—On the schools of the prophets in particular.*—II. *Appellation given to the Jewish doctors or teachers.*—III. *Their method of teaching.*—IV. *Studies of the Jews.*—1. *History.*—2. *Poetry.*—3. *Oratory.*—4. *Ethics.*—5. *Physics.*—6. *Arithmetic.*—7. *Mathematics.*—8. *Astronomy.*—9. *Astrology.*—10. *Surveying.*—11. *Mechanic Arts.*—12. *Geography.*

1. SCHOOLS have ever been considered among polished nations as the chief support of states: in them are formed the ministers of religion, judges, and magistrates, as well as the people at large: and there are taught religion, laws, history, and all those sciences, the knowledge of which is of the greatest importance to the well-being of nations, and to the comfort of private life. The Jewish writers pretend that from the earliest ages there have been schools; and that, before the Deluge, they were under the direction of the patriarchs: but these notions have long since been deservedly rejected for want of authority.

Although the Hebrews confined their pursuits to agriculture and the management of cattle, yet we have no reason to conclude that they were a nation of ignorant rustics. Of that which most concerns man to know,—their religious and moral duties,—they could not be ignorant, since the father of every family was bound to teach the laws of Moses to his children. (Deut. xxxii. 6. Psal. lxxvii. 5.) We have, however, no evidence of the existence of any schools, strictly so called, earlier than the time of Samuel: and as the Scriptures do not mention *the schools of the prophets*, before him who was both a judge and a prophet in Israel, we may venture to ascribe those schools to him. It is not improbable that the almost total cessation of the spirit of prophecy under the ministry of Eli, and the degeneracy of the priesthood, first occasioned the institution of these seminaries, for the better education of those who were to succeed in the sacred ministry. From 1 Sam. x. 5. 10. xix. 20. 2 Kings ii. 5. and xxii. 14., it appears that the schools of the prophets were first erected in the cities of the Levites; which for the more convenient instruction of the people were dispersed through the several tribes of Israel. In these places convenient edifices were built for the abode of the prophets and their disciples, who were thence termed the *Sons of the Prophets;* over whom presided some venerable and divinely-inspired prophet, who is called their father. (2 Kings ii. 12.) Samuel was one, and, perhaps, the first of those fathers (1 Sam. xix. 20.), and Elijah was another (2 Kings ii. 12.), who was succeeded by Elisha in this office. (2 Kings vi. 1.) The sons of the prophets lived together in a society or community (2 Kings iv. 38.); they were instructed in the knowledge of the law, and of the principles of their religion, as well as in the sacred art of psalmody, or (as it is termed in 1 Sam. x. 5. and 1 Chron. xxv. 1. 7.) prophesying with harps, psalteries, and cymbals. At the conclusion of their lectures and religious exercises, they were accustomed to eat together with their masters. Calmet is of opinion that these schools subsisted until the Babylonish captivity: and it should seem that the captives resorted to such establishments, to hear the prophets, when there were any, in the places where they resided. Ezekiel relates various conversations which he had with the elders of Israel who came to consult him: the people also assembled about him, apparently for the purpose of hearing

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him and being instructed by him; but they were not very careful to reduce his instructions to practice. (Ezek. viii. 1. xiv. 1. xx. 1.) It is not improbable that from the schools of the prophets God chose such persons as he deemed fit to exercise the prophetic office, and to make known his will to the people. The greater prophets employed these scholars or young prophets to carry prophetic messages. In 2 Kings ix. 1., Elisha sent one of the sons of the prophets to anoint Jehu king of Israel: and in 1 Kings xx. 15., the young prophet, who was sent to reprove Ahab for sparing Ben-Hadad, king of Syria, is by the Chaldee paraphrast called one of the sons or disciples of the prophets. Hence Amos relates it as an unusual circumstance, that he *was no prophet*, not one of those distinguished men who presided over these seminaries, —*neither a prophet's son*, educated from his youth in the schools of the prophets; but that he was *an herdsman and a gatherer of sycamore fruit*, who did not pursue the studies and mode of living peculiar to the prophets, when *the* LORD *took him as he was following the flock*, and commanded him to go, and prophesy unto his people Israel. (Amos vii. 14, 15.)[1] To the schools of the prophets succeeded the synagogues; but it appears that in the time of Jesus Christ eminent Jewish doctors had their separate schools; as Gamaliel, the preceptor of St. Paul, and probably also Tyrannus.

II. Various APPELLATIONS were anciently given to learned men. Among the Hebrews they were denominated חכמים (HAKAMIM), as among the Greeks they were called σοφοι, that is, *wise men*. In the time of Christ, the common appellative for men of that description was γραμματεις, in the Hebrew סופר (SOPHER), *a scribe*. They were addressed by the honorary title of *Rabbi* רב, רבי (RAB, RABBI), that is, *great* or *master*. The Jews, in imitation of the Greeks, had their seven wise men, who were called *Rabboni*, רבן. Gamaliel was one of the number. They called themselves the children of wisdom; expressions which correspond very nearly to the Greek φιλοσοφος. (Matt. xi. 19. Luke vii. 35.) The heads of sects were called *fathers* (Matt. xxiii. 9.), and the disciples, תלמידים (TALMUDIM), were denominated sons or children.[2] The Jewish teachers, at least some of them, had private lecture-rooms, but they also taught and disputed in synagogues, in temples, and, in fact, wherever they could find an audience. The method of these teachers was the same with that which prevailed among the Greeks. Any disciple who chose might propose questions, upon which it was the duty of the teachers to remark and give their opinions. (Luke ii. 46.) The teachers were not invested with their functions by any formal act of the church or of the civil authority; they were self-constituted. They received no other salary than some voluntary present from the disciples, which was called an *honorary*, τιμη, HONORARIUM. (1 Tim. v. 17.) They acquired a subsistence in the main by the exercise of some art or handicraft. According to the Talmudists they were bound to hold no conversation with women, and to refuse to sit at table with the lower class of people. (John iv. 27. Matt. ix. 11.) The subjects on which they taught were numerous, commonly intricate, and of no great consequence; of which there are abundant examples in the Talmud.[3]

III. After the Jews became divided into the two great sects of Sadducees and Pharisees, each sect had its separate school. The METHOD OF TEACHING in these schools may be easily collected from the Gospels and Acts. The *Doctors* or *Teachers* generally sat. Thus our Lord sat down previously to delivering his sermon on the mount (Matt. v. 1.); as Gamaliel also did in his school. (Acts xxii. 3.) Sometimes, however, the Jewish teachers, like the Greek philosophers, were accustomed to have their disciples around them, wherever they went, and to discourse, as occasion arose, on things either human or divine. In this way our Lord delivered some of his most interesting instructions to his apostles. Allusions to this practice occur in Matt. iv. 20. x. 38. xvi. 24. Mark i. 18. xvi. 24. The *Pupils* generally sat below their preceptors. St. Paul tells the Jews that he sat or studied at the feet of Gamaliel. (Acts xxii. 3.) Philo relates that the children of the Essenes sat at the feet of their masters, who interpreted the law, and explained its figurative sense, after the manner of the ancient philosophers. The author of the commentary on the first Epistle to the Corinthians, published under the name of St. Ambrose, says, on ch. xiv., that the Jewish rabbins sat on elevated chairs; while scholars who had made the greatest proficiency sat on benches just below them, and the junior pupils sat on the ground on hassocks. But in the Talmud,[4] it is stated that the masters sat down while the scholars stood.[5]

IV. The Jews did not become distinguished for their intellectual acquirements before the time of David, and especially of Solomon, who is said to have surpassed all others in wisdom; a circumstance which was the ground of the many visits which were paid to him by distinguished foreigners. (1 Kings v. 9—12.) His example, which was truly an illustrious one, was, beyond question, imitated by other kings. The literature of the Hebrews was limited chiefly to religion, the history of their nation, poetry, philosophy, ethics, and natural history; on which last subject Solomon wrote many treatises, no longer extant. The Hebrews made but little progress in science and literature after the time of Solomon. During their captivity, it is true, they acquired many foreign notions, with which they had not been previously acquainted: and they, subsequently, borrowed much, both of truth and of falsehood, from the philosophy of the Greeks. The author of the book of Wisdom, with some others of the Jewish writers, has made pretty good use of the Greek philosophy. It is clear, notwithstanding this, that the Jews after the captivity fell below their ancestors in respect to *History*; as the published annals of that period are not of a kindred character with those of the primitive ages of their country.

1. That the art of HISTORICAL WRITING was anciently much cultivated in the East, the Bible itself is an ample testimony; for it not only relates the prominent events, from the creation down to the fifth century before Christ, but speaks of many historical books, which have now perished; and also of many monuments erected in commemoration of remarkable achievements, and furnished with appropriate inscriptions. The Babylonians, also, the Assyrians, the Persians, and Tyrians, had their historical annals. Among the Egyptians there was a separate order, viz. the priests, one part of whose duty it was to write the history of their country. In the primitive ages the task of composing annals fell in most nations upon the priests, but at a later period the king had his own secretaries, whose special business it was to record the royal sayings and achievements. The prophets among the Hebrews recorded the events of their own times, and, in the earliest periods, the genealogists interwove many historical events with their accounts of the succession of families. Indeed, it should not be forgotten, that ancient history generally partakes more of a genealogical than a chronological character. Hence the Hebrew phrase for genealogies תולדות (TOLDOTH) is used also for history (Gen. vi. 9. x. 1.); and hence no epoch more ancient than that of Nabonnassar is any where found. In the Bible, however, this defect, in regard to a regular chronological system, is in a manner compensated by the insertion in various places of definite periods of time, and by chronological genealogies. In giving a concise account of the genealogy of a person, the Hebrews, as well as the Arabs, took the liberty to omit, according to their own pleasure, one or more generations. (Ruth iv. 18—22. Ezra vii. 1—5. Matt. i. 8.) It was considered so much of an honour to have a name and a place in these family annals, that the Hebrews, from their first existence as a nation, had public genealogists, denominated שוטרים, שוטר (SHOTER, SHOTERIM).

[1] Calmet, Dissertation sur les Ecoles des Hebreux, Dissert. tom. i. pp. 372—376., and Dictionary, voce Schools. Stillingfleet's Origines Sacræ, pp. 92—101. 8th edition, Basnage's Hist. of the Jews, pp. 410, 411. Witsii Miscellanea Sacra, lib. i. c. 10. § 10. p. 79. Bp. Story's Essay concerning the Nature of the Priesthood, pp. 39—42.

[2] "It was anciently the custom of preceptors to address their pupils by the title of *sons*: thus, the disciples of the prophets are called the *sons of the prophets*. (1 Kings xx. 35. 2 Kings ii. 3. iv. 38.) St. Paul styles Timothy his *son*. (1 Tim. i. 2. 2 Tim. i. 2.) St. John styles those, to whom his first epistle was sent, his *children* (ii. 1. v. 21.); and thus the royal sage (Prov. i. 8.) addresses his young hearers, exhorting them not to contemn the advice and admonition of their parents; because obedience to parents is a duty, second only in importance to obedience to God." Holden's Translation of Proverbs, p. 88.

[3] A sort of academical degree was conferred on the pupils in the Jewish seminaries, which, after the destruction of Jerusalem, were established at Babylon and Tiberias, and of which Basnage has given a copious account in his History of the Jews, book v. c. 5. pp. 410—414. (London, 1708. folio.) The circumstances attending the conferring of this degree are described by Maimonides (Jadchazaka, lib. vi. 4.) as follows:—1. The candidate for the degree was examined, both in respect to his moral character and his literary acquisitions. 2. Having undergone this examination with approbation, the disciple then ascended an elevated seat. Matt. xxiii. 2. 3. A writing tablet was presented to him, to signify, that he should write down his acquisitions, since they might escape from his memory, and, without being written down, be lost. 4. A key was presented, to signify that he might now open to others the treasures of knowledge. (Luke xi. 52.) 5. Hands were laid upon him; a custom derived from Num. xxvii. 18. 6. A certain power or authority was conferred upon him, probably to be exercised over his own disciples. 7. Finally, he was saluted in the school of Tiberias, with the title of *Rabbi*, רב, in the school of Babylon, with that of *Master*, מר (Jahn's Archæologia Biblica, by Mr Upham. 105.)

[4] Tit. Megillah.

[5] Calmet, Dissertations, tom. i. pp. 377, 378.

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Not only the Hebrews, but, if we may credit Herodotus and Diodorus Siculus, the Egyptians also assigned a certain period to a generation. According to their estimation, three generations made an hundred years. In the time of Abraham, however, when men lived to a greater age, an hundred years made a generation. This is clear from Gen. xv. 13. 16., and from the circumstance, that Abraham, Isaac, and Jacob dwelt two hundred and fifteen years in the land of Canaan, and yet there were only two generations.

The study of history among the Jews was chiefly confined to the affairs of their own nation. Much information, however, may be obtained from their historical and other writings, for the better understanding the states of other foreign nations with which they became very closely connected: and the most ancient historical documents of the Hebrews throw more light upon the origin of nations, and the invention and progress of the arts, than any other writings that are extant.

2. POETRY had its origin in the first ages of the world, when undisciplined feelings and a lively imagination naturally supplied strong expressions, gave an expressive modulation to the voice, and motion to the limbs. Hence poetry, music, and dancing, were in all probability contemporaneous in their origin. As the nature and genius of the poetry of the Hebrews has already been discussed at some length in the first volume of this work, it is sufficient here to remark, that the effusions of the inspired Hebrew muse infinitely surpass in grandeur, sublimity, beauty, and pathos, all the most celebrated productions of Greece and Rome. Not to repeat unnecessarily the observations already offered on this topic, we may here briefly remark, that the eucharistic song of Moses, composed on the deliverance of the Israelites and their miraculous passage of the Red Sea (Exod. xv. 1—19.), is an admirable hymn, full of strong and lively images. The song of Deborah and Barak (Judg. v.), and that of Hannah the mother of Samuel (1 Sam. ii. 1.), have many excellent flights, and some noble and sublime raptures. David's lamentation on the death of Saul and Jonathan (2 Sam. i. 19.) is an incomparable elegy. The gratulatory hymn (Isa. xii.) and Hezekiah's song of praise (Isa. xxviii.) are worthy of every one's attention. The prayer of Habakkuk (iii.) contains a sublime description of the divine majesty. Besides these single hymns, we have the book of Psalms, Proverbs, Ecclesiastes, Canticles, and Lamentations; all of which are composed by different poets, according to the usage of those times. The Psalms are a great storehouse of heavenly devotion, full of affecting and sublime thoughts, and with a variety of expressions, admirably calculated to excite a thankful remembrance of God's mercies, and for moving the passions of joy and grief, indignation and hatred. They consist mostly of pious and affectionate prayers, holy meditations, and exalted strains of praise and thanksgiving. The allusions are beautiful, the expressions tender and moving, and the piety of the authors is singularly remarkable. The Proverbs of Solomon are a divine collection of many admirable sentences of morality, wonderfully adapted to instruct us in our duty to God and man. The book of Ecclesiastes teaches us, in a very lively manner, the insufficiency of all earthly enjoyments to make a man happy. The Canticles or Song of Solomon, under the parable of a man's affection to his spouse, in very tender yet elegant expressions, shows us the ardent love of Christ to his church and people; and the Lamentations of Jeremiah contain a very mournful account of the state of Jerusalem, as destroyed by the Chaldæans.

3. ORATORY does not appear to have been cultivated by the Hebrews; although the sacred writers, following the impulse of their genius, have left such specimens in their writings, as the most distinguished orators might imitate with advantage. Want of eloquence was objected as a defect against the apostle Paul (1 Cor. i. 17.), who, notwithstanding, possessed a highly cultivated mind, and was by no means deficient in strong natural eloquence.

4. Traces of ETHICS, that is, of the system of prevailing moral opinions, may be found in the book of Job, in the 37th, 39th, and 63d Psalms, also in the books of Proverbs and Ecclesiastes, but chiefly in the apocryphal book of Wisdom, and the writings of the son of Sirach. During the captivity, the Jews acquired many new notions, and appropriated them, as occasion offered, to their own purposes. They at length became acquainted with the philosophy of the Greeks, which makes its appearance abundantly in the book of Wisdom. After the captivity, the language in which the sacred books were written was no longer vernacular. Hence arose the need of an interpreter on the sabbatic year, a time when the whole law was read; and also on the sabbath in the synagogues, which had been recently erected, in order to make the people understand what was read. These interpreters learnt the Hebrew language at the schools. The teachers of these schools, who, for the two generations preceding the time of Christ, had maintained some acquaintance with the Greek philosophy, were not satisfied with a simple interpretation of the Hebrew idiom, as it stood, but shaped the interpretation so as to render it conformable to their philosophy. Thus arose contentions, which gave occasion for the various sects of Pharisees, Sadducees, and Essenes. In the time of our Saviour, divisions had arisen among the Pharisees themselves. No less than eighteen nice questions, if we may believe the Jewish Rabbins, were contested, at that period, between the schools of Hillel and Shammai. One of which questions was an inquiry, "What cause was sufficient for a bill of divorce?" If the Shammai and Hillel of the Talmud are the same with the learned men mentioned in Josephus, viz. Sameas and Pollio, who flourished thirty-four years before Christ, then Shammai or Sameas is undoubtedly the same with the Simeon who is mentioned in Luke ii. 25. 34., and his son Gamaliel, so celebrated in the Talmud, is the same with the Gamaliel mentioned in Acts v. 34. xxii. 3.

5. PHYSICS, or NATURAL PHILOSOPHY, has secured but little attention in the East; but a knowledge of the animal, vegetable, and mineral kingdoms, or the science of NATURAL HISTORY, was always much more an object of interest. Whatever knowledge of this science the Hebrews subsequently had, they most probably derived partly from the Canaanitish merchants, partly from the Egyptians, and other nations with whom they had intercourse. The book of Job evinces that its author possessed an intimate knowledge of the works of nature. The agricultural and pastoral habits of the Hebrews were favourable to the acquisition of this science; and how much they loved it will be evident to any one who peruses the productions of the sacred poets, especially those of David. But no one among the Hebrews could ever be compared to King Solomon; *who spake of trees, from the cedar that is in Lebanon, even to the hyssop that springeth out of the wall*, and *also of beasts and of fowl, and of creeping things and of fishes.* (1 Kings iv. 33.) The numerous images which our Saviour derived from the works of nature, attest how deeply he had contemplated them.

6. ARITHMETIC.—The more simple methods of arithmetical calculation are spoken of in the Pentateuch, as if they were well known. The merchants of that early period must, for their own convenience, have been possessed of some method of operating by numbers.

7. MATHEMATICS.—By this term we understand Geometry, Mensuration, Navigation, &c. As far as a knowledge of them was absolutely required by the condition and employments of the people, we may well suppose that knowledge to have actually existed; although no express mention is made of these sciences.

8. ASTRONOMY.—The interests of agriculture and navigation required some knowledge of astronomy. An evidence that an attempt was made at a very early period to regulate the year by the annual revolution of the sun, may be found in the fact, that the Jewish months were divided into thirty days each. (See Gen. vii. 11. viii. 4.) In Astronomy, the Egyptians, Babylonians, and Phœnicians exhibited great superiority. We are informed there were magicians or enchanters in Egypt (Exod. vii. 11. Lev. xx. 27. xix. 31. Deut. xviii. 20.), denominated in Hebrew מכשפים, because they computed eclipses of the sun and moon, and pretended to the people, that they produced them by the efficacy of their own enchantments. Astronomy does not appear to have been much cultivated by the Hebrews: the laws of Moses, indeed, by no means favoured this science, as the neighbouring heathen nations worshipped the host of heaven; hence the sacred writers rarely mention any of the constellations by name. See Job ix. 9. xxxviii. 31, 32. Isa. xiii. 10. Amos v. 8. 2 Kings xxiii. 5.

9. ASTROLOGY.—It is by no means surprising that the Hebrews did not devote greater attention to astronomy, since the study of *astrology*, which was intimately connected with that of astronomy, and was very highly estimated among the neighbouring nations (Isa. xlvii. 9. Jer. xxvii. 9. l. 35. Dan. ii. 13. 48.), was interdicted to the Hebrews. (Deut. xviii. 10. Lev. xx. 27.) Daniel, indeed, studied the art of astrology at Babylon, but he did not practise it. (Dan. i. 20. ii. 2.) The astrologers (and those wise men mentioned in Matt. ii. 1. *et seq.* appear to have been such) divided the heavens into apartments or habitations, to each one of which

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apartments they assigned a ruler or president. This fact developes the origin of the word βαῤῥεωυ, בעל זבול, *or the Lord of the* (*celestial*) *dwelling*. (Matt. x. 25. xii. 24. 27. Mark iii. 22. Luke xi. 15—19.)

10. Measures of length are mentioned in Gen. vi. 15, 16. A knowledge of the method of measuring lands is implied in the account given in Gen. xlvii. 20—27. Mention is made, in the books of Job and Joshua, of a line or rope for the purpose of taking measurements, חבל, קי. It was brought by the Hebrews out of Egypt, where, according to the unanimous testimony of antiquity, SURVEYING first had its origin, and, in consequence of the inundations of the Nile, was carried to the greatest height. It was here, as we may well conclude, that the Hebrews acquired so much knowledge of the principles of that science, as to enable them, with the aid of the measuring line above mentioned, to partition and set off geographically the whole land of Canaan. The weights used in weighing solid bodies (Gen. xxiii. 15, 16.), provided they were similar to each other in form, imply a knowledge of the rudiments of stereometry.

11. THE MECHANIC ARTS.—No express mention is made of the mechanic arts; but that a knowledge of them, notwithstanding, existed, may be inferred from the erection of Noah's ark, and the tower of Babel; from the use of balances in the time of Abraham; also from what is said of the Egyptian chariots, in Gen. xli. 43. xlv. 19. l. 9. and Exod. xiv. 6, 7.; and from the instruments used by the Egyptians in irrigating their lands. (Deut. xi. 10.) It is implied in the mention of these, and subsequently of many other instruments, that other instruments still, not expressly named, but which were, of course, necessary for the formation of those which are named, were in existence.

12. GEOGRAPHY.—Geographical notices occur so frequently in the Bible, that it is not necessary to say much on this point; but see Gen. x. 1—30. xii. 4—15. xiv. 1—16. xxviii. 2—9. xlix. 13, &c. Perhaps, however, it deserves to be repeated, that in the time of Joshua, the whole of Palestine was subjected to a geographical division. (Josh. xviii. 9.) It is evident, then, from their geographical knowledge, as well as from other circumstances already mentioned, that there must have existed among the Hebrews the rudiments, if nothing more, of geographical science.

SECTION IV.

ON THE COMMERCE AND NAVIGATION OF THE HEBREWS.

Commerce of the Midianites, Egyptians, and Phœnicians.—II. *Mode of transporting goods.*—III. *Commerce of the Hebrews, particularly under Solomon and his successors.*—IV. *Notice of ancient shipping.*—V. *Money, weights, and measures.*

I. THE Scriptures do not afford us any example of trade, more ancient than those caravans of Ishmaelites and Midianites, to whom Joseph was perfidiously sold by his brethren. These men were on their return from Gilead, with their camels laden with spices, and other rich articles of merchandise, which they were carrying into Egypt; where, doubtless, they produced a great return, from the quantities consumed in that country for embalming the bodies of the dead. From their purchasing Joseph, and selling him to Potiphar, it is evident that their traffic was not confined to the commodities furnished by Gilead. But the most distinguished merchants of ancient times were the Phœnicians, who bought the choicest productions of the East, which they exported to Africa and Europe, whence they took in return silver and other articles of merchandise, which they again circulated in the East. Their first metropolis was Sidon, and afterwards Tyre, founded about 250 years before the building of Solomon's temple, or 1251 before the Christian era; and wherever they went, they appear to have established peaceful commercial settlements, mutually beneficial to themselves and to the natives of the country visited by them. The commerce of Tyre is particularly described in Isa. xxiii. and Ezek. xxvii. xxviii.

II. The commerce of the East appears to have been chiefly carried on by land: hence ships are but rarely mentioned in the Old Testament before the times of David and Solomon. There were two principal routes from Palestine to Egypt; viz. one along the coasts of the Mediterranean Sea, from Gaza to Pelusium, which was about three days' journey; and the other from Gaza to the Elanitic branch of the Arabian Gulf, which now passes near Mount Sinai, and requires nearly a month to complete it. Although chariots were not unknown to the ancient inhabitants of the East, yet they chiefly transported their merchandise across the desert on camels, a hardy race of animals, admirably adapted by nature for this purpose: and lest they should be plundered by robbers, the merchants used to travel in large bodies (as they now do), which are called *caravans*; or in smaller companies termed *kafilés* or *kaflés*. (Job vi. 18, 19. Gen. xxxvii. 25. Isa. xxi. 13.)

III. Although the land of Canaan was, from its abundant produce, admirably adapted to commerce, yet Moses enacted no laws in favour of trade; because the Hebrews, being specially set apart for the preservation of true religion, could not be dispersed among idolatrous nations without being in danger of becoming contaminated with their abominable worship. He therefore only inculcated the strictest justice in weights and measures (Lev. xix. 36, 37. Deut. xxv. 13, 14.); and left the rest to future ages and governors. It is obvious, however, that the three great festivals of the Jews, who were bound to present themselves before Jehovah thrice in the year, would give occasion for much domestic traffic, which the individuals of the twelve tribes would carry on with each other either for money or produce. From Judg. v. 17. it should seem that the tribes of Dan and Asher had some commercial dealings with the neighbouring maritime nations; but the earliest *direct* notice contained in the Scriptures of the commerce of the Hebrews does not occur before the reign of David. This wise and valiant prince, by many victories, not only enlarged the boundaries of his empire, but also subdued the kingdom of Edom (which he reduced into a province), and made himself master of the two ports of Elath and Ezion-geber on the Red Sea. Part of the wealth acquired by his conquests he employed in purchasing cedar-timber from Hiram I. king of Tyre, with whom he maintained a friendly correspondence as long as he lived; and he also hired Tyrian masons and carpenters for carrying on his works.[2] This prince collected, for the building of the temple, upwards of eight hundred millions of our money, according to Dr. Arbuthnot's calculations.[3] On the death of David, Solomon his successor cultivated the arts of peace, and was thereby enabled to indulge his taste for magnificence and luxury, more than his father could possibly do. Being blest with a larger share of wisdom than ever before fell to the lot of any man, he directed his talents for business to the improvement of foreign commerce, which had not been expressly prohibited by Moses. He employed the vast wealth amassed by his father in works of architecture, and in strengthening and beautifying his kingdom. The celebrated temple at Jerusalem, the fortifications of that capital, and many entire cities (among which was the famous Tadmor or Palmyra), were built by him. Finding his own subjects but little qualified for such undertakings, he applied to Hiram II. king of Tyre, the son of his father's friend Hiram, who furnished him with cedar and fir (or cypress) timber, and large stones, all properly cut and prepared for building; which the Tyrians carried by water to the most convenient landing-place in Solomon's dominions. Hiram II. also sent a great number of workmen to assist and instruct Solomon's people, none of whom had skill to *hew timber like unto the Sidonians* (1 Kings v. 5, 6.), as the Israelites then called the Tyrians, from their having been originally a colony from Sidon. Solomon, in return, furnished the Tyrians with corn, wine, and oil; and he even received a balance in gold. (1 Kings v. 9—11. 2 Chron. ii. 10.) It is not improbable, however, that the gold was the stipulated price for Solomon's cession of twenty towns to the Tyrians; which Hiram, not liking them, afterwards returned to him. (1 Kings ix. 12, 13.)

The great intercourse of trade and friendship, which Solomon had with the first commercial people in the western world, inspired him with a strong desire to participate in the advantages of trade. His father's conquests, as we have already seen, had extended his territories to the Red Sea or the Arabian Gulf, and had given him the possession of a good harbour, whence ships might be despatched to the rich countries of the south and east. But, his own subjects being

[1] Jahn's Archæologia Biblica, by Upham, §§ 98—100. 104. 105. Pareau, Antiquitas Hebraica, pp. 432—438.

[2] Eupolemus, an ancient writer quoted by Eusebius (De Præp. Evang. lib. ix.), says that David built ships in Arabia, in which he sent men skilled in mines and metals to the island of Ophir. Some modern authors, improving upon this rather suspicious authority, have ascribed to David the honour of being the founder of the great East Indian commerce.

[3] Tables of Ancient Coins, pp. 26. 208.

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totally ignorant of the arts of building and navigating vessels, he again had recourse to the assistance of Hiram. The king of Tyre, who was desirous of an opening to the oriental commerce, the articles of which his subjects were obliged to receive at second hand from the Arabians, entered readily into the views of the Hebrew monarch. Accordingly, Tyrian carpenters were sent to build vessels for both kings at Ezion-geber, Solomon's port on the Red Sea; whither Solomon himself also went to animate the workmen by his presence.

Solomon's ships, conducted by Tyrian navigators, sailed in company with those of Hiram to some rich countries, called Ophir (most probably Sofala on the eastern coast of Africa), and Tarshish, a place supposed to be somewhere on the same coast.[1] The voyage required three years to accomplish it; yet, notwithstanding the length of time employed in it, the returns in this new channel of trade were prodigiously great and profitable, consisting of gold, silver, precious stones, valuable woods, and some exotic animals, as apes and peacocks. We have no information concerning the articles exported in this trade: but, in all probability, the manufactures of the Tyrians, together with the commodities imported by them from other countries, were assorted with the corn, wine, and oil of Solomon's dominions in making up the cargoes; and his ships, like the late Spanish galleons, imported the bullion, partly for the benefit of his industrious and commercial neighbours. (1 Kings vii.—x. 2 Chron. ii. viii. ix.) Solomon also established a commercial correspondence with Egypt; whence he imported horses, chariots, and fine linen-yarn: the chariots cost six hundred, and the horses one hundred and fifty, shekels of silver each. (1 Kings x. 28, 29. 2 Chron. i. 16, 17.)

After the division of the kingdom, Edom being in that portion which remained to the house of David, the Jews appear to have carried on the oriental trade from the two ports of Elath and Ezion-geber, especially the latter, until the time of Jehoshaphat, whose fleet was wrecked there (1 Kings xxii. 48. 2 Chron. xx. 36, 37.) During the reign of Jehoram, the wicked successor of Jehoshaphat, the Edomites shook off the yoke of the Jewish sovereigns, and recovered their ports. From this time the Jewish traffic, through the Red Sea, ceased till the reign of Uzziah; who, having recovered Elath soon after his accession, expelled the Edomites thence, and having fortified the place, peopled it with his own subjects, who renewed their former commerce. This appears to have continued till the reign of Ahaz, when Rezin, king of Damascus, having oppressed and weakened Judah in conjunction with Pekah, king of Israel, took advantage of this circumstance to seize Elath; whence he expelled the Jews, and planted it with Syrians. In the following year, however, Elath fell into the hands of Tiglathpileser, king of Assyria, who conquered Rezin, but did not restore it to his friend and ally, king Ahaz.[2] Thus finally terminated the commercial prosperity of the kingdoms of Judah and Israel. After the captivity, indeed, during the reigns of the Asmonæan princes, the Jews became great traders. In the time of Pompey the Great there were so many Jews abroad on the ocean, even in the character of pirates, that king Antigonus was accused before him of having sent them out on purpose. During the period of time comprised in the New Testament history, Joppa and Cæsarea were the two principal ports; and corn continued to be a staple article of export to Tyre. (Acts xii. 20.)[3]

During the Babylonish captivity, the Jews seem to have applied themselves much more than they had previously done to commercial pursuits; for though some of them cultivated the soil at the exhortation of Jeremiah (xxix. 4, 5.) yet many others appear to have gained their subsistence by buying and selling. Hence, immediately after their restoration, there were Jewish traders, who, regardless of the rest of the sabbath-day which was enjoined by Moses, not only bought and sold on that sacred day (Neh. xiii. 15.), but also extorted unjust usury. (Neh. v. 1—13.) In later times, foreign commerce was greatly facilitated by Simon Maccabæus, who made the fortified city of Joppa a commodious port (1 Macc. xiv. 5.), and by Herod the Great, who erected the city of Cæsarea, which he converted into a very excellent harbour, which was always free from the waves of the sea by means of a magnificent mole.[4]

IV. Respecting the size and architecture of the Jewish ships, we have no information whatever. The trading vessels of the ancients were, in general, much inferior in size to those of the moderns: Cicero mentions a number of ships of burden, none of which were below two thousand amphoræ, that is, not exceeding fifty-six tons;[5] and in a trading vessel, in all probability of much less burden, bound with corn from Alexandria in Egypt to Rome, St. Paul was embarked at Myra in Lycia. From the description of his voyage in Acts xxvii. it is evident to what small improvement the art of navigation had then attained. They had no anchors, by which to moor or secure their vessels; and it is most probable that the crew of the vessel on board of which the apostle was embarked, drew her up on the beach of the several places where they stopped, and made her fast on the rocks, as the ancient Greeks did in the time of Homer,[6] which practice also still obtains in almost every island of Greece.[7] Further, they had no compass by which they could steer their course across the trackless deep; and the sacred historian represents their situation as peculiarly distressing, when the sight of the sun, moon, and stars was intercepted from them. (Acts xxvii. 20.) The vessel being overtaken by one of those tremendous gales, which, at certain seasons of the year prevail in the Mediterranean[8] (where they are now called *Levanters*), *they had much work to come by the* ship's *boat*, which appears to have been towed along after the vessel, agreeably to the custom that still obtains in the East, where the skiffs are fastened to the sterns of the ships (16.); *which having taken up*, that is, having drawn it up close to the stern, they proceeded to *under-gird the ship*. (17.) We learn from various passages in the Greek and Roman authors, that the ancients had recourse to this expedient in order to secure their vessels, when in imminent danger;[9] and this method has been used even in modern times.[10]

Much ingenious conjecture has been hazarded relative to the nature of the *rudder-bands*, mentioned in Acts xxvii. 40.; but the supposed difficulty will be obviated by attending to the structure of ancient vessels. It was usual for all large ships (of which description were the Alexandrian corn ships) to have *two* rudders, a kind of very large and broad oars, which were fixed at the head and stern. The bands were some kind of fastenings, by which these rudders were hoisted some way out of the water; for as they could be of no use in a storm, and in the event of fair weather coming the vessel could not do without them, this was a prudent way of securing them from being broken to pieces by the agitation of the waves. These bands being loosed, the rudders would fall down into their proper places, and

[1] It is certain that under Pharaoh Necho, two hundred years after the time of Solomon, this voyage was made by the Egyptians. (Herodotus, lib. iv. c. 42.) They sailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years; just the same time that the voyage under Solomon had taken up. It appears likewise from Pliny (Nat. Hist. lib. ii. c. 67.), that the passage round the Cape of Good Hope was known and frequently practised before his time; by Hanno the Carthaginian, when Carthage was in all its glory; by one Eudoxus, in the time of Ptolemy Lathyrus, king of Egypt; and Cœlius Antipater, an historian of good credit, somewhat earlier than Pliny, testifies that he had seen a merchant who had made the voyage from Gades to Æthiopia. Bp. Lowth, however, supposes Tarshish to be Tartessus in Spain. Isaiah, vol. ii. pp. 34, 35.

[2] During this period, the Jews seem to have had privileged streets at Damascus, as the Syrians had in Samaria. (1 Kings xx. 34.) In later times, during the crusades, the Genoese and Venetians, who had assisted the Latin kings of Jerusalem, had *streets* assigned to them, with great liberties and exclusive jurisdictions therein. See Harmer's Observations, vol. iii. pp. 489—492.

[3] Jahn, Archæol. Heor. §§ 107—111. Macpherson's Annals of Commerce, vol. i. pp. 22—24. 26. Frideaux's Connection, vol. i. pp. 5—10. 8th edit.

[4] Josephus, Ant. Jud. lib. xv. c. 9. § 6. Pareau, Antiq. Hebr. pp. 418, 419.

[5] Epist. ad Familiares, lib. xii. ep. 15.

[6] Iliad, lib. i. 435. et passim.

[7] Emerson's Letters from the Ægean, vol. ii. p. 121. The following passages of Acts xxvii. will derive elucidation from the above practice: it will be observed that at setting sail there is no mention made of heaving up the anchor; but there occur such phrases as the following:—*And entering into a ship of Adramyttium*, WE LAUNCHED, *meaning to sail by the coast of Asia.* (verse 2.) *And when the south wind blew softly, supposing that they had obtained their purpose*, LOOSING THENCE, *they sailed close by Crete.* (13.) And again, *And when we had* LAUNCHED FROM THENCE, *we sailed under Cyprus, because the winds were contrary.* (4.) Ibid. pp. 121, 122.

[8] Mr. Emerson has described the phenomena attending one of these gales in his Letters from the Ægean, vol. ii. pp. 149—152.

[9] Raphellus and Wetstein, in loc. have collected numerous testimonies. See also Dr. Harwood's Introduction, vol. ii. pp. 239, 240.

[10] The process of under-girding a ship is thus performed:—A stout cable is slipped under the vessel at the prow, which the seamen can conduct to any part of the ship's keel, and then fasten the two ends on the deck, to keep the planks from starting. As many rounds as may be necessary may be thus taken about the vessel. An instance of this kind is mentioned in Lord Anson's Voyage round the World. Speaking of a Spanish man-of-war in a storm, the writer says,—"They were obliged to throw overboard all their upper-deck guns; and *take six turns of the cable round the ship to prevent her opening.*" (p. 24. 4to. edit.) Bp. Pearce and Dr. A. Clarke on Acts xxvii. 17. Two instances of under-girding a ship are noticed in the Chevalier de Johnstone's Memoirs of the Rebellion in 1745—6. (London, 1822. 8vo.) pp. 421. 454.

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serve to steer the vessel into the creek which they now had in view.[1]

It was the custom of the ancients to have images on their ships both at the head and stern; the first of which was called Παρασημος, or the *sign*, from which the vessel was named, and the other was that of the tutelar deity to whose care it was committed. There is no doubt but they sometimes had deities at the head: in which case it is most likely, that if they had any figure at the stern, it was the same; as it is hardly probable, that the ship should be called by the name of one deity, and be committed to the care of another. The constellation of the Dioscuri, that is, of Castor and Pollux (Acts xxviii. 11.), was deemed favourable to mariners; and, therefore, for a good omen, they had them painted or carved on the head of the ship, whence they gave it a name, which the sacred historian uses.[2]

The Egyptians commonly used on the Nile a light sort of ships or boats made of the reed papyrus.[3] Isaiah alludes to them (xviii. 2.), in our version rendered *vessels of bulrushes*.[4] Boats of similar frail materials are still in use in the East.[5]

V. Commerce could not be carried on without COIN, nor without a system of WEIGHTS and MEASURES.

Although the Scriptures frequently mention gold, silver, brass, certain sums of money, purchases made with money, current money, and money of a certain weight; yet the use of coin or stamped *Money* appears to have been of late introduction among the Hebrews. Calmet is of opinion, that the ancient Hebrews took gold and silver only by weight, and that they regarded the purity of the metal, and not the stamp. The practice of weighing money is stated by M. Volney to be general in Syria, Egypt, and Turkey: no piece, however effaced, is there refused. The merchant draws out his scales and weighs it,[6] as in the days of Abraham, when he purchased the cave of Machpelah for a sepulchre. (Gen. xxiii. 16.)[7] The most ancient mode of carrying on trade, unquestionably, was by way of barter, or exchanging one commodity for another; a custom which obtains in some places even to this day. In process of time such metals as were deemed the most valuable were received into traffic, and were weighed out; until the inconveniences of this method induced men to give to each metal a certain mark, weight, and degree of alloy, in order to determine its value, and save both buyers and sellers the trouble of weighing and examining the metal. In some cases, the earliest coins bore the impression of a particular figure; in others, they were made to resemble objects of nature. The coinage of money was of late date among the Persians, Greeks, and Romans. The Persians had none coined before the reign of Darius the son of Hystaspes, nor had the Greeks (whom the Romans most probably imitated) any before the time of Alexander. We have no certain vestiges of the existence of coined money, among the Egyptians, before the time of the Ptolemies; nor had the Hebrews any coinage until the government of Judas Maccabæus, to whom Antiochus Sidetes, king of Syria, granted the privilege of coining his own money in Judæa. Before these respective times, all payments were made by weight; this will account for one and the same word (*shekel*, which comes from *shakal*, to *weigh*), denoting both a certain weight of any commodity and also a determinate sum of money.[8] The holy pliancy of temper with which believers should conform to all the precepts of the Gospel is by St. Paul represented by a beautiful allusion to the coining of money, in which the liquid metals accurately receive the figure of the mould or die into which they are poured. (Rom. vi. 17.)[9]

WEIGHTS AND MEASURES were regulated at a very early period in Asia. Moses made various enactments concerning them for the Hebrews; and both weights and measures, which were to serve as standards for form and contents, were deposited at first in the tabernacle, and afterwards in the temple, under the cognizance of the priests.[10] On the destruction of Solomon's temple these standards necessarily perished; and during the captivity the Hebrews used the weights and measures of their masters.

For tables of the weights, measures, and money used in commerce, and which are mentioned in the Bible, the reader is referred to No. II. of the appendix to this volume.

CHAPTER VIII.

AMUSEMENTS OF THE JEWS.—ALLUSIONS TO THE THEATRES, TO THEATRICAL PERFORMANCES, AND TO THE GRECIAN GAMES IN THE NEW TESTAMENT.

I. *Recreations of the Jews in domestic Life.*—II. *Military Sports.*—III. *Introduction of gymnastic and theatrical Exhibitions among the Jews.*—IV. *Allusions to the Theatres and to theatrical Performances in the New Testament.*—V. *Allusions to the Grecian Games, particularly the Olympic Games.*—1. *Qualifications of the Candidates.—Preparatory Discipline to which they were subjected.*—2. *Foot Race.*—3. *Rewards of the Victors.*—4. *Beautiful Allusions to these Games in the New Testament explained.*

THE whole design of the Mosaic institutes, being to preserve the knowledge and worship of the true God among the Israelites, will sufficiently account for their silence respecting recreations and amusements. Although no particular circumstances are recorded on this subject, we meet with a few detached facts which show that the Hebrews were not entirely destitute of amusements.

I. The various events incident to DOMESTIC LIFE afforded them occasions for festivity. Thus, Abraham made a great feast on the day when Isaac was weaned. (Gen. xxi. 8.) Weddings were always seasons of rejoicing (see pp. 161, 162. *supra*): so also were the seasons of sheep-shearing (1 Sam. xxv. 36. and 2 Sam. xiii. 23.); and harvest-home. (See p. 177.) To which may be added, the birth-days of sovereigns. (Gen. xl. 20. Mark vi. 21.) Of most of these festivities music (see p. 183.) and dancing (see p. 184.) were the accompaniments. From the amusement of children sitting in the market-place, and imitating the usages common at wedding feasts and at funerals, Jesus Christ takes occasion to compare the pharisees to sullen children who will be pleased with nothing which their companions can do, whether they play at weddings or funerals; since they could not be prevailed upon to attend either to the severe precepts and life of John the Baptist, or to the milder precepts and habits of Christ. (Matt. xi. 16, 17.)[11] The infamous practice of gamesters who play with loaded dice has furnished St. Paul with a strong metaphor, in which he cautions the Christians at Ephesus against the cheating *sleight of men* (Eph. iv. 14.), whether unbelieving Jews, heathen philosophers, or false

[1] Elsner and Wetstein on Acts xxvii. 40.

[2] Valpy's Gr. Test. vol. ii. on Acts xxviii. 11.

[3] Ex ipso quidem papyro navigia texunt. Pliny, Hist. Nat. lib. xiii. 11. The same fact is attested by Lucan: conseritur bibula Memphitis cymba papyro. Pharsal lib. iv. 136.

[4] Bp. Lowth on Isaiah xviii. 2.

[5] The Hon. Capt. Keppel, giving an account of an excursion up the river Tigris, thus describes the boat in which he embarked:—"It was in shape like a large circular basket; the sides were of willow, covered over with bitumen, the bottom was laid with reeds. This sort of boat is common to the Euphrates and the Tigris, and is probably best adapted to the strong currents common to these rivers. May not these boats be of the same kind as the *vessels of bulrushes upon the waters* alluded to by Isaiah? (xviii. 2.)" Narrative of Travels from India, vol. i. pp. 197, 198.

[6] In a piece of sculpture discovered by Captains Irby and Mangles at El Cab, the ancient Eleethias in Egypt, there was represented a pair of scales: at one end was a man writing an account, while another was weighing some small articles, probably loaves of bread. The weight was in the form of a cow couchant. Travels in Egypt, Nubia, &c. pp. 130—132.

[7] Volney's Travels in Syria, &c. vol. ii. p. 425. In considerable payments an agent of exchange is sent for, who counts paras by thousands, rejects pieces of false money, and weighs all the sequins either separately or together. (Ibid.) This may serve to illustrate the phrase, *current money with the merchant*, in Gen. xxiii. 16.

[8] Calmet's Dictionary, vol. ii. article *Money*. See a full account of the money coined by the Maccabæan princes, in F. P. Bayer's Dissertatio De Numis Hebræo-Samaritanis. Valentiæ Edetanorum. 1781. 4to.

[9] Cox's Horæ Romanæ, p. 33.

[10] Michaelis has fully discussed the wisdom and propriety of the Mosaic regulations concerning weights and measures, in his Commentaries on the Laws of Moses, vol. iii. pp. 378—397.

[11] Kuinöel on Matt. xi. 17.

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teachers in the church itself, who corrupted the doctrines of the Gospel for worldly purposes, while they assumed the appearance of great disinterestedness and piety.[1]

II. Military Sports and exercises appear to have been common in the earlier periods of the Jewish history. By these the Jewish youth were taught the use of the bow (1 Sam. xx. 20. 30—35.), or the hurling of stones from a sling with unerring aim. (Judg. xx. 16. 1 Chron. xii. 2.) Jerome informs us, that in his days (the fourth century) it was a common exercise throughout Judæa for the young men, who were ambitious to give proof of their strength, to lift up round stones of enormous weight, some as high as their knees, others to their navel, shoulders, or head, while others placed them at the top of their heads, with their hands erect and joined together. He further states, that he saw at Athens an extremely heavy brazen sphere or globe, which he vainly endeavoured to lift; and that on inquiring into its use, he was informed, that no one was permitted to contend in the games until, by his lifting of this weight, it was ascertained who could be matched with him. From this exercise Jerome elucidates a difficult passage in Zech. xii. 3., in which the prophet compares Jerusalem to a stone of great weight, which being too heavy for those who attempted to lift it up, or even to remove it, falls back upon them, and crushes them to pieces.[2]

III. Among the great changes which were effected in the manners and customs of the Jews, subsequently to the time of Alexander the Great, may be reckoned the introduction of Gymnastic Sports and Games, in imitation of those celebrated by the Greeks; who, it is well known, were passionately fond of theatrical exhibitions. These amusements they carried, with their victorious arms, into the various countries of the East; the inhabitants of which, in imitation of their masters, addicted themselves to the same diversions, and endeavoured to distinguish themselves in the same exercises. The profligate high-priest Jason, in the reign of Antiochus Epiphanes, first introduced public games at Jerusalem, where he erected a gymnasium, or "place for exercise, and for the training up of youth in the fashions of the heathen." (2 Macc. iv. 9.) "The avowed purpose of these athletic exercises was, the strengthening of the body; but the real design went to the gradual change of judaism for heathenism, as was clearly indicated by the pains which many took to efface the mark of circumcision. The games, besides, were closely connected with idolatry; for they were generally celebrated in honour of some pagan god. The innovations of Jason were therefore extremely odious to the more pious part of the nation, and even his own adherents did not enter fully into all his views."[3] They also produced a demoralizing effect upon the Jews. Even the very priests, neglecting the duties of their sacred office, hastened to be partakers of these unlawful sports, and were ambitious of obtaining the prizes awarded to the victors. (10—15.) The restoration of divine worship, and of the observance of the Mosaic laws and institutions under the Maccabæan princes, put an end to these spectacles. They were, however, revived by Herod, who, in order to ingratiate himself with the emperor Augustus (B. C. 7.), built a theatre at Jerusalem,[4] and also a capacious amphitheatre, without the city, in the plain; and who also erected similar edifices at Cæsarea,[5] and appointed games to be solemnized every fifth year with great splendour, and amid a vast concourse of spectators, who were invited by proclamation from the neighbouring countries. Josephus' narrative of these circumstances is not sufficiently minute to enable us to determine with accuracy *all* the exhibitions which took place on these occasions. But we may collect, that they consisted of wrestling, chariot-racing, music, and combats of wild beasts, which either fought with one another, or with men who were under sentence of death:—a barbarous amusement which has happily been abolished by the beneficent influence of the Gospel. Further, the most distinguished wrestlers were invited to attend by the promise of very great rewards to the victors. The Gentiles were highly delighted with these exhibitions, which were so utterly repugnant to the laws and customs of the Jews, that they regarded them with the utmost horror and detestation.[6]

[1] Dr. Macknight on Eph. iv. 14.

[2] Jerome on Zech. xii. 3. (Op. tom. iii. col. 1780. edit. Benedictin.) W. Lowth on Zech. xii. 3.

[3] Jahn's Hist. of the Hebrew Commonwealth, vol. i. p. 308.

[4] Josephus, Ant. Jud. lib. xv. c. 8. § 1.

[5] Bell. Jud. lib. i. c. 21. § 8. The different passages of Josephus are examined in detail by Eichhorn (to whom we are indebted for the facts above stated) in his Commentatio de Judæorum Re Scenica, inserted in the second volume of the Commentationes Societatis Regiæ Gottingensis Recentiores. Gottingæ, 1813. 4to.

[6] Josephus, Ant. Jud. lib. xv. c. 8. §§ 1, 2.

IV. In all countries the stage has ever furnished different languages with some of the most beautiful Metaphors and Allusions that adorn them.[7] In every tongue we read of the drama of human life:[8] its scenes are described as continually shifting and varying: mortal life is represented as an intricate plot, which will gradually unfold and finally wind up into harmony and happiness; and the world is styled a magnificent theatre, in which God has placed us,—assigned to every man a character,—is a constant spectator how he supports this character,—and will finally applaud or condemn according to the good or bad execution of the part, whatever it is, he has been appointed to act.[9] The drama was instituted to exhibit a striking picture of human life, and, in a faithful mirror, to hold up to the spectator's view that miscellany of characters which diversify it, and those interchanges and reverses of fortune which chequer it.[10] It is scarcely necessary to remark, though the observation is proper for the sake of illustrating a very beautiful passage in one of St. Paul's Epistles, that a variety of scenes is painted, which by means of the requisite machinery are very frequently shifting, in order to show the characters in a variety of places and fortunes. To the spectator, lively and affecting views are by turns displayed, sometimes, for example, of Thebes, sometimes of Athens,[11] one while of a palace, at another of a prison; now of a splendid triumph, and now of a funeral procession,—every thing, from the beginning to the catastrophe, perpetually varying and changing according to the rules and conduct of the drama. Agreeably to this, with what elegance and propriety does St. Paul, whom we find quoting Menander, one of the most celebrated writers of the Greek comedy, represent the fashion of this world as continually passing away,[12] and all the scenes of this vain and visionary life as perpetually shifting! "The imagery," says Grotius, "is taken from the theatre, where the scenery is suddenly changed, and exhibits an appearance totally different."[13] And as the transactions of the drama are not real, but fictitious and imaginary, such and such characters being assumed and personated, in whose joys or griefs, in whose domestic felicities or infelicities, in whose elevation or depression, the actor is not really and personally interested, but only supports a character, perhaps entirely foreign from his own, and represents passions and affections in which his own heart has no share: how beautiful and expressive, when considered in this light, is that passage of Scripture wherein the apostle is inculcating a Christian indifference for this world, and exhorting us not to suffer ourselves to be unduly affected either by the joys or sorrows of so fugitive and transitory a scene! (1 Cor. vii. 29—31.) *But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none: and they that weep as though they wept not: and they that rejoice as though they rejoiced not: and they that buy as though they possessed not: and they that use this world as not abusing it.*[14] *For the fashion of this world passeth*

[7] For the following account of the theatrical representations, and of the Grecian games alluded to in the New Testament, the author is indebted to Dr. Harwood's Introduction, vol. ii. sections 1. and 4., collated with Bruning's Compendium Antiquitatum Græcarum e profanis Sacrarum, pp. 352—376., from which treatise Dr. H. appears to have derived a considerable portion of his materials.

[8] Σκηνη πας ὁ βιος, και παιγνιον· η μαθε παιζειν,
Την σπουδην μεταθεις, η φερε τας οδυνας.

Epigram in Antholog.

Quomodo fabula, sic vita; non quàm diu, sed quàm bene acta sit, refert. Nihil ad rem pertinet, quo loco desinas: quocunque voles desine: tantùm bonam clausulam impone. Seneca, epist. lxxvii. tom. ii. p. 306. edit. Elz. 1673. Οιον ει κωμῳδον απολυει της σκηνης ὁ παραλαβων στρατηγος· αλλ' ουκ ειπον τα πεντε μερη, αλλα τα τρια, καλως ειπας· εν μεντοι τῳ βιῳ τα τρια λον το δραμα ἐςι. Mar. Antoninus, lib. xii. p. 236. edit. Oxon. The words of the Psalmist,—"we spend our days as a tale that is told,"—have been supposed to be an allusion to a dramatic fable. The imagery, considered in this view, would be striking, did we know that the early Jews ever had any scenical representations.

[9] Epicteti Enchirid. cap. 17. p. 699. Upton. Epicteti Dissertationes ab Arriano. lib. iv. p. 580. Upton.

[10] M. Antoninus, lib. xi. § vi. p. 204. edit. Oxon.

[11] ——— Modò me Thebis, modò ponit Athenis.
Horat. Epist. lib. ii. ver. 213.

[12] Cor. vii. 31. Παραγει γαρ το σχημα του κοσμου τουτου.

[13] Dicitur, παραγειν το σχημα της σκηνης, ubi scena invertitur, aliamque plane ostendit faciem. Grotius, ad loc. Mais comme Grotius remarque que cette reflexion de l' Apôtre est empruntée du théâtre, et que le mot Grec σχημα, que l'on traduit la figure, signifie proprement un personnage de théâtre, ou une décoration dans Euripide et dans Aristophane, et que les Grecs disoient pour marquer le changement de scène, ou de décoration du théâtre παραγει το σχημα της σκηνης, on croit qu'il faudroit traduire, La face de ce monde change, ce qui convient parfaitement au dessein de l'Apôtre dans cette conjoncture. Projet d'une Nouvelle Version, par le Cene, p. 674. Rotter. 1696.

[14] Καταχρωμενοι is very unhappily rendered abuse. It is here used in a good sense, as the whole passage requires. From the transiency of human life the apostle observes, that those who are now using this world's happiness will soon be as those who had never enjoyed it. The Greek writers use Παραχραομαι or Αποχραομαι to abuse.

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away. If we keep in mind the supposed allusion in the text (the fashion of this world passeth away), we shall discern a peculiar beauty and force in his language and sentiment. For the actors in a play, whether it be comedy or tragedy, do not act their own proper and personal concerns, but only personate and mimic the characters and conditions of other men. And so when they weep in acting some tragical part, it is as though they wept not; and there is more show and appearance, than truth and reality, of grief and sorrow in the case. On the other hand, if they rejoice in acting some brighter scene, it is as though they rejoiced not; it is but a feigned semblance of joy, and forced air of mirth and gayety, which they exhibit to the spectators, no real inward gladness of heart. If they seem to contract marriages, or act the merchant, or personate a gentleman of fortune, still it is nothing but fiction. And so when the play is over, they have no wives, no possessions or goods, no enjoyments of the world, in consequence of such representations. In like manner, by this apt comparison, the apostle would teach us to moderate our desires and affections towards every thing in this world; and rather, as it were, to personate such things as matters of a foreign nature, than to incorporate ourselves with them, as our own proper and personal concern.[1]

"The theatre is also furnished with dresses suitable to every age, and adapted to every circumstance and change of fortune. The persons of the drama, in one and the same representation, frequently support a variety of characters: the prince and the beggar, the young and the old, change their dress according to the characters in which they respectively appear, by turns laying aside one habit and assuming another, agreeably to every condition and age.[2] The apostle Paul seems to allude to this custom, and his expressions regarded in this light have a peculiar beauty and energy, when he exhorts Christians to PUT OFF THE OLD MAN *with his deeds, and to* PUT ON THE NEW MAN. (Coloss. iii. 9, 10. Eph. iv. 22, 23, 24.) *That ye* PUT OFF, *concerning the former conversation, the* OLD MAN, *which is corrupt according to the deceitful lusts: and be renewed in the spirit of your minds, and that ye* PUT ON THE NEW MAN,[3] *which after God is created in righteousness and true holiness.*

"It is, moreover, well known, that in the Roman theatres and amphitheatres, malefactors and criminals were condemned to fight with lions, bears, elephants, and tigers, for which[4] all parts of the Roman dominions were industriously ransacked, to afford this very polite and elegant amusement to this most refined and civilized people. The wretched miscreant was brought upon the stage, regarded with the last ignominy and contempt by the assembled multitudes, made a gazing-stock to the world, as the apostle expresses it; and a wild beast, instigated to madness by the shouts and light missive darts of the spectators, was let loose upon him, to tear and worry him in a miserable manner. To this sanguinary and brutal custom the following expressions of the author of the Epistle to the Hebrews allude. (x. 32, 33.) *Ye endured a great fight of afflictions, partly whilst ye were made a gazing-stock, both by reproaches and afflictions.* The original is very emphatical; being openly exposed as on a public theatre to ignominious insults and to the last cruelties.[5] In another passage also, St. Paul, speaking of the determined fierceness and bigotry with which the citizens of Ephesus opposed him, uses a strong metaphorical expression taken from the theatre:—*If after the manner of men I have fought with beasts at Ephesus.* Not that the apostle appears to have been actually condemned by his enemies to combat with wild beasts in the theatre,"—as Roman citizens were never subjected to such a degradation: "he seems only to have employed this strong phraseology, to denote the violence and ferocity of his adversaries, which resembled the rage and fury of brutes, and to compare his contention with these fierce pagan zealots and fanatics, to the common theatrical conflict of men with wild beasts."[6]

Let it be farther observed, for the elucidating a very striking passage in 1 Cor. iv. 9. that in the Roman amphitheatre the *bestiarii*, who in the morning combated with wild beasts, had armour with which to defend themselves, and to annoy and slay their antagonist. But the last who were brought upon the stage, which was about noon,[7] were a miserable number, quite naked, without any weapons to assail their adversary—with immediate and inevitable death before them in all its horrors, and destined to be mangled and butchered in the direst manner. In allusion to this custom, with what sublimity and energy are the apostles represented to be brought out last upon the stage, as being devoted to certain death, and being made a public spectacle to the world, to angels and men! *For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle to the world, to angels and men.* Dr. Whitby's illustration of this distinguished passage is accurate and judicious. "Here the apostle seems to allude to the Roman spectacles, της των θηριομαχων και μονομαχιας ανδροφονου, that of the *bestiarii* and the gladiators, where in the morning men were brought upon the theatre to fight with wild beasts, and to them was allowed armour to defend themselves, and smite the beasts that did assail them: but in the meridian spectacle were brought forth the gladiators naked, and without any thing to defend them from the sword of the assailant, and he that then escaped was only reserved for slaughter to another day; so that these men might well be called επιθανατιοι, men appointed for death; and this being the last appearance on the theatre for that day, they are said here to be set forth εσχατοι, the last."

V. But the most splendid and renowned solemnities, which ancient history has transmitted to us, were the Olympic Games. Historians, orators, and poets, abound with references to them, and their sublimest imagery is borrowed from these celebrated exercises. "These games were solemnized every fifth year by an infinite concourse of people from almost all parts of the world.[8] They were celebrated with the greatest pomp and magnificence: hecatombs of victims were slain in honour of the immortal gods; and Elis was a scene of universal festivity and joy. There were other public games instituted, as the Pythian, Nemean, Isthmian; which could also boast of the valour and dexterity of their combatants, and show a splendid list of illustrious names, who had, from time to time, honoured them with their presence. But the lustre of these, though maintained for a series of years, was obscured, and almost totally eclipsed by the Olympic. We find that the most formidable and opulent sovereigns of those times were competitors for

[1] Brekell's Discourses, p. 318.

[2] Ειναι γαρ ὁμοιον τῳ αγαθῳ ὑποκριτῃ τον σοφον· ὃς αν τε Θερσιτου αν τε Αγαμεμνονος προσωπον αναλαβῃ, εκατερον ὑποκρινεται προσηκοντως. Diogenes Laertius, lib. vii. p. 468. edit. Meibomii. 1692.

[3] Mihi quidem dubium non est quin hæc loquendi ratio ducta sit ab *actoribus*, qui, *habitu mutato*, vestibusque depositis, *alias* partes agunt, *aliosque* se esse produnt, quam qui in *scenâ* esse videbantur. Krebsii Observationes in Nov. Test. p 342. Lipsiæ, 1755.

[4] ———— Quodcunque tremendum est
Dentibus, aut insigne jubis, aut nobile cornu,
Aut rigidum setis capitur, decus omne timorque
Sylvarum, non caule latent, non mole resistunt.—Claudian.

[5] *Ονειδισμοις τε και θλιψεσι θεατριζομενοι*, exposed on a public stage. Dispensatorem ad bestias dedit. Hoc est, *seipsum traducere*. Id est, says one of the commentators, ludibrio exponere. Petronius Arbiter, p. 220. edit. Burman. 1709. Εξεθεατρισαν εαυτους. They openly exposed themselves. Polybius, p. 364. Hanov. 1619. Eusebius relates that Attalus, a Christian, was led round the amphitheatre, and exposed to the insults and violence of the multitude. Περιαχθεις κυκλῳ του αμφιθεατρου. Eusebius, Hist. Eccles. lib. v. p. 206. Cantab. Solebant olim gladiatores et bestiarii, antequam certamen obirent per ora populi circumduci. Valesii not. in loc. There is a striking passage in Philo, where, in the same strong metaphorical imagery the apostle here employs, Flaccus is represented deploring the public ignominy to which he was now reduced. See Philonis Opera, tom. ii. p. 542. edit. Mangey.

[6] The same metaphors are of frequent occurrence in the New Testament. Herod is called a fox; Go and tell that fox. (Luke xiii. 32.) Hypocrites are called wolves in sheep's clothing. (Matt. vii. 15.) Rapacious and mercenary preachers are styled wolves, that will enter and ravage the fold: There will enter among you grievous wolves, not sparing the flock. (Acts xx. 29.) The apostle uses a harsher metaphor to denote the malice and rage of his adversaries: Beware of dogs. (Phil. iii. 2.) Had St. Paul been thus engaged, says Dr. Ward, it is difficult to apprehend how he could have escaped without a miracle. For those who conquered the beasts were afterwards obliged to fight with men till they were killed themselves. It seems most reasonable, therefore, to understand the expression [εθηριομαχησα] as metaphorical, and that he alludes to the tumult raised by Demetrius. He uses the like metaphor, and with respect to the same thing (1 Cor. iv. 9.), and again (13.), alluding to another custom. As to the expression, Κατ' ανθρωπον in 1 Cor. xv. 32. the sense seems to be *humanitus loquendo*. Dr. Ward's Dissertations on Scripture, dissert. xlix. pp. 200, 201. The very same word which the apostle here employs to denote the violence and fury of his adversaries is used by Ignatius in the like metaphorical sense, Απο Συριας μεχρι Ρωμης ΘΗΡΙΟΜΑΧΩ δια γης και θαλασσης, νυκτος και ἡμερας. All the way from Syria to Rome, by sea and by land, by night and by day, do I FIGHT WITH WILD BEASTS. Ignatii Epist. ad Rom. p. 94. edit. Oxon. 1708. Προφυλασσω δε ὑμας απο των θηριων ανθρωπομορφων. I advise you to beware of beasts in the shape of men, p. 22. So also the Psalmist, *My soul is among lions, even the sons of men, whose teeth are spears and arrows.* (Psal. lvii. 4.) *Break their teeth, O God, in their mouths. Break out the great teeth of the young lions, O Lord.* (Psal. lviii. 6.) See also Lakemacher's Observationes Sacræ, part ii. pp. 194—196.

[7] Matutinarum non ultima præda ferarum. Martial. xiii. 95. Casu in meridianum spectaculum incidi—quicquid ante pugnatum est, misericordia fuit, nunc omissis nugis mera homicidia sunt: nihil habent quo tegantur, ad ictum totis corporibus expositi—non galeâ, non scuto repellitur ferrum. Seneca, tom. ii. epist. vii. pp. 17, 18. edit. Gronov. 1672. Απολλυντο μεν θηρια ελαχιστα, ανθρωποι δε πολλοι, οἱ μεν αλληλοις μαχομενοι, οἱ δε και ὑπ' εκεινων αναλωμενοι. Dion. Cassius, lib. lx. p. 951. Reimar. See also pp. 971, 972. ejusdem editionis. See also Beausobre's note on 1 Cor. iv. 9. and Lipsii Saturnalia, tom. vi. p. 951.

[8] Josephus, De Bell. Jud. lib. i. cap. 21. § 12. ed. Havercamp. Arriani Epictetus, lib. iii. p. 456. edit. Upton. 1741.

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the Olympic crown. We see the kings of Macedon,[1] the tyrants of Sicily,[2] the princes of Asia Minor, and at last the lords of imperial Rome, and emperors of the world,[3] incited by a love of glory, the last infirmity of noble minds, enter their names among the candidates, and contend for the envied palm;—judging their felicity completed, and the career of all human glory and greatness happily terminated, if they could but interweave the Olympic garland with the laurels they had purchased in fields of blood.[4] The various games, which the Romans celebrated in their capital and in the principal cities and towns of Italy, with such splendour, ostentation, and expense, seem to have been instituted in imitation of the Grecian; though these were greatly inferior in point of real merit and intrinsic glory: for though the Romans had the gymnastic exercises of the stadium and the chariot-race, yet the mutual slaughter of such numbers of gladiators, the combats with lions, bears, and tigers, though congenial to the sanguinary ferocity and brutality of these people,—for no public entertainment could be made agreeable without these scenes,—must present spectacles to the last degree shocking to humanity; for every crown here won was dipt in blood.

1. "The Olympic exercises principally consisted in running, wrestling, and the chariot-race; for leaping, throwing the dart, and discus, were parts of that they called the Pantathlon. The candidates were to be freemen, and persons of unexceptionable morals.[5] A defect in legitimacy or in personal character totally disqualified them. It was indispensably necessary for them previously to submit to a severe regimen.[6] At their own houses they prescribed themselves a particular course of diet; and the laws required them, when they had given in their names to be enrolled in the list of competitors, to resort to Elis, and reside there thirty[7] days before the games commenced; where the regimen and preparatory exercises were regulated and directed by a number of illustrious persons who were appointed every day to superintend them. This form of diet they authoritatively prescribed, and religiously inspected, that the combatants might acquit themselves in the conflict in a manner worthy the Grecian name, worthy the solemnity of the occasion, and worthy those crowds of illustrious spectators by whom they would be surrounded. There are many passages in the Greek and Roman classics which make mention of that extreme strictness, temperance, and continence which the candidates were obliged to observe.

> Qui studet optatam cursu contingere metam,
> Multa tulit fecitque puer; sudavit et alsit:
> Abstinuit venere et vino. Hor. Art. Poet. ver. 412.

> A youth, who hopes th' Olympic prize to gain,
> All arts must try, and every toil sustain;
> Th' extremes of heat and cold must often prove,
> And shun the weak'ning joys of wine and love. Francis.

The following is a very distinguished passage in Arrian's discourses of Epictetus, which both represents to the reader the severity of this regimen and the arduous nature of the subsequent contention:[8]—"Do you wish to conquer at the Olympic games?—But consider what precedes and follows, and then if it be for your advantage, engage in the affair. You must conform to rules; submit to a diet, refrain from dainties, exercise your body whether you choose it or not, in a stated hour, in heat and cold: you must drink no cold water, nor sometimes even wine. In a word, you must give yourself up to your master, as to a physician. Then, in the combat you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow abundance of dust, be whipped, and, after all, lose the victory. When you have reckoned up all this, if your inclination still holds, set about the combat."[9]

2. "After this preparatory discipline, on the day appointed for the celebration, a herald called over their names, recited to them the laws of the games, encouraged them to exert all their powers, and expatiated upon the blessings and advantages of victory. He then introduced the competitors into the stadium, led them around it, and, with a loud voice, demanded if any one in that assembly could charge any of the candidates with being infamous in his life and morals, or could prove him a slave, a robber, or illegitimate.[10] They were then conducted to the altar, and a solemn oath exacted from them, that they would observe the strictest honour in the contention. Afterwards, those who were to engage in the foot-race were brought to the barrier, along which they were arranged, and waited, in all the excesses of ardour and impatience, for the signal. The cord being dropped, they all at once sprung forward,[11] fired with the love of glory, conscious that the eyes of all assembled Greece were now upon them, and that the envied palm, if they won it, would secure them the highest honours, and immortalize their memory. It is natural to imagine with what rapidity they would urge their course, and, emulous of glory, stretch every nerve to reach the goal. This is beautifully represented in the following elegant epigram (translated by Mr. West) on Arias of Tarsus, victor in the stadium:—

> The speed of Arias, victor in the race,
> Brings to thy founder, Tarsus, no disgrace;
> For, able in the course with him to vie,
> Like him, he seems on feather'd feet to fly.
> The barrier when he quits, the dazzled sight
> In vain essays to catch him in his flight.
> Lost is the racer through the whole career,
> Till victor at the goal he reappear.

In all these athletic exercises the combatants contended naked;[12] for though, at first, they wore a scarf round the waist, yet an unfortunate casualty once happening, when this disengaging itself, and entangling round the feet, threw the person down, and proved the unhappy occasion of his losing the victory, it was, after this accident, adjudged to be laid aside.[13]

3. "Chaplets composed of the sprigs of a wild olive,[14] and branches of palm, were publicly placed on a tripod in the middle of the stadium,[15] full in the view of the competitors, to inflame them with all the ardour of contention, and all the spirit of the most generous emulation. Near the goal was erected a tribunal, on which sat the presidents of the games, called Hellanodics, personages venerable for their years and characters, who were the sovereign arbiters and judges of these arduous contentions, the impartial witnesses of the respective merit and pretensions of each combatant, and with the strictest justice conferred the crown.

4. "It is pleasing and instructive to observe, how the several particulars here specified concerning these celebrated solemnities, which were held in the highest renown and glory in the days of the apostles, explain and illustrate various passages in their writings, the beauty, energy, and sublimity of which consist in the metaphorical allusions to these games, from the various gymnastic exercises of which their elegant and impressive imagery is borrowed. Thus the writer of the Epistle to the Hebrews (an epistle which, in point of composition, may vie with the most pure and elaborate of the Greek classics) says, *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every*

[1] Philip. Eadem quoque die nuntium pater ejus [Philippus] daurum victoriarum accepit: alterius, belli Illyrici, alterius, certaminis Olympici, in quod quadrigarum currus miserat. Justin. lib. xii. cap. 16. p. 359. edit. Gronov. 1719. Cui Alexandro tanta omnium virtutum naturâ ornamenta exstitere, ut etiam Olympio certamine vario ludicrorum genere contenderit. Justin. lib. vii. cap. 2. p. 217.

[2] Hiero king of Syracuse. See Pindar's first Olympic ode: his first Pythian ode. Theron king of Agrigentum. See the second and third Olympic odes.

[3] Nero. See Dion Cassius, tom. ii. pp. 1032, 1033. 1066. edit. Reimar. Aurigavit [Nero] plurifariam, Olympiis etiam decemjugem. Suetonius in Vita Neronis, p. 605. edit. var. Lug. Bat. 1662.

[4] Sunt quos curriculo pulverem Olympicum
Collegisse, juvat: metaque fervidis
Evitata rotis, palmaque nobilis
Terrarum dominos evehit ad Deos. Horat. lib. i. ode 1.

[5] The candidates were obliged to undergo an examination of another kind, consisting of the following interrogatories:—1. Were they freemen? 2. Were they Grecians? 3. Were their characters clear from all infamous and immoral stains? West's Dissertation on the Olympic Games, p. 152. edit. 12mo.

[6] Arriani Epictetus, lib. iii. p. 456. Upton.

[7] Philostratus, de Vitâ Apollonii, lib. v. cap. 43. p. 227. edit. Olearii. Lipsiæ, 1709.

[8] Epictetus, lib iii. c. 15. See also Epicteti Enchridion. cap. 29. p. 710. edit. Upton.

[9] Mrs. Carter's translation of Arrian, pp. 268, 269. London, 1758. 4to.

[10] See West's Dissertation on the Olympic Games, p. 194. 12mo.

[11] ——————— signoque repente
Corripiunt spatia audito, limenque relinquunt
Effusi, nimbo similes: simul ultima signant.
Virgil. Æneid. v. ver. 315

[12] Thucydides, lib. i. § 6. tom. i. pp. 16, 17. ed. Glasg.

[13] In the xivth Olympiad, one Orsippus, a racer, happened to be thrown down by his scarf tangling about his feet, and was killed; though others say that he only lost the victory by that fall; but whichever way it was, occasion was taken from thence to make a law, that all the *athletes* for the future should contend naked. West's Dissertation, p. 66. 12mo.

[14] Το γιρας εστιν ουκ αργυρος, ουδε χρυσος, ου μην ουδε κοτινου στεφανος η σελινου. Josephus contra Apion. lib. ii. § 30. p. 488. Havercamp. Strabo, in his geographical description of the Elian territories, mentions a grove of wild olives. Εστι δ'αλσος αγριελαιων πλαρες. Strabo, lib. viii. p. 343. edit. Paris, 1620. Probably from this grove the Olympic crowns were composed.

[15] To excite the emulation of the competitors, by placing in their view the object of their ambition, these crowns were laid upon a tripod or table, which during the games was brought out and placed in the middle of the stadium. West's Dissertation, p. 174. 12mo.

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weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the majesty on high. For consider him that endureth such contradiction of sinners against himself, lest you be wearied and faint in your minds. Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way. (Heb. xii. 1—3. 12, 13.) In allusion to that prodigious assembly, from all parts of the world,[1] which was convened at Olympia to be spectators of those celebrated games, the apostle places the Christian combatant in the midst of a most august and magnificent theatre, composed of all those great and illustrious characters, whom in the preceding chapter he had enumerated, the fancied presence of whom should fire him with a virtuous ambition, and animate him with unconquered ardour to run the race that was set before him. *Wherefore seeing we are compassed about with such a cloud of witnesses*:[2] whose eyes are upon us, who expect every thing from the preparatory discipline we have received, and who long to applaud and congratulate us upon our victory: *let us lay aside every weight,*[3] *and the sin that doth so easily beset us*;[4] let us throw off every impediment, as the competitors for the Olympic crown did, and that sin that would entangle and impede our steps, and prove the fatal cause of our losing the victory; *and let us run with patience the race set before us*; like those who ran in the Grecian stadium, let us, inflamed with the idea of glory, honour, and immortality, urge our course with unremitting ardour toward the destined happy goal for the prize of our high calling in God our Saviour, *looking unto Jesus the author and finisher of our faith*: as the candidates for the Olympic honours, during the arduous contention, had in view those illustrious and venerable personages from whose hands they were to receive the envied palm, and who were immediate witnesses of their respective conduct and merit; in imitation of them, let us Christians keep our eyes steadfastly fixed upon Jesus the original introducer and perfecter of our religion, who, if we are victorious, will rejoice to adorn our temples with a crown of glory that will never fade; *who, for the joy set before him,*[5] *endured the cross, despising the shame, and is now set down at the right hand of God*: Jesus himself, to seize the glorious palm which his God and Father placed full in his view in order to inspirit him with ardour and alacrity, in the race he had set before him, cheerfully submitted to sorrows and sufferings, endured the cross, contemning the infamy of such a death, and, in consequence of perseverance and victory, is now exalted to the highest honours, and placed on the right hand of the Supreme Majesty. *For, consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds*;[6] consider him who conflicted with such opposition of wicked men all confederated against him, and let reflections on his fortitude prevent your being languid and dispirited; *therefore lift up the hands which hang down, and the feeble knees.*[7] *And make straight paths for your feet, lest that which is lame be turned out of the way*: exert in the Christian race those nerves that have been relaxed, and collect those spirits which have been sunk in dejection: make a smooth and even path for your steps, and remove every thing that would obstruct and retard your velocity.

"The following distinguished passage in St. Paul's first Epistle to the Corinthians (ix. 24—27.) abounds with agonistical terms. Its beautiful and striking imagery is totally borrowed from the Greek stadium. *Know ye not that they who run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached the Gospel to others, I myself should be a cast-away*: know you not that in the Grecian stadium great numbers run with the utmost contention to secure the prize, but that only one person wins and receives? With the same ardour and perseverance do you run, that you may seize the garland of celestial glory. Every one, also, who enters the list as a combatant, submits to a very rigid and severe regimen.[8] They do this to gain a fading chaplet,[9] that is only composed of the decaying leaves of a wild olive, but in our view is hung up the unfading wreath of immortality.[10] With this in full prospect I run the Christian race, not distressed with wretched uncertainty concerning its final issue.[11] I engage as a combatant, but deal not my blows in empty air.[12] But I inure my body to the severest discipline, and bring all its appetites into subjection: lest, when I have proclaimed[13] the glorious prize to others, I should, at last, be rejected as unworthy[14] to obtain it. This representation of the Christian race must make a strong impression upon the minds of the Corinthians, as they were so often spectators of those games, which were celebrated on the Isthmus, upon which their city was situated. It is very properly introduced with, KNOW YOU NOT; for every citizen in Corinth was acquainted with every minute circumstance of this most splendid and pompous solemnity. St. Paul, in like manner, in his second Epistle to Timothy (ii. 5.), observes, *that if a man strive for mastery, yet is he not crowned unless he strive lawfully*: he who contends in the Grecian games secures not the crown, unless he strictly conform to the rules prescribed.

"What has been observed concerning the spirit and ardour with which the competitors engaged in the race, and concerning the prize they had in view to reward their arduous contention, will illustrate the following sublime passage of the same sacred writer in his Epistle to the Philippians (iii. 12—14.):—*Not as though I had already attained, either were already perfect; but I follow after, if*

[1] Not merely the inhabitants of Athens, of Lacedæmon, and of Nicopolis, but the inhabitants of the whole world are convened to be spectators of the Olympic exercises. Arriani Epictetus, lib. iii. p. 456. Upton.

[2] Νεφος μαρτυρων. A cloud of witnesses. This form of expression occurs in the politest writers. See Iliad, x. 133. Æneid, vii. 793. Andron. Rhodii Argonauticon, iv. 398. Appian, Pisc. i. 463. and Euripidis Hecuba, ver. 907.

[3] Ογκον παντα. A stadio sumpta similitudo: ibi qui cursuri sunt, omnia quæ oneri esse possunt, deponunt. Grot. in loc. Monet ut ογκον abjiciamus, quo vocabulo crassa omnis et tarda moles significatur. Beza.

[4] Ευπεριστατον. Entangled by wrapping round. An allusion to the garments of the Greeks which were long, and would entangle and impede their steps, if not thrown off in the race. See Hallet, in loc.

[5] Προκειμενης αυτω χαρας. The joy placed full in his view. In the Olympic exercises the prize was publicly placed in the view of the combatants to fire their emulation. The following note of Krebsius is very elegant:—Elegantissima metaphora est vocis προκειμενης, e veterum certaminum ratione ducta. Proprie enim προκειεσθαι dicuntur τα αθλα, sc. præmia certaminis, quæ publicè proponuntur in propatulo, ut eorum aspectus, certantes, eorum adipiscendorum spes, certaturos alacriores redderet ad certamen inundum, victoriamque reportandam. J. Tob. Krebsii Observat. in N. T. e Joseph. p. 377. Lips. 1755. 8vo.

[6] Ινα μη καμητε, ταις ψυχαις υμων εκλυομενοι. Hæc duo verba a palæstra et athletis desumpta sunt, qui proprie dicuntur καμειν et ψυχαις εκλυεσθαι, cum corporis viribus debilitati et fracti, omnique spe vincendi abjectâ, victas manus dant adversario——Neque dubium est quin apostolus eo respexerit. Krebsius, p. 390.

Διο τας παρειμενας χειρας και τα παραλελυμενα γονατα ανορθωσατε. Quemadmodum Paulus sæpissime delectatur loquendi formulis ex palæstricis petitis; ita dubium non est, quin hic quoque respexisse eo videatur. Athletis enim et luctatoribus tribuntur παρειμεναι χειρες et παραλελυμενα γονατα, cum luctando ita defatigati, viribusque fracti sunt, ut neque manus neque pedes officio suo fungi possint, ipsique adeo victos se esse fateri cogantur. Krebsius, p. 392.

[8] Πας δε ο αγωνιζομενος παντα εγκρατευεται. We have already noticed how rigid and severe this regimen was, and what temperance and continence [εγκρατεια] those who entered their names in the list of combatants were previously obliged to observe. Multa tulit fectique puer, sudavit et alsit: abstinuit venere et vino, says Horace. See Æliani, Var. Hist. lib. xi. cap. 3. p. 684. Gronovii Lug. Bat. 1731, and Plato de Legibus, lib. viii. pp. 139, 140. edit. Serrani, 1578, and Eustathius ad Hom. Iliad Ω. p. 1472.

[9] Φθαρτον στεφανον. The chaplet that was bestowed on the victor in the Olympic games was made of wild olive, the crowns in the Isthmian games were composed of parsley. These chaplets were fading and transitory. Διδους και τοις ξυμμαχοις στεφανου μεν ου χρυσους, αλλ' ωσπερ εν ολυμπιαις, κοτινον. Plutarch. Cato, jun. p. 1433. edit. Gr. Steph. 8vo. See also Porphyrius de Antro Nympharum, p. 240. edit. Cantab. 1655. Philonis Opera, tom. ii. p. 463. edit. Mangey. Τους γαρ τα ισθμια νικωντας οι Κορινθιοι των σελινων στεφανουσιν. Those who conquer in the Isthmian games the Corinthians crown with parsley. Polyæni Stratag. lib. v. p. 376. edit. Casaubon. 1589.

[10] Ημεις δε, αφθαρτον. With what ardour in the Christian race this glorious crown should inspire us is well represented by Irenæus. Bonus igitur agonista ad incorruptelæ agonem adhortatur nos, uti coronemur, et preciosam arbitremur coronam, videlicet quæ per agonem nobis acquiritur, sed non ultro coalitam. Et quantò per agonem nobis advenit, tantò est preciosior: quantò autem preciosior, tantò eam semper diligamus. Irenæus, lib. iv. p. 377. edit. Grab. The folly also of Christians in being negligent and remiss, when an incorruptible crown awaits their persevering and victorious constancy and virtue, is also beautifully exposed by Justin Martyr. See his Apol. ii. p. 78. edit. Paris. 1636.

[11] So we understand ουκ αδηλως. Mr. West renders it, in the illustration he has given us of this passage; I so run, as not to pass undistinguished; and then adds the following note; Ὡς ουκ αδηλως, may also signify in this place, as if I was unseen, not unobserved, *i. e.* as if I was in the presence of the judge of the games, and a great number of spectators. West's Dissertation, p. 253. 12mo.

[12] Ουτω πυκτευω, ως ουκ αερα δερων. This circumstance is often mentioned in describing the engagements of combatants; thus, Virgil has, Entellus vires in ventum effudit. Æneid. v. 443. Vacuas agit inconsulta per auras Brachia. Valerius Flaccus, iv. 302. τρις δ' αερα τυψε ξυθεισαν. Iliad, Υ. 446. See also Oppian. Piscat. lib. ii. ver. 460. Rittershus. Lug. Bat. 1597.

[13] Αλλοις κηρυξας; proclaimed, as a herald, the prize to others. A herald, κηρυξ, made proclamation at the games what rewards would be bestowed on the conquerors.

[14] Αδοκιμος γενωμαι. Be disapproved; be rejected as unworthy; come off without honour and approbation.

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that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus: Not that *already* I have acquired this *palm;* not that I have *already* attained perfection; but I *pursue my course*, that I may *seize* that *crown* of immortality, to the hope of which I was raised by the gracious appointment of Christ Jesus. My Christian brethren, I do not esteem myself to have obtained this glorious *prize:* but one thing occupies my whole attention; forgetting what I *left behind*, I *stretch every nerve* towards the *prize* before me, pressing with *eager* and *rapid steps*, towards the *goal*, to *seize* the immortal *palm*[1] which God, by Christ Jesus, *bestows*. This affecting passage, also, of the same apostle, in the *second* Epistle of Timothy, written a little before his martyrdom, is beautifully allusive to the above-mentioned race, to the crown that awaited the victory, and to the Hellanodics or judges who bestowed it:—*I have fought a good fight, I have finished my course,*[2] *I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing.*" (2 Tim. iv. 7, 8.)

CHAPTER IX.

ON THE DISEASES MENTIONED IN THE SCRIPTURES, TREATMENT OF THE DEAD, AND FUNERAL RITES.

SECTION I.

ON THE DISEASES MENTIONED IN THE SCRIPTURES.

Origin and Progress of the Art of Medicine in the East.—II. *Notice of Remedies in use among the Jews.*—III. *Account of some particular Diseases mentioned in the Scriptures; viz.* 1. *The Leprosy;*—2. *Elephantiasis, the Disease of Job;*—3. *Disease of the Philistines;*—4. *Of King Saul;*—5. *Of King Jehoram;*—6. *Of King Hezekiah;*—7. *Of Nebuchadnezzar;*—8. *Palsy;*—9. *Issue of Blood;*—10. *Blindness;*—11. *The Reality of demoniacal Possessions proved.*

I. THE diseases to which the human frame is subject would naturally lead men to try to alleviate or to remove them: hence sprang the ART OF MEDICINE. In the early ages of the world, indeed, there could not be much occasion for an art which is now so necessary to the health and happiness of mankind. The simplicity of their manners, the plainness of their diet, their temperance in meat and drink, and their active life (being generally occupied in the field, and in rural affairs), would naturally tend to strengthen the body, and to afford a greater share of health than what we now enjoy. So long as our first parents continued in that state of uprightness in which they were created, there was a tree, emphatically termed the tree of life, the fruit of which was divinely appointed for the preservation of health; but after the fall, being expelled from Eden, and, consequently, banished for ever from that tree, they became liable to various diseases, which, doubtless, they would endeavour to remove, or to mitigate in various ways. From the longevity of the patriarchs it is evident that diseases were not very frequent in the early ages of the world, and they seem to have enjoyed a sufficiently vigorous old age, except that the eyes became dim and the sight feeble. (Gen. xxvii. 1. xlviii. 10.) Hence it is recorded as a remarkable circumstance concerning Moses, that in extreme old age (for he was an hundred and twenty years old when he died) *his eye was* NOT *dim, nor his natural force abated.* (Deut. xxxiv. 7.)

The Jews ascribed the origin of the healing art to God himself (Ecclus. xxxviii. 1, 2.), and the Egyptians attributed the invention of it to their god Thaut or Hermes, or to Osiris or Isis.

Anciently, at Babylon, the sick, when they were first attacked by a disease, were left in the streets, for the purpose of learning from those who might pass them what practices or what medicines had been of assistance to them, when afflicted with a similar disease.* This was, perhaps, done also in other countries. The Egyptians carried their sick into the temple of Serapis; the Greeks carried theirs into those of Æsculapius. In both of these temples there were preserved written receipts of the means by which various cures had been effected. With the aid of these recorded remedies, the art of healing assumed in the progress of time the aspect of a science. It assumed such a form, first in Egypt, and at a much more recent period in Greece; but it was not long before those of the former were surpassed in excellence by the physicians of the latter country. That the Egyptians, however, had no little skill in medicine, may be gathered from what is said in the Pentateuch respecting the marks of leprosy. That some of the medical prescriptions should fail of bringing the expected relief is by no means strange, since Pliny himself mentions some which are far from producing the effects he ascribes to them. Physicians are mentioned first in Gen. l. 2. Exod. xxi. 19. Job xiii. 4. Some acquaintance with chirurgical operations is implied in the rite of circumcision. (Gen. xvii. 11—14.) There is ample evidence that the Israelites had some acquaintance with the internal structure of the human system, although it does not appear that dissections of the human body, for medical purposes, were made till as late as the time of Ptolemy. That physicians sometimes undertook to exercise their skill, in removing diseases of an internal nature, is evident from the circumstance of David's playing upon the harp to cure the malady of Saul. (1 Sam. xvi. 16.) The art of healing was committed among the Hebrews, as well as among the Egyptians, to the priests; who, indeed, were obliged, by a law of the state, to take cognizance of leprosies. (Lev. xiii. 1—14. 57. Deut. xxiv. 8, 9.) Reference is made to physicians who were not priests, and to instances of sickness, disease, healing, &c. in the following passages; viz. 1 Sam.

1 Τα μεν οπισω επιλανθανομενος, τοις δε εμπροσθεν επεκτεινομενος, επι σκοπον διωκω επι το βραβειον. Every term here employed by the apostle is agonistical. The whole passage beautifully represents that ardour which fired the combatants when engaged in the race. Their spirit and contention are in a very striking manner described in the following truly poetical lines of Oppian, which happily illustrate this passage:—

> Ὡς δε ποδωκειης μεμελημενοι ανδρες αεθλων,
> Ἑστηθμης ὁρμηθεντες, ποδοσσυτοι ωκεα γουνα
> Προπρητιπαινομενοι δολικον τελος εγκονεουσιν
> Εξανυσαι πασιν· δε πονος νυσσει τε πελασσαι,
> Νικης τε γλυκυδωρον ἑλειν κρατος, ης τε Θυρεθρα
> Αἰξαι, και καρτος αεθλιον αμφιβαλεσθαι.
>
> Oppian Pisc. lib. iv. ver. 101. edit. Ritterahusii.

> As when the thirst of praise and conscious force
> Invite the labours of the panting course,
> Prone from the lists the blooming rivals strain,
> And spring exulting to the distant plain,
> Alternate feet with nimble-measured bound
> Impetuous trip along the refluent ground,
> In every breast ambitious passions rise,
> To seize the goal, and snatch th' immortal prize.
>
> Jones's translation.

> Instat equis auriga suos vincentibus, illum
> Præteritum temnens, extremos inter euntem.
>
> Horat. Satyr. lib. i. Sat. i. 115, 116.

2 Τον ΔΡΟΜΟΝ τετελεκα. I have finished my RACE. The whole passage is beautifully allusive to the celebrated games and exercises of those times. Δρομος properly signifies a race. Theocritus, Idyl. iii. ver. 41. Sophocles Electra, ver. 693. See also ver. 686—688. Euripides Andromache, ver. 599. Euripidis Iphigenia in Aulide, ver. 212. Strabo, lib. iii. p. 155. edit. Paris, 1620. Xenophontis Memorab. pp. 210, 211. Oxon. 1741. So this word ought to be rendered. (Acts xx. 24.) *But none of these things move me, neither count I my life dear unto myself; so that I might finish my* COURSE *with joy;* τελειωσαι τον ΔΡΟΜΟΝ μου: finish the short race of human life with honour and applause. It is a beautiful and striking allusion to the race in these celebrated games.—In the fifth volume of Bishop Horne's Works, there is an animated discourse on the Christian race; the materials of which are partly derived from Dr. Harwood's Introduction to the New Testament, vol. ii. sect. 4.

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xvi. 16. 1 Kings i. 2—4. 2 Kings viii. 29. ix. 15. Isa. i. 6. Jer. viii. 22. Ezek. xxx. 21. The probable reason of king Asa's not seeking help from God, but from the physicians, as mentioned in 2 Chron. xvi. 12., was, that they had not at that period recourse to the simple medicines which nature offered, but to certain superstitious rites and incantations; and this, no doubt, was the ground of the reflection which was cast upon him. About the time of Christ, the Hebrew physicians both made advancements in science, and increased in numbers.[1] It appears from the Talmud,[2] that the Hebrew physicians were accustomed to salute the sick by saying, "*Arise from your disease.*" This salutation had a miraculous effect in the mouth of Jesus. (Mark v. 41.) According to the Jerusalem Talmud, a sick man was judged to be in a way of recovery, who began to take his usual food. (Compare Mark v. 43.) The ancients were accustomed to attribute the origin of diseases, particularly of those whose natural causes they did not understand, to the *immediate* interference of the Deity. Hence they were denominated, by the ancient Greeks, Μαστιγες, or the *scourges of God*, a word which is employed in the New Testament by the physician Luke himself (vii. 21.), and also in Mark v. 29. 34.[3]

II. Concerning the remedies actually employed by the Jews few particulars are certainly known. Wounds were bound up, after applying oil to them (Ezek. xxx. 21. Isa. i. 6.), or pouring in a liniment composed of oil and wine (Luke x. 34.), oil being mollifying and healing, while wine would be cleansing and somewhat astringent. Herod was let down into a bath of oil.[4] Great use was made of the celebrated balm of Gilead. (Jer. viii. 22. xlvi. 11. li. 8.) The comparison in Prov. iii. 8. is taken from the plasters, oils, and frictions, which, in the East, are still employed on the abdomen and stomach in most maladies: the people in the villages being ignorant of the art of making decoctions and potions, and of the doses proper to be administered, generally make use of external medicines.[5] When Jesus Christ authorized his apostles to heal the sick (Matt. x. 8.), the evangelist Mark relates that they *anointed with oil* many that were sick, and healed them. (vi. 13.) From the expressions in Prov. iii. 18. xi. 30. xiii. 12. and xv. 4. Calmet thinks it probable that the Jews had salutary herbs and plants which they called the tree of life, and which we should now call medicinal herbs and plants, in opposition to such as are poisonous and dangerous, which they call the tree of death. Some modern neologian expositors have imagined, that the Pool of Bethesda at Jerusalem was a bath, the waters of which derived their sanative power from the entrails of the victims offered in sacrifice being washed therein (John v. 2—7.), and that by the *angel* was simply intended a man, who was sent to stir up from the bottom the corrupt ediment; which being distributed through the water, the pores of the person who bathed in it were penetrated by this matter, and his disorder repelled. "But this is a miserable evasion, to get rid of the power and goodness of God, built on the merest conjecture, [and] self-contradictions, and every way as unlikely as it is insupportable. It has never yet been proved, that the sacrifices were ever washed; and, could even this be proved, who can show that they were washed in the Pool of Bethesda? These waters healed a man in a *moment* of *whatsoever disease* he had. Now, there is no *one* cause under heaven can do this. Had only one kind of disorder been cured here, there might have been some countenance for this deistical conjecture—but this is not the case; and we are obliged to believe the relation just as it stands, and thus acknowledge the sovereign power and mercy of God, or take the desperate flight of an infidel, and thus get rid of the passage altogether."[6]

III. Various diseases are mentioned in the Sacred Writings, as cancers, consumption, dropsy, fevers, lunacy, &c. Concerning a few disorders, the nature of which has exercised the critical acumen of physicians as well as divines, the following observations may be satisfactory to the reader.

1. Of all the maladies mentioned in the Scriptures, the most formidable is the disorder of the skin, termed LEPROSY,[7] the characteristic symptom of which is patches of smooth laminated scales, of different sizes and of a circular form. This disease was not peculiar to the Israelites, but anciently was endemic in Palestine, as it still is in Egypt and other countries. In the admirable description of the cutaneous affections to which the Israelites were subject after their departure from Egypt, given by Moses in the thirteenth chapter of the book of Leviticus, there are three which distinctly belong to the leprosy.[8] All of them are distinguished by the name of בהרת (BEHRAT), or "bright spot;" viz.

i. The בהק (BOHAK), which imports brightness but in a subordinate degree, being a dull white spot: it is not contagious, and does not render a person unclean, or make it necessary that he should be confined. Michaelis describes a case of bohak from the traveller Niebuhr, in which the spots were not perceptibly elevated above the skin, and did not change the colour of the hair: the spots in this species of leprosy do not appear on the hands or abdomen, but on the neck and face they gradually spread, and continue sometimes only about two months, though in some cases as long as two years, when they gradually disappear of themselves. This disorder is neither infectious nor hereditary, nor does it occasion any inconvenience.[9]

ii. Two species called צרעת (TSORAT), that is, venom or malignity, viz. the בהרת לבנה (BEHRAT lebena), or bright white behrat (Lev. xiii. 38, 39.), בהרת כהה (BEHRAT CECHA), dark or dusky behrat, spreading in the skin. (Lev. xiii. 3.) Both these are contagious; in other words, render the person affected with it unclean, and exclude him from society.

(1.) In the behrat cecha (the *Leprosis Lepriasis nigricans* of Dr. Good's nosological system) the natural colour of the hair, which in Egypt and Palestine is *black*, is not changed, as Moses repeatedly states, nor is there any depression of the dusky spot, while the patches, instead of keeping stationary to their first size, are perpetually enlarging their boundary. The patient labouring under this form of the disease was pronounced unclean by the Hebrew priest, and, consequently, was sentenced to a separation from his family and friends: whence there is no doubt of its having proved contagious. Though a much severer malady than the common leprosy, it is far less so than the species described in the ensuing paragraph; and on this account it is dismissed by Moses with a comparatively brief notice.

(2.) The behrat lebena, (*Leprosis Lepriasis candida*, or *leuce* of Dr. Good's Nosology,) or *bright white leprosy*, is by far the most serious and obstinate of all the forms which the disease assumes. The pathognomonic characters, dwelt upon by Moses in deciding it, are "a glossy white and spreading scale upon an elevated base, the elevation depressed in the middle, but without a change of colour, the black hair on the patches, which is the natural colour of the hair in Palestine, participating in the whiteness, and the patches themselves perpetually widening their outline." Several of these characters taken separately belong to other lesions or blemishes of the skin, and, therefore, none of them were to be taken alone; and it was only when the whole of them concurred that the Jewish priest, in his capacity of physician, was to pronounce the disease a tsorat, or malignant leprosy.

Common as this form of leprosy was among the Hebrews, during and subsequent to their residence in Egypt, we have no reason to believe that it was a family complaint, or even known amongst them antecedently: whence there is little doubt, notwithstanding the confident assertions of Manetho to the contrary, that they received the infection from the Egyptians, instead of communicating it to them. Their subjugated and distressed state, however, and the peculiar nature of their employment, must have rendered them very liable to this as well as to various other blemishes and misaffections of the skin: in the productions of which there are no causes more active or powerful than a depressed state of body or mind, hard labour under a burning sun, the body constantly covered with the excoriating dust of brick-fields

[1] Mark v. 26. Luke iv. 23. v. 31. viii. 43. Josephus, Antiq. Jud. lib. xvii. c. 6. § 5.

[2] Schabbath, p. 110. See also Lightfoot's Horæ Hebraicæ on Mark v. 41.

[3] Jahn, Archæol. Biblica, by Upham, §§ 105. 184. Pareau, Antiq. Hebr. pp. 164. 166.

[4] Josephus, Bell. Jud. lib. i. c. 33. § 5.

[5] Bp. Lowth's Isaiah, vol. ii. p. 10.

[6] Dr. A. Clarke's Commentary on John v. 3.

[7] This dreadful disorder has its name from the Greek Λεπρα, from λεπις, *a scale* because in this disease the body was often covered with thin white *scales*, so as to give it the appearance of snow. Hence the hand of Moses is said to have been leprous as *snow* (Exod. iv. 6.); and Miriam is said to have become *leprous, white as snow* (Num. xii. 10.); and Gehazi, when struck judicially with the disease of Naaman, is recorded to have gone out from the presence of Elisha, a *leper, as white as snow.* (2 Kings v. 27.) Dr. A. Clarke on Lev. xiii. 1.

[8] For this account of the leprosy, the author is almost wholly indebted to the late Dr. Good's Study of Medicine, vol. v. pp. 587—597. 2d edition.

[9] Michaelis's Commentaries on the Laws of Moses, vol. iii. pp. 233, 234. "That all this," he adds, "with equal force and truth, should still be found exactly to hold, at the distance of 3500 years from the time of Moses, ought certainly to gain some credit to his laws, even with those who will not allow them to be of divine authority." (p. 234

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and an impoverished diet; to all of which the Israelites were exposed, whilst under the Egyptian bondage.

It appears, also, from the Mosaic account, that in consequence of these hardships there was, even after the Israelites had quitted Egypt, a general predisposition to the contagious form of leprosy, so that it often occurred as a consequence of various other cutaneous affections. Eight different blemishes in the skin, which had a tendency to terminate in this terrible disease, are enumerated by Moses, and described by Dr. Good, to whose elaborate treatise the reader is referred. The effects of leprosy, as described by travellers who have witnessed the disorder in its most virulent forms, are truly deplorable.[1] The Mosaic statutes respecting leprosy are recorded in Lev. xiii. and xiv. Num. v. 1—4. and Deut. xxiv. 8, 9. They are in substance as follows:—

(1.) On the appearance of any one of the cutaneous affections above noticed on any person, the party was to be inspected by a priest, both as acting in a judicial capacity, and also as being skilled in medicine. The signs of the disease, which are circumstantially pointed out in the statute itself, accord with those which have been noticed by modern physicians. "If, on the first inspection, there remained any doubt as to the spot being really a symptom of leprosy, the suspected person was shut up for *seven* days, in order that it might be ascertained, whether it spread, disappeared, or remained as it was; and this confinement might be repeated. During this time, it is probable that means were used to remove the spot. If in the mean time it spread, or continued as it was, without becoming paler, it excited a strong suspicion of real leprosy, and the person inspected was declared unclean. If it disappeared, and after his liberation became again manifest, a fresh inspection took place.

(2.) "The unclean were separated from the rest of the people. So early as the second year of the Exodus, lepers were obliged to reside without the camp (Num. v. 1—4.); and so strictly was this law enforced, that the sister of Moses herself, becoming leprous, was expelled from it. (Num. xii. 14—16.) When the Israelites came into their own land, and lived in cities, the spirit of the law thus far operated, that lepers were obliged to reside in a separate place, which was called (בית הצרעת) BETH CHOPHSCHITH, or the *house of uncleanness*; and from this seclusion not even kings, when they became leprous, were exempted. (2 Kings xv. 5.) As, however, a leper cannot always be within doors, and may, consequently, sometimes meet clean persons, he was obliged, in the *first* place, to make himself known by his dress, and to go about with torn clothes, a bare head, and his chin covered; and in the *next* place, when any one came too near him, to cry out that he was *Unclean*. (Num. xiii. 45, 46.)"

(3.) Although a leper, merely meeting and touching a person, could not have immediately infected him, yet, as such a rencontre and touch would have rendered him Levitically unclean, in order to prevent leprosy from spreading, in consequence of close communication, "it was an established rule to consider a leprous person as likewise unclean in a Levitical or civil sense; and, consequently, whoever touched him, became also unclean; not indeed medically or physically so,—that is, *infected* by one single touch,—but still unclean in a civil sense.

(4.) "On the other hand, however, for the benefit of those found clean, the law itself specified those who were to be pronounced free from the disorder; and such persons were then clear of all reproach, until they again fell under accusation from manifest symptoms of infection. The man who, on the first inspection, was found clean, or in whom the supposed symptoms of leprosy disappeared during confinement, was declared clean: only, in the latter case, he was obliged to have his clothes washed. If, again, he had actually had the disorder, and got rid of it, the law required him to make certain offerings, in the course of which he was pronounced clean."[2]

(5.) The leprous person was to use every effort in his power to be healed; and, therefore, was strictly to follow the directions of the priests. This, Michaelis is of opinion, may fairly be inferred from Deut. xxiv. 8.

(6.) When healed of his leprosy, the person was to go and show himself to the priests, that he might be declared clean, and offer the sacrifice enjoined in that case; and, when purified, that he might be again admitted into civil society. (Matt. viii. 4. Lev. xiv. 11—32.)

(7.) Lastly, As this disease was so offensive to the Israelites, God commanded them to use frequent ablutions, and prohibited them from eating swine's flesh and other articles of animal food that had a tendency to produce this disease.

The peculiar lustrations which a person who had been healed of a leprosy was to undergo are detailed in Lev. xiv.—See an abstract of them in p. 134. of this volume.

2. The DISEASE with which the patriarch JOB was afflicted (ii. 7.) has greatly exercised the ingenuity of commentators, who have supposed it to be the contagious leprosy, the small pox, and the ELEPHANTIASIS, or Leprosy of the Arabians. The last opinion is adopted by Drs. Mead and Good, and by Michaelis, and appears to be best supported. This dreadful malady, which the ancient medical writer Paul of Ægineta has accurately characterized as an universal ulcer, was named elephantiasis by the Greeks, from its rendering the skin of the patient like that of an elephant, scabrous and dark coloured, and furrowed all over with tubercles, loathsome alike to the individual and to the spectators. When it attains a certain height, as it appears to have done in this instance, it is incurable, and, consequently, affords the unhappy patient no prospect but that of long-continued misery.[3]

3. The DISEASE OF THE PHILISTINES, mentioned in 1 Sam. v. 6. 12. and vi. 17., has been supposed to be the dysentery; but it was most probably the hæmorrhoids or bleeding piles, in a very aggravated degree. Jahn, however, considers it as the effect of the bite of venomous solpugas.[4]

4. The DISEASE OF SAUL (1 Sam. xvi. 14.) appears to have been a true madness, of the melancholic or attrabilarious kind, as the ancient physicians termed it; the fits of which returned on the unhappy monarch at uncertain periods, as is frequently the case in this sort of malady. The remedy applied, in the judgment of experienced physicians, was an extremely proper one, viz. playing on the harp. The character of the modern oriental music is expression, rather than science: and it may be easily conceived how well adapted the unstudied and artless strains of David were to soothe the perturbed mind of Saul; which strains were bold and free from his courage, and sedate through his piety.[5]

5. The DISEASE OF JEHORAM KING OF ISRAEL.—This sovereign, who was clothed with the double infamy of being at once an idolater and the murderer of his brethren, was diseased internally for two years, as had been predicted by the prophet Elijah; and his bowels are said at last to have fallen out by reason of his sickness. (2 Chron. xxi. 12—15. 18, 19.) This disease, Dr. Mead says, beyond all doubt was the dysentery, and though its continuance so long a time was very uncommon, it is by no means a thing unheard of. The intestines in time become ulcerated by the operation of this disease. Not only blood is discharged from them, but a sort of mucous excrements likewise is thrown off, and sometimes small pieces of the flesh itself; so that apparently the intestines are emitted or fall out, which is sufficient to account for the expressions that are used in the statement of king Jehoram's disease.[6]

6. The DISEASE WITH WHICH HEZEKIAH WAS AFFLICTED (2 Kings xx. 7. Isa. xxxviii. 21.) has been variously supposed to be a pleurisy, the plague, the elephantiasis, and the quinsey. But Dr. Mead is of opinion that the malady was a fever which terminated in an abscess; and for promoting its suppuration a cataplasm of figs was admirably adapted. The case of Hezekiah, however, indicates not only the limited knowledge of the Jewish physicians at that time, but also that though God can cure by a miracle, yet he also gives sagacity to discover and apply the most natural remedies.[7]

7. Concerning the nature of NEBUCHADNEZZAR'S MALADY (Dan. iv. 25, 26. 31—33.) learned men are greatly divided, but the most probable account of it is that given by Dr. Mead; who remarks that all the circumstances of it, as related by Daniel, so perfectly agree with hypochondriacal madness, that to him it appears evident that Nebuchadnezzar was seized with this distemper, and under its influence ran wild into the fields; and that fancying himself transformed into an ox, he fed on grass in the manner of cattle. For

[1] Mr. Barker, the agent of the British and Foreign Bible Society, when at Damascus in the year 1825, describing the hospital of Christian lepers, says, "How afflicting was their situation and appearance! Some were without noses and fingers, being eaten up by the disease, and others were differently disfigured." Twenty-sixth Report of the Bible Society, App. p. 111.

[2] Michaelis's Commentaries, vol. iii. pp. 278—287.

[3] Mead's Medica Sacra, pp. 1—11. (London, 1755.) Good's translation of Job, p. 22.

[4] Archæol. Bibl. § 185.

[5] Mead's Medica Sacra, p. 20—33.

[6] Mead's Medica Sacra, p. 35. Jahn's Archæol. Bibl. § 187.

[7] Medica Sacra, p. 37.

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every sort of madness is a disease of a disturbed imagination; under which this unhappy man laboured full seven years. And through neglect of taking proper care of himself, his hair and nails grew to an excessive length; by which the latter, growing thicker and crooked, resembled the claws of birds. Now, the ancients called persons affected with this species of madness λυκανθρώπους (*wolf-men*) or κυνανθρώπους (*dog-men*); because they went abroad in the night imitating wolves or dogs; particularly intent upon opening the sepulchres of the dead, and had their legs much ulcerated, either by frequent falls, or the bites of dogs.[1] In like manner are the daughters of Proetus related to have been mad, who, as Virgil says,—

> —— *Implerunt falsis mugitibus agros.*[2]
> —— With mimick'd moolngs filled the fields.

For, as Servius observes, Juno possessed their minds with such a species of madness, that fancying themselves cows, they ran into the fields, bellowed often, and dreaded the plough. But these, according to Ovid, the physician Melampus,—

> —— *per carmen et herbas*
> *Eripuit furiis.*[3]
> Snatch'd from the furies by his charms and herbs.

Nor was this disorder unknown to the moderns; for Schenckius records a remarkable instance of it in a husbandman of Padua, *who, imagining that he was a wolf, attacked, and even killed several persons in the fields; and when at length he was taken, he persevered in declaring himself a real wolf, and that the only difference consisted in the inversion of his skin and hair.*[4] But it may be objected to this opinion, that this misfortune was foretold to the king, so that he might have prevented it by correcting his morals; and, therefore, it is not probable that it befell him in the course of nature. But we know that those things, which God executes either through clemency or vengeance, are frequently performed by the assistance of natural causes. Thus, having threatened Hezekiah with death, and being afterwards moved by his prayers, he restored him to life, and made use of figs laid on the tumour, as a medicine for his disease. He ordered king Herod, upon account of his pride, to be devoured by worms. And no one doubts but that the plague, which is generally attributed to the divine wrath, most commonly owes its origin to corrupted air.[5]

8. The PALSY of the New Testament is a disease of very wide import, and the Greek word, which is so translated, comprehended not fewer than five different maladies, viz. (1.) *Apoplexy*, a paralytic shock, which affected the whole body;—(2.) *Hemiplegy*, which affects and paralyzes only one side of the body; the case mentioned in Matt. ix. 2. appears to have been of this sort;—(3.) *Paraplegy*, which paralyzes all parts of the system below the neck;—(4.) *Catalepsy*, which is caused by a contraction of the muscles in the whole or part of the body; the hands, for instance. This is a very dangerous disease; and the effects upon the parts seized are very violent and deadly. Thus, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back: if the hand be *not* extended, when he is so struck, he is unable to extend it. It seems to be diminished in size, and dried up in appearance; whence the Hebrews were accustomed to call it a *withered hand*. The impious Jeroboam was struck with catalepsy (1 Kings xiii. 4—6.); the prophet Zechariah, among the judgments he was commissioned to denounce against the *idol shepherd that leaveth the flock*, threatens that *his arm shall be dried up*. (Zech. xi. 17.) Other instances of this malady occur in Matt. xii. 10. and John v. 3. 5.—(5.) The *Cramp*. This, in oriental countries, is a fearful malady, and by no means unfrequent. It originates from the chills of the night: the limbs, when seized with it, remain immoveable, sometimes turned in and sometimes out, in the very same position as when they were first seized. The person afflicted resembles a man undergoing the torture, βασανιζόμενος, and experiences nearly the same sufferings. Death follows this disease in a few days. Alcimus was struck with it (1 Macc. ix. 55—58.), as also was the centurion's servant. (Matt. viii. 6.)

9. The disease, which in Matt. ix. 20. Mark v. 25. and Luke viii. 43. is denominated an ISSUE OF BLOOD, is too well known to require any explanation. Physicians confess it to be a disorder which is very difficult of cure. (Mark v. 26.)[6] How does this circumstance magnify the benevolent miracle, wrought by Jesus Christ on a woman who had laboured under it for twelve years!

10. The BLINDNESS of the sorcerer Elymas (Acts xiii. 6—12.) is in the Greek denominated ἀχλύς, and with great propriety, being rather an obscuration than a total extinction of sight. It was occasioned by a thin coat or tunicle of hard substance, which spread itself over a portion of the eye, and interrupted the power of vision. Hence the disease is likewise called σκότος, or *darkness*. It was easily cured, and sometimes even healed of itself, without resorting to any medical prescription. Therefore St. Paul added in his denunciation, that the impostor *should not see the sun for a season*. But the blindness of the man, of whose miraculous restoration to sight we have so interesting an account in John ix., was total, and being inveterate from his birth, was incurable by any human art or skill. See an examination of this miracle in Vol. I. pp. 104, 105.

11. Lastly, in the New Testament we meet with repeated instances of what are termed DEMONIACAL POSSESSION. The reality of such possessions indeed has been denied by some authors, and attempts have been made by others to account for them, either as the effect of natural disease, or the influence of imagination on persons of a nervous habit. But it is manifest, that the persons who in the New Testament are said to be *possessed with devils* (more correctly with demons) cannot mean only persons afflicted with some strange disease; for they are evidently here as in other places—particularly in Luke iv. 33—36. 41.—distinguished from the diseased. Further, Christ's speaking on various occasions to these evil spirits, as distinct from the persons possessed by them,—his commanding them and asking them questions, and receiving answers from them, or not suffering them to speak,—and several circumstances relating to the terrible preternatural effects which they had upon the possessed, and to the manner of Christ's evoking them,—particularly their requesting and obtaining permission to enter the herd of swine (Matt. viii. 31, 32.) and precipitating them into the sea; all these circumstances can *never* be accounted for by any distemper whatever. Nor is it any reasonable objection that we do not read of such frequent possessions before or since the appearance of our Redeemer upon earth. It seems, indeed, to have been ordered by a special providence that they should have been permitted to have *then* been more common; in order that He, who came to destroy the works of the Devil, might the more remarkably and visibly triumph over him; and that the machinations and devices of Satan might be more openly defeated, at a time when their power was at its highest, both in the souls and bodies of men; and also, that plain facts might be a sensible confutation of the Sadducean error, which denied the existence of angels or spirits (Acts xxiii. 8.), and prevailed among the principal men both for rank and learning in those days. The cases of the demoniacs expelled by the apostles were cases of real possession; and it is a well known fact, that in the second century of the Christian æra, the apologists for the persecuted professors of the faith of Christ appealed to their ejection of evil spirits as a proof of the divine origin of their religion. Hence it is evident that the demoniacs were not merely insane or epileptic patients, but persons really and truly vexed and convulsed by unclean demons.[7]

SECTION II.

TREATMENT OF THE DEAD.—FUNERAL RITES.

I. *Jewish notions of death.*—II. *Mosaic laws relating to the dead.*—III. *Preparations for interment.*—IV. *Rites of sepulture.—Lamentations for the dead.*—V. *Notice of the tombs of the Jews.—Monumental inscriptions.*—VI. *Funeral feasts.—Duration of mourning.*

So strong was the love of life among the Hebrews, that instances of suicide are of extremely rare occurrence in the

[1] See Aetius, Lib. Medicin. lib. vi. and Paul. Ægineta, lib. iii. c. 16.
[2] Eclog. vi. 48.
[3] Metamorph. xv. 325.
[4] Observationes Medicæ Rar. de Lycanthrop. Obs. 1.
[5] Medica Sacra, pp. 53—61.
[6] Jahn's Archæologia Biblica, § 199.
[7] For a summary of the evidence that the demoniacs, mentioned in the New Testament, were persons *really possessed by evil spirits*, see Bp. Newton's Works, vol. iv. pp. 520—304., and Mr. Townsend's Harmony of the New Test. vol. i. pp. 157—160.

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history of that people. Saul, Ahithophel, and the traitor Judas are the only persons recorded to have laid violent hands upon themselves, in a fit of desperation. (1 Sam. xxxi. 4, 5. 2 Sam. xvii. 23. Matt. xxvii. 3—5.) In the last period of the Jewish state, however, the custom of the Romans appears to have greatly lessened the horror of suicide among the Jews;[1] but that most terrible of all diseases, the leprosy, seems to have rendered its victims utterly regardless of life. (Job vii. 15.)

I. The Hebrews, in common with many other ancient nations, especially in the East, were accustomed to represent death by various terms which were calculated to mitigate the appalling image inspired by that last enemy of mankind. Hence they often called death a journey or departure. (Josh. xxiii. 14. 1 Kings ii. 2. Eccles. v. 15. vi. 6. Luke ii. 29.) Frequently also they compared it to sleep, and to rest after the toils of life were over (Gen. xlvii. 30. Job iii. 13. 17—19. Isa. xiv. 8. lvii. 2. Matt. ix. 29. xxvii. 52. John xi. 11. Acts vii. 60. 1 Cor. xi. 30. 1 Thess. iv. 13. 2 Pet. iii. 4. Rev. xiv. 13.); and it was a very common expression to say, that the party deceased had gone, or was gathered to his fathers or to his people. (Gen. xv. 15. xxv. 8. 17. xxxv. 29. xlix. 29. 33. Num. xx. 24. xxvii. 13. xxxi. 2. Deut. xxxii. 50. Judg. ii. 10. 2 Kings xxii. 20.)[2]

II. By the law of Moses a dead body conveyed a legal pollution to every thing that touched it,—even to the very house and furniture,—which continued seven days. (Num. xix. 14, 15, 16.) And this was the reason why the priests, on account of their daily ministrations in holy things, were forbidden to assist at any funerals, but those of their nearest relatives (Lev. xxi. 1—4. 10—12.); nay, the very dead bones, though they had lain ever so long in the grave, if digged up, conveyed a pollution to any one who touched them. This circumstance will account for Josiah's causing the bones of the false priests to be burnt upon the altar at Bethel (2 Chron. xxxiv. 5.), in order that these altars, being thus polluted, might be held in the greatest detestation.[3]

III. After the principle of life was extinguished, the following ceremonies were performed by the Jews:—

1. The eyes of the deceased were closed by the nearest of kin, who gave the parting kiss to the lifeless corpse: thus, it was promised to Jacob, when he took his journey into Egypt, that Joseph should *put his hands upon his eyes* (Gen. xlvi. 4.); and accordingly we read that, when Jacob expired, Joseph *fell upon his face and kissed him.* (Gen. l. 1.) From the Jews, Calmet observes, this practice passed to the heathens, who gave the dying farewell kiss, and received their last sigh, in token of their affectionate union.

2. The next office was the ablution of the corpse, which (except when it was buried immediately) was laid out in an upper room or chamber. Thus, when Tabitha died, it is said, that they *washed her body, and laid it in an upper chamber.* (Acts ix. 37.) This rite was common both to the Greeks and Romans,[4] in whose writings it is frequently mentioned. In Egypt, it is still the custom to wash the dead body several times.

3. The bodies of persons of distinction were embalmed: this process the Jews probably derived from the Egyptians, whose various methods of embalming their dead with spices and nitre are minately described by Herodotus, and Diodorus Siculus.[5] The patriarch Jacob was embalmed according to the Egyptian process: his remains lay in nitre *thirty* days, for the purpose of drying up all superfluous and noxious moisture; and during the remaining *forty* days, they were anointed with gums and spices, to preserve them; which unction, it appears from Gen. l. 2, 3., was the proper embalming. The former circumstance explains the reason why the Egyptians *mourned for Jacob threescore and ten days;* the latter explains the meaning of the *forty* days, which were fulfilled for Israel.[6]

In later times, where the deceased parties were persons of rank or fortune, after washing the corpse, the Jews "embalmed it, by laying all around it a large quantity of costly spices and aromatic drugs,[7] in order to imbibe and absorb the humours, and by their inherent virtues to preserve it as long as possible from putrefaction and decay. Thus we read that Nicodemus brought a mixture of myrrh and aloes, about a hundred pounds weight, to perform the customary office to the dear deceased. This embalming was usually repeated for several days together, that the drugs and spices thus applied might have all their efficacy in the exsiccation of the moisture and the future conservation of the body.[8] They then swathed the corpse in linen rollers or bandages, closely enfolding and wrapping it in that bed of aromatic drugs with which they had surrounded it. Thus we find that Joseph of Arimathea and Nicodemus *took the body of Jesus and wrapt it in linen clothes with the spices, as the manner of the Jews is to bury.* (John xix. 40.) This custom we behold also in the Egyptian mummies, round which, Thevenot informs us, the Egyptians have sometimes used above a thousand ells of filleting, besides what was wrapped about the head. Thus, when our Lord had cried with a loud voice, '*Lazarus, come forth!*' it is said, *the dead came forth, bound hand and foot in grave-clothes.* (John xi. 44.)[9] We learn from Scripture, also, that about the head and face of the corpse was folded a napkin, which was a separate thing, and did not communicate with the other bandages in which the body was swathed. Thus we read, that the face of Lazarus was bound about with a napkin (John xi. 44.); and when our Lord was risen, Peter, who went into the sepulchre, saw the linen clothes lie, and the napkin that had been folded round his head, not lying with the linen clothes, but wreathed together in a place by itself, lying at some distance from the rollers in which his body had been swathed, and folded up, exactly in the state it was when first wrapped round his head." (John xx. 7.)[10]

Besides the custom of embalming persons of distinction, the Jews commonly used great burnings for their kings, composed of large quantities of all sorts of aromatics, of which they made a fire, as a triumphant farewell to the deceased. In these they were wont to burn their bowels, their clothes, armour, and other things belonging to the deceased. Thus, it is said of Asa, that *they made a very great burning for him* (2 Chron. xvi. 14.), which could not be meant of his corpse in the fire, for in the same verse it is said, *they buried him in his own sepulchre.* This was also done at the funeral of Zedekiah. (Jer. xxxiv. 5.) And it was very probably one reason why, at the death of Jehoram, the people made no burning for him like the burning of his fathers (2 Chron. xxi. 19.), because his bowels being ulcerated by his sickness, they fell out, and to prevent the stench, were immediately interred or otherwise disposed of; so that they could not well be burnt in this pompous manner after his death; though as he was a wicked king, this ceremony might possibly have been omitted on that account also.

The burning of dead bodies in funeral piles, it is well known, was a custom prevalent among the Greeks and Romans, upon which occasion they threw frankincense, myrrh, cassia, and other fragrant articles into the fire: and this in such abundance, that Pliny represents it as a piece of profaneness, to bestow such heaps of frankincense upon a dead body, when they offered it so sparingly to their gods. And though the Jews might possibly learn from them the custom of burning the bowels, armour, and other things belonging to their kings, in piles of odoriferous spices, yet they very rarely, and only for particular reasons, burnt the dead bodies themselves. We are told, indeed, that the people of Jabesh-Gilead *took the bodies of Saul and his sons* (from the place

[1] Josephus, De Bell. Jud. lib. iii. c. 8. §§ 4—7.

[2] Pareau, Antiquitas Hebr. pp. 468, 469.

[3] Home's Hist. of the Jews, vol. ii. p. 362. Michaelis has examined at length the reason and policy of the Mosaic statutes on this subject. Commentaries, vol. iii. pp. 322—330.

[4] Sophoclis Electra, verse 1143. Virgil, Æneid. lib. vi. 218, 219.

[5] Herodotus, lib. ii. cc. 86—88. tom. ii. pp. 131, 132. Oxon. 1809. Diodorus Siculus, lib. i. cc. 91—93. edit. Bipont.

[6] Paxton's Illustrations, vol. iii. p. 249. 2d edit.

[7] Matt. xxvi. 12. *For in that she hath poured this ointment on my body, she did it for my funeral,* προς το ενταφιασαι με, to embalm me. The word does not properly signify to bury. The note of Beza is accurate. Ad funerandum me, προς το ενταφιασαι με. Vulg. et Erasmus, ad me sepeliendum, malè. Nam aliud est θαπτειν quam ενταφιαζειν: ut Latinis sepelire est sepulchro condere: funerare vero pollincire, cadaver sepulchro mandandum prius curare. Beza ad Matt. xxvi. 12. Ενταφιασαι est corpus ad funus componere, et ornamentis sepulchralibus ornare. Wetstein, in loc.

[8] Habebat consuetudo, ut carissima capita, et quæ plurimi fierent cadavera, non semel tantum ungerentur, sed sæpius, pluribusque continuis diebus, donec exsiccato, et absorpto vi aromatum omni reliquo humore, immo tabefactâ carne aridâ, et quasi æneâ redditâ, diu servari possint integra et immunia a putrefactione. Lucas Brugensis, in Marc. xvi.

[9] Δεδεμενος—κειριαις. Phavorinus explains Κειρια by calling them ενταφιοι δεσμοι, sepulchral bandages. Κειρια σημαινει τα σχοινια τα ενταφια. Etymol.

[10] He went into the sepulchre, and then he plainly saw the linen clothes, μονα, alone, or without the body, and κειμενα lying, that is, undisturbed, and at full length, as when the body was in them. The cap, or napkin, also, which had been upon our Lord's head, he found separate, or at a little distance from the open coffin; but ενετετυλιγμενον, folded up in wreaths, in the form of a cap, as it had been upon our Lord's head. Dr. Benson's Life of Christ, p. 524. Wrapped together in a place by itself; as if the body had miraculously slipt out of it, which indeed was the real fact. Dr. Ward's Dissertations, p. 149. Harwood's Introduction, vol. ii. pp. 135—137.

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where the Philistines had hung them up), *and came to Jabesh, and burnt them there* (1 Sam. xxxi. 12.); but by this time their bodies must have been in such a state, that they were not fit to be embalmed; or, perhaps, they were apprehensive that if they should embalm them, and so bury them, the people of Bethshan might at some future time dig them up, and fix them a second time against their walls; and, therefore, the people of Jabesh might think it more advisable to recede from their common practice, and for greater security to imitate the heathen in this particular. Amos also speaks of the burning of bodies (vi. 10.); but it is evident from the words themselves, and from the context, that this was in the time of a great pestilence, not only when there were few to bury the dead, but when it was unsafe to go abroad and perform the funeral rites by interment, in which case the burning was certainly the best expedient.

In some cases the rites of sepulture were not allowed; and to this it has been thought that there is an allusion in Job xxvii. 19. It was the opinion of the pagan Arabs that, upon the death of any person, a bird, by them called *Manah*, issued from the brain, which haunted the sepulchre of the deceased, uttering a lamentable scream. This notion, also, the late professor Carlyle thinks, is evidently alluded to in Job xxi. 32., where the venerable patriarch, speaking of the fate of the wicked, says:—

> He shall be brought to the grave,
> And shall watch upon the raised up heap.[1]

The Jews showed a great regard for the burial of their dead; to be deprived of it was thought to be one of the greatest dishonours that could be done to any man: and, therefore, in Scripture it is reckoned one of the calamities that should befall the wicked. (Eccles. vi. 3.) In all nations there was generally so much humanity as not to prevent their enemies from burying their dead. The people of Gaza allowed Samson's relations to come and take away his body (Judg. xvi. 31.); though one would have thought that this last slaughter which he made among them might have provoked them to some acts of outrage even upon his dead body. But as he stood alone in what he did, none of the Israelites joining with him in his enterprises, they might possibly be apprehensive, that, if they denied him burial, the God of Israel, who had given him such extraordinary strength in his lifetime, would not fail to take vengeance on them in that case, and, therefore, they were desirous, it may be, to get rid of his body (as afterwards they were of the ark), and glad, perhaps, that any one would remove such a formidable object out of their sight. Jeremiah prophesied of Jehoiakim, that he should be buried with the burial of an ass (Jer. xxii. 19.), meaning that he should not be buried at all, but be cast forth beyond the gates of Jerusalem, exposed to the air and putrefaction above ground, as beasts are, which is more plainly expressed afterwards, by telling us, that *his body should be cast out in the day to the heat, and in the night to the frost*. (Jer. xxxvi. 30.) The author of that affecting elegy, the seventy-ninth psalm, when enumerating the calamities which had befallen his unhappy countrymen, particularly specifies the denial of the rites of sepulture, as enhancing their afflictions. *The dead bodies of thy servants have they given to be meat unto the fowls of heaven; the flesh of thy saints unto the beasts of the earth.* (Psal. lxxix. 2.)

IV. The RITES OF SEPULTURE were various at different times, and also according to the rank or station of the deceased.

1. Before the age of Moses, the funeral took place a few days after death. (Gen. xxiii. 19. xxv. 9. xxxv. 29.) In Egypt, a longer time elapsed before the last offices were performed for Jacob and Joseph, on account of the time which was requisite for the Egyptian process of embalming, in order that the corpse might be preserved for a long time. (Gen. xlix. 29. l. 3. 24—26.) As it is probable that the Israelites, when in Egypt, had been accustomed to keep their dead for a considerable period, the Mosaic laws, respecting the uncleanness which arose from a dead body, would compel them to a more speedy interment. At length, after the return from the Babylonish captivity, it became customary for the Jews to bury the dead on the same day, and as soon as possible after the vital spark was extinguished. Jahn affirms (but without assigning any authority for his assertion), that the Jews did this in imitation of the Persians; but it is more likely, that the custom arose from a superstitious interpretation of Deut. xxi. 22, 23., which law enjoined, that the body of one who had been hanged on a tree should be taken down before night. The burial of Tabitha was delayed, on account of the disciples sending for the apostle Peter. (Acts ix. 37.)

2. The poorer classes were carried forth to interment lying on an open bier or couch, as is the universal practice in the East to this day, not screwed into a coffin. In this way the son of the widow of Nain was borne to his grave without the city: and it should seem that the bearers at that time moved with as much rapidity as they do at the present time among the modern Jews.[2] The rich, and persons of rank, were carried forth on more costly biers. Josephus relates that the body of Herod was carried on a golden bier, richly embroidered;[3] and we may presume, that the bier on which Abner was carried was more costly than those used for ordinary persons. (2 Sam. iii. 31.)

But whatever the rank of the parties might be, the superintendence and charge of the funeral were undertaken by the nearest relations and friends of the deceased. Thus, Abraham interred Sarah in the cave of Machpelah (Gen. xxiii. 19.); Isaac and Ishmael buried Abraham (Gen. xxv. 9.); Esau and Jacob buried Isaac (Gen. xxxv. 29.); Moses buried Aaron on Mount Hor (Num. xx. 29.); the old prophet laid the disobedient prophet in his own grave (1 Kings xiii. 30.); Joseph of Arimathea interred Jesus Christ in his own new tomb (Matt. xxvii. 59, 60.); and the disciples of John the Baptist performed the last office for their master. The sons and numerous relations of Herod followed his funeral procession.[3] Sometimes, however, servants took the charge of interring their masters, as in the case of Josiah king of Judah. (2 Kings xxiii. 30.) Devout men carried Stephen to his burial. (Acts viii. 2.) The funeral obsequies were also attended by the friends of the deceased, both men and women, who made loud lamentations for the deceased, and some of whom were hired for the occasion. David and a large body of the Israelites *mourned before Abner*. (2 Sam iii. 31, 32.) Solomon mentions the circumstance of mourners going about the streets (Eccles. xii. 5.); who, most probably, were persons hired to attend the funeral obsequies, to wail and lament for the departed.[4] From Jer. ix. 17. it appears, that women were chiefly employed for this purpose; and Jerome, in his commentary on that passage, says, that the practice was continued in Judæa, down to his days, or the latter part of the fourth century.[5] In Jer. xlviii. 36., the use of musical instruments by these hired mourners is distinctly recognised; and Amos (v. 17.) alludes to such mourning as a well-known custom.

In the time of Jesus Christ and his apostles, the funeral dirges sung by these hired mourners were accompanied by musical instruments. "The soft and plaintive melody of the flute was employed to heighten these doleful lamentations and dirges. Thus we read, that on the death of the daughter of Jairus, a company of mourners, with players on the flute, according to the Jewish custom, attended upon this sorrowful occasion. When Jesus entered the governor's house, he saw the minstrels and the people wailing greatly. (Matt. ix. 23.) The custom of employing music to heighten public and private grief was not in that age peculiar to the Jews. We find the flute also employed at the funeral solemnities of the Greeks and Romans, in their lamentations for the deceased, as appears from numerous testimonies of classic authors."[6] The same custom still obtains among the Moors in Africa, the Turks in Palestine, and the modern Greeks. "At all their principal entertainments," says Dr. Shaw, "and to show mirth and gladness upon other occasions, the women welcome the arrival of each guest, by squalling out for seve-

[1] Carlyle's Specimens of Arabian Poetry, p. 14. 2d edit.

[2] Not to detail the observations of the earlier travellers, it may suffice to adduce three instances from recent and intelligent English travellers.—At Cairo, says Mr. Carne, "we met an Arab funeral: about twenty men, friends of the deceased, advanced under a row of palm trees, singing in a mournful tone, and bearing the body. The corpse was that of a woman neatly dressed in white, and borne on an *open bier*, with a small awning of red silk over it." (Letters from the East, p. 109.) At Baghtchisarai in the Crimea, Dr. Henderson saw a corpse conveyed to the public cemetery of the Christians: it "was simply wrapped round with a white cloth, laid upon a *bier* or *board*, and borne by four men to the grave. This mode of performing the funeral obsequies obtains equally among the Jews, Christians, and Mohammedans in these parts, with the exception of the European families, who naturally conform to the rite of their ancestors." (Biblical Researches, p. 304.) Mr. Hartley observed a similar mode of interment in Greece. "The corpse is always exhibited to full view: it is placed upon a bier which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased." (Researches in Greece, p. 118.)

[3] Josephus, Ant. Jud. lib. xvii. c. 8. § 3. Bell. Jud. lib. i. c. 33. § 9.

[4] Holden's translation of Ecclesiastes, p. 171.

[5] Dr. Blayney's translation of Jeremiah, p. 270. 8vo. edit.

[6] Harwood's Introduction, vol. ii. pp. 132. 134., where various passages of classic authors are cited.

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ral times together, Loo! Loo! Loo![1] At their funerals, also, and upon other melancholy occasions, they repeat the same noise, only they make it more deep and hollow, and end each period with some ventriloquous sighs. The αλαλαζοντες πολλα, or wailing greatly (as our version expresses it, Mark v. 38.), upon the death of Jairus's daughter, was, probably, performed in this manner. For there are several women, hired to act upon these lugubrious occasions, who, like the *præficæ*, or mourning women of old, are *skilful in lamentation* (Amos v. 16.), and great mistresses of these melancholy expressions: and, indeed, they perform their parts with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses."[2] The Rev. William Jowett, during his travels in Palestine, arrived at the town of Napolose, which stands on the site of the ancient Shechem, immediately after the death of the governor. "On coming within sight of the gate," he relates, "we perceived a numerous company of females, who were singing in a kind of recitative, far from melancholy, and beating time with their hands. On our reaching the gate, it was suddenly exchanged for most hideous plaints and shrieks; which, with the feeling that we were entering a city at no time celebrated for its hospitality, struck a very dismal impression upon my mind. They accompanied us a few paces, but it soon appeared that the gate was their station; to which, having received nothing from us, they returned. We learned in the course of the evening that these were only a small detachment of a very numerous body of *cunning women*, who were filling the whole city with their cries,—*taking up a wailing* with the design, as of old, to make the eyes of all the inhabitants *run down with tears, and their eyelids gush out with waters.* (Jer. ix. 17, 18.) For this good service they would, the next morning, wait upon the government and principal persons, to receive some trifling fee."[3] The Rev. John Hartley, during his travels in Greece, relates, that, one morning, while taking a solitary walk in Ægina, the most plaintive accents fell upon his ear which he had ever heard. He followed in the direction from which the sounds proceeded, and they conducted him to the newly-made grave of a young man, cut down in the bloom of life, over which a woman, hired for the occasion, was pouring forth *lamentation and mourning and wo*, with such doleful strains and feelings, as could scarcely have been supposed other than sincere.[4]

In proportion to the rank of the deceased, and the estimation in which his memory was held, was the number of persons who assisted at his funeral obsequies, agreeably to the very ancient custom of the East. Thus, at the funeral of Jacob, there were present not only Joseph and the rest of his family, but also the servants and elders (or superintendents of Pharaoh's house) and the principal Egyptians, who attended to do honour to his memory, and who accompanied the procession into the land of Canaan. (Gen. l. 7—10.) At the burial of Abner, David commanded Joab and all the people that were with him to rend their garments, and gird themselves with sackcloth, and to *mourn before Abner*, or make lamentations in honour of that general; and the king himself followed the bier. (2 Sam. iii. 31.) *All Judah and the inhabitants of Jerusalem did honour* to Hezekiah *at his death.* (2 Chron. xxxii. 33.) *Much people of the city were with* the widow of Nain, who was following her only son to the grave. (Luke vii. 12.) Josephus informs us that Herod was attended to Herodium (a journey of twenty-five days), where he had commanded that he should be interred, first, by his sons and his numerous relations; next, by his guards, and after them by the whole army, in the same order as when they marched out to war; and that these were followed by five hundred of his domestics, carrying spices.[5]

Further, it was usual to honour the memory of distinguished individuals by a funeral oration or poem: thus David pronounced a eulogy over the grave of Abner. (2 Sam. iii. 33, 34.) Upon the death of any of their princes, who had distinguished themselves in arms, or who, by any religious actions, or by the promotion of civil arts, had merited well of their country, they used to make lamentations or mournful songs for them: from an expression in 2 Chron. xxxv. 25. *Behold they are written in the Lamentations*, we may infer that they had certain collections of this kind of composition. The author of the book of Samuel has preserved the exquisitively beautiful and affecting elegy which David composed on occasion of the death of Saul and Jonathan; but we have no remains of the mournful poem which Jeremiah made upon the immature death of the pious king Josiah, mentioned in the last-cited chapter: which loss is the more to be deplored, because in all probability it was a masterpiece in its kind, since never was there an author more deeply affected with his subject, or more capable of carrying it through all the tender sentiments of sorrow and compassion, than Jeremiah. But no funeral obsequies were conferred on those who laid violent hands on themselves: hence we do not read that the traitor-suicide Judas was lamented by the Jews (Matt. xxvii. 4.), or by his fellow-disciples. (Acts i. 16.)

Among many ancient nations, a custom prevailed of throwing pieces of gold and silver, together with other precious articles, into the sepulchres of those who were buried: this custom was not adopted by the Jews. But in Ezek. xxxii. 27. there is an allusion to the custom which obtained among almost all ancient nations, of adorning the sepulchres of heroes with their swords and other military trophies. The prophet, foretelling the fall of *Meshech and Tubal*, and all her multitude, says that *they are gone down to hell* (or the invisible state) *with their weapons of war; and they have laid their swords under their heads.* In Mingrelia, Sir John Chardin informs us, they all sleep with their *swords under their heads*, and their other arms by their sides; and they bury them in the same manner, their arms being placed in the same position. This fact greatly illustrates the passage above cited, since, according to Bochart and other learned geographers, Meshech and Tubal mean Mingrelia, and the circumjacent country.[6]

V. The most simple TOMBS or monuments of old consisted of hillocks of earth, heaped up over the grave, of which we have numerous examples in our own country. In the East, where persons have been murdered, heaps of stones are raised over them as *signs;* and to this custom the prophet Ezekiel appears to allude. (xxxix. 15.)[7]

The earliest sepulchres, in all probability, were caverns. Abraham purchased the cave of Machpelah of Ephron the Hittite for a family burial-place. (Gen. xxiii. 8—18.) Here were interred Abraham and Sarah, Isaac and Rebekah; here also Jacob buried Leah, and charged his sons to deposit his remains. (Gen. xlix. 29—32. l. 13.) The ancient Jews seem to have attached much importance to interment in the sepulchre of their fathers, and particularly to being buried in the land of Canaan (Gen. xlvii. 30. xlix. 29. l. 25.), in which affection for the country of their ancestors they are not surpassed by their descendants, the modern Jews.

[1] Dr. Shaw conceives this word to be a corruption of Hallelujah. He remarks, Αλαλη, a word of the like sound, was used by an army either before they gave the onset, or when they had obtained the victory. The Turks to this day call out, Allah! Allah! Allah! upon the like occasion. Travels, vol. i. p. 435. note*. (8vo. edit.)

[2] Ibid. pp. 435, 436.

[3] Jowett's Christian Researches in Syria, p. 194. The mourning of the Montenegrins bears a great resemblance to that of the oriental nations. On the death of any one, nothing is heard but tears, cries, and groans from the whole family: the women, in particular, beat themselves in a frightful manner, pluck off their hair and tear their faces and bosoms. The deceased person is laid out for twenty-four hours, in the house where he expires, with the face uncovered; and is perfumed with essences, and strewed with flowers and aromatic leaves, after the custom of the ancients. The lamentations are renewed every moment, particularly on the arrival of a fresh person, and especially of the priest. Just before the defunct is carried out of the house, his relations whisper in his ear, and give him commissions for the other world, to their departed relatives or friends. After these singular addresses, a pall or winding-sheet is thrown over the dead person, whose face continues uncovered, and he is carried to church: while on the road thither, women, hired for the purpose, chant his praises, amid their tears. Previously to depositing him in the ground, the next of kin tie a piece of cake to his neck, and put a piece of money in his hand, after the manner of the ancient Greeks. During this ceremony, as also while they are carrying him to the burial-ground, a variety of apostrophes is addressed to the defunct, which are interrupted only by mournful sobs, asking him why he quitted them? Why he abandoned his family? He, whose poor wife loved him so tenderly, and provided every thing for him to eat! Whose children obeyed him with such respect, while his friends succoured him whenever he wanted assistance; who possessed such beautiful flocks, and all whose undertakings were blessed by heaven! When the funeral rites are performed, the curate and mourners return home, and partake of a grand entertainment, which is frequently interrupted by jovial songs, intermixed with prayers in honour of the deceased. One of the guests is commissioned to chant a "lament" impromptu, which usually draws tears from the whole company; the performer is accompanied by three or four monochords, whose harsh discord excites both laughter and tears at the same time. Voyage Historique et Politique à Montenegro, par M. le Colonel Vialla de Sommières, tom. i. pp. 275—278. Paris, 1820. 8vo.

[4] Hartley's Researches in Greece, pp. 119. 120

[5] Josephus, Ant. Jud. lib. xvi. c. 8. § 3.

[6] Harmer's Observations on Scripture, vol. iii. pp. 55, 56.

[7] Shaw's Travels, vol. i. Pref. p. xviii.

[8] The modern Jews, in the time of Rabbi Solomon Jarchi, buried their dead immediately, and put wooden props in the tombs by their side, by leaning on which they would be enabled to arise more easily at the resurrection of mankind from death. They further persuade themselves that all the bodies of Jews dying out of Palestine, wherever they may be

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In Psal. xxviii. 1. cxliii. 7. and Prov. i. 12. the grave is represented as a pit or cavern, into which a descent is necessary; containing dormitories or separate cells for receiving the dead (Isa. xiv. 15. Ezek. xxxii. 23.), so that each person may be said to lie in his own house (Isa. xiv. 18.), and to rest in his own bed. (Isa. lvii. 2.) These sepulchral vaults seem to have been excavated for the use of the persons of high rank and their families. The vanity of Shebna, who was reproved for it by Isaiah, is set forth by his being so studious and careful to have his sepulchre on high, in a lofty vault, and, probably, in an elevated situation, that it might be the more conspicuous. (Isa. xxii. 16.)[1] Of this kind of sepulchres there are remains still extant at Jerusalem, some of which are reported to be the sepulchres of the kings of Judah,[2] and others, those of the Judges.[3]

The following description of the Tombs of the Kings (as they are termed), which are situated near the village of Gournou, on the west bank of the river Nile, will illustrate the nature of the ancient sepulchres, which were excavated out of the mountains. "Further in the recesses of the mountains, are the more magnificent Tombs of the Kings; each consisting of many chambers, adorned with hieroglyphics. The scene brings many allusions of Scripture to the mind; such as Mark v. 2, 3. 5., but particularly Isaiah xxii. 16. *Thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth a habitation for himself in a rock;* for many of the smaller sepulchres are excavated nearly halfway up the mountain, which is very high. The kings have their magnificent abodes nearer the foot of the mountain; and seem, according to Isaiah xiv. 18., to have taken a pride in resting as magnificently in death as they had done in life—*All the kings of the nations, even all of them, lie in glory; every one in his own house.* The stuccoed walls within are covered with hieroglyphics. They cannot be better described than in the words of Ezekiel, viii. 8—10. *Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, go in; and behold the wicked abominations that they do here. So I went in, and saw: and behold every form of creeping things and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about.* The Israelites were but copyists: the master-sketches are to be seen in all the ancient temples and tombs of Egypt."[4]

Farther, "it appears from the Scriptures, that the Jews had family sepulchres in places contiguous to their own houses, and generally in their gardens:" and the same usage obtained among the Romans and other nations.[5] "Such was the place in which Lazarus was interred; and such, also, was the grave in which the body of our Lord was deposited. Joseph of Arimathea, a person of distinction, by St. Mark called an honourable counsellor" (Mark xv. 43.), or member of the sanhedrin, "mindful of his mortality, had hewn out of the rock in his garden a sepulchre, in which he intended his own remains should be reposited. *Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was no man yet laid.* When Joseph, therefore, had taken the body of Jesus, and wrapped it in a clean linen cloth, he carried it into the tomb which he had lately hollowed out of the rock; and rolled a great stone to the low door of the sepulchre, effectually to block up the entrance, and secure the sacred corpse of the deceased, both from the indignities of his foes, and the officiousness of his friends. Sometimes, also, they buried their dead in fields, over whom the opulent and families of distinction raised superb and ostentatious monuments, on which they lavished great splendour and magnificence, and which they so religiously maintained from time to time in their pristine beauty and glory."[6] To this custom our Saviour alludes in the following apt comparison: *Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous to men, but within ye are full of hypocrisy and iniquity.* (Matt. xxiii. 27.)[7] But though the sepulchres of the rich were thus beautified, the graves of the poor were oftentimes so neglected, that if the stones by which they were marked happened to fall, they were not set up again, by which means the graves themselves did not appear; they were ἄδηλα, that is, not obvious to the sight, so that men might tread on them inadvertently. (Luke xi. 44.)[8] From Jer. xxvi. 23. we may collect that the populace of the lowest order (Heb. *sons or children of the people*) were buried in a public cemetery, having no distinct sepulchre to themselves, as all persons of rank and character, and especially of so honourable an order as that of the prophets, used to have.[9]

After the deceased had been committed to the tomb, it was customary among the Greeks and Romans, to put the tears shed by the surviving relatives and friends into lachrymatory urns, and place these on the sepulchres, as a memorial of their distress and affection. From Psal. lvi. 8. it should seem that this custom was still more anciently in use among the eastern nations, especially the Hebrews. These vessels were of different materials, and were moulded into different forms. Some were of glass, and some were of earthenware,[10] being diminutive in size and of delicate workmanship.

In order to do honour to the memory of the dead, their sepulchres were sometimes distinguished by monuments.

interred, will perform a subterraneous journey into Palestine, in order that they may participate in the resurrection. S. Jarchi on Gen. xlvii.—Alber, Inst. Herm. Test. tom. i. p. 319.

[1] Bp. Lowth on Isaiah, vol. ii. pp. 120. 170. 328, 329.

[2] "Above half a mile from the wall" of Jerusalem, "are the Tombs of the Kings. In midst of a hollow, rocky and adorned with a few trees, is the entrance. You then find a large apartment, above fifty feet long, at the side of which a low door leads into a series of small chambers, hewn out of the rock, of the size of the human body. There are six or seven of these low and dark apartments, in which are hewn recesses of different shapes for the reception of bodies." (Carne's Letters from the East, p. 294. Three Weeks in Palestine, p. 75.)

[3] The "Sepulchres of the Judges, so called, are situated in a wild spot, about two miles from the city. They bear much resemblance to those of the Kings, but are not so handsome or spacious." (Carne's Letters from the East, p. 294.) "No shadow, not even of a rock, is spread over these long enduring relics, in which tradition has placed the ashes of the rulers of Israel. They consist of several divisions, each containing two or three apartments cut out of the solid rock, and entablatures are carved with some skill over the entrance. No richly carved relics, or fragments of sarcophagi remain here, as in the tombs of the kings; and their only use is to shelter the wandering passenger or the benighted traveller, who finds no other resting-place in the wild around." (Carne's Recollections of the East, pp. 135, 136.)

[4] Jowett's Researches in the Mediterranean, p. 133.

[5] Thus, the Mausoleum of Augustus was erected in a garden. Dr. Münter has collected numerous classical inscriptions, which attest the application of gardens to sepulchral purposes. (Symbolæ ad Interpretationem Evangelii Johannis ex Marmoribus, pp. 29, 30.) The modern inhabitants of Mount Lebanon have their sepulchres in gardens. The Rev. Mr. Jowett, during his visit to Deir-el-Kamar, the capital of the Druses on that mountain, says, that while walking out one evening a few fields' distance with the son of his host, to see a detached garden belonging to his father, the young man pointed out to him near it a small solid stone building, very solemnly adding, "*Kabbar Beity*—the sepulchre of our family." It had neither door nor window. "He then" (adds Mr. J.) "directed my attention to a considerable number of similar buildings at a distance; which to the eye are exactly like houses, but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use."...."Perhaps this custom, which prevails particularly at Deir-el-Kamar, and in the lonely neighbouring parts of the mountain, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was *buried in his house at Ramah* (1 Sam. xxv. 1.); it could hardly be in his dwelling-house. *Joab was buried in his own house in the wilderness.* (1 Kings ii. 34.)" Jowett's Christian Researches in Palestine, p. 280.

[6] Harwood's Introduction, vol. ii. pp. 139. 141, 142. The sepulchres, described and delineated by Mr. Emerson, completely elucidate the form of the Jewish tombs. Letters from the Ægean, vol. ii. pp. 55—59.

[7] The following passage from Dr. Shaw's Travels affords a striking illustration of Matt. xxiii. 27. "If we except a few persons, who are buried within the precincts of the sanctuaries of their Marabutts, the rest are carried out at a smaller distance from their cities and villages, where a great extent of ground is allotted for the purpose. Each family has a particular part of it walled in, like a garden, where the bones of their ancestors have remained for many generations. For in these enclosures the graves are all distinct and separated, each of them having a stone placed upright both at the head and feet, inscribed with the name and title of the deceased; while the intermediate space is either planted with flowers, bordered round with stones, or paved with tiles. The graves of the principal citizens are further distinguished, by having cupolas or vaulted chambers of three, four or more square yards built over them: and as these very frequently lie open, and occasionally shelter us from the inclemency of the weather, the demoniac (Mark v. 5.) might with propriety enough have had his dwelling among the tombs: and others are said (Isa. lxv. 4.) to *remain among the graves and to lodge in the monuments (mountains).* And as all these different sorts of tombs and sepulchres, with the very walls likewise of their respective cupolas and enclosures, are constantly kept clean, whitewashed, and beautified, they continue to illustrate those expressions of our Saviour where he mentions the garnishing of sepulchres, and compares the scribes, Pharisees, and hypocrites to whited sepulchres, which indeed appear beautiful outward, but within were full of dead men's bones and all uncleanness." Shaw's Travels, vol. i. pp. 395, 396.

[8] Macknight's Harmony, sect. 87. vol. ii. p. 473.

[9] Dr. Blaney's Jeremiah, p. 349.

[10] Dr. Chandler's Life of David, vol. i. p. 106. Among the valuable remains of ancient art collected by Dr. E. D. Clarke among the ruins of Sicyon, in the Peloponnesus, were lachrymatories of more ancient form and materials than any thing he had ever before observed of the same kind; "the lachrymatory phials, in which the Sicyonians treasured up their tears, deserve rather the name of *bottles;* they are nine inches long, two inches in diameter, and contains as much fluid as would fill a phial of three ounces; consisting of the coarsest materials, a heavy blue clay or marle.... Sometimes the vessels found in ancient sepulchres are of suc diminutive size, that they are only capable of holding a few drops of fluid in these instances there seems to be no other use for which they were fitted. Small lachrymal phials of glass have been found in the tombs of the Romans in Great Britain; and the evident allusion to this practice in the Sacred Scriptures—*Put those my tears into thy bottle* (Psal. lvi. 8.)—seems decisive as to the purpose for which these vessels were designed." Travels in various Countries of Europe, &c. vol. vi. pp. 541, 542.

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The custom of erecting these seems to have obtained even from the patriarchal age. Thus, Jacob erected a pillar upon the grave of his beloved wife Rachel. (Gen. xxxv. 20.) This is the earliest monument mentioned in the Scriptures: it is evident from that passage that it was standing when Moses wrote; and its site seems to have been known in the time of Samuel and Saul. (1 Sam. x. 2.) The monument now shown in the vicinity of Bethlehem, as Rachel's tomb, is a modern and Turkish structure, which *may*, perhaps, be the true place of her interment.[1] In later times, inscriptions appear to have been placed on tombstones, denoting the persons who were there interred. Such was the title or inscription discovered by Josiah, which proved to be the burial-place of the prophet who was sent from Judah to denounce the divine judgments against the altar which Jeroboam had erected more than three centuries before. Simon Maccabæus built a splendid monument at Modin in honour of his father and his brethren. (1 Macc. xiii. 25—30.) In the time of Jesus Christ, it appears that the hypocritical scribes and Pharisees repaired and adorned the tombs of the prophets whom their ancestors had murdered for their faithfulness, under a sanctimonious appearance of respect for their memory. The ancient Arabs raised a heap of stones over the body of the dead (Job xxi. 32. marginal rendering), which was guarded. In the year 1820, Mr. Rae Wilson observed on the plain of Zebulun, not far from Cana, piles of stones covering over or marking the place of graves. Similar cairns, also the remains of remote antiquity, exist both in England and in Scotland.[2] Among the Hebrews, great heaps of stones were raised over those whose death was either infamous, or attended with some very remarkable circumstances. Such were the heaps raised over the grave of Achan (Josh. vii. 26.), over that of the king of Ai (viii. 29.), and over that of Absalom (2 Sam. xviii. 17.); all which were sepulchral monuments to perpetuate the place of their interment.

VI. A FUNERAL FEAST commonly succeeded the Jewish burials. Thus, after Abner's funeral was solemnized, the people came to David to eat meat with him, though they could not persuade him to do so. (2 Sam. iii. 35.) He was the chief mourner, and probably had invited them to this banquet. Of this Jeremiah speaks (xvi. 7.), where he calls it the *cup of consolation, which they drank for their father or their mother;* and accordingly the place where this funeral entertainment was made, is called in the next verse the house of feasting. Hosea calls it the *bread of mourners.* (Hos. ix. 4.) Funeral banquets are still in use among the oriental Christians.[3]

The usual tokens of mourning by which the Jews expressed their grief and concern for the death of their friends and relations, were by rending their garments, and putting on sackcloth (Gen. xxxvii. 34.), sprinkling dust on their heads, wearing of mourning apparel (2 Sam. xiv. 2.), and covering the face and the head. (2 Sam. xix. 4.) They were accustomed also in times of public mourning to go up to the roofs or platforms of their houses, there to bewail their misfortunes, which practice is mentioned in Isaiah xv. 3. and xxii. 1. Anciently, there was a peculiar space of time allotted for lamenting the deceased, which they called *the days of mourning.* (Gen. xxvii. 41. and l. 4.) Thus the Egyptians, who had a great regard for the patriarch Jacob, lamented his death *threescore and ten days.* (Gen. l. 3.) The Israelites wept for Moses in the plains of Moab *thirty days.* (Deut. xxxiv. 8.) Afterwards, among the Jews, the funeral mourning was generally confined to *seven days.* Hence, besides the mourning for Jacob in Egypt, Joseph and his company set apart *seven days* to mourn for his father, when they approached the Jordan with his corpse. (Gen. l. 10.) In the time of Christ, it was customary for the nearest relative to visit the grave of the deceased and to weep there. The Jews, who had come to condole with Mary on the death of her brother Lazarus, on seeing her go out of the house, concluded that she was going to the grave *to weep there.* (John xi. 31.) The Syrian women are still accustomed, either alone[4] or accompanied by some attendants, to visit the tombs of their relatives, and mourn their loss: and the same usage obtains almost throughout the East, among Jews as well as Christians and Mohammedans; and in Persia, Egypt,[5] Greece, Dalmatia, Bulgaria, Croatia, Servia, Wallachia, and Illyria.

It does not appear that there was any general mourning for Saul and his sons, who died in battle: but the national troubles, which followed upon his death, might have prevented it. David, indeed, and his men, on hearing the news of their death, mourned and wept for them until even. (2 Sam. i. 12.) And the men of Jabesh-Gilead *fasted for them seven days* (1 Sam. xxxi. 13.), which must not be understood in a strict sense, as if they took *no* food during that time, but that they lived very abstemiously, ate little, and that seldom, using a low and spare diet, and drinking water only.

How long widows mourned for their husbands is nowhere told us in Scripture. It is recorded, indeed, of Bathsheba, that *when she heard that Uriah her husband was dead, she mourned for him* (2 Sam. xi. 26.); but this could neither be long nor very sincere.

[1] Maundrell's Journey from Aleppo, p. 117. "It has all the appearance of one of those tombs often erected to the memory of a Turkish Santon." Carne's Letters, p. 277.

[2] Rae Wilson's Travels in the Holy Land, vol. ii. p. 5. third edition.

[3] Harmer's Observations, vol. iii. p. 19.

[4] "A female, with part of her robe drawn over her head, or veiled, was seen seated by the tombs of her relatives on the summit of Mount Moriah, or along its sides, just beneath the walls of Jerusalem." Carne's Letters, p. 332.

[5] "We arrived" (at one of the villages of Elephantina, an island in the Nile) "just in time to witness a *coronagh*, or wailing for the dead. A poor woman of the village had that morning received the melancholy intelligence that her husband had been drowned in the Nile. He had been interred without her knowledge, near the spot where the body was found; and she, along with several of her female friends, was paying the unavailing tribute of lamentation to his departed shade." (Richardson's Travels, vol. i. p. 355.) "One morning," says the same intelligent traveller, "when standing among the ruins of the ancient Syene, on the rocky promontory above the ferry, I saw a party of thirteen females cross the Nile to perform the lugubrious dirge at the mansions of the dead. They set up a piteous wail on entering the boat, after which they all cowered up together, wrapt in their dirty robes of beteen. On landing they wound their way slowly and silently along the outside of the walls of the ancient town, till they arrived at their place of destination, when some of them placed a sprig of flowers on the grave, and sat down silently beside it; others cast themselves on the ground, and threw dust over their heads, uttering mournful lamentations, which they continued to repeat at intervals, during the short time that I witnessed their procedure." (Ibid. vol. i. p. 360.) Mr. Jowett witnessed a similar scene at Manfelout, a more remote town of Upper Egypt. Christian Researches in the Mediterranean, p. 162. Alber, Inst. Herm. Vet. Test. tom. i. pp. 311—319. Calmet, Dissertation sur les Funérailles des Hébreux. Dissert. tom. i. pp. 290—309. Fareau, Antiquitas Hebraica, pp. 472—477. Jahn, Archæol. Bibl. §§ 204—211. Stosch, Compendium Archæologiæ Œconomicæ Novi Testamenti, pp. 121—132. Brünings, Compendium Antiquitatum Græcarum, pp. 388—400.; and his Compendium Antiquitatum Hebræarum, pp. 257—264. The subject of Hebrew sepulchres is very fully discussed by Nicolai, in his treatise De Sepulchris Hebræorum (Lug. Bat. 1706), which is illustrated with several curious plates, some of which, however, it must be confessed, are rather fanciful.

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ON THE

ANALYSIS OF SCRIPTURE.

PART V.

ANALYSIS OF THE OLD TESTAMENT.

CHAPTER I.

ON THE PENTATEUCH, OR FIVE BOOKS OF MOSES.

SECTION I.

GENERAL OBSERVATIONS ON THE PENTATEUCH.

I. *Title.*—II. *Argument of the Pentateuch.*—III. *Notice of other Writings ascribed to Moses.*

I. THE PENTATEUCH, by which title the five books of Moses are collectively designated, is a word of Greek original,[1] which literally signifies five books, or volumes; by the Jews it is frequently termed תורה (TORAH) the Law, or the LAW OF MOSES, because it contains the ecclesiastical and political ordinances issued by God to the Israelites. The Pentateuch forms, to this day, but one roll or volume in the Jewish manuscripts, being divided only into paraschioth and siderim, or larger and smaller sections.[2] This collective designation of the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, is of very considerable antiquity, though we have no certain information when it was first introduced.[3] As, however, the names of these books are evidently derived from the Greek, and as the five books of Moses are expressly mentioned by Josephus,[4] who wrote only a few years after our Saviour's ascension, we have every reason to believe that the appellation of Pentateuch was prefixed to the Septuagint version by the Alexandrian translators.

II. This division of the sacred volume comprises an account of the creation of the world, and of the fall of man, the outlines of the early annals of the world, and a full recital of the Jewish law, and of the events which happened to the Israelites from their becoming a distinct people to their departure out of Egypt, and their arrival on the confines of the land of Canaan,—a period of two thousand five hundred and fifteen years according to the vulgar computation, or of three thousand seven hundred and sixty-five years, according to the computation established by Dr. Hales. "It is a wide description gradually contracted; an account of one nation, preceded by a general sketch of the first state of mankind. The books are written in pure Hebrew, with an admirable diversity of style, always well adapted to the subject, yet characterized with the stamp of the same author; they are all evidently parts of the same work, and mutually strengthen and illustrate each other. They blend revelation and history in one point of view; furnish laws, and describe their execution; exhibit prophecies, and relate their accomplishment."[5]

III. Besides the Pentateuch the Jews ascribe to Moses ten psalms, from psalm xc. to xcix. inclusive. There is, however, no solid evidence to prove that these psalms were composed by him; for the title of the ninetieth psalm ("*a prayer of Moses the man of God*"), which, they pretend, must be applied also to the nine following psalms, is not sufficient. The greater part of the titles of the psalms is not original, nor, indeed, very ancient; and some of them are evidently misplaced: we find also in these psalms the names of persons, and other marks, which by no means agree with Moses.

Further, some of the ancient fathers have thought that Moses was the author of the book of Job: Origen, in his commentary on Job, pretends that Moses translated it out of Syriac into Hebrew; but this opinion is rejected both by Jews and Christians. Besides, if this book had really been composed by Moses, is it likely that the Jews would have separated it from the Pentateuch?[6]

There are likewise ascribed to Moses several apocryphal books; as an Apocalypse, or Little Genesis, the Ascension of Moses, the Assumption of Moses, the Testament of Moses, and the Mysterious Books of Moses. The principal part of the "Little Genesis" was transferred by Cedrenus into his chronological history:[7] it was extant in Hebrew in the fourth century of the Christian æra, for we find it cited by Jerome. From the apocalypse just noticed, it has been pretended that Saint Paul copied Gal. v. 6. and vi. 15.; and it has been imagined that what is said in the Epistle of Jude (verse 9.), respecting the archangel Michael's contention with Satan for the body of Moses, was taken from the apocryphal Ascension of Moses. Such was the opinion of Origen, who, though he cites it in another place, alludes to it as not being in the canon.[8] All these pretended Mosaic writings, however, are confessedly spurious, and are supposed to have been fabricated in the early ages of Christianity.

*** On the difference between the Hebrew and Samaritan Pentateuchs, or, rather, editions of the Pentateuch, see Volume I. p. 204.; for a view of the Genuineness and Credibility of the Pentateuch, see Volume I. pp. 32—38.; and for a List of the principal Commentators on this portion of the Sacred Scriptures, see Volume II. BIBLIOGRAPHICAL APPENDIX, PART II. CHAP. V. SECT. III. § 4.

SECTION II.

ON THE BOOK OF GENESIS.

I. *Title.*—II. *Author and date.*—III. *General argument.*—IV. *Scope.*—V. *Types of the Messiah.*—VI. *Synopsis.*—VII. *Literal sense of the first three chapters of Genesis vindicated.*

I. THE first book of the Pentateuch, which is called GENESIS (ΓΕΝΕΣΙΣ), derives its appellation from the title it

[1] Πεντατευχος, from πεντε, five, and τευχος, a book or volume. Bible de Vence, tom. i. p. 310.

[2] For an account of these divisions, see Vol. I. p. 213.

[3] The author of the treatise *De Mundo*, which is commonly ascribed to Philo Judæus, was of opinion that Moses himself divided his work into five books; but he assigned no authority for such opinion. Jesus Christ and his apostles never cite the five books of Moses under any other name than that of *Moses*, or the *Law of Moses;* as the Jews ordinarily do to this day. Calmet conjectures that Ezra divided the Pentateuch into five books. Dissertations, tom. ii. p. 23.

[4] In his Jewish Antiquities, Josephus terms the Pentateuch the "*Holy Books of Moses*" (lib. x. c. iv. § 2.); and in his Treatise against Apion (lib. i. c. 8.), when enumerating the sacred writings of the Jews, he says that "FIVE *of them belong to Moses.*"—Some critics have imagined that this distinction of the Pentateuch into five separate books was known to and recognised by St. Paul (1 Cor. xiv. 19.), by the term *five words;* but the context of that passage does not authorize such a conjecture.

[5] Bp. Gray's Key to the Old Testament, p. 76. 5th edit.

[6] The book of Job was composed many ages before the time of Moses See chap. iii. sect. i. *infra*, of this volume.

[7] Cedrenus, enumerating the authorities consulted by him, says, that he "collected not a few things from the Little Genesis, ἀπο της Λεπτης Γενεσεως. Historia Compendiaria, tom. i. p. 2. edit. Venet. 1729. Cedrenus frequently cites this apocryphal book in the course of his work.

[8] See the passages of Origen at length in Dr. Lardner's works, vol. ii. pp. 483—512. 8vo. or vol. i. pp. 541—557. 4to.

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bears in the Greek Septuagint Version, ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ; which signifies the Book of the Generation or Production, because it commences with the history of the generation or production of all things. The Jews name the books of the Old Testament either from their authors, or the principal subjects treated in them,—as the five books of Moses, and the Lamentations of Jeremiah,—or from the first Hebrew word with which they begin: thus, the book of Genesis is in Hebrew called בראשית BERESHITH, that is, *in the beginning*, from its initial word.[1]

II. Although nothing is more certain than that this book *was* written by Moses,[2] yet it is by no means agreed *when* he composed the history which it contains. Eusebius and some eminent critics after him have conjectured, that it was written while he kept the flocks of Jethro his father-in-law, in the wilderness of Midian. But the more probable opinion is that of Theodoret, which has been adopted by Moldenhawer and most modern critics, viz. that Moses wrote this book after the departure of the Israelites from Egypt and the promulgation of the law from Mount Sinai; for, previously to his receiving the divine call related in Exodus iii., he was only a private individual, and was not endued with the spirit of prophecy. Without that spirit he could not have recorded, with so much accuracy, the history of the creation, and the subsequent transactions to his own time: neither could he have foretold events then future, as in the predictions concerning the Messiah, and those respecting the descendants of Ishmael and the sons of Jacob; the verification and confirmation of which depended on circumstances, that had neither taken place nor could have happened at the time when the history was written in which they are recorded: but which circumstances, we know, *did* take place exactly as they were foretold, and which may be said, even now, to have an actual accomplishment before our eyes. A third conjecture has been offered by some Jewish writers, after rabbi Moses Ben Nachman, who suppose that God dictated to Moses all the contents of this book, during the first forty days that he was permitted to hold a communication with the Almighty on Mount Sinai, and that on his descent he committed the whole to writing. This hypothesis they found on Exodus xxiv. 12. where Jehovah says unto Moses, —*Come up to me in the mount, and be thou there, and I will give thee the tables of stone, and the law, and the precepts, which I have written to teach them*:—understanding by the *tables*, the *decalogue*; by the *precepts*, all the *ceremonial and judicial ordinances*; and by the *law*, all the other writings of Moses, whether historical or doctrinal.[3] "It is, however," as a pious writer has well remarked, "as impossible, as it is of little consequence, to determine which of these opinions is best founded; and it is sufficient for us to know, that Moses was assisted by the spirit of infallible truth in the composition of this sacred work, which he deemed a proper introduction to the laws and judgments delivered in the subsequent books."

III. The book of Genesis comprises the history of about 2369 years according to the vulgar computation of time, or of 3619 years according to the larger computation of Dr. Hales. Besides the history of the creation, it contains an account of the original innocence and fall of man; the propagation of mankind; the rise of religion; the general defection and corruption of the world; the deluge; the restoration of the world; the division and peopling of the earth; the call of Abraham, and the divine covenant with him; together with the first patriarchs, to the death of Joseph. This book also comprises some important prophecies respecting the Messiah. See iii. 15. xii. 3. xviii. 18. xxii. 18. xxvi. 4. xxviii. 14. and xlix. 10.

IV. The SCOPE of the book of Genesis may be considered as twofold:—1. To record the history of the world from the commencement of time; and, 2. To relate the origin of the church, and the events which befell it during many ages. The design of Moses in this book will be better understood, if we consider the state of the world when the Pentateuch was written. Mankind was absorbed in the grossest idolatry, which for the most part had originated in the neglect, the perversion, or the misapprehension of certain truths, that had once been universally known. Moses, therefore, commences his narrative by relating in simple language the truths thus disguised or perverted. In pursuance of this plan, he relates, in the book of Genesis, the true origin and history of all created things, in opposition to the erroneous notions entertained by the heathen nations, especially by the Egyptians: the origin of sin, and of all moral and physical evil; the establishment of the knowledge and worship of the only true God among mankind; their declension into idolatry; the promise of the Messiah; together with the origin of the church, and her progress and condition for many ages. Further, it makes known to the Israelites the providential history of their ancestors, and the divine promises made to them; and shows them the reason why the Almighty chose Abraham and his posterity to be a peculiar people to the exclusion of all other nations, viz. that from them should spring the Messiah. This circumstance must be kept in view throughout the reading of this book, as it will illustrate many otherwise unaccountable circumstances there related. It was this hope that led Eve to exclaim,—*I have gotten a man,—the Lord*. (Gen. iv. 1. Heb.) The polygamy of Lamech may be accounted for by the hope that the Messiah would be born of some of his posterity, as also the incest of Lot's daughters (Gen. xix. 31—38.), Sarah's impatience of her barrenness (Gen. xvi.), the polygamy of Jacob (Gen. xxix.), the consequent jealousies between Leah and Rachel (Gen. xxx.), the jealousies between Ishmael and Isaac, and especially Rebekah's preference of Jacob to Esau. It was these jealousies, and these pretensions to the promise of the Messiah, that gave rise to the custom of calling God the God of Abraham, the God of Isaac, and the God of Jacob; and not the God of Lot, Ishmael, and Esau, the promise having been particularly made and repeated to those three patriarchs.[4]

V. TYPES OF THE MESSIAH are *Adam*, as being a public person and federal head (compare Rom. v. 14. Gr. and 1 Cor. xv. 45.); *Melchizedek* (Psal. cx. 4. Heb. vi. 20. and vii.); and *Isaac*. (Gen. xxii. with Heb. xi. 18. 19.)

VI. The Jews divide the book of Genesis into twelve paraschioth or larger sections, and forty-three siderim or smaller sections; in our Bibles it consists of fifty chapters, the general contents and leading divisions of which are exhibited in the following SYNOPSIS:—

PART I. *The Origin of the World*. (Ch. i. ii.)

PART II. *The History of the former World*. (iii.—vii.)

- SECT. 1. The fall of man and his expulsion from Paradise. (iii.)
- SECT. 2. The history of Adam and his descendants to Noah. (iv. v.)
- SECT. 3. The increase of wickedness in the world, and its destruction by the deluge. (vi. vii.)

PART III. *The General History of Mankind after the Deluge*. (viii.—xi.)

- SECT. 1. The restoration of the world. (viii.)
- SECT. 2. The intoxication of Noah. (ix.)
- SECT. 3. The peopling of the world by his descendants. (x.)
- SECT. 4. The confusion of tongues and dispersion of mankind. (xi.)

PART IV. *The Particular History of the Patriarchs*. (xii.—l.)

- SECT. 1. History of Abraham and his family (xi.—xx.), the birth of Isaac (xxi.), trial of Abraham (xxii.), the death of Sarah (xxiii.), marriage of Isaac (xxiv.), and death of Abraham. (xxv.)
- SECT. 2. The history of the church under the patriarch Isaac. (xxv. xxvi.)
- SECT. 3. The history of the church under the patriarch Jacob. (xxvii.—xxxvi.)
- SECT. 4. The history of the church under the patriarch Joseph. (xxxvii.—l.)

§ i. The afflictions of Jacob and Joseph:—Joseph sold into Egypt (xxxvii.), the incest of Judah (xxxviii.), the imprisonment of Joseph by Potiphar (xxxix. xl.)

§ ii. The deliverance and prosperity of Joseph:—his promotion in the court of Pharaoh (xli.), the journeys of his brethren in Egypt to purchase corn (xlii.—xliv.), the descent of Jacob into that country, and settlement there with his family (xlvi.—xlviii.), his prophetic benedictions of his children (xlix.), the burial of Jacob, and the death and burial of Joseph. (l.)

[1] To avoid unnecessary references to the same authorities, it may here be stated, that besides the treatises referred to for particular facts and arguments, in this and the following sections of the present volume, the author has throughout consulted the dissertations of Calmet, Carpzov's Introductio ad Libros Biblicos Veteris Testamenti, Jahn's Introductio in Libros Sacros Veteris Fœderis, and Ackermann's expurgated edition of it; the prefaces of Alber in his Interpretatio Sacræ Scripturæ, Heidegger's Enchiridion Biblicum, on which treatise Van Til's Opus Analyticum is a commentary, and Moldenhawer's Introductio in omnes Libros Canonicos Veteris et Novi Testamenti. Of all these works an account will be found in the Appendix to vol. ii. For the plan of the prefaces to most of the books of the Old and New Testament, the author is indebted to the excellent works of Moldenhawer and Heidegger.

[2] See this fact fully proved, *supra*, vol. i. pp. 32—38.

[3] Pareus, Proleg. in Genesin, pp. 9, 10. Francofurti, 1647. Roberts's Clavis Bibliorum, p. 5. folio edit.

[4] Allix's Reflections upon Genesis. Bishop Watson's Collection of Tracts, vol. i. pp. 247—259.

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For a summary of the religious doctrines and moral precepts of the patriarchal times, as exhibited in the book of Genesis, see Volume I. pp. 142, 143.

VII. From an imaginary difficulty in explaining the literal sense of the first three chapters of Genesis, (a difficulty, however, which exists not with the devout reader of the sacred volume), some learned men,[1] who admit the Pentateuch to have been written by Moses, have contended that the narrative of the creation and fall is not a recital of real events, but an ingenious philosophical *mythos*, or fable, invented by Moses after the example of ancient Greek writers, to give the greater weight to his legislative enactments! and designed to account for the origin of human evil, and also as an introduction to a history, great part of which they consider to be a mere poetic fiction. But the inventors of this fiction (for such only can we term it) have assumed that as *proved* which *never had any existence*; for the earliest Grecian cosmogony extant, namely, that of Hesiod, was not composed until at least five hundred and forty-five years *after* the death of Moses! Further, the style of these chapters, as, indeed, of the whole book of Genesis, is strictly historical, and betrays no vestige whatever of allegorical or figurative description; this is so evident to any one that reads with attention, as to need no proof. And since this history was adapted to the comprehension of the commonest capacity, Moses speaks according to optical, not physical truth: that is, he describes the effects of creation *optically*, or as they would have appeared to the eye, and without any assignment of physical causes. In doing which he has not merely accommodated his narrative to the apprehension of mankind in an infant state of society, and employed a method of recital best suited to a vulgar capacity; but he thereby also satisfies an important requisition of experimental philosophy, viz. to describe effects accurately and faithfully, according to their sensible appearances: by which means the mind is enabled to receive a clear and distinct impression of those appearances, and thus to reduce them to their proper causes, and to draw from them such conclusions as they are qualified to yield; for the determination of causes must follow an acquaintance with their effects.[2] "Besides, if it be granted that Moses was an inspired lawgiver, it becomes impossible to suppose that he wrote a fabulous account of the creation and fall of man, and delivered it as a divine revelation, because that would have been little, if at all, short of blasphemy; we must, therefore, believe this account to be true, or that it was declared and understood by the people, to whom it was addressed, to be allegorical. No such declaration was ever made; nor is there any mention of such an opinion being generally prevalent among the Jews in any early writing. The rabbis indeed, of later times, built a heap of absurd doctrines upon this history: but this proves, if it proves any thing, that their ancestors ever understood it as a literal and true account; and, in fact, the truth of every part of the narrative contained in the book of Genesis is positively confirmed by the constant testimony of a people, who preserved a certain unmixed genealogy from father to son, through a long succession of ages: and by these people we are assured, that their ancestors ever did believe that this account, as far as it fell within human cognizance, had the authority of uninterrupted tradition from their first parent Adam, till it was written by the inspired pen of Moses."[3]

Further, in addition to the collateral testimony already adduced,[4] to the credibility and reality of the facts related in the first three chapters of the book of Genesis, there are numerous incidental references, in the Old and New Testament, to the creation, temptation, and fall of our first parents, which clearly prove that they were considered as acknowledged FACTS, not requiring proof, and handed down from primitive tradition. Of these we select the following instances, out of very many which might have been cited:—

1. *Allusions to the creation.*—Psal. xxxiii. 9. *He* SPAKE *and it was* done; *he* COMMANDED, *and it stood fast.* This is manifestly an allusion to Gen. i. 3. et seq.—Psal. xxiv. 2. *He* (Jehovah) *hath founded it* (the earth) *upon the seas, and established it upon the floods.*—2 Pet. iii. 5. *By the word of the Lord the heavens were of old, and the earth standing out of the water and in the water.* In these two passages, the sacred writers allude to Gen. i. 6. 9.—2 Cor. iv. 6. *God, who* COMMANDED LIGHT *to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face* (rather *person*) *of Jesus Christ.* Here St. Paul alludes to Gen. i. 3. in so specific a manner, that it is impossible not to perceive the designed reference. From Eccl. vii. 29. and Eph. iv. 24. compared with Col. iii. 10. and Jam. iii. 9. we learn, that the divine image, in which man is said to have been created, is the moral image of God, viz. *uprightness* or *righteousness, true holiness*, and *knowledge*. And the creation of our first parents, related as a fact in Gen. i. 27, 28., is explicitly mentioned as a *real* fact by our Lord, in Matt. xix. 4. and Mark x. 6., as also by the apostle Paul. Compare 1 Cor. xi. 9.

2. *Allusions to the temptation and fall of our first parents, which are related* in Gen. iii.—Job xxxi. 33. If I covered my transgressions like *Adam*, by hiding mine iniquity in my bosom. —Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the *devil* and his angels.—John viii. 44. Ye are of your father the *devil*, and the works of your father ye will [*rather*, wish to] do. He was a *murderer* from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.—1 Tim. ii. 13, 14. Adam was first formed, then Eve: and Adam was not deceived; but the woman *having been deceived*, was in the transgression.—2 Cor. xi. 3. The *serpent beguiled Eve* through his subtilty.—1 John iii. 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the *works* of the devil.

The *reality* of the facts recorded in the first three chapters of the book of Genesis was acknowledged by the Jews who lived previously to the time of Christ. Vestiges of this belief are to be found in the apocryphal books of Wisdom and Ecclesiasticus. —*God created man to be immortal, and made him an image of his own eternity. Nevertheless, through envy of the devil, came death into the world, and they that hold of his side do find it.* (Wisd. ii. 23, 24.)—Wisdom (that is, the eternal Son of God) preserved the *first formed father* of the world, who was created alone; and *brought him out of his fall* (by the promised seed of the woman,) and gave him power to rule all things. (x. 1, 2.)—Of the *woman* came the beginning of *sin*; and through her *we all die.* (Ecclus. xxv. 24.)

If words have any meaning, surely the separate and independent testimonies, here collected together, prove that the Mosaic narrative is a relation of real facts.[5] To consider the whole of that narrative as an allegory "is not only to throw over it the veil of inexplicable confusion, and involve the whole Pentateuch in doubt and obscurity, but to shake to its very basis Christianity, which commences in the promise, that 'the seed of the woman should bruise the head of the serpent.' In reality, if we take the history of the fall in any other sense than the obvious literal sense, we plunge into greater perplexities than ever. Some well-meaning pious commentators have, indeed, endeavoured to reconcile all difficulties, by considering some parts of the Mosaic history in an allegorical, and other parts in a literal sense; but this is to act in a manner utterly inconsistent with the tenor and spirit of that history, and with the views of a writer, the distinguishing characteristics of whose production are simplicity, purity, and truth. There is no medium nor palliation; the whole is allegorical, or the whole is literal."[6]

In short, the book of Genesis, understood in its plain, obvious, and literal sense, furnishes a key to many difficulties in philosophy, which would otherwise be inexplicable. Thus it has been reckoned a great difficulty to account for the introduction of fossil shells into the bowels of the earth: but the scriptural account of the deluge explains this fact better than all the romantic theories of philosophers.[7] It is impossible to account for the origin of such a variety of languages in a more satisfactory manner than is done in the narrative

[1] This notion is current among the divines of Germany, and the modern Socinians in this country: it is particularly enlarged upon by Bauer, (Herm. Sacr. pp. 351—355.), and by Gramberg (Libri Geneseos Adumbratio nova, pp. 16—18. Lipsiæ, 1828, 8vo.); and it is adopted by Dr. Geddes in his translation of the Bible (vol. i.), and also in his Critical Remarks, of which the reader will find a masterly refutation from the pen of the late eminently learned Bishop Horsley, in the British Critic (O. S.), vol. xix. pp. 6—13. The younger Rosenmüller *had* adopted this mythical interpretation in the first edition of his Scholia on the Old Testament; but maturer consideration having led him to see its erroneousness, he, greatly to his honour, returned to the proper and literal interpretation in the new edition of his Scholia, lately published. (Dublin Christian Examiner, May, 1827, p. 398.)

[2] Penn's Comparative Estimate of the Mineral and Mosaical Geologies, vol. i. p. 163. (2d edit.) In pp. 165—268. there is an elaborate examination and vindication of the literal interpretation of the first chapter of Genesis.

[3] Bishop Tomline's Elements of Christ. Theol. vol. i. p. 64.

[4] See vol. i. pp. 69—78.

[5] The arguments to prove the literal sense of the first three chapters of Genesis, which we have necessarily given with brevity, are ably and fully stated in Mr. Holden's elaborate Dissertation on the Fall of Man, London, 1823, 8vo.

[6] Maurice's History of Hindostan, vol. i. p. 368.

[7] See vol. i. pp. 71, 72.

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of the confusion of tongues which took place at Babel. (Gen. xi. 1—9.) And although some futile objections have been made against the chronology of this book, because it makes the world less ancient than is necessary to support the theories of some modern self-styled philosophers; yet even here, as we have already shown by an induction of particulars,[1] the more rigorously it is examined and compared with the extravagant and improbable accounts of the Chaldæan, Egyptian, Chinese, and Hindoo chronology, the more firmly are its veracity and authenticity established. "In fine, without this history, the world would be in comparative darkness, *not knowing whence it came, or whither it goeth.* In the first page of this sacred book, a *child* may learn more in an hour, than all the *philosophers* in the world learned without it in a thousand years."[2]

SECTION III.

ON THE BOOK OF EXODUS.

I. *Title.*—II. *Author and date.*—III. *Occasion and subject-matter.*—IV. *Scope.*—V. *Types of the Messiah.*—VI. *Synopsis of its contents.*—VII. *Remarks on the plagues inflicted upon the Egyptians.*

I. THE title of this book is derived from the Septuagint Version, and is significant of the principal transaction which it records, namely, the ΕΞΟΔΟΣ, Exodus, or departure of the Israelites from Egypt. By the Jews, and in the Hebrew copies, it is termed ואלה שמות Ve-ALEH SHEMOTH, "*these are the words,*" from the initial words of the book, or sometimes merely Shemoth. It comprises a history of the events that took place during the period of 145 years, from the year of the world 2369 to 2514 inclusive, from the death of Joseph to the erection of the tabernacle. Twenty-five passages, according to Rivet, are quoted from Exodus by our Saviour and his apostles, in express words; and nineteen allusions to the sense are made in the New Testament.

II. That Moses was the author of this book we have already shown, though the time when it was written cannot be precisely determined. As, however, it is a history of matters of fact, it was doubtless written after the giving of the law on Mount Sinai and the erecting of the tabernacle; for things cannot be historically related until they have actually taken place, and the author of this book was evidently an eye and ear-witness of the events he has narrated.

III. The book of Exodus records the cruel persecution of the Israelites in Egypt under Pharaoh-Rameses II.; the birth, exposure, and preservation of Moses; his subsequent flight into Midian, his call and mission to Pharaoh-Amenophis II.; the miracles performed by him and by his brother Aaron: the ten plagues also miraculously inflicted on the Egyptians; the institution of the passover, and the departure of the children of Israel from Egypt; their passage across the Red Sea, and the destruction of the Egyptian army: the subsequent journeyings of the Israelites in the desert, their idolatry, and frequent murmurings against God; the promulgation of the law from Mount Sinai, and the erection of the tabernacle.

IV. The SCOPE of Exodus is to preserve the memorial of the departure of the Israelites from Egypt, and to represent the church of God, *afflicted* and *preserved*; together with the providential care of God towards her, and the judgments inflicted on her enemies. It plainly points out the accomplishment of the divine promises and prophecies delivered to Abraham, that his posterity would be very numerous (compare Gen. xv. 5. xvii. 4—6. and xlvi. 27. with Num. i. 1—3. 46.); and that they would be afflicted in a land not their own, whence they should depart in the fourth generation with great substance. (Gen. xv. 13—16. with Exod. xii. 35. 40, 41.) Further, "in Israel passing from Egypt, through the Red Sea, the Wilderness, and Jordan, to the promised land, this book adumbrates the state of the church in the wilderness of this world, until her arrival at the heavenly Canaan,—an eternal rest."[3] St. Paul, in 1 Cor. x. 1, &c. and in various parts of his Epistle to the Hebrews, has shown that these things prefigured, and were applicable to, the Christian church. A careful study of the mediation of Moses will greatly facilitate our understanding the mediation of Jesus Christ.

[1] See vol. i. pp. 72—74.
[2] Fuller's Expository Discourses on Genesis, vol. i. p. 1.
[3] Roberts's Clavis Bibliorum, p. 12.

V. TYPES OF THE MESSIAH are *Aaron* (Heb. iv. 14—16. v. 4, 5.);—*the Paschal Lamb* (Exod. xii. 46. with John xix. 36. and 1 Cor. v. 7, 8.);—*the Manna* (Exod. xvi. 15. with 1 Cor. x. 3.);—*the Rock in Horeb* (Exod. xvii. 6. with 1 Cor. x. 4.);—*the Mercy Seat* (Exod. xxxvii. 6. with Rom. iii. 25. Heb. iv. 16.)

VI. By the Jews the book of Exodus is divided into eleven paraschioth or chapters, and twenty-nine siderim or sections: in our Bibles it is divided into forty chapters, the contents of which are exhibited in the annexed SYNOPSIS:—

PART I. *Account of the Transactions previously to the Departure of the Israelites from Egypt.*

SECT. 1. The oppression of the children of Israel. (ch. i.)
SECT. 2. The youth and transactions of Moses. (ch. ii.—vi.)
SECT. 3. The hardening of Pharaoh's heart, and the infliction of the ten plagues. (ch. vii.—xi.)

PART II. *The Narrative of the Departure of the Israelites.* (ch. xii.—xiv.)

PART III. *Transactions subsequent to their Exodus.* (ch. xiv.—xviii.)

SECT. 1. The miraculous passage of the Red Sea, and the thanksgiving of Moses and the people of Israel, on their deliverance from Pharaoh and his host. (ch. xiv. xv. 1—22.)
SECT. 2. Relation of various miracles wrought in behalf of the Israelites. (ch. xv. 23—27. xvi. xvii.)
SECT. 3. The arrival of Moses's wife and children with Jethro. (ch. xviii.)

PART IV. *The Promulgation of the Law on Mount Sinai.*

SECT. 1. The preparation of the people of Israel by Moses, for the renewing of the covenant with God. (ch. xix.)
SECT. 2. The promulgation of the moral law. (ch. xx.)
SECT. 3. The judicial law. (ch. xxi.—xxiii.)
SECT. 4. The ceremonial law, including the construction and erection of the tabernacle. (ch. xxiv.—xxxi. xxxv.—xl.) In ch. xxxii.—xxxiv. are related the idolatry of the Israelites, the breaking of the two tables of the law, the divine chastisement of the Hebrews, and the renewal of the tables of the covenant.

VII. The circumstances attending the plagues inflicted upon the Egyptians are fully considered by Mr. Bryant in his learned treatise on this subject (8vo. London, 1810), from which the following particulars are abridged. As many of the Israelites were followers of the idolatry that surrounded them, these miracles were admirably adapted to display the vanity of the idols and false gods, adored by their oppressors, the proud and learned Egyptians.

1. By the *first* plague—*Water turned into blood* (Exod. vii. 14—25.)—was demonstrated the superiority of Jehovah over their imaginary river-gods, and the baseness of the elements which they reverenced. The Nile was religiously honoured by the Egyptians, who valued themselves much upon the excellency of its waters, and esteemed all the natives of the river as in some degree sacred. The Nile was turned into blood, which was an object of peculiar abhorrence to the Egyptians.

2. In the plague of *frogs* (Exod. viii. 1—15.) the object of their idolatrous worship, the Nile, was made an instrument of their punishment. Frogs were deemed sacred by the Egyptians; but whether from reverence or abhorrence is uncertain. By this plague, the waters of the Nile became a second time polluted, and the land was equally defiled.

3. The plague of *lice* (Exod. viii. 16—19.) reproved the absurd superstition of the Egpytians, who thought it would be a great profanation of the temple into which they were going, if they entered it with any animalcula of this sort upon them. The people, and particularly the priests, never wore woollen garments, but only *linen*, because linen is least apt to produce lice. The judgment, inflicted by Moses in this plague, was so proper, that the priests and magicians immediately perceived from what hand it came, and confessed that this was *the finger of God.*

4. The plague of *flies* (Exod. viii. 20—32.) which was inflicted in the midst of winter, and not in the midst of summer, when Egypt swarms with flies, would show the Egyptians the folly of the god, whom they worshipped, that he might drive away the gad-fly, whose sting is extremely painful.

5. The fifth plague—*the murrain among cattle* (Exod. ix. 1—7.) destroyed the living objects of their stupid worship. The sacred bull, the cow, or heifer, the ram, and the he-goat, fell dead before their worshippers. When the distemper

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inflicted by this judgment spread irresistibly over the country, the Egyptians not only suffered a severe loss, but also beheld their deities and their representatives sink before the God of the Hebrews.

6. As the Egyptians were celebrated for their medical skill, and their physicians were held in the highest repute, the *sixth* plague,—the infliction of *boils accompanied with blains* (Exod. ix. 8—12.), which neither their deities could avert, nor the art of man alleviate, would further show the vanity of their gods. Aaron and Moses were ordered to take ashes of the furnace, and to scatter them towards heaven, that they might be wafted over the face of the country. This was a significant command. The ashes were to be taken from that fiery furnace, which in the Scripture was used as a type of the slavery of the Israelites, and of the cruelty which they experienced in Egypt. (Deut. iv. 20.) The process has still a further allusion to an idolatrous and cruel rite, which was common among the Egyptians, and to which it is opposed as a contrast. They had several cities styled Typhonian, such as Heliopolis, Idythia, Abaris, and Busiris. In these, at particular seasons, they sacrificed men.[1] The objects thus destined, were persons with bright hair, and a particular complexion, such as were seldom to be found among the native Egyptians. Hence, we may infer that they were foreigners; and it is probable, that whilst the Israelites resided in Egypt, they were chosen from their body. They were burnt alive upon a high altar, and thus sacrificed for the good of the people. At the close of the sacrifice, the priests gathered together the ashes of these victims, and scattered them upwards in the air, with the view, probably, that where any atom of this dust was carried, a blessing might be entailed. The like was, therefore, done by Moses, though with a different intention, and to a more certain effect.

7. The plague of *hail, rain, and fire* (Exod. ix. 13—35.), demonstrated that neither Osiris, who presided over fire, nor Isis, who presided over water, could protect the fields and the climate of Egypt from the thunder, the rain, and the hail of Jehovah. These phenomena were of extremely rare occurrence, at any period of the year: they now fell at a time when the air was most calm and serene.

8. Of the severity of the ravages, caused by the plague of *locusts*, (Exod. x. 1—20.) some idea may be conceived from the account of those insects in this volume, p. 39. The Egyptians had gods, in whom they trusted to deliver their country from these terrible invaders. They trusted much to the fecundity of their soil, and to the deities, Isis and Serapis, who were the conservators of all plenty. But by this judgment they were taught that it was impossible to stand before Moses the servant of God. The very winds, which they venerated, were made the instruments of their destruction; and the sea, which they regarded as their defence against the locusts, could not afford them any protection.

9. The ninth plague consisted in *three days' darkness over all the land of Egypt*. (Exod. x. 21—27.) The Egyptians considered light and fire, the purest of elements, to be proper types of God. They regarded the sun, the great fountain of light, as an emblem of his glory and salutary influence on the world. The sun was esteemed the soul of the world, and was supposed with the moon to rule all things: and not only to be the conservators, but the creators of all things. Accordingly they worshipped them, as well as night and darkness. This miraculous darkness would, therefore, confirm still further (if further confirmation were wanting) the vanity of their idol-deities.

10. The infliction of the tenth and last plague—*the destruction of the first-born* (Exod. xi. 1—8. xii. 29, 30.) was most equitable; because, after the Egyptians had been preserved by one of the Israelitish family, they had (contrary to all right, and in defiance of the stipulation originally made with the Israelites when they first went into Egypt,) enslaved the people to whom they had been so much indebted; had murdered their children, and made their bondage intolerable. We learn from Herodotus,[2] that it was the custom of the Egyptians to rush from the house into the street, to bewail the dead with loud and bitter outcries: and every member of the family united in the bitter expressions of sorrow. How great, then, must their terror and their grief have been, when, *at midnight, the Lord smote all the first-born of the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle: and* when *Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead!*

[1] Plutarch, Is. et Osir. v. l. p. 380. D.

[2] Lib. ii. cc. 85, 86.

SECTION IV.

ON THE BOOK OF LEVITICUS.

I. *Title, author, and date.*—II. *Scope.*—III. *Synopsis of its contents.*

I. THE third book of the Pentateuch (by the Jews termed ויקרא VA-YIKRA, *and he called*, from its initial word) is in the Septuagint styled ΛΕΥΙΤΙΚΟΝ, and in our version Leviticus, or the Levitical book, because it principally contains the laws concerning the religion of the Israelites, which chiefly consisted of various sacrifices; the charge of which was committed to Aaron the Levite (as he is termed in Exod. iv. 14.) and to his sons, who alone held the priestly office in the tribe of Levi; which St. Paul therefore calls a "Levitical priesthood." (Heb. vii. 11.) In the Babylonish Talmud it is called the *law of the priests*, which appellation is retained in the Arabic and Syriac versions.

The author of this book, it is universally admitted, was Moses; and it is cited as his production in several books of Scripture. By comparing Exod. xl. 17. with Num. i. 1. we learn that this book contains the history of one month, viz. from the erection of the tabernacle to the numbering of the people who were fit for war, that is, from the beginning of the second year after Israel's departure from Egypt to the beginning of the second month of the same year, which was in the year of the world 2514, and before Christ 1490. The laws prescribed upon other subjects than sacrifices have no chronological marks by which we can judge of the times when they were given.

II. The general SCOPE of this book is, to make known to the Israelites the Levitical laws, sacrifices, and ordinances, and by those "shadows of good things to come," to lead the Israelites to the Messiah (Heb. x. 1. with Gal. iii. 24.): and it appears from the argument of Saint Paul, that they had some idea of the spiritual meaning of these various institutions. (1 Cor. x. 1—4.)

This book is of great use in explaining numerous passages of the New Testament, especially the Epistle to the Hebrews, which, in fact, would be unintelligible without it. In considering, however, the spiritual tendency of Leviticus, care must be taken not to apply the types *too* extensively: the observation of Jerome as to its spiritual import is undoubtedly very pious and just, but few persons will acquiesce in his remark, that "*almost every syllable* in this book breathes a spiritual sacrament."[3]

III. Leviticus is divided by the Jews into nine paraschioth, which in our Bibles form twenty-seven chapters: it consists of four leading topics; comprising

PART I. *The Laws concerning Sacrifices, in which the different kinds of sacrifices are enumerated, together with their concomitant rites;* as,

SECT. 1. The *Burnt Offering* (Lev. i.), which prefigured the full, perfect, and sufficient sacrifice of Christ, "to put away sin;" and who, by his "one offering hath perfected for ever them that are sanctified." (Heb. ix. 26. x. 14. 1 John i. 7.)

SECT. 2. The *Meat Offerings*. (Lev. ii.)

SECT. 3. The *Peace Offering* (Lev. iii.), which represented both Christ's oblation of himself, whereby he became our peace and salvation (Eph. ii. 14—16. Acts xiii. 47. Heb. v. 9. ix. 28.) and also our oblation of praise, thanksgiving, and prayer to God.

SECT. 4. The *Offering made for sins of ignorance* (Lev. iv. v.), which, being consumed without the camp, signified Christ's suffering "without the gate, that he might sanctify the people with his own blood." (Heb. xiii. 11—13.)

SECT. 5. The *Trespass Offering for sins knowingly committed* (Lev. vi. vii.), in which sacrifice the guilt was considered as being transferred to the animal offered up to Jehovah, and the person offering it, as redeemed from the

[3] "Singula sacrificia, immo *singulæ* pene *syllabæ*, et vestes Aaron, et totus Ordo Leviticus spirant cælestia sacramenta."—Epist. ad Paulinum, § 7. This, and the subsequent references to Jerome's Prefaces, are made to the collection of them, which is prefixed to the Frankfort edition of the Latin Vulgate. (1625. 8vo.)

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penalty of sin. Thus Jesus Christ is said to have made his soul an offering for sin. (Isa. liii. 10. with 2 Cor. v. 21.)

PART II. *The Institution of the Priesthood, in which the consecration of Aaron and his sons to the sacred office is related, together with the punishment of Nadab and Abihu.* (Lev. viii.—x.)

PART III. *The Laws concerning Purifications both of the people and the Priests.* (Lev. xi.—xxii.)

Among these, the regulations concerning leprosy (xiii.) as representing the universal taint of sin, and those concerning the scape-goat and the great day of atonement (xvi.), demand particular attention; as typifying the death and resurrection of Christ, and the atonement made thereby (Heb. ix. 7—12. 24—27.); while they at the same time inculcate the hatefulness of sin, and the necessity of internal purity. Chapters xviii. and xix. contain various cautions to the Israelites to avoid the sinful practices of the Egyptians and Canaanites, with laws adapted to the peculiar circumstances and situations of the children of Israel, interspersed with several moral precepts inculcating the duties of humanity and mercy, and the necessity of strict integrity.

PART IV. *The Laws concerning the Sacred Festivals, Vows, Things devoted, and Tithes.*

Chapter xxiii. treats of the seven great festivals, viz. the Sabbath, the passover, the feast of first-fruits, the feast of Pentecost, the feast of trumpets, the great day of atonement, and the feast of tabernacles. The celebration of these solemn festivals was of singular use for maintaining the system of divine worship among the Israelites; for distinguishing them from all other people; for the solemn commemoration of the many and great benefits conferred on them by Jehovah; for the preservation and continuance of the public ministry; for preserving purity and unity in divine worship; and, lastly, for prefiguring the manifold and great blessings bestowed on mankind by the Messiah. In chap. xxiv. various ceremonial and judicial rites are enjoined: and in chap. xxv. is recapitulated the law respecting the sabbatical year which had before been given (see Exod. xxiii. 10, 11.); the observance of the jubilee is enjoined, with various precepts respecting mercy, benevolence, &c. The jubilee was typical of the great time of release, the Gospel-dispensation. (See Isa. lxi. 1—3. with Luke iv. 19.) Chap. xxvi. presents various prophetic promises and threatenings which have signally been fulfilled among the Jews. (Compare v. 22. with Num. xxi. 6. 2 Kings ii. 24. and xvii. 25. with Ezek. v. 17.) The preservation of the Jews to this day, as a *distinct* people, is a living comment on v. 44. The twenty-seventh and last chapter comprises regulations concerning vows, and things devoted, as well as the tithes which were to be dedicated to the service of the tabernacle.

SECTION V.

ON THE BOOK OF NUMBERS.

I. *Title, author, date, and argument.*—II. *Scope.*—III. *Types of the Messiah.*—IV. *Prediction of the Messiah.*—V. *Chronology.*—VI. *Synopsis of its contents.*—VII. *Observations on the books of the wars of the Lord, mentioned in Numbers* xxi. 14.

I. IN conformity with the Hebrew custom, this fourth book of Moses is usually termed וידבר, va-yedabar, *and he spake*, because it commences with that word in the original text: it is also called במדבר, BEMIDBAR, "*In the Desert*," which is the fifth word in the first verse, because it relates the transactions of the Israelites in the wilderness. By the Alexandrian translators it was entitled ΑΡΙΘΜΟΙ, which appellation was adopted by the Greek fathers; and by the Latin translators it was termed *Numeri*, *Numbers*, whence our English title is derived; because it contains an account of the numbering of the children of Israel, related in chapters i.—iii. and xxvi. It appears from xxxvi. 13. to have been written by Moses in the plains of Moab. Besides the numeration and marshalling of the Israelites for their journey, several laws in addition to those delivered in Exodus and Leviticus, and likewise several remarkable events, are recorded in this book.

II. The SCOPE of the Book of Numbers is, to transmit to posterity, for a perpetual example, the providential care of the Almighty over the Israelites, during their wanderings in the wilderness, and the temptations and murmurings there by which they provoked and offended their Heavenly Protector; so that, at length, *he sware in his wrath that they should not enter into his rest.* (Psal. xcv. 11.) St. Paul, warning the converted Hebrews, expressly states that they could *not enter* into the land of Canaan *because of their unbelief* (Heb. iii. 19.); and in 1 Cor. x. 1.—11. he states that *all these things happened unto them for ensamples, and they are written for our admonition.* The method pursued in this book is precisely that which would be adopted by the writer of an itinerary; the respective stations are noted; and the principal occurrences that took place at each station are related, omitting such as are of comparatively less importance. This circumstance is an additional *internal* proof that Moses was the author of the Book of Numbers, which is cited as his work in many parts of Scripture.

III. TYPES OF THE MESSIAH, in this book, are, *The Water that issued from the Rock* (Num. xx. with 1 Cor. x. 4. 11.); and *the elevation of the Brazen Serpent.* (Num. xxi. with John iii. 14.)

IV. This book contains only one PREDICTION concerning the Messiah, viz. Numbers xxiv. 17. 19. which, Rosenmüller and some other eminent biblical critics have contended, cannot apply to Jesus Christ. This passage, it is true, in its primary and literal meaning, intimates that from the people of Israel should arise a mighty prince, who would obtain an entire conquest and bear rule over the kingdoms of Moab and Edom: and it was fulfilled in David, for it is expressly recorded of him, that he finally subdued those nations. (2 Sam. viii. 2. 14.) But, in its full import, it has invariably been considered as referring to that illustrious personage, of whom David was a type and a progenitor: and is, in fact, a splendid prediction of the final and universal sway of the Messiah, when the middle wall of partition shall be broken down, and both Jews and Gentiles shall become one fold under one shepherd. This explanation is perfectly consonant to many other prophecies concerning the Saviour; which, in similar language, describe him as acquiring dominion over heathen countries, and destroying the enemies of his church: and it is observable, that, in several of these ancient predictions, some particular opposers, as the Moabites and Edomites, are put for the "adversaries of the Lord," in general. (See Psal. ii. 8. lxxii. 8. cx. 6. Isa. xi. 14. and xxv. 10.)[1]

In this passage, an eminent critic observes, that Balaam, in prophetic vision, descries the remote coming of Shiloh, under the imagery of a *star* and a *sceptre*, or an illustrious prince. Though it was foretold that "the sceptre should depart from Judah" at his coming, this prophecy confirms to him a proper sceptre of his own: and our Lord claimed it when he avowed himself a "*King*" to Pilate, but declared that his "kingdom was not of this world." (John xviii. 36, 37.) This branch of the prophecy was fulfilled about 1600 years after; when, at the birth of Christ, "the Magi from the East" (who are supposed by Theophylact to have been the posterity of Balaam) came to Jerusalem, saying, "Where is the [true] born king of the Jews? for we have seen his *star* at its rising, and are come to worship him."[2] (Matt. ii. 1, 2.)

V. The book of Numbers contains a history of the Israelites, from the beginning of the second month of the second year after their departure from Egypt, to the beginning of the eleventh month of the fortieth year of their journeyings, —that is, a period of thirty-eight years and nine or ten months. (Compare Num. i. and xxxvi. 13. with Deut. i. 3.) Most of the transactions here recorded took place in the second and thirty-eighth years: the dates of the facts related in the middle of the book cannot be precisely ascertained.

VI. According to the Jewish division, this portion of Holy Writ contains ten paraschioth or chapters; in our Bibles it

[1] Robinson's Scripture Characters, vol. i. p. 480.—The same author adds —"Jesus, then, is the 'Star,' which Balaam foretold; 'the bright and morning star,' which, 'through the tender mercy of our God, hath visited us' (Luke i. 78. Rev. xxii. 16.); and to him also 'the sceptre' of universal government is committed. 'He shall have dominion;' for 'he must reign till he hath put all enemies under his feet.' (1 Cor. xv. 25.) Balaam looked forward to the time of his coming, which is usually called, as in Num. xxiv. 14., 'the latter days:' and concerning him, he said, 'I shall see him, but not now; I shall behold him, but not nigh;' which might intimate, that his appearance was far removed, and that he should see him only by the spirit of prophecy. But it may also refer to the second advent of the Saviour, when indeed both Balaam and every despiser of his grace 'shall see him' in his glory—'shall behold him, but not nigh:' for they shall be driven out from him with shame and confusion, and 'be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.'" Ibid. p. 481.

[2] Dr. Hales's Analysis of Chronology, vol. ii. book i. p. 222.

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consists of thirty-six chapters, which comprise four principal parts or sections.

Part I. *The Census of the Israelites*, comprising,

Sect. 1. The enumeration of the twelve tribes, and the marshalling of them into a regular camp; "each tribe by itself under its own captain or chief, distinguished by its own peculiar standard." (Num. i. ii.)

The standards or banners of the tribes are not mentioned by Moses (ii. 2.); but they seem to be pointed out by Rev. iv. 7. with which the tradition of the Jews agrees. The standard of Judah is a lion; of Reuben, a man; of Ephraim, an ox; of Dan, an eagle. This agrees with the vision of the cherubic figures in Ezekiel i. 10.[1]

Sect. 2. The sacred or ecclesiastical census of the Levites; the designation of them to the sacred office, and the appointment of them to various services in the tabernacle. (iii. iv.)

Besides the conveniency which would naturally result from the numeration and marshalling of the tribes, this census would demonstrate to the Israelites (as it does to us), how faithful God had been to the promise made to the patriarchs Abraham, Isaac, and Jacob, of multiplying and preserving their posterity. By this, also, they were preserved from all intermixture with their vicious and idolatrous neighbours; each true-born Israelite being obliged and enabled to deliver a clear account of the tribe, and even the family, from which he was descended; which was of still higher and more special importance for preserving the certain and unexceptionable genealogy of Christ the Messiah, who was to be born of this nation, according to original and repeated promise.[2]

Part II. *The Institution of various Legal Ceremonies*,—as,

Sect. 1. The purification of the camp, by the removal of all unclean persons from it, and the trial of the suspected adulteress by the waters of jealousy. (Num. v.)

Sect. 2. The institution of the Nazareate. (vi.)

Sect. 3. An account of the oblations made to the tabernacle by the princes or heads of tribes. (vii.)

Sect. 4. The consecration of the Levites. (viii.)

Sect 5. The celebration of the passover. (ix.)

Sect. 6. Regulations concerning the moving or resting of the camp of Israel during their progress. (x.)

Part III. *The History of their Journey from Mount Sinai to the Land of Moab, comprising an Account of their Eight Murmurings in the Way.*

Sect. 1. *The first Murmuring of the People on account of the length of the way;* which was punished by fire at Taberah. (xi. 1—3.)

Sect. 2. *Their Loathing of Manna, and Murmuring for Flesh*, punished by the sending of quails and a pestilence. (xi. 4—35.)

Sect. 3. *The Murmuring of Aaron and Miriam at Moses*, for which Miriam was smitten with a leprosy, but was healed at the intercession of Moses. (xii.)

Sect. 4. The instructions given to the spies who were sent to explore the promised land, and their "evil report" of it. (xiii.) *The Murmuring of the People at Kadesh-Barnea;* for which all of them, who were twenty years old and upward, were deprived of entering into Canaan: and the men that brought up "the evil report of the land died by the plague," excepting Joshua and Caleb. In ch. xv. some ordinances are given for conducting the worship of Jehovah in the land of Canaan.

Sect. 5. *The Murmuring and Rebellion* of Korah, Dathan, and Abiram, and their followers, with their punishment. (xvi. 1—40.)

Sect. 6. *The Murmuring of the People against Moses and Aaron*, on account of their preceding judgment, and their punishment, with Aaron's intercession for them.[3] (xvi. 41—50.) The miraculous budding of Aaron's rod among the rods of the tribes, as a confirmation of his priesthood, and as a monument against the rebels (xvii.); which was succeeded by some directions concerning the dignity and superiority of the priestly office over that of the Levites, and respecting the maintenance of both (xviii.), together with regulations concerning the water of separation made with the ashes of a red heifer, and its use for the purification of those who were unclean. (xix.)

Sect. 7. *Their Murmuring in the Desert of Zin for Water*, the unbelief of Moses, the perfidy of the Edomites, and Aaron's death. (xx.)

Sect. 8. *Their Murmuring, as "they journeyed to compass the land of Edom,"* when "the soul of the people was discouraged because of the length of the way," and also their loathing of manna, by them contemptuously termed "light bread," for which they were punished with fiery serpents, but on repentance were healed by looking at a brazen serpent. (xxi.)

Part IV. *A History of the Transactions which took place in the Plains of Moab* (xxii.—xxxvi.); including,

Sect. 1. The machinations of their enemies against them, their frustration, and the prophecies of Balaam respecting the Jews and their enemies,[4] the ensnaring of the Israelites to commit idolatry by the Moabites, with their consequent punishment. (xxii.—xxv.)

Sect. 2. A second enumeration of the people (xxvi.); in which are displayed "the singular providence of God, and the further accomplishment of his promise to the patriarchs, in multiplying the people of Israel so exceedingly, that in all the tribes there were only 61,020 men" less than at the first census,[5] "notwithstanding the whole of that murmuring generation" (with the exception of Joshua, Caleb, and a few others) "perished in the wilderness."[6]

Sect. 3. The remaining chapters relate the appointment of Joshua to be the successor of Moses, and various regulations concerning sacrifices, and the partition of the promised land. (xxvii.—xxxvi.) The thirty-third chapter contains a recapitulation of the several stages of the journeyings of the Israelites. As the best elucidation of this subject, the reader is referred to the accompanying Map, together with the table on the following page.

[1] Reeves's edition of the Bible, vol. i. on Num. ii. 2.

[2] Pyle's Paraphrase, &c. on the Old Test. vol. ii. p. 150.

[3] In Aaron making intercession for the rebel Israelites, we behold a lively type of Jesus Christ, who is *a merciful and faithful high-priest, in things pertaining to God, to make intercession for the sins of the people.* (Heb. ii. 17.) "Does not He, while the pestilence of sin is raging in the world at large, or in the bodies of individuals, stand between us and sin with the incense of his intercession, and the offering of his blood, and make an atonement and stay the plague, and death eternal, to all who have a lively faith in Him? *He is able to save them unto the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* (Heb. vii. 25.)" Plumptre's Popular Commentary on the Bible, vol. i. p. 253.

[4] On the accomplishment of all these prophecies delivered by Balaam, consult Bishop Newton's Dissertations, vol. i. diss. v. and the Dissertation sur les Prophéties de Balaam, in the Bible de Vence, tom. iii. pp. 274—313. "Though God had probably rejected Balaam as an apostate prophet, he deigned to employ him on this signal occasion as the herald of the divine oracles; to illustrate the impotency of the heathen arts, and to demonstrate the power and foreknowledge of the Divine Spirit." (Bp. Gray.) Bishop Butler has a fine discourse on the character of Balaam, Works, vol. i. serm. vii.

[5] Roberts's Clavis Bibliorum, p. 26. The following comparative statement will show how much some of the tribes had *increased*, and others had *diminished*, since the first enumeration:—

	Ch. i.	Ch. xxvi.		
Reuben	46,500	43,730	2,770	*decrease*
Simeon	59,300	22,200	37,100	*decrease*
Gad	45,650	40,500	5,150	*decrease*
Judah	74,600	76,500	1,900	increase
Issachar	54,400	64,300	9,900	increase
Zebulon	57,400	60,500	3,100	increase
Manasseh	32,200	52,700	20,500	increase
Ephraim	40,500	32,500	8,000	*decrease*
Benjamin	35,400	45,600	10,200	increase
Dan	62,700	64,400	1,700	increase
Asher	41,500	53,400	11,900	increase
Naphtali	53,400	45,400	8,000	*decrease*
Total	603,550	601,730	1,820	*decrease* on the *whole* in 3 years.

Decrease in all 61,020. Increase in all 59,020

	Ch. iii.	Ch. xxvi.	
Levites	22,300	23,300	increase 1,000

Mr. Reeves's edition of the Bible with Notes, on Num. xxvi. 62.
Dr. A. Clarke on Num. xxvi. 51.

[6] Roberts's Clavis Bibliorum, p. 26. § 4.

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TABLE OF THE STATIONS OF THE ISRAELITES IN THE WILDERNESS.[1]

(*From Dr. Hales's Analysis of Chronology, Vol. I. pp.* 395—400.)

M.	D.				
1.	15.	1. Rameses, near Cairo	Exod. xii.	37.	Num. xxxiii. 3.
		2. Succoth	— xii.	37.	— xxxiii. 3.
		3. Ethaam, or Adsjerud	— xiii.	20.	— xxxiii. 5.
		4. Pihahiroth, or Valley of Bedea	— xiv.	1.	— xxxiii. 7.
		5. Shur;—Ain Musa			
		6. Desert of Shur, or Etham	— xv.	22.	— xxxiii. 8.
		7. Marah,—"bitter" waters healed	— xv.	23.	— xxxiii. 8.
		8. Elim, Valley of Corondel	— xv.	27.	— xxxiii. 9.
		9. Encampment by the Red Sea			— xxxiii. 10.
2.	15.	10. Desert of Sin, Valley of Baharan	— xvi.	1.	— xxxiii. 11.
		Manna, for forty years	— xvi.	13.	
		Quails, for a day	— xvi.	36.	
		Sabbath renewed, or revived	— xvi.	23.	
		11. Dopkah			— xxxiii. 12.
		12. Aluth			— xxxiii. 13.
		13. Rephidim	— xvii.	1.	— xxxiii. 14.
		Water, from the rock Massah	— xvii.	6.	
		Amalekites defeated	— xvii.	13.	
		Jethro's visit	— xviii.	5.	
		Judges appointed	— xviii.	25.	
3.	15.	14. Mount Sinai, or Horeb	— xix.	1.	— xxxiii. 15.
		The Decalogue given	— xx.	1.	
		The Covenant made	— xxiv.	7.	
		The Golden Calf	— xxxii.	6.	
			Neh. ix.	18.	
6.		The Covenant renewed	Exod. xxxiv.	27.	
		The first Muster, or Numbering	— xxxviii.	26.	
1.	1.	The Tabernacle erected	— xl.	17.	
		Aaron consecrated and his sons	Lev. viii.	6.	
1.	8.	Sacrifices of Atonement	— ix.	1.	
1.	14.	The second Passover	Num. ix.	5.	
2.	1.	The second Muster	— i.	3.	
		Nadab and Abihu destroyed	— iii.	4.	
			Lev. x.	1.	
2.	20.	15. Desert of Paran	Num. x.	12.	
		16. Taberah	— x.	33.	
		Murmuring of the people	— xi.	3.	
		17. Kibroth Hattaavah, or Tophel	— xi.	34.	— xxxiii. 16.
			Deut. i.	1.	
		Quails, for a month			
		Plague of the People			
		Council of LXX. appointed			
		18. Hazeroth	Num. xi.	35.	— xxxiii. 17.
			Deut. i.	1.	
		Miriam's Leprosy	Num. xii.	10.	
5.		19. Kadesh Barnea, in Rithmah, or "the Desert" of Sin, or Paran	Num. xii.	16.	— xxxiii. 18.
			— xxxii.	8.	
		Twelve Spies sent	— xiii.	2.	
7.	6.	Their return	— xiii.	26.	
		The people rebel	— xiv.	2.	
		Sentenced to wander forty years	— xiv.	33.	
			— xxxii.	13.	
		Ten of the Spies destroyed	— xiv.	37.	
		The People defeated by the Amalekites	— xiv.	45.	
		Rebellion of Korah, &c.	— xvi.	1.	
		Budding of Aaron's Rod	— xvii.	10.	
		20. Rimmon Parez			— xxxiii. 19.
		21. Libnah, or Leban	Deut. i.	1.	— xxxiii. 20.
		22. Rissah			— xxxiii. 21.
		23. Kehelathah			— xxxiii. 22.
		24. Mount Shaphar			— xxxiii. 23.
		25. Haradath, or Hazar Addar, or Adar	Num. xxxiv.	4.	— xxxiii. 24.
			Josh. xv.	3.	
		26. Makeloth			— xxxiii. 25.
		27. Tahath			— xxxiii. 26.
		28. Tarath			— xxxiii. 27.
		29. Mitcah			— xxxiii. 28.
		30. Hashmonah, or Azmon, or Selmonah	Num. xx.	4.	— xxxiii. 29.
			Josh. xv.	4.	
		31. Beeroth	Deut. x.	6.	
		32. Moseroth, or Mosera			— xxxiii. 30.
		33. Benejaakan, or Baniea			— xxxiii. 31
		34. Horhagidgad, or Gudgodah	— x.	7.	— xxxiii. 32.
		35. Jotbatha, or Etebatha, or Elath	— ii.	8.	— xxxiii. 33.
			1 Kings ix.	26.	
		36. Ebrona			— xxxiii. 34.
		37. Ezion Geber, or Dizahab	Deut. i.	1.	— xxxiii. 35.
1.		38. Kadesh Barnea again, after 38 years	— ii.	14.	— xxxiii. 36.
		Miriam's Death	Num. xx.	1.	
		Water from the rock Meribah	Num. xx.	13.	
		Moses and Aaron offend	— xx.	12.	
			— xxvii.	14.	
		39. Mount Hor, or Seir, on the edge of Edom	— xx.	22.	Num. xxxiii. 37
		Aaron's Death	— xx.	23.	— xxxiii. 38.
40	5.	King Arad attacks the Israelites	— xxi.	1.	
		40. Kibroth Hatataavah, or Tophel, again	Deut. i.	1.	
		41. Zalmonah, or Hashmonah, again			— xxxiii. 41
		The People bitten by fiery Serpents			
		The Brazen Serpent erected	Num. xxi.	8.	
		42. Punon			— xxxiii. 42.
		43. Oboth	— xxi.	10.	— xxxiii. 43.
		44. Jim, or Jie Abarim in the border of Moab			— xxxiii. 44
		45. The valley and brook Zered	— xxi.	12.	
			Deut. ii.	13.	
		46. Arnon	Num. xxi.	12.	
		47. Beer, or Beer Elim	— xxi.	16.	
			Isaiah xv.	8.	
		48. Jahaz	Num. xxi.	23.	
		49. Heshbon	— xxi.	24.	
		Sihon defeated			
		50. Jaazar	— xxi.	32.	
		51. Edrei	— xxi.	33.	
		Og defeated			
		52. Dibon Gad			
		53. Almon Diblathaim	Ezek. vi.	14.	— xxxiii. 45.
		54. Mattanah	Num. xxi	18.	— xxxiii. 46.
		55. Nahiliel	— xxi.	19.	
		56. Bamoth	— xxi.	19.	
		57. Pisgah	— xxi.	20.	
		58. Abarim			
		59. Shittim, or Abel Shittim	Num. xxv.	1.	— xxxiii. 47.
		In the Plains of Moab	Josh. iii.	1.	— xxxiii. 48.
		Idolatry of Baal Peor	Num. xxv.	3.	
		Midianites punished	— xxv.	17.	
		The third Muster	— xxvi.	2.	
40.	11.	1. Last exhortation of Moses	Deut. i.	2.	
40.	12.	1. Joshua appointed his successor	Num. xxvii.	18.	
			Deut. xxxiv.	9.	
		Death of Moses	— xxxiv.	5.	
		A Month's Mourning	— xxxiv.	8.	
41.	1.	1. 60. Joshua sends two Spies	Josh. ii.	1.	
41.	1.	10. Passage of the river Jordan	— iv.	29.	

[1] In the Bible de Vence, tom. iii. pp. 365—405. there is an elaborate Geographical Dissertation sur les xlii. Stations des Israelites.

VII. Few passages in the Pentateuch have more exercised the ingenuity of biblical critics, than *the Book of the Wars of the Lord* mentioned in Num. xxi. 14. Aben-Ezra, Hottinger, and others, are of opinion that it refers to this book of the Pentateuch, because in it are related various battles of the Israelites with the Amorites: Hezelius, and after him Michaelis, think it was an Amoritish writing, containing triumphal songs in honour of the victories obtained by Sihon king of the Amorites, from which Moses cited the words that immediately follow. Fonseca and some others refer it to the book of Judges. Le Clerc understands it of the wars of the Israelites, who fought under the direction of Jehovah, and, instead of book, he translates it, with most of the Jewish doctors, *narration;* and proposes to render the verse thus:—"Wherefore, in the narration of the wars of the Lord, there is (or shall be) mention of what he did in the Red Sea, and in the brooks of Arnon."—Lastly, Dr. Lightfoot considers this book to have been some book of remembrances and directions written by Moses for Joshua's private instruction, for the prosecution of the wars after his decease. (See Exod. xvii. 14—16.) This opinion appears to us the most simple, and is, in all probability, the true one.

SECTION VI.

ON THE BOOK OF DEUTERONOMY.

I. *Title, date, and chronology,*—II. *Scope.*—III. *Predictions of the Messiah.*—IV. *Synopsis of contents.*—V. *Observations.—Table or harmony of the Mosaic law.*

I. THE Jews call this fifth book of Moses אלה הדברים (ALEH HADEBARIM), that is, "*These are the words,*" because the original commences with these words: by some rabbins it is called משנה תורה (MISNEH TORAH), or *the repetition of the law,* while others term it תוכחות ספר (SEPHER TUKHHUTH), or the *Book of Reproofs,* on account of the numerous reproofs of the Israelites by Moses. The Greeks and Latins respectively call it ΔΕΥΤΕΡΟΝΟΜΙΟΝ, *Deuteronomium* (whence our English title Deuteronomy is derived), that is to say, the

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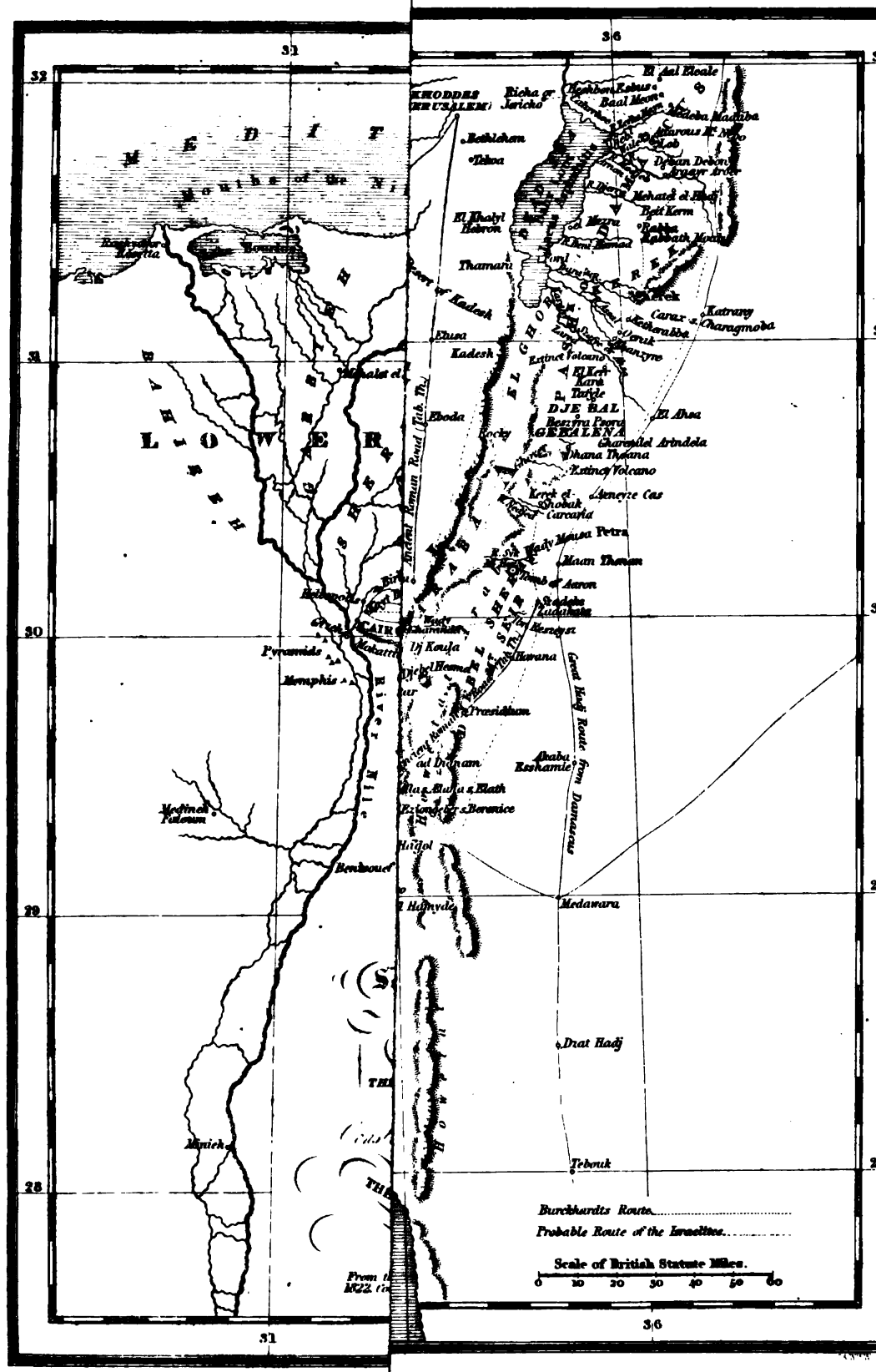

[a] By Mr. Hewlett, Iliffod. to Deut. in vol. I. of his commentary on the Bible, iio edit.

[b] On the prophecies concerning Egypt, diss. vii.

[c] Newton, vol

* In the Bible de [illegible] graphical Dissertation sur les xlii. Stations des Israelites.

‖ English title Deuteronomy is derived), that is to say, the

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second law (δευτερος Νομος), because it contains a second statement of the laws which Moses had formerly promulgated to the Israelites. From a comparison of Deut. i. 5. with xxxiv. 1. it appears to have been written by Moses on the plains of Moab, a short time before his death; and this circumstance will account for that affectionate earnestness with which he addresses the Israelites. The period of time comprised in this book is five *lunar* weeks, or, according to some chronologers, about two months, viz. from the first day of the eleventh month of the fortieth year after the exodus of Israel from Egypt, to the eleventh day of the twelfth month of the same year, A. M. 2553, B. C. 1451. From the account of Moses's death recorded in the thirty-fourth chapter of this book, and the insertion of some explanatory words in other parts of Deuteronomy, it has been insinuated that Moses could not have been its author: but the following remark will clearly prove this notion to be unfounded. The words of Moses (as we have already had occasion to remark) evidently conclude with the thirty-third chapter: the thirty-fourth was added to complete the history, the first eight verses probably immediately after his death by his successor Joshua, the last four by some later writer, probably Samuel or Ezra, or some prophet that succeeded Samuel. Another and equally satisfactory solution of this difficulty is the following; viz. that what *now* forms the *last* chapter of Deuteronomy, was formerly the first of Joshua, but was removed thence, and joined to Deuteronomy by way of supplement. This opinion will not appear improbable, when it is considered that sections and other divisions, as well as points and pauses, were invented long since these books were written: for, in those early ages several books were connected together, and followed each other on the same roll. The beginning of one book might, therefore, be easily transferred to the end of another, and in process of time be considered as its real conclusion, as in the case of Deuteronomy; especially as the supplemental chapter contains an account of the last transactions and death of the great author of the Pentateuch.[1]

II. The SCOPE of the book of Deuteronomy is, to repeat to the Israelites, before Moses left them, the chief laws of God which had been given to them; that those who were not born at the time when they were originally delivered, or were incapable of understanding them, might be instructed in these laws, and excited to attend to them, and, consequently, be better prepared for the promised land upon which they were entering. With this view the sacred historian recapitulates the various mercies which God had bestowed upon them and their forefathers, from their departure out of Egypt; the victories which by divine assistance they had obtained over their enemies; their rebellion, ingratitude, and chastisements. The moral, ceremonial, and judicial laws are repeated with additions and explanations; and the people are urged to obedience in the most affectionate manner, from the consideration of the endearing promises made to them by God, which he would assuredly perform, if they did not frustrate his designs of mercy by their own wilful obstinacy. That no person might thereafter plead ignorance of the divine law, he commanded that it should be read to all the people at the end of every seventh year; and concluded his ministerial labours among the Israelites by a most admirable ode, which he commanded every one to learn, and by giving his prophetic benediction to the twelve tribes.

III. This book contains only one PROPHECY RELATIVE TO THE MESSIAH, viz. Deut. xviii. 15. 18, 19., which was fulfilled fifteen hundred years after it had been delivered, and is expressly applied to Jesus Christ in Acts iii. 22, 23. and vii. 37.;[2] it also comprises several very remarkable predictions relative to the Israelites, some of which are fulfilled before our eyes. "These prophecies," it has been justly remarked,[3] "become more numerous and distinct towards the close of his life. His denunciations with respect to the future state of the Israelites; the sufferings, the dispersions, and the devastations to which they were to be subject; the prophetic blessings which he pronounced on the different tribes by name; the clear foresight which he had of the rapid victories of their invaders, and of the extreme miseries which they were to experience when besieged; his express predictions relating to the future condition of the Jews, which we see accomplished in the present day:—all these circumstances, when united, bear ample testimony to the truth and authenticity of this sacred book, and present to our minds a memorable instance of the divine justice."

IV. The Jews divide this book into ten paraschioth or chapters: in our Bibles it consists of thirty-four chapters, the contents of which may be arranged under the four following heads:—

PART I. *A Repetition of the History related in the preceding Books;* comprising,

SECT. 1. A relation of the events that took place in the wilderness, from their leaving Mount Horeb until their arrival at Kadesh. (Deut. i.)

SECT. 2. Their journey from Kadesh till they came to the land of the Amorites, and the defeat of Sihon their king, and of Og king of Bashan, together with the division of their territories among the tribes of Reuben and Gad and the half tribe of Manasseh. (ii. iii.)

SECT. 3. An exhortation to obey the divine law, and to avoid idolatry, founded on their past experience of the goodness of God. (iv.)

PART II. *A Repetition of the Moral, Ceremonial, and Judicial Law;* containing,

SECT. 1. *A Repetition of the Moral Law or Ten Commandments* (v. 1—22.) and its effect upon the people of Israel (v. 22—33.);—an exposition of the *first* commandment, with an exhortation to love God with all their hearts (vi.);—an exposition of the *second* commandment against idolatry, prohibiting any intercourse with the idolatrous nations, and enjoining the extirpation of the Canaanites and every vestige of their idolatry (vii.);—strong motives to obedience, arising from a review of their past mercies, and from the consideration that Jehovah was about to conduct them into the promised land, not on account of their own righteousness, but of his great mercy. (viii. ix. x. xi.)

SECT. 2. *A Repetition of the Ceremonial Law* (xii.—xvi.);—a command to abolish all idolatry, and regulations for the worship of God (xii.);—laws against false prophets, and idolatrous cities (xiii.);—prohibition against disfiguring themselves in mourning (xiv. 1, 2.);—a recapitulation of the law concerning clean and unclean animals (xiv. 3—21.),—and the payment of tithes to the Levites (xiv. 22—29.);—regulations concerning the year of release (xv.);—concerning the stated annual feasts, the Passover, Pentecost, and Feast of Tabernacles (xvi. 1—17.);—the election of judges, and administration of justice (xvi. 18—20.);—a prohibition against planting groves or setting up idols near the altar of God. (xvi. 21, 22.)

SECT. 3. *A Repetition and Exposition of the Judicial Law* (xvii.—xxvi.);—a command to put idolaters to death, regulations for determining difficult controversies, and concerning the election and qualifications of a king (xvii.);—the maintenance of the priests and Levites (xviii. 1—8.);—cautions against following the abominations of the Gentile nations, especially divination (xviii. 9—14.);—a prediction relative to the great prophet that should arise (xviii. 15—19.);—criteria for distinguishing false prophets from true ones (xviii. 20—22.);—laws relative to the cities of refuge (xix. 1—10.), the treatment of murderers (xix. 11—13.), and the evidence of witnesses (xix. 15—21.);—laws concerning war and the treatment of the Canaanites (xx.);—the expiation of uncertain murder, marriage with captives, rights of the first-born, punishment of a disobedient son, &c. (xxi.);—regulations concerning things lost or strayed, the distinguishing of the sexes by their apparel, punishment of adultery, &c. (xxii.);—who may or may not enter into the congregation—prohibition against all uncleanness—regulations concerning usury, vows, and trespasses (xxiii.);—of divorces, the privileges of newly married men, pledges, manstealing, wages, the execution of justice, and gleanings (xxiv.);—concerning lawsuits and punishments, weights and measures, &c. (xxv.);—ceremonies to be observed in offering first-fruits (xxvi. 1—15.);—the covenant between God and the Israelites. (xxvi. 16—19.)

PART III. *The Confirmation of the Law; for which purpose the law was to be written on stones, and set up on Mount Ebal,* (xxvii.);—*prophetic promises to the obedient, and curses against the disobedient* (xxviii.);[4]—*an exhortation to obedience from a review of their past mercies, and to dedicate*

[1] Alexander's Hebrew and English Pentateuch, cite. by Dr. Clarke on Deut. xxxiv., who is of opinion that this chapter should constitute the first chapter of the book of Joshua.

[2] On the accomplishment of this prediction, see Vol. I. ch. I. Sec. II. App. Bishop Newton's *Sixth* Dissertation, and Dr. Jortin's Remarks on Ecclesiastical History, vol. i. pp. 130—149. edit. 1768.

[3] By Mr. Hewlett, Introd. to Deut. in vol. i. of his Commentary on the Bible, 4to edit.

[4] On the prophecies contained in this chapter, see Bishop Newton, vol. i diss. vii.

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themselves and their posterity to God (xxix.);—*promises of pardon to the repentant* (xxx. 1—14.);—*good and evil set before them.* (xxx. 15—20.)

PART IV. *The Personal History of Moses, until his Death;* containing,

SECT. 1. His appointment of Joshua to be his successor (xxxi. 1—8.);—and his delivery of a copy of the law to the priests, to be deposited in the ark, and publicly read every seventh year (xxxi. 9—14.);—a solemn charge given to Joshua, &c. (xxxi. 15—27.)

SECT. 2. The people convened to hear the prophetical and historical ode of Moses (xxxi. 28—30.), which occupies nearly the whole of chapter xxxii.

SECT. 3. His prophetic blessing of the twelve tribes, and their peculiar felicity and privilege in having Jehovah for their God and protector. (xxxiii.)

SECT. 4. The death and burial of Moses. (xxxiv.)

V. "The book of Deuteronomy and the Epistle to the Hebrews contain the best comment on the nature, design, and use of the law: the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give, who had not a clear discovery of the glory which was to be revealed. It may be safely asserted that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the book of Deuteronomy."[1]

The prophetic ode of Moses is one of the noblest compositions in the sacred volume; it contains a justification on the part of God against the Israelites, and an explanation of the nature and design of the divine judgments. The exordium, Bishop Lowth remarks, is singularly magnificent: the plan and conduct of the poem is just and natural, and well accommodated to the subject, for it is almost in the order of an historical narration. It embraces a variety of subjects and sentiments; it displays the truth and justice of God; his paternal love, and his unfailing tenderness to his chosen people; and, on the other hand, their ungrateful and contumacious spirit.—The ardour of the divine indignation, and the heavy denunciations of vengeance, are afterwards expressed in a remarkable personification, which is not to be paralleled from all the choicest treasures of the muses. The fervour of wrath is however tempered with the mildest beams of lenity and mercy, and ends at last in promises and consolation. The subject and style of this poem bear so exact a resemblance to the prophetic as well as to the lyric compositions of the Hebrews, that it unites all the force, energy, and boldness of the latter, with the exquisite variety and grandeur of the former.[2]

The following useful TABLE OF HARMONY of the entire Jewish law, digested into proper heads, with references to the several parts of the Pentateuch where the respective laws occur, will assist the Bible student in investigating the tenor and design of the Mosaic Institutes, and also facilitate his references to every part of them. It is copied from Mr. Wilson's "Archæological Dictionary," article LAW; where it is stated to be "taken from a manuscript in the Library of St. John Baptist's College" (Oxford), "given by Archbishop Laud," and probably either compiled by him or by his direction. It is divided into three classes, exhibiting the Moral, Ceremonial, and Political Law.

THE FIRST CLASS.

The Moral Law written on the Two Tables, containing the Ten Commandments.

	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
The first Table, which includes				
The First Commandment,	20. 13.	—	—	5, 6.
The Second Commandment,	20.23.34.	19.26.18.	—	4,6,6,7,8. 10,11,12, 13.
The Third Commandment,	20. 23.	—	—	5.
The Fourth Commandment,	20.23.31. 34. 35.	19.23.26.	—	—
The second Table, including				
The Fifth Commandment,	20. 22.	19.	—	5.
The Sixth Commandment,	20.	19.	—	5.
The Seventh Commandment,	20.	18, 19.	—	5. 23.
The Eighth Commandment,	20. 22.	19.	—	5.
The Ninth Commandment,	20. 23.	19.	—	5.
The Tenth Commandment,	20.	—	—	5.
The sum of both tables,	—	19.	—	6.

[1] Dr. A. Clarke, Pref. to Deut. p. ii. in vol. i. of his Commentary.

[2] Bishop Lowth's Lectures on Hebrew Poetry, Lect. 28. at the beginning, vol. ii. pp. 256, 257. of Dr. Gregory's translation.

THE SECOND CLASS.

The Ceremonial Law may be fitly reduced to the following Heads; viz.

	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
Of the holy place,	29.	17.	—	12.
Of the matter and structure of the tabernacle,	25,26,27. 35.	—	—	—
Of the instruments of the same; viz.				
The laver of brass,	30.	—	—	—
The altar of burnt-offering,	27.	—	—	—
The altar of incense,	30.	—	—	—
The candlestick of pure gold,	25.	—	—	—
The table of show-bread,	25, 26.	—	—	—
Of the priests and their vestments for glory and beauty,	28.	—	—	—
Of the choosing of the Levites,	—	—	18. 3. 8.	—
Of the priest's office in general,	—	—	3. 18.	—
Of their office in teaching,	—	19. 10.	—	18.12.17 31.
Of their office in blessing,	—	—	6.	—
Of their office in offering, which function largely spreading itself is divided into these heads; viz.				
What the sacrifices ought to be,	—	22.	—	15. 17.
Of the continual fire,	—	6.	—	—
Of the manner of the burnt-offerings,	—	6, 7.	—	—
——————of the peace-offerings,	—	3. 7.	—	—
——————of the sacrifices according to their several kinds; viz.				
For sin committed through ignorance of the law,	—	4.	5.	—
For sin committed through ignorance of the fact,	—	5. 7.	—	—
For sin committed wittingly, yet not through impiety,	—	6.	5.	—
The special law of sacrifices for sin,	—	6, 7.	—	—
Of things belonging to the sacrifices,	—	2. 5, 7.	15.	—
Of the show-bread,	—	24.	—	—
Of the lamps,	27.	24.	8.	—
Of the sweet incense,	30.	—	—	—
Of the use of ordinary oblations, whereof there were several kinds observed by the priests;				
Of the consecration of the high-priests and other priests,	29, 30.	6. 8.	—	—
Of the consecrations and office of the Levites,	—	—	8.	—
Of the dwellings of the Levites,	—	—	35.	—
Of the anointing the altar, and all the instruments of the tabernacle,	29, 30.	—	—	—
Of the continual daily sacrifices,	29.	—	28.	—
Of the continual sabbath-days' sacrifice,	—	—	28.	—
Of the solemn sacrifice for feast-days, which were diverse, and had peculiar rites, distinguished into these; viz.				
Of trumpets,	—	—	10.	—
Of kalends or beginning of months,	—	—	28.	—
Of the three most solemn feasts in general,	23, 34.	23.	—	16
Of the feast of passover,	12,13-25. 34.	23.	9. 28.	16
Of the feast of pentecost,	23, 24.	23.	28.	16.
Of the feast of tabernacles,	23. 34.	23.	29.	16.
Of the feast of blowing the trumpets,	—	23.	29.	—
Of the feast of expiation,	30.	16. 13.	29.	—
Of the first-fruits,	22,23.34.	2.	15.	26.
Of tithes,	—	21.	18.	12.14.36
Of fruits growing and not eaten of,	—	19.	—	—
Of the first-born,	13.22.34.	—	—	15.
Of the sabbatical year,	23.	25.	—	—
Of the year of jubilee,	—	25.	—	—
Of vows in general,	—	27.	30.	13.
What persons ought not to make vows.	—	—	30.	—
What things cannot be vowed,	—	27.	—	23.
Of redemption of vows,	—	27.	—	—
Of the vows of the Nazarites,	—	—	6.	—
Of the laws proper for the priests; viz.				
Of pollutions,	—	22.	—	—
Of the high-priest's mourning,	—	21.	—	—
Of his marriage,	—	21.	—	—
Of the mourning of the ordinary priests,	—	21.	—	—
Of their marriage,	—	21.	—	—
Of their being forbid the use of wine, &c.	—	10.	—	—
Of sanctified meats,	—	6. 17. 19. 22.	5. 18.	12.15.18.
Of the office of the Levites; viz.				
Teaching,	—	—	—	17.27.31.
Offering,	—	—	3, 4. 18.	10.
Other promiscuous ceremonial laws; viz.				
Of uncleanness in general,	—	15. 19.	5.	—
Of uncleanness in meats; viz.				
Of blood, Gen. ix.	23.	7. 17. 19.	—	12.
Of fat,	—	3. 7.	—	—
Of dead carcasses,	22.	17.	—	14.
Other meats and diverse living creatures,	—	11. 20.	—	14.
Of uncleanness in the issue of seed and blood,	—	15. 12.	—	23.
In the dead bodies of men,	—	—	19.	—
In the leprosy,	—	13, 14.	5.	24.
Of circumcision, Gen. xvii.	—	12.	—	—
Of the water of expiation,	—	—	19.	—
Of the mourning of the Israelites,	—	19.	—	14.
Of mixtures,	—	19.	—	22.
Of their garments and writing the law privately,	—	—	15.	6. 11. 22
Of young birds not to be taken with the dam,	—	—	—	22.
Of their paddle staves,	—	—	—	23.

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THE THIRD CLASS.

The Political Law.

	Exod. chap.	Levitic. chap.	Numb. chap.	Deut. chap.
N. B. The magistrate is the keeper of the precepts of both Tables, and to have respect to human society;—therefore the political laws of the *Israelites* are referred to both the Tables, and are to be reduced to the several precepts of				
The Moral Law.				
Laws referred to the first Table, namely, 1st, to the 1st and 2d commandments; viz.				
Of idolators and apostates,	22.	20.	—	13. 17.
Of abolishing idolatry,	23, 24.	—	—	7. 12.
Of diviners and false prophets,	22.	19, 20.	—	18.
Of covenants with other gods,	23. 34.	—	—	7.
2d. To the third commandment; viz.				
Of blasphemies,	—	24.	15.	—
3d. To the fourth commandment; viz.				
Of breaking the sabbath,	31. 35.	—	15.	—
Political laws referred to the second table:				
1st, To the fifth commandment, viz.				
Of magistrates and their authority,	18. 30.	—	11.	16, 17. 23.
Of the power of fathers,	21.	20.	—	21.
2d. To the sixth commandment; viz.				
Of capital punishments,	—	—	—	21. 24.
Of wilful murder,	21.	24.	35.	19.
Of manslaughter unwittingly committed, and of the cities of refuge,	21.	—	35.	19.21.22.
Of heinous injury,	21.	24.	—	25.
Of punishments not capital,	—	—	—	25.
Of the law of war,	—	—	—	20. 23.
3d. To the seventh commandment; viz.				
Of unlawful marriages,	—	18. 20.	—	7. 22.
Of fornication,	—	19.	—	23.
Of whoredom,	22.	21.	5.	22.
Of adultery and jealousy,	—	19. 20.	—	—
Of copulation against nature,	22.	18. 20.	—	—
Of divorcements,	—	—	—	24.
Other matrimonial laws,	21.	18. 20.	—	21,22.24, 25.
4th. To the eighth commandment; viz.				
Of the punishment of thefts,	22.	—	5.	—
Of sacrilege, Joshua vii.	—	—	—	—
Of not injuring strangers,	22, 23.	19.	—	10.
Of not defrauding hirelings,	—	19.	—	24.14,15.
Of just weights,	—	19.	—	25.
Of removing the land-mark,	—	—	—	19.
Of lost goods,	22.	—	—	—
Of stray cattle,	22, 23.	—	—	22.
Of corrupted judgments,	23.	19.	—	16. 24.
Of fire breaking out by chance,	22.	—	—	—
Of man-stealing,	—	—	—	24.
Of the fugitive servant,	—	—	—	23.
Of gathering fruits,	—	19. 23.	—	23, 24.
Of contracts; viz.				
Borrowing,	—	—	—	15.
Of the pledge,	22.	—	—	24.
Of usury,	22.	25.	—	23.
Of selling,	21.	25.	—	15.
Of the thing lent,	22.	—	—	—
Of a thing committed to be kept,	22.	—	—	—
Of heirs,	—	—	26,27.33. 36.	21.
5th. To the ninth commandment; viz.				
Of witnesses,	—	5.	—	17 19.
The establishing the political law,	—	—	—	4.
The establishing the divine law in general,	—	—	—	6. 11. 29, 30, 31.
From the dignity of the lawgiver,	—	19,20.22.	15.	5, 6, 7, 8. 10.26,27.
From the excellency of the laws,	—	—	—	4. 26.
From the promises,	15.19.23, 24.	18. 26.	—	4, 5, 6, 7. 10,11,12.
From the threatenings,	23.	26.	—	4. 7. 11. 27,28,29, 30.

In studying the Pentateuch, particularly the four last books, the "Lectures" of the Rev. Dr. Graves, and the "Horæ Mosaicæ" of the Rev. G. S. Faber, will be found of great use.

CHAPTER II.

ON THE HISTORICAL BOOKS.

SECTION I.

GENERAL OBSERVATIONS ON THE HISTORICAL BOOKS.

THIS division of the Sacred Writings comprises twelve books; viz. from Joshua to Esther inclusive: the first seven of these books are, by the Jews, called the *former prophets*, probably because they treat of the more ancient periods of Jewish history,[1] and because they are most justly supposed to be written by prophetical men. The events recorded in these books occupy a period of almost one thousand years, which commences at the death of Moses, and terminates with the great national reform effected by Nehemiah, after the return of the Jews from the Babylonish captivity.

It is evident, from an examination of the historical books, that they are collections from the authentic records of the Jewish nation; and it should seem, that though the substance of the several histories was written under divine direction, when the events were fresh in memory, and by persons who were evidently contemporary with the transactions which they have narrated, yet that under the same direction they were disposed in the form, in which they have been transmitted to us, by some other person, long afterwards, and probably all by the same hand, and about the same time. Nothing, indeed, is more certain than that very ample memoirs or records of the Hebrew republic were written from the first commencement of the theocracy, to which the authors of these books very frequently refer. Such a practice is necessary in a well constituted state: we have evidence from the Sacred Writings that it anciently obtained among the heathen nations (compare Esther ii. 23. and vi. 1.); and there is evident proof that it likewise prevailed among the Israelites from the very beginning of their polity. (See Exod. xvii. 14.) Hence it is that we find the book of Jasher referred to in Josh. x. 13. and 2 Sam. i. 18., and that we also find such frequent references to the Chronicles of the Kings of Israel and Judah in the books of Samuel and Kings, and also to the books of Gad, Nathan, and Iddo. This conjecture is further strengthened by the two following circumstances, namely, *first*, that the days when the transactions took place are sometimes spoken of as being long since past,[2] and, *secondly*, that things are so frequently mentioned as remaining *to this day* (as stones,[3] names of places,[4] rights and possessions,[5] customs and usages);[6] which clauses were subsequently added to the history by the inspired collectors in order to confirm and illustrate it to those of their own age. The learned commentator Henry, to whom we are indebted for these hints, thinks it not unlikely that the historical books, to the end of Kings, were compiled by the prophet Jeremiah, a short time before the captivity: he founds this opinion upon 1 Sam. xxvii. 6., where it is said of Ziklag, that it "*pertaineth to the kings of Judah to this day;*" which form of expression, he very justly remarks, commenced after the time of Solomon, and consequently terminated at the time of the captivity. The remaining five books, from 1 Chronicles to Esther, he thinks it still more probable, were compiled by Ezra the scribe, some time after the captivity; to whom uninterrupted testimony ascribes the completion of the sacred canon.

But, although we cannot determine with certainty the authors of the historical books, "yet we may rest assured that the Jews, who had already received inspired books from the hands of Moses, would not have admitted any others as of equal authority, if they had not been fully convinced that the writers were supernaturally assisted. Next

[1] On the Jewish Divisions of the Canon of Scripture, see Vol. I. p. 203.

[2] Thus in 1 Sam. ix. 9., "he that is now called a prophet was *beforetime* called a seer."

[3] See Josh. iv. 9. vii. 26. viii. 29. x. 27. 1 Sam. vi. 18.

[4] See Josh. v. 9. vii. 26. Judg. i. 26. xv. 19. xviii. 12. 2 Kings xiv. 7.

[5] See Judg. i. 21. and 1 Sam. xxvii. 6.

[6] See 1 Sam. v. 5. and 2 Kings xvii. 41.

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to the testimony of Christ and his apostles, which corroborates all our reasoning respecting the inspiration of the Old Testament (and, when distinct arguments for any particular book cannot be found, supplies their place), we must depend, in the case before us, upon the testimony of the Jews. And although the testimony of a nation is far from being, in every instance, a sufficient reason for believing its sacred books to be possessed of that divine authority which is ascribed to them; yet the testimony of the Jews has a peculiar title to be credited, from the circumstances in which it was delivered. It is the testimony of a people, who, having already in their possession genuine inspired books, were the better able to judge of others which advanced a claim to inspiration; and who, we have reason to think, far from being credulous with respect to such a claim, or disposed precipitately to recognise it, proceeded with deliberation and care in examining all pretensions of this nature, and rejected them when not supported by satisfactory evidence. They had been forewarned that false prophets should arise, and deliver their own fancies in the name of the Lord; and, while they were thus put upon their guard, they were furnished with rules to assist them in distinguishing a true from a pretended revelation. (Deut. xviii. 20—22.) We have a proof that the ancient Jews exercised a spirit of discrimination in this matter, at a period indeed later than that to which we refer, in their conduct with respect to the apocryphal books; for, although they were written by men of their own nation, and assumed the names of the most eminent personages,—Solomon, Daniel, Ezra, and Baruch,—yet they rejected them as human compositions, and left the *infallible* church to mistake them for divine. The testimony, then, of the Jews, who without a dissenting voice have asserted the inspiration of the historical books, authorizes us to receive them as a part of the oracles of God, which were committed to their care."[1]

The historical books are of very great importance for the right understanding of some other parts of the Old Testament: those portions, in particular, which treat on the life and reign of David, furnish a very instructive key to many of his psalms; and the prophetical books derive much light from these histories. But the attention of the sacred writers was not wholly confined to the Jewish people: they have given us many valuable, though incidental, notices concerning the state of the surrounding nations; and the value of these notices is very materially enhanced by the consideration, that, until the time of Ezra and Nehemiah, the two latest Jewish historians, little or no dependence can be placed upon the relations of heathen writers.[2] But these books are to be considered not merely as a history of the Jewish church: they also clearly illustrate the proceedings of God towards the children of men, and form a perpetual comment on the declaration of the royal sage, that "Righteousness exalteth a nation, but sin is a reproach to any people." (Prov. xiv. 34.) While they exhibit a mournful but impartial view of the depravity of the human heart, and thus prove that "man is very far gone from original righteousness;" they at the same time show "the faithfulness of God to his promises, the certain destruction of his enemies, and his willingness to extend mercy to the returning penitent. They manifest, also, the excellency of true religion, and its tendency to promote happiness in this life, as well as in that which is to come; and they furnish us with many prophetical declarations, the striking fulfilment of which is every way calculated to strengthen our faith in the word of God."

SECTION II.

ON THE BOOK OF JOSHUA.

I *Author, genuineness, and credibility of this book.*—II. *Argument.*—III. *Scope and design.*—IV. *Synopsis of its contents.*—V. *Observations on the book of Jasher mentioned in Joshua* x. 13.

I. THE book of Joshua, which in all the copies of the Old Testament immediately follows the Pentateuch, is thus denominated, because it contains a narration of the achievements of Joshua the son of Nun, who had been the minister of Moses, and succeeded him in the command of the children of Israel; but by whom this book was written is a question concerning which learned men are by no means agreed.

1. From the absence of Chaldee words, and others of a later date, some are of opinion, not only that the book is of very great antiquity, but also that it was composed by Joshua himself. Of this opinion were several of the fathers, and the talmudical writers, and among the moderns, Gerhard, Diodati, Huet, Alber, Bishops Patrick, Tomline, and Gray, and Dr. A. Clarke, who ground their hypothesis principally upon the following arguments:—

(1.) Joshua is said (ch. xxiv. 26.) to have written the transactions there recorded "*in the book of the law of God*," so that the book which bears his name forms a continuation of the book of Deuteronomy, the last two chapters of which they think were written by Joshua. But, if we examine the context of the passage just cited, we shall find that it refers, not to the entire book, but solely to the renewal of the covenant with Jehovah by the Israelites.

(2.) In the passage (ch. xxiv. 29. *et seq.*) where the death and burial of Joshua are related, the style differs from the rest of the book, in the same manner as the style of Deut. xxxiii. and xxxiv. varies, in which the decease and burial of Moses are recorded; and Joshua is here called, as Moses is in Deuteronomy, *the servant of God*, which plainly proves that this passage was added by a later hand.

(3.) The author intimates (ch. v. 1.) that he was one of those who passed into Canaan.

(4.) The whole book breathes the spirit of the law of Moses, which is a strong argument in favour of its having been written by Joshua, the particular servant of Moses.

The last three of these arguments are by no means destitute of weight, but they are opposed by others which show that the book, as we now have it, is not coeval with the transactions it records. Thus, we read in Josh. xv. 63. that the children of Judah could not drive out the Jebusites, the inhabitants of Jerusalem, "*but the Jebusites dwell with the children of Judah at Jerusalem to this day.*" Now this joint occupation of Jerusalem by these two classes of inhabitants did not take place till after Joshua's death, when the children of Judah took that city (Judg. i. 8.), though the Jebusites continued to keep possession of the strong hold of Zion, whence they were not finally expelled until the reign of David. (2 Sam. v. 6—8.) The statement in Josh. iv. 9. (that the stones set up as a memorial of the passage of the Israelites over Jordan are standing *to this day*) was evidently added by some later writer. The same remark will apply to Josh. xv. 13—19. compared with Judg. i. 10—15. Josh. xvi. 10. with Judg. i. 29. and to Josh. xix. 47. collated with Judg. xviii. 29. Since, then, it appears from internal evidence that the book was not written by Joshua himself, the question recurs again, by whom was the book composed or compiled? Dr. Lightfoot ascribes it to Phineas; Calvin thinks their conjecture most probable, who refer the writing of this book, or at least the compilation of the history, to the high-priest Eleazar (whose death is recorded in the very last verse of the book); because it was the high-priest's duty not only to teach the people orally, but also by writing to instruct posterity in the ways of God.[3] Henry, as we have already seen,[4] ascribes it to Jeremiah; and Moldenhawer[5] and Van Til, to Samuel.[6] But, by whatever prophet or inspired writer this book was composed, it is evident from comparing Josh. xv. 63. with 2 Sam. v. 6—8. that it was written before the seventh year of David's reign, and, consequently, could not have been written by Ezra.

Further, if the book of Judges were not written later than the beginning of Saul's reign, as some eminent critics are disposed to think, or later than the seventh year of David's reign, which is the opinion of others, the book of Joshua must necessarily have been written *before* one or other of those dates, because the author of the book of Judges not only repeats some things verbatim from Joshua,[7] and slightly touches upon others which derive illustration from it;[8] but also, in two several instances (Judg. i. 1. and ii. 6—8.),

[1] Dick's Essay on the Inspiration of the Scriptures, pp. 184. 186.

[2] Herodotus and Thucydides, the two most ancient profane historians extant, were contemporary with Ezra and Nehemiah, and could not write with any certainty of events much before their own time. Bishop Stillingfleet has admirably proved the obscurity, defects, and uncertainty of all ancient profane history, in the first book of his Origines Sacræ, pp. 1—65. 8th edit. folio.

[3] Calvin, Proleg. in Jos. op. tom. i. *in fine*. This great reformer, however, leaves the question undetermined, as being at most conjectural and uncertain.

[4] See p. 213. *supra*.

[5] Introd. ad Libros Biblicos, p. 36.

[6] Opus Analyticum, vol. i. p. 410.

[7] Judg. ii. 6—9. is repeated from Josh. xxiv. 28—31. and Judg. i. 29. from Josh. xvi. 10.

[8] Thus Judg. i. 10—15. 20. derives light from Josh. xv.

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commences his narrative from the death of Joshua, which was related in the close of the preceding book. If the book of Joshua had not been previously extant, the author of Judges would have begun his history from the occupation and division of the land of Canaan, which was suitable to his design in writing that book.

2. Whoever was the author of the book of Joshua, it is manifest, from the following considerations, that it was compiled from ancient, authentic, and contemporary documents:—

(1.) The example of Moses, who committed to writing the transactions of his own time, leads us to expect that some continuation would necessarily be made, not only to narrate the signal fulfilment of those promises, which had been given to the patriarchs, but also to preserve an account of the division of the land of Canaan among the particular tribes, as a record for future ages; and thus prevent disputes and civil wars, which in process of time might arise between powerful and rival tribes.

(2.) This remark is corroborated by express testimony: for in Josh. xviii. we not only read that the great captain of the Israelites caused a survey of the land to be made and *described* in a book, but in xxiv. 25. the author relates that Joshua committed to writing an account of the renewal of the covenant with God; whence it is justly inferred that the other transactions of this period were preserved in some authentic and contemporaneous document or commentary.

(3.) Without some such document the author of this book could not have specified the limits of each tribe with so much minuteness, nor have related with accuracy the discourses of Caleb (Josh. xiv. 6—12.); neither could he have correctly related the discourses of Phinehas and the delegates who accompanied him, to the tribes beyond Jordan (Josh. xxii. 16—20.), nor the discourses of the tribes themselves (xxii. 21—30.), nor of Joshua (xxiii. and xxiv.); nor could he have so arranged the whole, as to be in perfect harmony with the law of Moses.

(4.) Without a contemporaneous and authentic document, the author would not have expressed himself, as in ch. v. 1., as if he had been present in the transactions which he has related, nor would he have written, as he has done in vi. 25., that "she dwelleth in Israel *unto this* day;" and this document he has expressly cited in x. 13, by the title of the "*Book of Jasher*," or of the Upright.[1] To these proofs may be added the two following, viz:

(5.) "The absence of any traces of disputes or civil wars among the tribes, concerning their respective boundaries.

"Some document of acknowledged authority, accurately settling the bounds of the several tribes, must have existed from the very partition, by reference to which disputes of this kind might be settled, or the peaceful state of the growing tribes would have been entirely without any example in the history of mankind.

(6.) "Without the existence of contemporaneous and authoritative records, the allotment of thirteen cities to the priests (ch. xxi. 13—19.) would have been nugatory. Aaron's family could not have been, at the time of the allotment, sufficiently numerous to occupy those cities. But it is altogether unlikely that these, with the adjoining lands, were left entirely unoccupied in expectation of their future owners. To afford security, therefore, to the sacerdotal family for their legitimate rights, when they should be in a condition to claim them, some document contemporaneous with the appropriation must have existed. Without such a document, innumerable disputes must have arisen, whenever they attempted to claim their possessions."[2]

3. Equally clear is it that the author of this book has made his extracts from authentic documents with religious fidelity, and, consequently, it is worthy of credit: for,

(1.) In the first place he has *literally* copied the speeches of Caleb, Phinehas, of the tribes beyond Jordan, and of Joshua, and in other passages has so closely followed his authority, as to write in v. 1. "*until we were passed over*," and in vi. 25. that Rahab "dwelleth in Israel *unto this day*." Hence, also, the tribes are not mentioned in the geographical order in which their respective territories were situate, but according to the order pursued in the original document,—namely, according to the order in which they received their tracts of land by lot. (Josh. xv.—xix.) Lastly, in conformity to his original document, the author has made no honourable mention of Joshua until after his death; whence it is highly probable that the commentary, from which this book was compiled, was originally written by Joshua himself.

(2.) This book was received as authentic by the Jews in that age when the original commentary was extant, and the author's fidelity could be subjected to the test of examination; and,

(3.) Several of the transactions related in the book of Joshua are recorded by other sacred writers with little or no material variations; thus, we find the conquest and division of Canaan, mentioned by Asaph (Psal. lxxviii. 53—65. compared with Psal. xliv. 2—4.); the slaughter of the Canaanites by David (Psal. lxviii. 13—15.); the division of the waters of Jordan (Psal. cxiv. 1—5. Hab. iii. 8.); the terrible tempest of hailstones after the slaughter of the southern Canaanites (Hab. iii. 11—13.) compared with Josh. x. 9—11.); and the setting up of the tabernacle at Shiloh (Josh. xviii. 1.), in the books of Judges (xviii. 31.) and Samuel. (1 Sam. i. 3. 9. 24. and iii. 21.)

(4.) Lastly, every thing related in the book of Joshua not only accurately corresponds with the age in which that hero lived, but is further confirmed by the traditions current among heathen nations, some of which have been preserved by ancient and profane historians of undoubted character.[3] Thus there are ancient monuments extant, which prove that the Carthaginians were a colony of Tyrians who escaped from Joshua; as also that the inhabitants of Leptis in Africa came originally from the Sidonians, who abandoned their country on account of the calamities with which it was overwhelmed.[4] The fable of the Phœnician Hercules originated in the history of Joshua;[5] and the overthrow of Og the king of Bashan, and of the Anakims who were called giants, is considered as having given rise to the fable of the overthrow of the giants.[6] The tempest of hailstones mentioned in Josh. x. 11. was transformed by the poets into a tempest of stones, with which (they pretend) Jupiter overwhelmed the enemies of Hercules in Arim, which is exactly the country where Joshua fought with the children of Anak.[7]

The Samaritans are by some writers supposed to have received the book of Joshua, but this opinion appears to have originated in mistake. They have indeed two books extant, bearing the name of Joshua, which differ very materially from our Hebrew copies. One of these is a chronicle of events from Adam to the year of the Hijra 898, corresponding with A. D. 1492;[8] and the other is a similar chronicle badly compiled, from the death of Moses to the death of Alexander Severus. It consists of forty-seven chapters, filled with fabulous accounts, written in the Arabic language, but in Samaritan characters.[9]

II. The book of Joshua comprises the history of about seventeen years, or, according to some chronologers, of twenty-seven or thirty years: "it is one of the most important documents in the old covenant; and it should never be separated from the Pentateuch, of which it is at once both the continuation and the completion." The Pentateuch contains a history of the acts of the great Jewish legislator, and the laws upon which the Jewish church was to be established: and the book of Joshua relates the history of Israel under the command and government of Joshua, the conquest of Canaan, and its subsequent division among the Israelites; together with the provision made for the settlement and establishment of the Jewish church in that country.

III. From this view of the argument of Joshua, we may easily perceive that the SCOPE and DESIGN of the inspired writer of this book were to demonstrate the faithfulness of God, in the perfect accomplishment of all his promises to

[1] Jahn and Ackermann, Introd. in Libros Sacros Vet. Fœd. part ii. §§ 25—38.

[2] For the two preceding remarks, the author is indebted to the Rev. Dr. Turner's and Mr. Whittingham's translation of Jahn's Introduction, p. 227. New York, 1827.

[3] See particularly Justin, lib. xxxvi. c. 2. and Tacitus, Hist. lib. v. cc. 2, 3. On the falsely alleged contradictions between the sacred and profane historians, see Vol. I. Part VI. chap. vii.

[4] Allix's Reflections upon the Books of the Old Testament, chap. ii. (Bishop Watson's Collection of Theological Tracts, vol. i. p. 354.)

[5] Procopius (Vandal. lib. ii. c. 10.) cites a Phœnician inscription; containing a passage which he has translated into Greek, to the following purport:—"*We are they who flee from the face of Jesus* (the Greek name of Joshua) *the robber, the son of Nave.*" Suidas cites the inscription thus:—"*We are the Canaanites whom Jesus the robber expelled.*" The difference between these two writers is not material, and may be accounted for by the same passage being differently rendered by different translators, or being quoted from memory,—no unusual occurrence among profane writers.

[6] Polybius, Frag. cxiv. Sallust. Bell. Jugurthin. c. xxii.

[7] Allix's Reflections, *ut supra*. Huet, Demonstratio Evangelica, vol. i. pp. 273—282. Amstel. 1680. 8vo. Some learned men have supposed that the poetical fable of Phaëton was founded on the miracle of the sun standing still (Josh. x. 12—14.); but on a calm investigation of the supposed resemblance, there does not appear to be any foundation for such an opinion.

[8] Jahn and Ackermann, Introd. in Libros, Vet. Fœd. part ii. § 27. note.

[9] Fabricii Codex Apocryphus Veteris Testamenti, p. 876. *et seq.*

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the patriarchs, Abraham (Gen. xiii. 15.), Isaac (xxvi. 4.), Jacob (xxxv. 12.), and Joseph (l. 24.), and also to Moses (Exod. iii. 8.), that the children of Israel should obtain possession of the land of Canaan. At the same time we behold the divine power and mercy signally displayed in cherishing, protecting, and defending his people, amid all the trials and difficulties to which they were exposed; and as the land of Canaan is in the New Testament considered as a type of heaven, the conflicts and trials of the Israelites have been considered as figuratively representing the spiritual conflicts of believers in every age of the church. Although Joshua, whose piety, courage, and disinterested integrity are conspicuous throughout his whole history, is not expressly mentioned in the New Testament as a type of the Messiah, yet he is universally allowed to have been a very eminent one. He bore our Saviour's name; the Alexandrian version, giving his name a Greek termination, uniformly calls him Ἰησοῦς—Jesus; which appellation is also given to him in Acts vii. 45. and Heb. iv. 8. Joshua saved the people of God (as the Israelites are emphatically styled in the Scriptures) from the Canaanites: Jesus Christ saves his people from their sins. (Matt. i 21.)

A further design of this book is to show the portion which was allotted to each tribe. With this view, the author more than once reminds the Israelites that not one thing had failed of all the good things which the LORD spake concerning them; and that "all had come to pass unto them, and not one thing had failed thereof." (ch. xxiii. 14. with xxi. 45.) Further, the historian does not notice any subsequent alteration of the division: for the conquest of the cities of Hebron and Debir, mentioned by Caleb in ch. xv. 13—19., took place under Joshua, and is introduced in Judg. i. 10—15. 20., only as a retrospective notice of an event of a preceding age. What is said of the tribes of Judah, Ephraim, and Manasseh (Josh. xv. 63. xvi. 10. xvii. 12.), does not prove that the book is of recent origin; although, as the passages are not connected with the series of the narration, they may possibly be interpolations. Lastly, the places (xv. 9. xviii. 25.), in which Kirjath-jearim is ascribed to the tribe of Judah and Gibeon, Beeroth and Kephira to that of Benjamin, although they were cities of the Gibeonites, have no relation to the transaction mentioned in 2 Sam. iv. 2. and xxi. 6., for Gibeon was afterwards given (Josh. xxi. 17.) to the priests: whence it is evident that these cities were left in possession of the Gibeonites, who were servants of the sanctuary, and merely subjected to the jurisdiction of the tribes to which they are ascribed.[1]

IV. The book of Joshua may be conveniently divided into three parts: viz.

PART I. *The History of the Occupation of Canaan by the Israelites* (cc. i.—xii.); comprising,

SECT. 1. The call and confirmation of Joshua to be captain-general of that people. (i.)

SECT. 2. The sending out of the spies to bring an account of the city of Jericho. (ii.)

SECT. 3. The miraculous passage of the Israelites over Jordan (iii.), and the setting up of twelve memorial stones. (iv.)

SECT. 4. The circumcision of the Israelites at Gilgal, and their celebration of the first passover in the land of Canaan; the appearance of the "captain of the Lord's host" to Joshua near Jericho. (v.)

SECT. 5. The capture of Jericho (vi.) and of Ai. (vii. viii.)

SECT. 6. The politic confederacy of the Gibeonites with the children of Israel. (ix.)

SECT. 7. The war with the Canaanitish kings, and the miracle of the sun's standing still. (x.)

SECT. 8. The defeat of Jabin and his confederates. (xi.)

SECT. 9. A summary recapitulation of the conquests of the Israelites both under Moses in the eastern part of Canaan (xii. 1—6.), and also under Joshua himself in the western part. (xii. 7—24.)

PART II. *The Division of the conquered Land*; containing,

SECT. 1. A general division of Canaan. (xiii.)

SECT. 2. A particular apportionment of it among the Israelites, including the portion of Caleb (xiv.); the lot of Judah (xv.); of Ephraim (xvi.); of Manasseh (xvii.); of Benjamin (xviii.); and of the six tribes of Simeon, Zebulun, Issachar, Asher, Naphtali, Dan, and of Joshua himself. (xix.)

SECT. 3. The appointment of the cities of refuge (xx.) and of the Levitical cities. (xxi.)

[1] Jahn's Introduction by Prof. Turner, p. 221.

The circumstances observed in the division of the promised land be speak a most wise and careful provision for a constant and uninterrupted distinction of tribes, families, and genealogies among the Hebrews; thence to preserve and clearly to ascertain the genealogy of Christ, theirs and our great Messiah; "the end of the law for righteousness;" in whom were to be completed all the purposes of this dispensation: it pleasing God, by the apparent completion of remarkable prophecies relating thereto, to make this one of the satisfactory and convincing evidences of his divine mission.[2]

SECT. 4. The dismission from the camp of Israel of the militia of the two tribes and a half who settled on the other side of Jordan, their consequent return, and the transactions resulting from the altar which they erected on the borders of Jordan in token of their communion with the children of Israel. (xxii.)

PART III. *The Dying Addresses and Counsels of Joshua, his Death and Burial, &c.*

SECT. 1. Joshua's address to the Israelites, in which he reminds them of the signal benefits conferred on them by God, and urges them to "cleave unto the LORD their God." (xxiii.)

SECT. 2. Joshua's dying address to the Israelites, and renewal of the covenant between them and God. (xxiv. 1—28.)

These valedictory speeches of Joshua to the Israelites, like those of Moses, give us an idea of a truly great man, and of a wise and religious governor, the only aim of whose power is the glory of God, and the lasting happiness of the community over which he presides.—An admirable example to be imitated in due proportion by all the princes of the earth.[3]

SECT. 3. The death and burial of Joshua, the burial of Joseph's bones, and the death of Eleazar the high-priest. (xxiv. 29—33.)

It is, however, necessary to remark, that there is some accidental derangement of the order of the chapters in this book, occasioned, probably, by the ancient mode of rolling manuscripts. If chronologically placed, they should be as thus: first chapter to the ninth verse; then the second chapter; then from the tenth verse to the end of the first chapter, after which should follow the third and consecutive chapters to the eleventh; then the twenty-second chapter, and the twelfth to the twenty-first chapter, inclusive; and, lastly, the twenty-third and twenty-fourth chapters.

V. A considerable difference of opinion subsists among learned men concerning the book of *Jasher*, mentioned in Josh. x. 13. In addition to the observations already offered, we may remark, that Bishop Lowth is of opinion, that it was a poetical book, no longer extant when the author of Joshua and Samuel lived and wrote.[5]

SECTION III.

ON THE BOOK OF JUDGES.

I. *Title.*—II. *Date and author.*—III. *Scope, chronology, synopsis of its contents.*—IV. *Observations on some difficult passages in this book.*

1. THE book of Judges derives its name from its contai the history of the Israelites from the death of Joshua to time of Eli, under the administration of thirteen Ju whom God raised up on special occasions to delive people from the oppression of their enemies, and to ma and restore their affairs. Concerning their powers and

[2] Pyle's Paraphrase on the Old Testament, vol. ii. p. 3.
[3] Ibid. p. 4. [4] See Vol. I. p. 57.
[5] The book of Jasher is twice quoted, *first* in Josh. x. 13. where the tation is evidently poetical, and forms exactly three distiches.

"Sun, stand thou still upon Gibeon,
And thou moon, in the valley of Ajalon:
And the sun stood still, and the moon stayed her course,
Until the people were avenged of their enemies.
And the sun tarried in the midst of the heavens,
And hasted not to go down in a whole day."

The second passage where the book of Jasher is cited is in 2 Sam. where David's lamentation over Saul is said to be extracted from it. custom of the Hebrews, in giving titles to their books from the initial is well-known: thus Genesis is called Bereshith, &c. They also times named the book from some remarkable word in the first senten thus the book of Numbers is sometimes called *Bemidbar*. We also in their writings canticles which had been produced on important oc sions, introduced by some form of this kind: *az jashar* (then sang), or *jashar peloni*, &c. Thus *az jashir Moshek*, "then sang Moses" (Ex xv. 1. the Samaritan Pentateuch reads *jasher*); *ve-thashar Debora* "and Deborah sang." (Judg. v. 1.) See also the inscription of Psal. xvi Thus the book of Jasher is supposed to have been some collection sacred songs, composed at different times and on different occasions, to have had this title, because the book itself and most of the songs begi in general with this word, *ve-jashar*. Lowth's Prælect. pp. 306, 307. *notes*, or Dr. Gregory's translation, vol. ii. pp. 152, 153. *notes*. The book of Jasher, published at London in 1751, and reprinted at Bristol in 1829, is a shameless literary forgery. An account of it will be found in the Bibliographical Appendix to Vol. II.

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tions see Vol. II. p. 42. The Judges frequently acted by a divine suggestion, and were endowed with preternatural strength and fortitude (compare ii. 18. vi. 14. 34. xi. 29. and xiv. 6. 19.): it is necessary to bear this in mind when perusing the relation of some of their achievements, which were justifiable only on the supposition of their being performed under the sanction of a divine warrant, which supersedes all general rules of conduct. Besides, "in some cases (such as that of Samson's suicide) they may have abused their endowments, since the preternatural gifts of God are equally liable to abuse with those which he bestows in the ordinary course of nature."[1]

II. From the expression recorded in Judg. xviii. 30. some have imagined that this book was not written till after the Babylonish captivity, but this conjecture is evidently erroneous; for, on comparing Psal. lxxviii. 60, 61. and 1 Sam. iv. 11. with that passage, we find that the captivity intended by the historian was a particular captivity of the inhabitants of Dan, which took place about the time the ark was taken by the Philistines. Besides, the total absence of Chaldee words sufficiently proves the date of the book of Judges to have been many centuries anterior to the great Babylonish captivity. This book, however, was certainly written before the second book of Samuel (compare 2 Sam. xi. 21. with Judg. ix. 53.), and before the capture of Jerusalem by David. (Compare 2 Sam. v. 6. with Judg. i. 21.)

There is a considerable diversity of opinion as to the person by whom this book of Judges was written; it being, by some writers, ascribed to Phinehas, Hezekiah, Jeremiah, Ezekiel, or Ezra, who compiled it from the memoirs of his own time which were left by each Judge; while others think that it was compiled by some prophet out of the public registers or records that were kept by the priests and Levites. But the best founded opinion seems to be, that it was written by the prophet Samuel, the last of the Judges; and in this opinion the Jews themselves coincide.

III. The book of Judges comprises the history of about three hundred years: it consists of three parts; the first embraces the history of the Elders, who ruled the Israelites after the death of Joshua, and the subsequent transactions, to the commencement of their troubles. (ch. i.—iii. 4.) The second part contains the history of the Judges from Othniel to Eli (ch. iii. 5.—xvi.); and the third, which narrates several memorable actions performed not long after the death of Joshua (ch. xvii. 21.), is thrown to the end of the book, that it might not interrupt the thread of the narrative. "This history," observes Dr. Priestley, "abundantly verifies the frequent warnings and predictions of Moses; according to which, the people, being under the immediate government of God, were in the most exemplary manner to be rewarded for their obedience, and punished for their disobedience, and especially for their conformity to the religions of their neighbours, whom God had devoted to destruction on account of their polytheism and idolatry." There is considerable difficulty in settling the chronology of this book, several of the facts related in it being reckoned from different æras, which cannot now be exactly ascertained; many of the Judges also are generally supposed to have been successive who in all probability were contemporaries, and ruled over different districts at the same time. In the following synopsis it is attempted to reduce the chronology to something like order, and also to present a correct analysis of the book.

PART I. *The State of the Israelites after the death of Joshua, until they began to turn aside from serving the Lord.* (i.—iii. 4.) B. C. 1443—1413.

PART II. *The History of the Oppressions of the Israelites, and their Deliverances by the Judges.* (iii. 5.—xvi.)

SECT. 1. The subjection of the Eastern Israelites to the king of Mesopotamia, and their deliverance by Othniel. (iii. 5—11.) B. C. 1413—1405.

SECT. 2. The subjection of the Eastern Israelites to the king of Moab, and their deliverance by Ehud. The Western Israelites delivered by Shamgar. (iii. 12—31.) B. C. 1343—1305.

SECT. 3. The Northern Israelites, after being oppressed by Jabin, king of Canaan, are delivered by Deborah and Barak. (iv.) The thanksgiving song of Deborah and Barak.[2] (v.) B. C. 1285.

SECT. 4. The Eastern and Northern Israelites, being for their sins delivered into the power of Midian, are delivered by Gideon.—History of Gideon and his family, including the judicature of Abimelech. (vi.—ix.) B. C. 1252—1233.

SECT. 5. History of the administrations of Tola and Jair. The Israelites, being oppressed by the Ammonites, are delivered by Jephthah. The administrations of the Judges, Ibzan, Elon, and Abdon. (x.—xii.) B. C. 1233—1157.

SECT. 6. The birth of Samson.—Servitude of the Israelites to the Philistines, and their deliverance by Samson, with an account of his death. (xiii.—xvi.) B. C. 1155—1117.

PART III. *An Account of the Introduction of Idolatry among the Israelites, and the consequent Corruption of Religion and Manners among them; for which God gave them up into the hands of their enemies.* (xvii.—xxi.)

SECT. 1. Account of the idol of Micah and its worship, at first privately in his family (xvii.) and afterwards publicly in the tribe of Dan. (xviii.) B. C. 1413.

SECT. 2. Account of a very singular violence and detestable murder, committed by the Benjamites of Gibeah (xiv.); the war of the other tribes with them, and the almost total extinction of the tribe of Benjamin. (xx. xxi.) B. C. 1413.

IV. The book of Judges forms an important link in the history of the Israelites, and is very properly inserted between the books of Joshua and Samuel, as the Judges were the intermediate governors between Joshua and the kings of Israel. It furnishes us with a lively description of a fluctuating and unsettled nation; a striking picture of the disorders and dangers which prevailed in a republic without magistracy; when *the highways were unoccupied, and the travellers walked through by-ways* (v. 6.); when few prophets were appointed to control the people, and *every one did that which was right in his own eyes.* (xvii. 6.) It exhibits the contest of true religion with superstition; displays the beneficial effects that flow from the former, and represents the miseries and evil consequences of impiety; it is a most remarkable history of the long-suffering of God towards the Israelites, in which we see the most signal instances of his justice and mercy alternately displayed. The people sinned and were punished; they repented and found mercy. Something of this kind we find in every page: and these things are written for our warning. None should *presume*, for God is JUST; none need *despair*, for God is MERCIFUL.[3] From the scenes of civil discord and violence which darken this history, St. Paul has presented us with some illustrious examples of faith, in the characters of *Gideon, Barak, Samson, and Jephthah.* Independently of the internal evidences of its authenticity which are to be found in the style of this book, the transactions it records are not only cited or alluded to by other sacred writers besides St. Paul,[4] but are further confirmed by the traditions current among the heathen writers. Thus, we find the memorial of Gideon's actions preserved by Sanchoniatho, a Tyrian writer who lived soon after him, and whose antiquity is attested by Porphyry, who was perhaps the most inveterate enemy to Christianity that ever lived.[5] The Vulpinaria, or feast of the foxes, celebrated by the Romans in the month of April (the time of the Jewish harvest, in which they let loose foxes with torches fastened to their tails),[6] was derived from the story of Samson, which was conveyed into

[1] Prof. Turner's translation of Jahn's Introduction, p. 243. *note.*

[2] The triumphal Ode of Deborah is analyzed at considerable length by Bishop Lowth (Lect. no. 28.), who considers it as a specimen of the perfectly sublime ode. In the fourth and fifth verses, the extraordinary displays of the Divine Majesty, which the Israelites had witnessed at Mount Sinai, are described in very poetical language, and compared with the Divine interposition in behalf of Israel. The presence of God had thrown all nature, as it were, into convulsions, the thunders and lightnings were attended by impetuous showers of rain; and Mount Sinai was in such agitation that it seemed to be melted from before the Lord. (Scott. in loc.) The transaction at Mount Sinai, which furnished this magnificent and sublime passage, took place B. C. 1491; the deliverance of the Israelites, under Deborah and Barak, B. C. 1285, or according to some chronologers, B. C. 1296, that is, nearly two hundred years before. Yet, misled by the neologian interpretation of the late Professor Eichhorn, Professor Jahn has gravely ascribed the victory of Barak over Sisera, to his taking advantage of a raging tempest. (Introd. in Libros Vet. Fœd. part ii. § 37.) This section is almost a servile transcript of Eichhorn. Prof. Turner and Mr. Whittingham have exposed the fallacy of these mischievous interpretations in the notes to their translation of Jahn. (pp. 243—245.) Dr. Ackermann in his expurgated edition of Jahn has altogether omitted this section, without apprizing the reader of such omission.

[3] Bp. Gray's Key, p. 157. Dr. A. Clarke's Pref. to Judges, p. vi.

[4] Compare Psal. lxxviii. 56—66. lxxxiii. 11, 12. cvi. 34—46. 1 Sam. xii. 9—11. 2 Sam. xi. 21. Isa. ix. 4. and x. 26.

[5] He expressly affirms Sanchoniatho to have derived many of the facts related in his history, εκ των υπομνηματων Ιερυμβαλου, from the memoirs of Jerumbalus, or Jerubaal, another name for Gideon. Bocharti Phaleg. lib. ii. c. 7.

[6] Ovid, Fasti, lib. iv. 684. *et seq.*

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Italy by the Phœnicians: and to mention no more, in the history of Samson and Delilah, we find the original of Nisus and his daughters, who cut off those fatal hairs, upon which the victory depended.[1]

SECTION IV.

ON THE BOOK OF RUTH.

I. *Title and argument.*—II. *Date and chronology.*—III. *Author.*—IV. *Scope.*—V. *Synopsis of its contents.*

I. THE book of Ruth is generally considered as an appendix to that of Judges, and an introduction to that of Samuel; it is therefore placed, and with great propriety, between the books of Judges and Samuel. In the ancient Jewish canon of the Old Testament,[2] Judges and Ruth formed but one book, because the transactions which it contained happened in the time of the Judges; although the modern Jews separate it from both, and make it the second of the five Megilloth or volumes which they place together towards the end of the Old Testament. It is publicly read by them in the synagogues on the feast of weeks or of Pentecost, on account of the harvest being mentioned in it, the first-fruits of which were offered to God on that festival. This book derives its name from Ruth the Moabitess, whose history it relates, and whom the Chaldee paraphrast supposes to have been the daughter of Eglon king of Moab; but this conjecture is utterly unsupported by Scripture; nor is it at all likely that a king's daughter would abandon her native country, to seek bread in another land, and marry a stranger.

II. Augustine[3] refers the time of this history to the regal government of the Israelites; Josephus the Jewish historian, and some others of later date, to the time of Eli; Moldenhawer, after some Jewish writers, assigns it to the time of Ehud; Rabbi Kimchi and other Jewish authors conceive Boaz, who married Ruth, to have been the same person as Ibzan, who judged Israel immediately after Jephthah; Junius, comparing the book of Ruth with Matt. i., is of opinion, that the events recorded in this history took place in the days of Deborah; and the learned Archbishop Usher, that they happened in the time of Shamgar. As the famine which caused Elimelech to leave his country, "came to pass in the days when the Judges ruled" (Ruth i. 1.), Bishop Patrick has referred the beginning of this history to the judicature of Gideon, about the year of the world 2759, at which time a famine is related to have happened. (Judg. vi. 3—6.)[4] Considerable difficulty has arisen in settling the chronology of this book, in consequence of its being mentioned by Saint Matthew (i. 5, 6.),—that Salmon the father of Boaz (who married Ruth) was married to Rahab (by whom is generally understood Rahab the harlot, who protected the spies when Joshua invaded the land of Canaan): and yet that Boaz was the grandfather of David, who was born about three hundred and sixty years after the siege of Jericho,—a length of time, during which it is difficult to conceive that only three persons, Boaz, Obed, and Jesse, should have intervened between Rahab and David. But this difficulty may readily be solved, either by supposing that some intermediate names of little consequence were omitted in the public genealogies copied by the evangelist (as we know to have been the case in some other instances); or by concluding, with Archbishop Usher, that the ancestors of David, being men of extraordinary piety, or designed to be conspicuous because the Messiah was to descend from them, were blessed with longer life and greater strength than ordinarily fell to the lot of men in that age.[5] It is certain that Jesse was accounted an old man when his son David was but a youth (see 1 Sam. xvii. 12.); and, since Boaz is represented as the great grandfather of the royal Psalmist, it is evident that the date of the history of Ruth cannot be so low as the time of Eli assigned by Josephus, nor so high as the time of Shangar: the most probable period, therefore, is that stated by Bishop Patrick, viz. during the judicature of Gideon, or about the year of the world 2759, B. C. 1241.

III. Like the book of Judges, Ruth has been ascribed to Hezekiah, and also to Ezra; but the most probable, and, in deed, generally received opinion, is that of the Jews, who state it to have been written by the prophet Samuel. From the genealogy recorded in iv. 17—22. it is evident that this history could not have been reduced into its present form before the time of Samuel.

IV. The SCOPE of this book is partly to deliver the genealogy of king David through the line of Ruth, a heathen proselyte to the Jewish religion, and the wife of Boaz, whose adoption into the line of Christ has generally been considered as a pre-intimation of the admission of the Gentiles into the Christian church. It had been foretold to the Jews that the Messiah should be of the tribe of Judah, and it was *afterwards* further revealed that he should be of the family of David: and, therefore, it was necessary, for the full understanding of these prophecies, that the history of the family, in that tribe, should be written *before* these prophecies were revealed, to prevent the least suspicion of fraud or design. And thus this book, these prophecies, and their accomplishment, serve to illustrate each other.[6] A further design of this book is to evidence the care of Divine Providence over those who sincerely fear God, in raising the pious Ruth from a state of the deepest adversity to that of the highest prosperity.

V. The book of Ruth, which consists of four chapters, may be conveniently divided into three sections; containing,

SECT. 1. An account of Naomi, from her departure from Canaan into Moab, with her husband Elimelech, to her return thence into the land of Israel with her daughter-in-law Ruth. (ch. i.) B. C. 1241—1231.

SECT. 2. The interview of Boaz with Ruth, and their marriage. (ii. iii. v. 1.—12.)

SECT. 3. The birth of Obed, the son of Boaz by Ruth, from whom David was descended. (iv. 13—18.)

The whole narrative is written with peculiar simplicity; and the interviews between Boaz and Ruth display the most unaffected piety, liberality, and modesty; and their reverent observance of the Mosaic law, as well as of ancient customs, is portrayed in very lively and animated colours.

SECTION V.

ON THE TWO BOOKS OF SAMUEL.

I. *Title.*—II. *Authors.*—III. *Argument, scope, and analysis of the first book of Samuel.*—IV. *Argument, scope, and analysis of the second book of Samuel.*—V. *General observations on these two books.*

I. IN the Jewish canon of Scripture these two books form but one, termed in Hebrew the Book of Samuel, probably because the greater part of the first book was written by that prophet, whose history and transactions it relates. The books of Samuel appear to have derived their appellation from 1 Chron xxix. 29.: where the transactions of David's reign are said to be *written in the book* (Heb. *words*) *of Samuel the seer.* In the Septuagint version they are called the first and second books of Kings, or of the Kingdoms; in the Vulgate they are designated as the first and second books of Kings, and, by Jerome, they are termed the books of the Kingdoms; as being two of the four books in which the history of the kings of Israel and Judah is related.

II. Jahn is of opinion, that the books of Samuel and the two books of Kings were written by one and the same person, and published about the forty-fourth year of the Babylonish captivity: and he has endeavoured to support his conjecture with much ingenuity, though unsuccessfully, by the uniformity of plan and style which he thinks are discernible in these books. The more prevalent, as well as more probable opinion, is that of the Talmudists, which was adopted by the most learned fathers of the Christian church (who unquestionably had better means of ascertaining this point than we have): viz. that the first twenty-four chapters of the

[1] Ovid, Metam. lib. viii. fab. 1. M. de Lavaur in his *Conférence de la Fable avec l'Histoire Sainte*, tom. ii. pp. 1—13., has shown that Samson, the judge of the Israelites, is the original and essential Hercules of pagan mythology; thus furnishing an additional proof how much the heathens have been indebted to the Bible. As his treatise is by no means of common occurrence, the reader will find an abridged translation of the pages cited in Dr. A. Clarke's commentary on Judg. xvi.

[2] Jerome expressly states that this was the case in his time.—Deinde subtexunt Sophetim, id est Judicum librum, et in eundem compingunt; quia in diebus Judicum facta ejus narratur historia. (Prologus Galeatus.) Eusebius, when giving Origen's catalogue of the sacred books, confirms Jerome's account. Eccl. Hist. lib. vi. c. 25.

[3] De Doct. Christ. lib. ii. c. 8.

[4] Josephus, Ant. Jud. lib. v. c. 9. § 1. Seder Olam, c. 12. Moldenhawer, Introd. ad Libros Canonicos Vet. et Nov. Test. p. 43. Kimchi on Ruth, c. i. Junius, Annotat. in Ruth i. Bishop Patrick on Ruth i. 1. Leusden, Philol. Heb. pp. 18. 86.

[5] Chronologia Sacra, part i. c. 12. pp. 69, 70. ed. Genevæ, 1722, folio.

[6] Bedford's Scripture Chronology, book v. c. 5.

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first book of Samuel were written by the prophet whose name they bear; and that the remainder of that book, together with the whole of the second book, was committed to writing by the prophets Gad and Nathan, agreeably to the practice of the prophets who wrote memoirs of the transactions of their respective times. That all these three persons were writers is evident from 1 Chron. xxix. 29.; where it is said: *Now the acts of David, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and of Gad the seer:* the memoirs of these prophets are here referred to as distinct books: but it would be natural for Ezra, by whom the canon of Jewish Scripture was completed, to throw all their contents into the two books of Samuel. It is certain that the first book of Samuel was written before the first book of Kings; a circumstance related in the former book being referred to in the latter. (1 Sam. ii. 31. with 1 Kings ii. 27.)

The *first* acts of David declared in 1 Chron. xxix. 29. to have been recorded by Samuel, were such as happened before the death of Samuel; and these end with the twenty-fourth chapter of the first book of Samuel. What parts of the remaining history of David were written by Nathan, and what by Gad, is at present very difficult to distinguish with exactness. Mr. Reeves has conjectured, with great probability, that as it appears from 1 Sam. xxii. 5. that Gad was then with David in the hold or place where he kept himself secret from Saul; and since it is thought that Gad, being bred under Samuel, was privy to his having anointed David king, and had, therefore, resolved to accompany him during his troubles; it has, from these circumstances, been supposed that the history of what happened to David, from the death of Samuel to his being made king at Hebron over all Israel, was penned by the prophet Gad. He seems the most proper person for that undertaking, having been an eye-witness to most of the transactions.

The first mention of the prophet Nathan occurs in 2 Sam. vii. 2. a short time after David was settled at Jerusalem. Nathan is frequently mentioned in the subsequent part of David's reign; and he was one of those who were appointed by David to assist at the anointing of Solomon. (1 Kings i. 32.) As this event took place not long before David's death, it is probable Nathan might survive the royal Psalmist; and, as he knew all the transactions of his reign from his settlement at Jerusalem to his death, it is most likely that he wrote the history of the latter part of David's reign; especially as there is no mention of Gad, after the pestilence sent for David's numbering the people, which was about two years before his death, during which interval Gad might have died. Gad must have been advanced in years, and might leave the continuation of the national memoirs to Nathan. For these reasons, it is probably thought that Nathan wrote all the remaining chapters of the second book of Samuel, after the first five.[1]

III. The FIRST BOOK of Samuel contains the history of the Jewish church and polity, from the birth of Samuel, during the judicature of Eli, to the death of Saul, the first king of Israel; a period of nearly eighty years, viz. from the year of the world 2869 to 2949. Its SCOPE is, first, to continue the history of the Israelites under the two last Judges, Eli and Samuel, and their first monarch Saul, and the reason why their form of government was changed from an aristocracy to a monarchy; thus affording a strong confirmation of the authenticity of the Pentateuch, in which we find that this change had been foretold by Moses, in his prophetic declaration to the assembled nation, a short time before his death, and upwards of four hundred years before the actual institution of the regal government. This book also exhibits the preservation of the church of God amidst all the vicissitudes of the Israelitish polity; together with signal instances of the divine mercy towards those who feared Jehovah, and of judgments inflicted upon his enemies. It consists of three parts: viz.

PART I. *The Transactions under the Judicature of Eli.* (ch. i.—iv.)

SECT. 1. The birth of Samuel (ch. i.), with the thanksgiving and prophetical hymn of his mother Hannah. (ii.) The tenth verse of this chapter is a prediction of the Messiah. "This admirable hymn excels in simplicity of composition, closeness of connection, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his providential government of the world in general; exalting the poor in spirit or the humble-minded, and abasing the rich and arrogant; rewarding the righteous, and punishing the wicked."[2]

SECT. 2. The call of Samuel, his denunciations against Eli by the command of God, and his establishment in the prophetic office. (iii.)

SECT. 3. The death of Eli, and the capture of the ark of God by the Philistines. (iv.)

PART II. *The History of the Israelites during the Judicature of Samuel.*

SECT. 1. The destruction of the Philistines' idol Dagon (v.); the chastisement of the Philistines, their restoration of the ark, and the slaughter of the Bethshemites for profanely looking into the ark. (vi.)

SECT. 2. The reformation of divine worship, and the repentance of the Israelites at Mizpeh, with the discomfiture of the Philistines, who were kept under during the remainder of Samuel's judicature. (vii.)

SECT. 3. The Israelites' request for a regal government; the destination of Saul to the kingly office (viii. ix.); his inauguration (x.); and victory over the Ammonites. (xi.)

SECT. 4. Samuel's resignation of the supreme judicial power (xii.); though, in a civil and religious capacity, he "judged Israel all the days of his life." (1 Sam. vii. 15.)

PART III. *The History of Saul, and the Transactions during his Reign.*

SECT. 1. The prosperous part of Saul's reign, comprising his war with the Philistines, and offering of sacrifice (xiii.), with his victory over them. (xiv.)

SECT. 2. The rejection of Saul from the kingdom in consequence of his rebellion against the divine command in sparing the king of Amalek, and the best part of the spoil. (xv.)

SECT. 3. The inauguration of David, and the events that took place before the death of Saul (xvi.—xxviii.); including,

§ i. The anointing of David to be king over Israel (xvi.); his combat and victory over Goliath. (xvii.)

§ ii. The persecutions of David by Saul;—his exile and covenant with Jonathan (xviii.); his flight (xix.); friendship with Jonathan (xx.); his going to Nob, where he and his men ate of the shew-bread, and Goliath's sword was delivered to him; his flight, first to the court of Achish king of Gath, and subsequently into the land of Moab (xxi. xxii. 1—4.); the slaughter of the priests at Nob, with the exception of Abiathar. (xxii. 5—23.)

§ iii. The liberation of Keilah from the Philistines by David (xxiii. 1—6.); his flight into the wilderness of Ziph and Maon (xxiii. 7—29.) Saul's life in David's power at Engedi, who spares it (xxiv.); the inhuman conduct of Nabal (xxv.); Saul's life spared a second time (xxvi.); David's second flight to Achish king of Gath. (xxvii.)

SECT. 4. The last acts of Saul to his death; including,

§ i. Saul's consultation of the witch of Endor. (xxviii.)

§ ii. The encampment of the Philistines at Aphek, who send back David from their army. (xxix.)

§ iii. David's pursuit and defeat of the Amalekites who had plundered Ziklag, and from whom he recovers the spoil. (xxx.)

§ iv. The suicide of Saul, and total discomfiture of the Israelites. (xxxi.)

IV. The SECOND BOOK of Samuel contains the history of David, the second king of Israel, during a period of nearly forty years, viz. from the year of the world 2948 to 2988; and, by recording the translation of the kingdom from the tribe of Benjamin to that of Judah, it relates the partial accomplishment of the prediction delivered in Gen. xlix. 10. The victories of David, his wise administration of civil government, his efforts to promote true religion, his grievous sins, and deep repentance, together with the various troubles and judgments

[1] Mr. Reeves, Preface to 1 Sam.

[2] Dr. Hales's Analysis of Chronology, vol. ii. book i. p. 332.

[3] Few passages of Scripture have been discussed with more warmth than the relation contained in this 28th chapter of the first book of Samuel: some commentators have conjectured that the whole was a juggle of the Pythoness whom Saul consulted; others, that it was a mere visionary scene; Augustine and others, that it was Satan himself who assumed the appearance of Samuel; and others, that it was the ghost of Samuel, raised by infernal power, or by force of magical incantation. All these hypotheses, however, contradict the *historical fact* as related by the author of this book: for it is evident from the Hebrew original of 1 Sam. xxviii. 14. more closely translated, and compared throughout with itself, that it was "Samuel himself" whom Saul beheld, and who (or his spirit) was actually raised immediately, and before the witch had any time to utter any incantations, by the power of God, in a glorified form, and wearing the appearance of the ominous mantle in which was the rent that signified the rending of the kingdom from Saul's family. The *reality* of Samuel's appearance on this occasion was a doctrine of the primitive Jewish church (compare Ecclus. xlvi. 20.), and was also thus understood by Josephus, who has not only translated the original passage correctly, but likewise expressly states that the soul of Samuel inquired why it was raised. Antiq. Jud. lib. vi. 14. § 2. Dr. Hales's Analysis of Chronology, vol. ii. book i. pp. 355—360., where the subject is fully discussed and proved. See also Calmet's Dissertation sur l'Apparition de Samuel, Commentaire Littéral. tom. ii. pp. 331—336. That it was Samuel himself is further evident from the clearness and truth of the prediction (which could only come from God); for "*on the morrow*," that is, very shortly after, Saul and his sons were slain.

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inflicted upon him and his people by God, are all fully described. This book consists of three principal divisions, relating the triumphs and the troubles of David, and his transactions subsequent to his recovery of the throne, whence he was driven for a short time by the rebellion of his son Absalom.

PART I. *The Triumphs of David.* (ch. i.—x.)

SECT. 1. His elegant, tender, and pathetic elegy over Saul and Jonathan. (i.)

SECT. 2. His triumph over the house of Saul, and confirmation in the kingdom. (ii.—iv.)

SECT. 3. His victories over the Jebusites and Philistines (v.), and the bringing up of the ark to Jerusalem. (vi.) David's prayer to God on that occasion, and the divine promises made to him (vii.); which, though they primarily related to the establishment of the throne in his posterity, yet ultimately prefigured the everlasting kingdom of the Messiah. (Compare vii. 12—16. with Heb. i. 5.)

SECT. 4. His victories over the Philistines, Ammonites, and other neighbouring nations. (viii.—x.)

PART II. *The Troubles of David, and their Cause, together with his Repentance, and subsequent Recovery of the Divine Favour.* (ch. xi.—xix.)

SECT. 1. The cause of David's troubles,—his *first great* offence against God,—his sin in the matter of Uriah, and the divine judgments denounced against him on that account. (xi. xii.)

SECT. 2. The punishments in consequence of that sin, first, from domestic troubles in the sin of Amnon (xiii.); and, secondly, public troubles, in the rebellion of Absalom, which, for a short time, exiled David from the throne (xiv.—xvii.); the death of Absalom (xviii.) and David's mourning on his account. (xix.)

PART III. *David's Restoration to his Throne, and subsequent Transactions.* (ch. xx.—xxiv.)

SECT. 1. David's return to Jerusalem, and the insurrection of Sheba quelled. (xx.)

SECT. 2. His punishment of the sons of Saul, and successful battles with the Philistines. (xxi.)

SECT. 3. His psalm of praise, on a general review of the mercies of his life, and the many and wonderful deliverances which he had experienced. (xxii.) This divine ode, which contains the noblest images, perhaps, that were ever expressed in words, also occurs in the book of Psalms (Psal. xviii.), with a few variations. We have it *here*, as originally composed for his own closet and his own harp; but *there* we have it as delivered to the chief musician for the service of the church, with some amendments. For, though primarily calculated for the royal prophet's immediate use, yet it might indifferently assist the devotion of others, when giving thanks for their deliverances: or, it was intended that his people should thus join with him in his thanksgivings; because, being a public person, his deliverances were to be accounted public blessings, and called for public acknowledgments.

SECT. 4. The last words of David, forming a supplement or conclusion to the preceding sublime hymn (xxiii. 1—7.), which are followed by an enumeration of his mighty men. (xxiii. 8—39.)

SECT. 5. David's *second* great offence against God, in numbering the people; its punishment; David's penitential intercession and sacrifice. (xxiv.)[1]

V. This second book of Samuel bears an exact relation to the preceding, and is likewise connected with that which succeeds. We see throughout the effects of that enmity against other nations, which had been implanted in the minds of the Israelites by the Mosaic law, and which gradually tended to the extirpation of idolatry. "This book, likewise, as well as the former, contains other intrinsic proofs of its verity. By describing without disguise the misconduct of those characters, who were highly reverenced among the people, the sacred writer demonstrates his impartial sincerity: and, by appealing to monuments that attested the veracity of his relations when he wrote, he furnished every possible evidence of his faithful adherence to truth. The books of Samuel connect the chain of sacred history by detailing the circumstances of an interesting period. They describe the reformation and improvements of the Jewish church established by David: and as they delineate minutely the life of that monarch, they point out his typical relation to Christ. Many heathen authors have borrowed from the books of Samuel, or have collected from other sources, many particulars of those accounts which he gives."[2] In the falls of David we behold the strength and prevalence of human corruption: and in his repentance and recovery, the extent and efficacy of divine grace.

The two books of Samuel are of very considerable importance for illustrating the book of Psalms, to which they may be considered as a key. Thus, Psalm iii. will derive much light from 2 Sam. xv. 14. *et seq.*;—Psal. iv. from 1 Sam. xxii. xxiii. xxvi.;—Psal. vii. from 2 Sam. xvi. 2. 11.;—Psal xxiv. from 2 Sam. vi. 12. *et seq.*;—Psal. xxx. from 1 Sam. v. 11.;—Psal. xxxii. and li. from 2 Sam. xii.;—Psal. xxxiv. from 2 Sam. xxi. 10—15.;—Psal. xxxv. from 2 Sam. xv.—xvii.;—Psal. xlii. and xliii. from 2 Sam. xvii. 22—24.;—Psal. lii. from 1 Sam. xxii. 9.;—Psal. liv. from 1 Sam. xxiii. 19. and xxvi. 1.;—Psal. lv. from 2 Sam. xvii. 21, 22.;—Psal. lvi. from 1 Sam. xxi. 11—15.;—Psal. lvii. from 1 Sam. xxii. 1. and xxiv. 3.;—Psal. lix. from 1 Sam. xix. 11.;—Psal. lx. from 2 Sam. viii. 3—13. and x. 15—19.;—Psal. lxiii. from 1 Sam. xxii. 5. and xxiii. 14—16.;—Psal. lxviii. from 2 Sam. vi. 3—12.;—Psal. lxxxix. from 2 Sam. vii. 12. *et seq.*; and Psal. cxlii. from 1 Sam. xxii. 1. and xxiv. 1. *et seq.*

SECTION VI.

ON THE TWO BOOKS OF KINGS.

I. *Order and title of these books.*—II. *Author.*—III. *Argument and synopsis of the first book of Kings.*—IV. *Argument and synopsis of the second book of Kings.*—V. *General observations on these books.*

I. THE two books of Kings are closely connected with those of Samuel. The origin and gradual increase of the united kingdom of Israel under Saul and his successor David, having been described in the latter, the books now under consideration relate its height of glory under Solomon, its division into two kingdoms under his son and successor Rehoboam, the causes of that division, and the consequent decline of the two kingdoms of Israel and Judah, until their final subversion; the ten tribes being carried captive into Assyria by Shalmaneser, and Judah and Benjamin to Babylon by Nebuchadnezzar. In the most correct and ancient editions of the Hebrew Bible, the two books of Kings constitute but *one*, with a short space or break sometimes between them. Some of the early fathers of the Christian church seem to have begun the first book of Kings at the death of David. (ii. 12.) The more modern copies of the Hebrew Bible have the same division with our authorized version: though in the time of the Masoretes, they certainly formed only one book; as both (like the books of Samuel) are included under one enumeration of sections, versions, &c. in the Masora. They have evidently been divided, at some unknown period, into two parts, for the convenience of reading.

The titles to these books have been various, though it appears from Origen that they derived their name from the initial words ומלך דוד, va-MELECH DAVID, *Now king David*; in the same manner as (we have seen) the book of Genesis does. In the Septuagint Greek version, it is simply termed ΒΑΣΙΛΕΙΩΝ of *reigns* or kingdoms, of which it calls Samuel the first and second, and these two the third and fourth. The Vulgate Latin version entitles it, *Liber Regum tertius; secundum Hebræos, Liber Malachim*, that is, *the third book of Kings; according to the Hebrews, the first book of Malachim.* The old Syriac version has: *Here follows the book of the Kings who flourished among the ancient people; and in this are also exhibited the history of the prophets, who flourished in their times.* In the Arabic it is thus entitled:—*In the name of the most merciful and compassionate God; the book of Solomon, the son of David the prophet, whose benedictions be upon us.—Amen.*[3]

II. Concerning the author or authors of these books, the sentiments of learned men are extremely divided. Some have been of opinion that David, Solomon, and Hezekiah wrote the history of their own reigns; others, that Nathan, Gad,

[1] The offence of David seems to have chiefly consisted in his persisting to require a muster of all his subjects able to bear arms, without the divine command, without necessity, in a time of profound peace, to indulge an idle *vanity* and *presumption*, as if he put his trust more in the number of his subjects than in the divine protection; and the offence of his people might also have been similar, always elated as they were, and provoking the anger of the Lord in prosperity by their forgetfulness of him. Deut. vi. 10—12. Dr. Hales's Analysis, vol. ii. p. 363.

[2] Bp. Gray's Key, p. 181.

[3] Dr. A. Clarke's Pref. to 1 Kings, p. 1.

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Isaiah, Jeremiah, and other prophets who flourished in the kingdoms of Israel and Judah, undertook the office of historiographers. We know that several of the prophets wrote the lives of those kings who reigned in their times; for the names and writings of these prophets are mentioned in several places in the books of Kings and Chronicles; which also cite or refer to the original annals of the kings of Israel and Judah, of which those books have transmitted to us abridgments or summaries. Thus, in 1 Kings xi. 41. we read of the *acts of Solomon*, which acts were recorded in *the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer* (2 Chron. ix. 29.); which Iddo was employed, in conjunction with Shemaiah the prophet, in writing the acts of Rehoboam. (2 Chron. xii. 15.) We also read of the book of Jehu the prophet, relating the transactions of Jehoshaphat (2 Chron. xx. 34. 1 Kings xvi. 1.); and Isaiah the prophet wrote the acts of king Uzziah (2 Chron. xxvi. 22.), and also of Hezekiah (2 Chron. xxxii. 32.); and it is highly probable that he wrote the history of the two intermediate kings Jotham and Ahaz, in whose reigns he lived. (Isa. i. 1.)

It is evident, therefore, that two descriptions of writers were concerned in the composition of the books of Kings:—*first*, those original, primitive, and contemporary authors, who wrote the annals, journals, and memoirs of their own times, from which the authors of our sacred history subsequently derived their materials. These ancient memoirs have not descended to us; but they unquestionably were in the hands of those sacred penmen, whose writings are in our possession, since they cite them and refer to them. The *second* class of writers consists of those, by whom the books of Kings were actually composed in the form in which we now have them. The Jews ascribe them to Jeremiah; and their opinion has been adopted by Grotius and other eminent commentators: others again assign them to the prophet Isaiah. But the most probable opinion is, that these books were digested into their present order by Ezra. The following are the grounds on which this opinion is founded and supported:—

1. The general uniformity of style and manner indicates that these books were written by one person.

2. The author evidently lived after the captivity of Babylon: for, at the end of the second book of Kings, he speaks of the return from the captivity. (2 Kings xxv. 22, &c.)

3. He says that in his time the ten tribes were still captive in Assyria, whither they had been carried as a punishment for their sins. (2 Kings xvii. 23.)

4. In the seventeenth chapter of the second book of Kings, he introduces some reflections on the calamities of Judah and Israel, which demonstrate that he wrote after those calamities had taken place. Compare 2 Kings xvii. 6—24.

5. He almost every where refers to the ancient memoirs which he had before him, and abridged.

6. There is also every reason to believe, that the author was a PRIEST or a *prophet*. He studies less to describe acts of heroism, successful battles, conquests, political address, &c. than what regards the temple, religious ceremonies, festivals, the worship of God, the piety of princes, the fidelity of the prophets, the punishment of crimes, the manifestation of God's anger against the wicked, and his regard for the righteous. He every where appears greatly attached to the house of David. He treats on the kings of Israel only incidentally; his principal object being the kingdom of Judah, and its particular affairs.

Now, all these marks correspond with Ezra, a learned priest, who lived both during and subsequently to the captivity, and might have collected numerous documents, which, from the lapse of time and the persecutions of the Jews, are now lost to us. Such are the reasons on which Calmet has ascribed the books of Kings to Ezra, and his opinion is generally received. There are, however, a few circumstances that seem to militate against this hypothesis, which should be noticed, as not agreeing with the time of Ezra. Thus, in 1 Kings viii. 8. the ark of the covenant is represented as being in the temple "to this day:" and in 1 Kings xii. 19. the kingdoms of Israel are mentioned as still subsisting. In 1 Kings vi. 1. 37, 38. the author mentions the months of Zif and Bul, names which were not in use after the captivity. Lastly, the writer expresses himself throughout as a contemporary, and as an author who had been an eye-witness of what he wrote. But these apparent contradictions admit of an easy solution. Ezra generally transcribes verbatim the memoirs which he had in his possession without attempting to reconcile them.[1] This clearly demonstrates his fidelity, exactness, and integrity. In other places some reflections or illustrations are inserted, which naturally arise from his subject; this shows him to have been fully master of the matter he was discussing, and that, being divinely inspired, he was not afraid of intermixing his own words with those of the prophets, whose writings lay before him.

The divine authority of these books is attested by the many predictions they contain: they are cited as authentic and canonical by Jesus Christ (Luke iv. 25—27.), and by his apostles (Acts vii. 47. Rom. xi. 2—4. James v. 17, 18.), and they have constantly been received into the sacred canon by the Jewish and Christian churches in every age. Their truth and authenticity also derive additional confirmation from the corresponding testimonies of ancient profane writers.[2]

III. The FIRST BOOK OF KINGS embraces a period of one hundred and twenty-six years, from the anointing of Solomon and his admission as a partner in the throne with David, A. M. 2989, to the death of Jehoshaphat, A. M. 3115. It relates the latter part of David's life; his death, and the accession of Solomon, whose reign comprehended the most prosperous and glorious period of the Israelitish history; and prefigured the peaceful reign of the Messiah; Solomon's erection and consecration of the temple at Jerusalem (the beauty and perfection of which was a type of the beauty and perfection of the church of God); his awful defection from the true religion; the sudden decay of the Jewish nation after his death, when it was divided into two kingdoms,—under Rehoboam, who reigned over the kingdom of Judah, comprising, the tribes of Judah and Benjamin, and under Jeroboam, who was sovereign of the other ten tribes that revolted from the house of David, and which in the Sacred Writings are designated as the kingdom of Israel; the reigns of Rehoboam's successors, Abijam, Asa, and Jehoshaphat; and those of Nadab, Baasha, Elah, Zimri, Omri, Tibni, the wicked Ahab, and Ahaziah (in part), who succeeded Jeroboam in the throne of Israel. For the particular order of succession of these monarchs, and of the prophets who flourished during their respective reigns, the reader is referred to the chronological table inserted in Appendix II. to this volume. The first book of Kings may be divided into two principal parts; containing, 1. The history of the undivided kingdom under Solomon; and, 2. The history of the divided kingdom under Rehoboam and his successors, and Jeroboam and his successors.

PART I. *The History of Solomon's Reign* (ch. i.—xi.) contains a narrative of,

SECT. 1. The latter days of David; the inauguration of Solomon as his associate in the kingdom, and his designation to be his successor. (i. ii. 1—11.)

SECT. 2. The reign of Solomon from the death of David to his undertaking the erection of the temple. (ii. 12—46 iii. iv.)

SECT. 3. The preparations for building the temple. (v.)

SECT. 4. The building of the temple (vi.) and of Solomon's own house, together with the preparation of the vessels and utensils for the temple service. (vii.)

SECT. 5. The dedication of the temple, and the sublime prayer of Solomon on that occasion. (viii.)

SECT. 6. Transactions during the remainder of Solomon's reign:—his commerce; visit from the queen of Sheba; the splendour of his monarchy; his falling into idolatry, and the adversaries by whom he was opposed until his death. (ix. x. xi.)

PART II. *The History of the two Kingdoms of Judah and Israel.* (ch. xii. xxii.)

SECT. 1. The accession of Rehoboam, and division of the two kingdoms. (xii.)

SECT. 2. The reigns of Rehoboam king of Judah, and of Jeroboam I. king of Israel. (xiii. xiv.)

SECT. 3. The reigns of Abijam and Asa kings of Judah, and

[1] The consideration that these books were digested from memoirs, written by different persons who lived in the respective times of which they wrote, will help to reconcile what is said of Hezekiah in 2 Kings xviii. 5. that, *after him none was like him of all the kings of Judah*, with what is said of Josiah in chap. xxiii. 25. that, *like unto him was there no king before him;* for, what is said of Hezekiah was true, till the eighteenth year of Josiah, when that pious sovereign began the reformation of which so much is said in the sacred history. Mr. Reeves, Pref. to Books of Kings.

[2] Josephus, Antiq. Jud. lib. viii. c. 2. Eusebius, Prep. Evang. lib. x. Grotius de Veritate, lib. iii. c. 16., and Allix, Reflections upon the Books of the Old Testament, chap. ii. have collected several instances of the confirmation of the sacred historians from profane authors. On this subject also consult the testimonies given in Vol. I. pp. 69—78. *supra*.

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the contemporary reigns of Nadab, Baasha, Elah, Zimri, Omri, and the commencement of Ahab's reign. (xv. xvi.)

SECT. 4. The reign of Jehoshaphat king of Judah, and of his contemporaries Ahab and Ahaziah (in part), during which the prophet Elijah flourished. (xvii.—xxii.)

IV. The SECOND BOOK OF KINGS continues the contemporary history of the two kingdoms of Israel and Judah, from the death of Jehoshaphat, A. M. 3115, to the destruction of the city and temple of Jerusalem by Nebuchadnezzar, A. M. 3416, a period of three hundred years. The last three verses of the preceding book have been improperly disjoined from this. The history of the two kingdoms is interwoven in this book, and presents a long succession of wicked sovereigns in the kingdom of Israel, from Ahaziah to Hoshea, in whose reign Samaria was captured by Shalmaneser king of Assyria, and the ten tribes were taken captive into that country. In the kingdom of Judah, we find some few pious princes among many who were corrupt. Sixteen sovereigns filled the Jewish throne, from Jehoram to Zedekiah, in whose reign the kingdom of Judah was totally subverted, and the people carried into captivity to Babylon. During this period numerous prophets flourished, as Elijah, Elisha, Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum, Jeremiah, Habakkuk, Daniel, Ezekiel, &c. The second book of Kings comprises twenty-five chapters, which may be divided into two parts; containing, 1. The history of the two monarchies, until the end of the kingdom of Israel; and, 2. The history of Judah alone to its subversion.

PART I. *The Contemporary History of the Kingdoms of Israel and Judah, to the End of the former.* (ch. i.—xvii.)

SECT. 1. The contemporary reigns of Jehoshaphat, and of his associate Jehoram, kings of Judah, and of Ahaziah and Joram, kings of Israel; the translation of Elijah, and designation of Elisha to be his successor in the prophetic office; miracles wrought by him. (i.—viii. 2.)

SECT. 2. The contemporary reigns of Jehoram king of Judah alone, and his successor Ahaziah, and of Jehoram king of Israel. (viii. 3—29.)

SECT. 3. Jehu appointed king over Israel; Jehoram put to death by him; the reign of Jehu; death of Ahaziah king of Judah, and the usurpation of Athaliah. (ix. x. xi. 1—3.)

SECT. 4. The reign of Jehoash king of Judah, and the contemporary reigns of Jehoahaz and his son Jehoash kings of Israel; the death of the prophet Elisha; and the miracle performed at his grave. (xi. 4—21. xii. xiii.)

SECT. 5. The reigns of Amaziah, Azariah, or Uzziah, and Jotham, kings of Judah, and the contemporary reigns of Jehoash, or Joash, Jeroboam II., Zechariah, Shallum, Menahem, Pekahiah, and Pekah. (xiv. xv.)

SECT. 6. The reign of Ahaz king of Judah; interregnum in the kingdom of Israel after the death of Pekah terminated by Hoshea the last sovereign, in the ninth year of whose reign Samaria his capital was taken by the king of Assyria, whither the ten tribes were taken into captivity; the subversion of the kingdom of Israel; and the mixture of religion introduced by the Cuthites who were transplanted to Samaria. (xvi. xvii.)

PART II. *The History of the Decline and Fall of the Kingdom of Judah.* (ch. xviii. xxv.)

SECT. 1. The reign of Hezekiah; his war with the Assyrians; their army destroyed by a plague; the recovery of Hezekiah from a mortal disease; the Babylonish captivity foretold; his death. (xviii. xix. xx.)

SECT. 2. The reigns of Manasseh and Amon. (xxi.)

SECT. 3. The reign of Josiah. (xxii. xxiii. 1—30.)

SECT. 4. The reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah the last king of Judah; Jerusalem taken; the temple burnt; and the Jews carried into captivity to Babylon. (xxiii. 31—37. xxiv. xxv.)

V. The two books of Kings, particularly the second, abound with impressive and lively narrations; and the strict impartiality with which the author of each book has related events and circumstances dishonourable to his nation, affords a convincing evidence of his fidelity and integrity. They delineate the long-suffering of God towards his people, and his severe chastisements for their iniquitous abuse of his mercy; at the same time they mark most clearly the veracity of God, both in his promises and in his threatenings, and show the utter vanity of trusting in an arm of flesh, and the instability of human kingdoms, from which piety and justice are banished.

SECTION VII.

ON THE BOOKS OF CHRONICLES.

I. *Title.*—II. *Author and date.*—III. *Scope*—IV. *Analysis of the two books of Chronicles.*—V. *Observations on them.*

I. THE ancient Jews comprised the two books of Chronicles in one book: but in the Hebrew Bibles, now printed for their use, they have adopted the same division which is found in our Bibles, apparently (Calmet thinks) for the purpose of conforming to our mode of reference in concordances, the use of which they borrowed from the Romish church. The Jews entitle these books דברי הימים, DIBREY HAJAMIM, that is, *The Words of Days*, or *Annals*; probably from the circumstance of their being compiled out of diaries or annals, in which were recorded the various events related in these books. In the Septuagint version they are termed ΠΑΡΑΛΕΙΠΟΜΕΝΑ (Paraleipomena), *the things that were left or omitted*; because many things which were omitted in the former part of the sacred history are here not only supplied, but some narrations also are enlarged, while others are added. The Greek translators of that version seem to have considered these books as a supplement, either to Samuel and to the books of Kings, or to the whole Bible. The appellation of Chronicles was given to these books by Jerome, because they contain an abstract, in order of time, of the whole of the sacred history, to the time when they were written.[1]

II. These books were evidently compiled from others, which were written at different times, some before and others after the Babylonish captivity: it is most certain that the books of Chronicles are not the original records or memorials of the transactions of the sovereigns of Israel and Judah, which are so often referred to in the books of Kings. Those ancient registers were much more copious than the books of Chronicles, which contain ample extracts from original documents, to which they very frequently refer.

Concerning the author of these books we have no distinct information. Some have conjectured that he was the same who wrote the books of Kings: but the great difference, Calmet remarks, in the dates, narratives, genealogies, and proper names,—together with the repetitions of the same things, and frequently in the same words,—strongly militates against this hypothesis. The Hebrews commonly assign the Chronicles to Ezra; who, they say, composed them after the return from the captivity, and was assisted in this work by the prophets Zechariah and Haggai, who were then living. This opinion they endeavour to support, *first*, from the similarity of style (the last three verses of the second book of Chronicles corresponding very nearly with the first three verses of Ezra), from the recapitulations and general reflections which are sometimes made on a long series of events:—*secondly*, the author lived after the captivity, since, in the last chapter of the second book he recites the decree of Cyrus, which granted liberty to the Jews, and he also continues the genealogy of David to Zerubbabel, the chief of those who returned from the captivity: *thirdly*, these books contain certain terms and expressions, which they think are peculiar to the person and times of Ezra.

However plausible these observations may be, there are other marks discernible in the books of Chronicles, which tend to prove that Ezra did not compose them. In the *first place*, the author continues the genealogy of Zerubbabel to the twelfth generation: but Ezra did not live to that time, and, consequently, could not have written the genealogy in question:—*secondly*, the writer of these books was neither a contemporary nor an original writer; but compiled and abridged them from ancient memoirs, genealogies, annals, registers, and other works which he frequently quotes, and from which he sometimes gives copious extracts, without

[1] In the first volume of Bishop Watson's Collection of Tracts (pp. 134—138.) there are some admirable reflections on the moral causes of the Babylonish captivity, and the propriety of that dispensation, which will amply repay the trouble of perusal.

[2] Calmet's and Dr. Clarke's Prefaces to the two Books of Chronicles.

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changing the words, or attempting to reconcile inconsistencies. It is evident, therefore, that the author of these books lived after the captivity, and derived his materials from the memoirs of writers contemporary with the events recorded, and who flourished long before his time. The authenticity of these books is abundantly supported by the general mass of external evidence; by which also their divine authority is fully established, as well as by the indirect attestations of our Lord and his apostles.[1]

III. The principal SCOPE of these books is to exhibit with accuracy the genealogies, the rank, the functions, and the order of the priests and Levites; that, after the captivity, they might more easily assume their proper ranks, and re-enter on their ministry. The author had further in view, to show how the lands had been distributed among the families before the captivity; so that the respective tribes might on their return obtain, as far as was practicable, the ancient inheritance of their fathers. He quotes old records by the name of *ancient things* (1 Chron. iv. 22.), and recites four several rolls or numberings of the people;—one taken in the time of David, a second in the time of Jeroboam, a third in the time of Jotham, and a fourth in the time of the captivity of the ten tribes. In other places he speaks of the numbers which had been taken by order of king David, but which Joab did not finish. Hence we may perceive the extreme accuracy affected by the Jews in their historical documents and genealogies: the latter, indeed, could not be corrupted *formerly* (for most of the people could repeat them memoriter); although, from frequent transcription, much confusion has been introduced into many of the names, which it is now, perhaps, impossible to clear up. It is, however, most evident that the basis of the books of Chronicles was a real history and real genealogies: for such particulars of names and other circumstances would never have been invented by any person, as no imaginable purpose could be answered by it; and the hazard of making mistakes, and being thereby exposed when they were first published, would be very great.

IV. The Chronicles are an abridgment of all the sacred history, but more especially from the origin of the Jewish nation to their return from the first captivity. The FIRST BOOK traces the rise and propagation of the people of Israel from Adam, and afterwards gives a circumstantial account of the reign and transactions of David. In the SECOND BOOK the narrative is continued, and relates the progress and dissolution of the kingdom of Judah, to the very year of the return of the Jews from the Babylonish captivity: as very little notice is taken of the kings of Israel, it is not improbable that this book was chiefly extracted from the records of the kingdom of Judah. The period of time embraced in the books of Chronicles is about 3468 years; and they may be commodiously divided into four parts; viz.—1. The genealogies of those persons through whom the Messiah was to descend, from Adam to the captivity, and to the time of Ezra;—2. The histories of Saul and David;—3. The history of the united kingdoms of Israel and Judah under Solomon; and, 4. The history of the kingdom of Judah after the secession of the ten tribes from Rehoboam, to its utter subversion by Nebuchadnezzar.

PART I. *Genealogical Tables from Adam to the time of Ezra.* (1 Chron. i.—ix. 1—34.)

SECT. 1. Genealogies of the patriarchs from Adam to Jacob, and of the descendants of Judah to David, and his posterity to Zerubbabel, from whom the Messiah was to descend. (1 Chron. i.—iii.)

SECT. 2. Genealogies of other descendants of Judah by Pharez, and of the remaining eleven sons of Jacob. (iv.—viii. ix. 1.)

SECT. 3. Genealogies of the first inhabitants of Jerusalem, after their return from the Babylonish captivity. (ix. 2—34.)

This long series of genealogies is a signal testimony to the origin and preservation of the Jewish church among mankind; and of the fulfilment of the divine promises to Abraham, that his seed should be multiplied as the sand upon the sea-shore. (Gen. xxii. 17.) These genealogies are also of very great importance, as exhibiting the detail of the sacred line, through which the promise of the Messiah was transmitted: so that "when in the fulness of time this promised Mediator was revealed in the flesh, the church and the people of God might infallibly know that this was that very promised seed of the woman, the son of Abraham and the son of David."[2] In perusing the Hebrew genealogies, it will be necessary to remember that the terms "*father*," "*son*," "*begat*," and "*begotten*," which are of such frequent occurrence in them, do not always denote immediate procreation or filiation, but extend to any distant progenitor.[3]

It is further to be observed, that "these genealogical tables are exceedingly brief. Nothing is to be found of the tribe of Dan. That of Benjamin is twice introduced. (1 Chron. vii. 6—12. and viii.) The genealogies of the priests and Levites are given most in detail, and terminate with the destruction of Jerusalem. They are, however, very far from being complete: even those of the high-priests, extending through one thousand years, comprehend only twenty-two successions, where thirty might be expected. (1 Chron. vi.) Those of the tribe of Judah are pretty copious (1 Chron. ii. 3—17. iv. 1—22.), and the register of David's descendants runs down to the fourth century before Christ. (1 Chron. iii.) All these tables relate to distinguished families and individuals: they occasionally contain many important historical notices, which prove that historical matters were occasionally introduced in the original tables. See 1 Chron. iv. 9, 10. v. 19—22. and vii. 21—23."[4]

PART II. *The Histories of Saul and David.* (1 Chron. ix. 35—44. x.—xxix. 1—22.)

SECT. 1. The pedigree of Saul and his death. (1 Chron. ix. 35—44. x.)

SECT. 2. The history and transactions of the reign of David; including,

§ i. His inauguration; list of his worthies, and account of his forces. (xi. xii.)

§ ii. The bringing up of the ark from Kirjath-jearim, first to the house of Obededom, and thence to Jerusalem; and the solemn service and thanksgiving on that occasion. (xiii.—xvi.) David's intention of building a temple approved of by Jehovah. (xvii.)

§ iii. The victories of David over the Philistines, Moabites, Syrians, and Edomites (xviii.); and over the Ammonites, Syrians, and Philistines. (xix. xx.)

§ iv. David takes a census of the people; a plague inflicted, which is stayed at his intercession. (xxi. 1—27.)

§ v. An account of David's regulations for the constant service of the temple:—His preparations and directions concerning the building of it (xxi. 27—30. xxii. xxiii. 1.); regulations concerning the Levites (xxiii. 2—32.); the priests (xxiv.), singers (xxv.), and porters or keepers of the gates. (xxvi.)

§ vi. Regulations for the administration of his kingdom; list of his military and civil officers. (xxvii.)

§ vii. David's address to Solomon and his princes concerning the building of the temple (xxviii.); the liberal contributions of David and his subjects for this purpose, and his thanksgiving for them. (xxix. 1—22.)

PART III. *The History of the United Kingdom of Israel and Judah under Solomon.* (1 Chron. xxix. 23—30. 2 Chron. i.—ix.)

SECT. 1. The second inauguration of Solomon:—Death of David; the piety, wisdom, and grandeur of Solomon. (1 Chron. xxix. 23—30. 2 Chron. i.)

SECT. 2. Account of the erection and consecration of the temple, and of some other edifices erected by him. (2 Chron. ii.—viii. 16.)

SECT. 3. The remainder of Solomon's reign to his death. (viii. 17, 18. ix.)

PART IV. *The History of the Kingdom of Judah, from the secession of the Ten Tribes, under Jeroboam, to its Termination by Nebuchadnezzar.* (2 Chron. x.—xxxvi.)

SECT. 1. The accession of Rehoboam to the throne of the united kingdom; its division; Jerusalem plundered by Shishak. (2 Chron. x.—xii.)

SECT. 2. The reigns of Abijah and Asa kings of Judah. (xiii.—xvi.)

SECT. 3. The reign of Jehoshaphat. (xvii.—xx.)

SECT. 4. The reigns of Jehoram and Ahaziah; the usurpation of Athaliah. (xxi. xxii.)

SECT. 5. The reign of Joash. (xxiii. xxiv.)

SECT. 6. The reigns of Amaziah, Uzziah, and Jotham. (xxv.—xxvii.)

SECT. 7. The reign of Ahaz. (xxviii.)

SECT. 8. The reign of Hezekiah. (xxix.—xxxii.)

SECT. 9. The reigns of Manasseh and Ammon. (xxxiii.)

SECT. 10. The reign of Josiah. (xxxiv. xxxv.)

SECT. 11. The reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, the destruction of Jerusalem and of the temple. (xxxvi.)[5]

[1] Compare 1 Chron. xxiii. 13. with Heb. v. 4. and xxiv. 10. with Luke i. 5.; 2 Chron. ix. 1. with Matt. xii. 42. and Luke xi. 31.; and 2 Chron. xxiv. 20. 21. with Matt. xxiii. 35. and Luke xi. 51.

[2] Roberts's Clavis Bibliorum, p. 105.

[3] Thus in Gen. xxix. 5. Laban is called the *son* of Nahor, though, in fact, he was only his "*grandson*" by Bethuel. Similar instances are often to be found in the Scriptures.

[4] Jahn's Introduction by Prof. Turner, p. 260.

[5] The last two verses of the second book of Chronicles are evidently the beginning of the book of Ezra, which follows next in the order of the canon; and must have been copied from it before the transcriber was aware of his error: but, finding his mistake, he abruptly broke off, and began the book of Ezra at the customary distance, without publishing his error by erasing or blotting out those lines which he had inadvertently subjoined to the book of Chronicles. This copy, however, being in other respects of authority, has been followed in all subsequent copies, as well as in all the ancient versions. This circumstance affords a proof of the scrupulous exactness with which the copies of the canonical books were afterwards taken. No writer or translator would take upon himself to correct even a manifest error. How then can we think that any other alteration, diminution, or addition, would voluntarily be made by any of the Jewish nation, or not have been detected if it had been attempted by any person? Dr. Kennicott, Diss. i. pp. 491—494. Dr. Priestley, Notes on Scripture, vol. ii. p. 94.

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V. Independently of the important moral and religious instruction to be derived from the two books of Chronicles, as illustrating the divine dispensation towards a highly favoured but ungrateful people, the second book is extremely valuable in a critical point of view; not only as it contains some historical particulars which are not mentioned in any other part of the Old Testament, but also as it affords us many genuine readings, which, by the inaccuracy of transcribers, are now lost in the older books of the Bible. The discrepancies between the books of Kings and Chronicles, though very numerous, are not of any great moment, and admit of an easy solution, being partly caused by various lections, and partly arising from the nature of the books; which being supplementary to those of Samuel and Kings, omit what is there related more at large, and supply what is there wanting.[1] It should further be recollected, that, *after* the captivity, the Hebrew language was slightly varied from what it had formerly been; that different places had received new names, or undergone sundry vicissitudes: that certain things were now better known to the returned Jews under other appellations, than under those by which they had formerly been distinguished; and that, from the materials to which the author had access (and which frequently were different from those consulted by the writers of the royal histories), he has selected those passages which appeared to him best adapted to his purpose, and most suitable to the time in which he wrote. It must also be considered, that he often elucidates obscure and ambiguous words in former books by a different mode of spelling them, or by a different order of the words employed, even when he does not use a distinct phraseology of narration, which he sometimes adopts.[2]

As the books of Samuel, Kings, and Chronicles relate the same histories, they should each be constantly read and collated together; not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate or amend from one book what is obscure in either of the others.

The following table of the more remarkable parallel passages of the books of Chronicles and those of Samuel and Kings will assist the reader in his collation of these books:[3]—

1 Chron. x. 1—12.	with	1 Sam. xxxi.
1 Chron. xi. 1—9.		2 Sam. v. 1—10.
1 Chron. xi. 10—41.		1 Sam. xxiii. 8—39.
1 Chron. xiii. 1—14.		2 Sam. vi. 3—11.
1 Chron. xiv. 1—7.		2 Sam. v. 11—25.
1 Chron. xvii.		2 Sam. vii.
1 Chron. xviii.		2 Sam. viii.
1 Chron. xix.		2 Sam. x.
1 Chron. xx. 1—3.		2 Sam. xi. 1. xii. 30. *et seq.*
1 Chron. xx. 4—8.		2 Sam. xxi. 18—22.
1 Chron. xxi.		2 Sam. xxiv.
2 Chron. i. 3—13.		1 Kings iii. 4—14.
2 Chron. i. 14—17.		1 Kings x. 26—29.
2 Chron. ii.		1 Kings v. 15—32.
2 Chron. iii. iv.		1 Kings vi. vii.
2 Chron. v. 2. vii. 10.		1 Kings viii.
2 Chron. vii. 11—22.		1 Kings ix. 1—9.
2 Chron. viii.		1 Kings xi. 15—28.
2 Chron. ix. 1—12.		1 Kings x. 1—13.
2 Chron. ix. 13—31.		1 Kings x. 14—29.
2 Chron. x. 1. xi. 4.		1 Kings xii. 1—24.
2 Chron. xii. 2—11.		1 Kings xiv. 25—28.
2 Chron. xvi. 1—6.		1 Kings xv. 17—22.
2 Chron. xviii.		1 Kings xxii. 2—35.
2 Chron. xx. 31—37.		1 Kings xxii. 41—50.
2 Chron. xxi. 6—10.		2 Kings viii. 17—24.
2 Chron. xxii. 2—6.		2 Kings viii. 26—29.
2 Chron. xxii. 10. xxiii. 21.		2 Kings xi.
2 Chron. xxiv. 1—14.		2 Kings xii. 1—16.
2 Chron. xxv. 1—4. 11. 17—24. 27, 28.		2 Kings xiv. 1—14. 19, 20.
2 Chron. xxvi. 1, 2.		2 Kings xiv. 21, 22.
2 Chron. xxvii. 1—3.		2 Kings xv. 33. 35.
2 Chron. xxviii. 1—4.		2 Kings xvi. 2—4.
2 Chron. xxix. 1, 2.		2 Kings xviii. 2, 3.
2 Chron. xxxii. 9—21.		2 Kings xviii. 17—37
2 Chron. xxxii. 24—31.		2 Kings xx. 1—19.
2 Chron. xxxiii. 1—10.		2 Kings xxi. 1—10.
2 Chron. xxxiv. 1, 2. 8—28.		2 Kings xxii.
2 Chron. xxxiv. 29—33.		2 Kings xxiii. 1—20.
2 Chron. xxxv. 18. 20—25.		2 Kings xxiii. 22, 23.
2 Chron. xxxvi. 1.		2 Kings xxiii. 29, 30.
2 Chron. xxxvi. 2—4.		2 Kings xxiii. 31—34.

[1] The above remark will be clearly illustrated by comparing 2 Kings xxiv. 6. with 2 Chron. xxxvi. 6. and Jer. xxxvi. 30.; 1 Kings xv. 2. with 2 Chron. xv. 19.; 1 Kings xxii. 44. with 2 Chron. xvii. 6.; 2 Kings ix. 27. with 2 Chron. xxii. 9. See also Professor Dahler's learned Disquisition "De Librorum Paralipomenon auctoritate atque fide historica" (8vo. Argentorati et Lipsiæ, 1819); in which he has instituted a minute collation of the books of Chronicles with the books of Samuel and of Kings; and has satisfactorily vindicated their genuineness and credibility against the insinuations and objections of some recent sceptical German critics.

[2] Calmet's Dictionary, article Chronicles, *in fine*.

[3] This table is copied from Prof. Turner's and Mr. Whittingham's translation of Jahn, p. 272. note.

SECTION VIII.

ON THE BOOK OF EZRA.

I. *Title and author.*—II. *Argument, scope, and synopsis of its contents.*—III. *Observations on a spurious passage ascribed to Ezra.*

I. THE books of Ezra and Nehemiah were anciently reckoned by the Jews as one volume, and were divided by them into the first and second books of Ezra. The same division is recognised by the Greek and Latin churches: but the third book, assigned to Ezra, and received as canonical by the Greek church, is the same, in substance, as the book which properly bears his name, but interpolated. And the *fourth* book, which has been attributed to him, is a manifest forgery, in which the marks of falsehood are plainly discernible, and which was never unanimously received as canonical either by the Greek or by the Latin church, although some of the fathers have cited it, and the Latin church has borrowed some words out of it. It is not now extant in Greek, and never was extant in Hebrew.

It is evident that the author of the book of Ezra was personally present at the transactions recorded in it, the narrative being in the first person. It also bears upon the face of it every character of natural simplicity, and contains more particulars of time, persons, and places, than could have been introduced by any other individual. That the last four chapters of this book were written by Ezra himself there can be no doubt, as he particularly describes himself in the beginning of the seventh chapter, and likewise frequently introduces himself in the subsequent chapters. The Jews, indeed, ascribe the whole of this book to Ezra, and their opinion is adopted by most Christian commentators. But as the writer of the first six chapters appears, from ch. v. 4., to have been at Jerusalem in the reign of Darius Hystaspes, and it is evident from the beginning of the seventh chapter that Ezra did not go thither until the reign of Artaxerxes Longimanus (a distance of sixty years), some persons have ascribed the first six chapters to a more ancient author. This, however, does not necessarily follow: and we apprehend it will appear that these chapters were written by Ezra as well as the last four:—

In the first place, *from the intimate connection of the sixth chapter with the seventh:* for the diversity of speech and narration observable in them may readily be accounted for by the circumstance of Ezra's having copied, or extracted from, the authentic memoirs, which he found on his arrival at Jerusalem, of the transactions that had happened since the return of the Jews from the Babylonish captivity.

Secondly, *the same method of narration prevails in both parts:* for, as in the second part (ch. vii. 12—26.), the royal decree is inserted, entire, in the Chaldee dialect; so, in the first part, the edict of Cyrus, the epistle of the Samaritans to the Pseudo-Smerdis, and his reply to them, together with part of the fourth chapter, are also given in Chaldee.

And, lastly, in the third place, it is not likely that a short historical compendium, like the book of Ezra, should be the work of more than one author: nor ought we to assign it to several authors, unless we had either express declarations or internal evidence that they were concerned in it; all these evidences are wanting in the book of Ezra.

This book is written in Chaldee from chapter iv. 8. to chapter vi. 18. and chapter vii. 12—26. As this portion of Ezra chiefly consists of letters, conversations, and decrees, expressed in that language, the fidelity of the historian probably induced him to take down the very words which were used. The people, too, having been accustomed to the Chaldee during the captivity, were in all probability better acquainted with it than with the Hebrew; for it appears from Nehemiah's account that they did not all understand the law of Moses as it had been delivered in the original Hebrew tongue.

II. The book of Ezra harmonizes most strictly with the prophecies of Haggai and Zechariah, which it materially elucidates. (Compare Ezra v. with Hagg. i. 12. and Zech. iii. iv.) It evinces the paternal care of Jehovah over his chosen people, whose history it relates from the time of the edict issued by Cyrus, to the twentieth year of Artaxerxes Longimanus,—a period of about seventy-nine or, according to some chronologers, of one hundred years. This book consists of two principal divisions: the first contains a narrative of the return of the Jews from Babylon under the conduct of Zerub-

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babel; and the second gives an account of the reformation of religion under EZRA.

PART I. *From the Return of the Jews under Zerubbabel to the Rebuilding of the Temple.* (ch. i.—vi.)

SECT. 1. The edict of Cyrus, permitting the Jews to return into Judæa and rebuild the temple; account of the people who first returned under the conduct of Zerubbabel, and of their offerings towards rebuilding the temple. (i. ii.) On this joyous occasion it is probable that the hundred and twenty-sixth psalm was composed.

SECT. 2. The building of the temple commenced, but hindered by the Samaritans. (iii. iv.)

SECT. 3. The temple finished in the sixth year of Darius Hystaspes, by the encouragement of the decree issued in the second year of his reign. (v. vi.)

The history contained in the book of Esther should be read after these two chapters, as it relates to this period of Jewish history.

PART II. *The Arrival of Ezra at Jerusalem, and the Reformation made there by him.* (vii.—x.)

SECT. 1. The departure of Ezra from Babylon with a commission from Artaxerxes Longimanus. (vii.)

SECT. 2. Account of his retinue and arrival at Jerusalem. (viii.)

SECT. 3. Narrative of the reformation effected by him. (ix. x.)

The zeal and piety of Ezra appear, in this book, in a most conspicuous point of view: his memory has always been held in the highest reverence by the Jews, who consider him as a second Moses: though not expressly styled a prophet, he wrote under the influence of the Divine Spirit, and the canonical authority of his book has never been disputed. He is said to have died in the hundred and twentieth year of his age, and to have been buried at Jerusalem.

III. In Justin the Martyr's conference with Trypho the Jew, there is a very extraordinary passage respecting the typical import of the passover, cited by that father: in which Ezra, in a speech made before the celebration of the passover, expounds the mystery of it as clearly relating to Christ; and which, Justin concludes, was at a very early day expunged from the Hebrew copies by the Jews, as too manifestly favouring the cause of Christianity. The passage may be thus translated:[1]—"*And Ezra said unto the people,* THIS PASSOVER *is our* SAVIOUR *and our* REFUGE; *and if ye shall understand and ponder it in your heart, that we are about to humble* HIM *in this sign, and afterwards shall believe on* HIM, *then this place shall not be made desolate for ever, saith the Lord of hosts. But if ye will not believe on* HIM, *nor hear* HIS *preaching, ye shall be a laughing-stock to the Gentiles.*" As this passage never existed in the Hebrew copies, and is not now to be found either in them or in any copies of the Septuagint version, it is the opinion of most critics that it originally crept into the Greek Bibles from a marginal addition by some early Christian, rather than that it was expunged from the later copies by the Jews.

SECTION IX.

ON THE BOOK OF NEHEMIAH.

I. *Title and author.*—II. *Argument and synopsis of its contents.*

I. THE book of Nehemiah, we have already observed, is in some versions termed the second book of Ezra or Esdras, from an opinion which anciently obtained, and was adopted by Athanasius, Epiphanius, Chrysostom, and other eminent fathers of the church, that Ezra was the author of this book. In the modern Hebrew Bibles it has the name of Nehemiah prefixed to it, which is also retained in our English Bibles. The author of this book was *not* the Nehemiah who returned to Jerusalem from Babylon with Zerubbabel.

That Nehemiah, whose name this book bears, and who was cup-bearer to Artaxerxes Logimanus, was the author of it, there cannot be any reasonable doubt: the whole of it being written in his name, and, what is very unusual when compared with the preceding sacred historians, being written in the first person. The insertion of the greater part of the register in chap. xii. 1—26. (which is supposed to militate against this generally received opinion) may be accounted for by supposing it either to have been added by some subsequent author, or, perhaps, by the authority of the great synagogue: for it seems to be unconnected with the narrative of Nehemiah, and, if genuine, must ascribe to him a degree of longevity which appears scarcely credible.[2]

II. Nehemiah, according to some writers, was of the tribe of Levi, but, in the opinion of others, of the royal house of Judah: as the office he held in the Persian court (that of cup-bearer) was a post of great honour and influence, it is certain that he was a man of illustrious family; and of his integrity, prudence, and piety, the whole of this book presents abundant evidence. He arrived at Jerusalem thirteen years after EZRA, with the rank of governor of the province, and vested with full power and authority to encourage the rebuilding of the walls of that city, and to promote the welfare of his countrymen in every possible way.

Having governed Judæa for twelve years (Neh. xiii. 6.), Nehemiah returned to his royal patron (ii. 6.), and after a short time he obtained permission to return to his country, where he is supposed to have spent the remainder of his life. His book may be conveniently divided into four parts; viz.

PART I. *The Departure of Nehemiah from Shushan, with a Royal Commission to rebuild the Walls of Jerusalem, and his first Arrival there.* (ch. i. ii. 1—11.)

PART II. *Account of the Building of the Walls, notwithstanding the Obstacles interposed by Sanballat.* (ii. 12—20. iii.—vii. 4.)

PART III. *The first Reformation accomplished by Nehemiah,* containing,

SECT. 1. A register of the persons who had first returned from Babylon, and an account of the oblations at the temple. (vii. 5—72.)

SECT. 2. Account of the reading of the law, and the celebration of the feast of tabernacles. (viii.)

SECT. 3. A solemn fast and humiliation kept; and the renewal of the covenant of the Israelites with Jehovah. (ix. x.)

SECT. 4. List of those who dwelt at Jerusalem, and of other cities occupied by the Jews that returned; register and succession of the high-priests, chief Levites, and principal singers. (xi. xii. 1—26.) The completion and dedication of the wall. (xii. 27—47.)

PART IV. *The Second Reformation accomplished by Nehemiah on his second return to Jerusalem, and his Correction of the Abuses which had crept in during his Absence.* (xiii.)

In Nehemiah we have the shining character of an able governor, truly zealous for the good of his country and for the honour of his religion: who quitted a noble and gainful post in the greatest court in the world; generously spent the riches he had there acquired for the public benefit of his fellow Israelites; and waded through inexpressible difficulties with a courage and spirit, which alone could, with the divine blessing, procure the safety and reform the manners of such an unhappy and unthoughtful nation.[3] The administration of this pious and truly patriotic governor lasted about thirty-six years, to the year of the world 3574 according to some chronologers, but Dr. Prideaux has with more probability fixed it to the year 3595. The Scripture history closes with the book of Nehemiah.

SECTION X.

ON THE BOOK OF ESTHER.

I. *Title.*—II. *Author.*—III. *Argument.*—IV. *Synopsis of its contents.*

I. THIS book, which derives its name from the person whose history it chiefly relates, is by the Jews termed *Megillah Esther*, or the volume of Esther. The history it contains comes in between the sixth and seventh chapters of Ezra: its authenticity was questioned by some of the fathers in consequence of the name of God being omitted throughout,[4] but it has always been received as canonical by the Jews, who hold this book in the highest estimation, placing it on the same level with the law of Moses. They believe that whatever destruction may attend the other Sacred Writ-

[1] Justin. Martyr. Dial. cum Tryphone, pp. 292, 293. edit. by Thirlby, or vol. ii. p. 196. ed. Oberther. Mr. Whitaker (Origin of Arianism, p. 305.) advocates its genuineness; and concludes that the passage in question originally stood in Exra vi. 19—22, probably between the 20th and 21st verses. Dr. Grabe, Dr. Thirlby, and after them Archbp. Magee (Disc. on Atonement, vol. i. p. 305. note), doubt its genuineness. Dr. A. Clarke is disposed to believe it authentic. (Disc. on Eucharist, p. 83.)

[2] Prideaux, Connection, sub anno 458, vol. i. p. 296. *et seq.* 8th edition.

[3] Pyle's Paraphrase on the Old Testament, vol. iv. p. 642.

[4] On this account, Professor De Wette, who objects to all the other books of the Old Testament, their theocratico-mythological spirit, condemns *this* for its want of religion! (Prof. Turner's Translation of Jahn, p. 289.) Such is the consistency of neologian critics!

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ings, the Pentateuch and the book of Esther will always be preserved by a special providence.

II. Concerning the author of this book, the opinions of biblical critics are so greatly divided, that it is difficult to determine by whom it was written. Augustine and some of the fathers of the Christian church ascribe it to Ezra. By other writers it is ascribed to the joint labours of the great synagogue, who, from the time of Ezra to Simon the Just, superintended the edition and canon of Scripture. Philo the Jew assigns it to Joachin, the son of Joshua the high-priest, who returned with Zerubbabel. Cellérier ascribes it to an unknown author, who was contemporary with the facts recorded in this book.[1] Others think it was composed by Mordecai: and others, again, attribute it to Esther and Mordecai jointly. The two latter conjectures are grounded on the following declaration in Esther ix. 20. 23.:—*And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of king Ahasuerus; and the Jews undertook to do as they had begun, and as Mordecai had written unto them.* But the context of the passage clearly shows that these words do not relate to the book itself, but to the circular letters which Mordecai sent to the Jews in all the provinces of the Persian empire, announcing the mighty deliverance from their enemies which had been vouchsafed to them, and instituting a perpetual anniversary in commemoration of such deliverance.[2] The institution of this festival, and its continued observance to the present time, is a convincing evidence of the reality of the history of Esther, and of the genuineness of the book which bears her name: since it is impossible, and, in fact, inconceivable, that a nation should institute, and afterwards continue to celebrate, through a long succession of ages, this solemn annual festival, merely because a certain man among them had written an agreeable fable or romance.

A more probable opinion (and which will enable us satisfactorily to account for the omission of the name of God in this book) is, that it is a translated extract from the memoirs of the reign of the Persian monarch Ahasuerus. The Asiatic sovereigns, it is well known, caused annals of their reigns to be kept: numerous passages in the books of Kings and Chronicles prove that the kings of Israel and Judah had such annals; and the book of Esther itself attests that Ahasuerus had similar historical records. (ii. 23. vi. 1. x. 2.) It was indispensably necessary that the Jews should have a faithful narrative of their history under Queen Esther. Now, from what more certain source could they derive such history than from the memoirs of the king her consort? Either Ezra, or Mordecai, had authority or credit enough to obtain such an extract. In this case, we can better account for the retaining of the Persian word *Purim*, as well as for the details which we read concerning the empire of Ahasuerus, and (which could otherwise be of no use whatever for the history of Esther) for the exactness with which the names of his ministers and of Haman's sons are recorded. The circumstance of this history being an extract from the Persian annals will also account for the Jews being mentioned only in the third person, and why Esther is so frequently designated by the title of queen, and Mordecai by the epithet of "the Jew." It will also account for those numerous parentheses which interrupt the narrative in order to subjoin the illustrations which were necessary for a Jewish reader; and by the abrupt termination of the narrative by one sentence relative to the power of Ahasuerus, and another concerning Mordecai's greatness. Finally, it is evident that the author of this extract, whoever he was, wished to make a final appeal to the source whence he derived it. (x. 2.) This very plausible conjecture, we apprehend, will satisfactorily answer the objection that this book contains nothing peculiar to the Israelites, except Mordecai's genealogy. There is, unquestionably, no mention made of Divine Providence, or of the name of God, in these memoirs or chronicles of Ahasuerus; and if the author of the extract had given it a more Jewish complexion, —if he had spoken of the God of Israel,—instead of rendering his narrative more credible, he would have deprived it of an internal character of truth.[3]

III. The transactions recorded in this book relate to the time of Artaxerxes Longimanus,[4] the same who reigned during the time of Ezra and Nehemiah. They commence about the year of the world 3544, and continue through a period not exceeding eighteen or twenty years. The book of Esther relates the elevation of a Jewish captive to the throne of Persia, and the providential deliverance of herself and people from the machinations of the cruel Haman and his associates, whose intended mischief recoiled upon themselves: thus affording a practical comment on the declaration of the royal sage:—"Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered." (Prov. xi. 21.)

IV. The book consists of two parts: detailing,

PART I. *The Promotion of Esther; and the essential Service rendered to the King by Mordecai, in detecting a Plot against his Life.* (i. ii.)

PART II. *The Advancement of Haman: his Designs against the Jews, and their Frustration.*

SECT. 1. The promotion of Haman, and the occasion of which he availed himself to obtain an edict for massacring the Jews. (iii.)

SECT. 2. The consequent affliction of the Jews, and the measures pursued by them. (iv.)

SECT. 3. The defeat of Haman's particular plot against the life of Mordecai. (v. vi. vii.)

SECT. 4. The defeat of his general plot against the Jews. (viii. ix. 1—16.)

SECT. 5. The institution of the festival of Purim, to commemorate their deliverance (ix. 17—32.); and the advancement of Mordecai. (x.)

In our copies the book of Esther terminates with the third verse of the tenth chapter: but in the Greek and Vulgate Bibles, there are ten more verses annexed to it, together with six additional chapters which the Greek and Roman churches account to be canonical. As, however, they are not extant in Hebrew, they are expunged from the sacred canon by Protestants, and are supposed to have been compiled by some Hellenistic Jew.

[1] Introduction à la Lecture des Livres Saints (Ancien Testament), p. 320.

[2] For an account of this festival, called the feast of *Purim*, see Vol. II. Part III. Chap. IV. § VIII.

[3] Coquerel, Biographie Sacrée, tom. i. pp. 361—363. (Amsterdam, 1825.)

[4] Chronologers are greatly divided in opinion who was the Ahasuerus of the sacred historian. Scaliger, who has been followed by Jahn, has advanced many ingenious arguments to show that it was Xerxes who was intended; Archbishop Usher supposes to have been Darius the son of Hystaspes. The most probable opinion is that of Dr. Prideaux (Connection, sub anno 458, vol. 1. pp. 270. *et seq.*); who, after a very minute discussion, maintains that the Ahasuerus of Esther was Artaxerxes Longimanus, agreeably to the account of Josephus, (Antiq. Jud. lib. xi. c. 6.) of the Septuagint version, and of the apocryphal additions to the book of Esther. The opinion of Prideaux is adopted by Bishops Tomline and Gray, and the very accurate chronologer, Dr. Hales. (See Gray's Key, p. 227. Tomline's Elements, vol. i. p. 93. Dr. Hales's Analysis, vol. ii. book i. p. 524. *et seq.*) We may therefore conclude, that the permission given to Nehemiah to rebuild the walls of Jerusalem was owing to the influence of Esther and Mordecai, and that the emancipation of the Jews from the Persian yoke was gradually, though silently, effected by the same influence. It is not improbable that the pious reason, assigned by Artaxerxes (Ezra vii. 23.) for the regulations given to Ezra, originated in the correct views of religion which were communicated to him by his queen Esther.

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CHAPTER III.

ON THE POETICAL BOOKS.

THOUGH some of the Sacred Writings, which present themselves to our notice in the present chapter, are anterior in point of date to the Historical Books, yet they are usually classed by themselves under the title of the *Poetical Books;* because they are almost wholly composed in Hebrew verse. This appellation is of considerable antiquity. Gregory Nazianzen calls them the *Five Metrical Books;* Amphilochius, bishop of Iconium, in his iambic poem addressed to Seleucus[1] enumerates them, and gives them a similar denomination; as also do Epiphanius and Cyril of Jerusalem.[1] The Poetical Books are five in number, viz. Job, Psalms, Proverbs, Ecclesiastes, and the Canticles or Song of Solomon: in the Jewish canon of Scripture they are classed among the Hagiographa, or Holy Writings; and in our Bibles they are placed between the Historical and Prophetical Books.

SECTION I.

ON THE BOOK OF JOB.

I. *Title of the book.*—II. *Reality of Job's person.*—III. *Age in which he lived.*—IV. *Scene of the poem of Job.*—V. *Author and canonical authority.*—VI. *Structure of the poem.* VII. *Argument and scope.*—VIII. *Spurious addition to this book in the Septuagint Version.*—IX. *Rules for studying this book to advantage.*—X. *Synopsis.*—XI. *Idea of the patriarchal theology, as contained in the book of Job.*

I. THIS book has derived its title from the venerable patriarch Job, whose prosperity, afflictions, and restoration from the deepest adversity, are here recorded, together with his exemplary and unequalled patience under all his calamities. No book, perhaps, has more exercised the ingenuity of critics and commentators than this of Job; and though the limits necessarily assigned to this article prevent us from detailing all the various and discordant hypotheses which have been offered concerning it, yet a brief retrospect of the principal opinions that have been entertained respecting this portion of Scripture can at no time be either uninteresting or unimportant.

II. Although this book professes to treat of a real person, yet the actual existence of the patriarch has been questioned by many eminent critics, who have endeavoured to prove that the whole poem is a mere fictitious narration, intended to instruct through the medium of parable. This opinion was first announced by the celebrated Jewish Rabbi Maimonides,[2] and has since been adopted by Le Clerc, Michaelis, Semler, Bishop Stock, and others. The reality of Job's existence, on the contrary (independently of its being the uniform belief of the Jewish and Christian church), has been maintained with equal ability by Leusden, Calmet, Heidegger, Carpzov, Van Til, Spanheim, Moldenhawer, Schultens, Ilgen, Archbishop Magee, Bishops Patrick, Sherlock, Lowth, Tomline, and Gray, Drs. Kennicott and Hales, Messieurs Peters and Good, Drs. Taylor and Priestley, and, in short, by almost every other modern commentator and critic.

The principal arguments commonly urged against the reality of Job's existence are derived from the nature of the exordium in which Satan appears as the accuser of Job; from the temptations and sufferings permitted by the Almighty Governor of the world to befall an upright character; from the artificial regularity of the numbers by which the patriarch's possessions are described, as seven thousand, three thousand, one thousand, five hundred, &c.

With regard to the first argument, the incredibility of the conversation which is related to have taken place between the Almighty and Satan, "who is supposed to return with *news* from the terrestrial regions,"—an able commentator has remarked, Why should such a conversation be supposed incredible? The attempt at wit in the word *news* is somewhat out of place; for the interrogation of the Almighty, "Hast thou fixed thy view upon my servant Job, a perfect and upright MAN?" (i. 8.) instead of aiming at the acquisition of news, is intended as a severe and most appropriate sarcasm upon the fallen spirit. "Hast THOU,—who, with superior faculties and a more comprehensive knowledge of my will, hast not continued perfect and upright,—fixed thy view upon a subordinate being, far weaker and less informed than thyself, who has continued so?"—"The attendance of the apostate at the tribunal of the Almighty is plainly designed to show us that good and evil angels are equally amenable to him, and equally subject to his authority;—a doctrine common to every part of the Jewish and Christian Scriptures, and, except in the mythology of the Parsees, recognised by, perhaps, every ancient system of religion whatever. The part assigned to Satan in the present work is that expressly assigned to him in the case of Adam and Eve in the garden of Eden, and of our Saviour in the wilderness; and which is assigned to him generally, in regard to mankind at large, by all the evangelists and apostles whose writings have reached us, both in their strictest historical narratives, and closest argumentative inductions. And hence the argument which should induce us to regard the present passage as fabulous, should induce us to regard all the rest in the same light which are imbued with the same doctrine:—a view of the subject which would sweep into nothingness a much larger portion of the Bible than, we are confident, M. Michaelis would choose to part with.

"The other arguments are, comparatively, of small moment. We want not fable to tell us that good and upright men may occasionally become the victims of accumulated calamities; for it is a living fact, which, in the mystery of Providence, is perpetually occurring in every country: while as to the roundness of the numbers by which the patriarch's possessions are described, nothing could have been more ungraceful or superfluous than for the poet to have descended to units, had even the literal numeration demanded it. And although he is stated to have lived a hundred and forty years after his restoration to prosperity, and in an æra in which the duration of man did not, perhaps, much exceed that of the present day, it should be recollected, that in his person as well as in his property he was specially gifted by the Almighty: that, from various passages, he seems to have been younger than all the interlocutors, except Elihu, and much younger than one or two of them: that his longevity is particularly remarked, as though of more than usual extent: and that, even in the present age of the world, we have well authenticated instances of persons having lived, in different parts of the globe, to the age of a hundred and fifty, a hundred and sixty, and even a hundred and seventy years.[3]

"It is not necessary for the historical truth of the book of Job, that its language should be a direct transcript of that actually employed by the different characters introduced into it; for in such case we should scarcely have a single book of real history in the world. The Iliad, the Shah Nameh, and the Lusiad, must at once drop all pretensions to such a description; and even the pages of Sallust and Cæsar, of Rollin and Hume, must stand upon very questionable authority. It is enough that the real sentiment be given, and the general style copied: and this, in truth, is all that is aimed at, not only in our best reports of parliamentary speeches, but in many instances (which is indeed much more to the purpose), by the writers of the New Testament, in their quotations from the Old."[4]

Independently of these considerations, which we think sufficiently refute the objections adduced against the reality of Job's existence, we may observe, that there is every possible evidence that the book, which bears his name, contains a *literal history* of the temptations and sufferings of a real character.

In the first place, that Job was a real, and not a fictitious

[1] Greg. Naz. Carm. 33. v. 16. Op. tom. ii. p. 98. Paris, 1611. Epiphanius de Pond. et Mens. p. 533. Suicer's Thesaurus, tom. ii. *voce* ἐξαμερα.

[2] Moreh Nevochim, part ii. sect. 22.

[3] See Pantalogia, art. *Life;* and Encyclopædia Britannica, art. *Longevity.*

[4] Dr. Good's Introductory Dissertation to his version of Job, pp. xv.—xvii. See also Archbishop Magee's Discourses and Dissertations on the Atonement, vol. ii. pp. 49—53. Dr. Gregory's translation of Bishop Lowth's Lectures, vol. ii. pp. 358—370. in notes.

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character, may be inferred from the manner in which he is mentioned in the Scriptures. Thus, the prophet Ezekiel speaks of him:—*Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.* (Ezek. xiv. 14.)[1] In this passage the prophet ranks Noah, Daniel, and Job, together, as powerful intercessors with God; the first for his family; the second for the wise men of Babylon; and the third for his friends: now, since Noah and Daniel were unquestionably real characters, we must conclude the same of Job. *Behold*, says the apostle James, *we count them happy which endure: ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* (James v. 11.) It is scarcely to be believed that a divinely inspired apostle would refer to an imaginary character as an example of patience, or in proof of the mercy of God.[2] But, besides the authority of the inspired writers, we have the strongest internal evidence, from the book itself, that Job was a real person: for it expressly specifies the names of persons, places, facts, and other circumstances usually related in true histories. Thus we have the name, country, piety, wealth, &c. of Job described (ch. i.); the names, number, and acts of his children are mentioned; the conduct of his wife is recorded as a fact (ii.); his friends, their names, countries, and discourses with him in his afflictions, are minutely delineated. (ii. 11. &c.) And can we rationally imagine that these were not realities?

Further, no reasonable doubt can be entertained respecting the real existence of Job, when we consider that it is proved by the concurrent testimony of all eastern tradition: he is mentioned by the author of the book of Tobit, who lived during the Assyrian captivity;[3] he is also repeatedly mentioned by Mohammed[4] as a real character. The whole of his history, with many fabulous additions, was known among the Syrians and Chaldæans; many of the noblest families among the Arabians are distinguished by his name,[5] and boast of being descended from him. So late even as the end of the fourth century, we are told, that there were many persons who went into Arabia to see Job's dunghill,[6] which, in the nature of things, could not have subsisted through so many ages; but the fact of superstitious persons making pilgrimages to it sufficiently attests the reality of his existence, as also do the traditionary accounts concerning the place of Job's abode.[7]

III. Since, then, the book of Job contains the history of a real character, the next point to be considered is the age in which he lived,—a question concerning which there is as great a diversity of opinion, as upon any other subject connected with this venerable monument of sacred antiquity. Thus, some think that he lived in the days of Moses, from a supposed resemblance between the style of Moses and that of Job; others in the time of the Judges, from an expression in Job xxvii. 12., because at that time all was *vanity*, and every man did that which was good in his own eyes. Others, again, refer him to the time of Ahasuerus or Artaxerxes Longimanus, on account of the search then made for beautiful women, from whom the monarch might select a consort (Esth. ii. 2. &c.), and because Job's daughters are mentioned (Job xlii. 15.) as being the fairest in the whole land. Some make him to have been contemporary with Solomon and the queen of Sheba, if not Solomon himself,[8] because the Sabeans are noticed in Job i. 15. &c.; and others, with Nebuchadnezzar, because the Chaldæans are introduced in Job i. 17. Lastly, some state him to have lived in the time of Jacob, whose daughter Dinah they suppose him to have married: and this conjecture they ground upon the resemblance between the expression in Job ii. 10. (*thou speakest like a foolish woman*) and that in Gen. xxxiv. 7. (——*hath wrought folly in* [more correctly *against*] *Israel.*)[9] The puerility of these conjectures sufficiently indicates their weakness; one thing, however, is generally admitted with respect to the age of Job, viz. the remote antiquity of the period when he must have lived. Even those who contend for the late production of the book of Job, are compelled to acquiesce in this particular. Grotius thinks the events of the history are such as cannot be placed later than the sojourning of the Israelites in the Wilderness. Bishop Warburton, in like manner, admits them to bear the marks of high antiquity; and Michaelis confesses the manners to be perfectly Abrahamic, that is, such as were common to all the seed of Abraham, Israelites, Ishmaelites, and Idumæans.[10] The following are the principal circumstances from which the age of Job may be collected and ascertained:[11]—

1. The Usserian, or Bible chronology, dates the trial of Job about the year 1520 before the Christian æra, twenty-nine years before the departure of the Israelites from Egypt; and that the book was composed before that event, is evident from its total silence respecting the miracles which accompanied the exode: such as the passage of the Red Sea, the destruction of the Egyptians, the manna in the desert, &c.; all of which happened in the vicinity of Job's country, and were so apposite in the debate concerning the ways of Providence, that some notice could not but have been taken of them, if they had been coëval with the poem of Job.

2. That it was composed before Abraham's migration to Canaan may also be inferred, from its silence respecting the destruction of Sodom and Gomorrah, and the other cities of the plain, which were still nearer to Idumæa, where the scene is laid.

3. The length of Job's life places him in the patriarchal times. He survived his trial one hundred and forty years (xlii. 16.), and was probably not less than sixty or seventy at that time: for we read that his seven sons were all grown up, and had been settled in their own houses for a considerable time. (i. 4, 5.) He speaks of the "sins of his youth" (xiii. 26.), and of the prosperity of "his youth;" and yet Eliphaz addresses him as a novice:—"With *us* are both the *very aged*, much elder than *thy father*." (xv. 10.)

4. That he did not live at an earlier period may be collected from an incidental observation of Bildad, who refers Job to their forefathers for instruction in wisdom:

> Inquire, I pray thee, of the *former* age,
> And prepare thyself to the search of their fathers:

Assigning as a reason, the comparative shortness of life and consequent ignorance of the present generation:

> (For we are but of *yesterday*, and know nothing
> Because *our days upon earth are a shadow*).

But the "fathers of the former age," or grandfathers of the present, were the contemporaries of Peleg and Joktan, in the fifth generation after the deluge: and they might easily have learned wisdom from the fountain-head by conversing with Shem, or perhaps with Noah himself; whereas, in the seventh generation, the standard of human life was reduced to about two hundred years, which was a shadow compared with the longevity of Noah and his sons.

5. The general air of antiquity which pervades the manners recorded in the poem, is a further evidence of its remote date. The manners and customs, indeed, critically corres-

[1] To evade the strong proof afforded by Ezekiel's express recognition of the reality of Job's person, Jahn remarks that fictitious personages may be brought upon the stage along with real; as is evident from Luke xvi. 19—31., where Aoraham is introduced with the fictitious characters Lazarus and the rich man. But there is an evident difference between a parable expressly purporting to be fictitious, and a solemn rebuke or warning to a whole nation. Besides, in Luke, the circumstances predicated of *all* the characters are fictitious; in Ezekiel they are unquestionably true with relation to Noah and Daniel, and might be reasonably expected to be so in the other instance associated with these two. (Prof. Turner's translation of Jahn, p. 467. note.)

[2] Elements of Christian Theology, vol. i. p. 94.

[3] Tobit ii. 12. in the Vulgate version, which is supposed to have been executed from a more extended history of Tobit than the original of the Greek version.

[4] Sale's Koran, pp. 271. 375. 4to. edit. See also D'Herbelot's Bibliothèque Orientale, voce *Aiub*, tom. i. p. 145. 4to edit.

[5] As the father of the celebrated Sultan Saladin (Elmancin, Hist. Saracen. p. 3.); and also Saladin himself, whose dynasty is known in the East by the name of Aiubiah or Jobites. D'Herbelot, tom. i. pp. 146, 147.

[6] Chrysostom. ad pop. Antioch. Hom. 5. Op. tom. ii. p. 59. A.

[7] Thevenot's Voyage, p. 447. La Roque, Voyages en Syrie, tom. i. p. 239.

[8] Staeudlin (a modern German critic, who plainly disbelieves any inspiration of the Old Testament), takes a middle course. Conceiving that he has discovered in the book of Job phrases, sentiments, and pictures of manners which belong to a later date, and that its composition is more elaborate and exquisite than that of the generality of the other Hebrew books, he does not ascribe to it such a remote antiquity as many scholars of the present day suppose: but since it exhibits other *indubitable marks* of a venerable antiquity, he is led to suppose that it was composed by some Hebrew author of a lower age, perhaps by Solomon himself, out of certain very ancient remains of poetry, history, and philosophy, to which that author added some things of his own, and had thrown the whole into its present practical form and arrangement.—Staeudlin's *Theol. Moralis Hebræorum ante Christum Hist.* (Gotting. 1794,) cited in Dr. Smith's Scripture Testimony of the Messiah, vol. i. p. 210.

[9] Mercerus, Præf. ad Job. The Bishop of Killala (Dr. Stock), after Bishop Warburton, refers the time of Job to that of Ezra, whom he supposes to be its author. (Preface to his translation of Job, pp. v. vi.) His arguments are very largely examined and refuted by Archbishop Magee, Discourses, vol. ii. pp. 87—154. See also British Critic, vol. xxix. O. S. pp. 369—372.

[10] Grotius, Præf. ad Job. Warburton's Divine Legation, book vi. sect. 2. Michaelis, Notæ et Epimetra in Lowthii Prælectiones, p. 181. Magee, vol. ii. p. 57.

[11] These observations are digested from the united remarks of Dr. Hales, in his Analysis of Chronology, vol. ii. book i. pp. 55—59. and of Archbishop Magee, in his Discourses, vol. ii. pp. 58—63.

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pond with that early period. Thus, Job speaks of the most ancient kind of writing, by *sculpture* (xix. 24.): his riches also are reckoned by his cattle. (xlii. 12.)[1] Further, Job acted as high-priest in his family, according to the patriarchal usage (Gen. viii. 20.): for the institution of an established priesthood does not appear to have taken place anywhere until the time of Abraham. Melchizedec king of Salem was a priest of the primitive order (Gen. xiv. 18.): such also was Jethro, the father-in-law of Moses, in the vicinity of Idumæa. (Exod. xviii. 12.) The first regular priesthood was probably instituted in Egypt, where Joseph was married to the daughter of the priest of On. (Gen. xli. 45.)

6. The slavish homage of prostration to princes and great men, which prevailed in Egypt, Persia, and the East in general, and which still subsists there, was unknown in Arabia at that time. Though Job was one of the "greatest men of all the East," we do not find any such adoration paid to him by his contemporaries, in the zenith of his prosperity, among the marks of respect so minutely described in the twenty-ninth chapter. "When the *young men* saw him, they *hid themselves* (rather, *shrunk back*), through respect or rustic bashfulness; *the aged arose and stood up* in his presence (more correctly, *ranged themselves about him*), *the princes refrained from talking, and laid their hand upon their mouth; the nobles held their peace*, and were all attention while he spoke." All this was highly respectful indeed, but still it was manly, and showed no cringing or servile adulation. With this description correspond the manners and conduct of the genuine Arabs of the present day,—a majestic race, who were never conquered, and who have retained their primitive customs, features, and character, with scarcely any alteration.[2]

7. The allusion made by Job to that species of idolatry alone, which by general consent is admitted to have been the most ancient, namely, Zabianism, or the worship of the sun and moon, and also to the exertion of the judicial authority against it (xxxi. 26—28.), is an additional and most complete proof of the high antiquity of the poem, as well as a decisive mark of the patriarchal age.[3]

8. A further evidence of the remote antiquity of this book is the language of Job and his friends; who, being all Idumæans, or at least Arabians of the adjacent country, yet conversed in Hebrew. This carries us up to an age so early as that in which all the posterity of Abraham, Israelites, Idumæans, and Arabians, yet continued to speak one common language, and had not branched into different dialects.[4]

9. Lastly, Dr. Hales has adduced a *new and more particular proof, drawn from astronomy*, which FIXES the time of the patriarch's trial to 184 years before the birth of Abraham: for, by a retrograde calculation, the principal stars referred to in Job,[5] by the names of *Chimah* and *Chesil*, or *Taurus* and *Scorpio*, are found to have been the cardinal constellations of spring and autumn in the time of Job, of which the chief stars are *Aldebaran*, the bull's eye, and *Antares*, the scorpion's heart. Knowing, therefore, the longitudes of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; which difference is one degree in 71½ years, according to the usual rate of the *precession of the equinoxes*.[6]

"In A. D. 1808, Aldebaran was in 2 signs, 7 deg. east longitude. But since the date of Job's trial, B. C. 2338, added to 1800, makes 4138 years, the precession of the equinoxes amounted to 1 sign 27 deg. 53 min. which, being subtracted from the former quantity, left Aldebaran in only 9 deg. 7 min. longitude, or distance from the vernal intersection, which, falling within the constellation Taurus, consequently rendered it the cardinal constellation of spring, as Pisces is at present.

"In A. D. 1800, Antares was in 8 signs 6 deg. 58 min. east longitude, or 2 signs 6 deg. 58 min. east of the *autumnal* intersection; from which subtracting, as before, the amount of the precession, *Antares* was left only 9 deg. 5 min. east. Since, then, the autumnal equinox was found within *Scorpio*, this was then the cardinal constellation of *Autumn*, as *Virgo* is at present.

"Since, then, these calculations critically correspond with the positions of the equinoxes at the assumed date of Job's trial, but disagree with the lower dates of the age of Moses, and still more of Ezra, furnishing different cardinal constellations, we may rest in the assumed date of the trial as correct. Such a combination and coincidence of various rays of evidence, derived from widely different sources, *history*, sacred and profane, *chronology*, and *astronomy*, and all converging to the same common focus, tend strongly to establish the time of Job's trial as rightly assigned in the year B. C. 2337 (2130 of the common computation), or 818 years after the deluge; 184 years before the birth of Abraham; 474 years before the settlement of Jacob's family in Egypt, and 689 years before their *exode* or departure from thence." The preceding arguments receive additional weight, from a consideration of the manner in which God has vouchsafed to deal with mankind. In Gen. xi. we read that the erection of the tower of Babel for idolatrous purposes had occasioned the dispersion. Idolatry "was gradually encroaching still further on every family, which had not yet lost the knowledge of the true God. Whoever has studied the conduct of Providence, will have observed, that God has never left himself without witnesses in the world, to the truth of his religion. To the old world, Noah was a preacher, and a witness; to the latter times of patriarchism, Abraham and his descendants; to the ages of the Levitical law, Moses, David, and the Prophets: and to the first ages of Christianity, the apostles and the martyrs were severally witnesses of the truth of God. But we have no account whatever, unless Job be the man, that any faithful confessor of the one true God arose between the dispersion from Babel and the call of Abraham. If it be said, that the family of Shem was the visible church of that age; it will be answered, that it is doubtful whether even this family were not also idolaters: for Joshua tells the Israelites (Josh. xxiv. 2.), that the ancestors of Abraham were worshippers of images.

"Job, therefore, in the age of error, may be considered as the faithful witness, in his day, to the hope of the Messiah: he professed the true religion, and his belief in the following important truths: the creation of the world by one Supreme Being; the government of that world by the Providence of God; the corruption of man by nature; the necessity of sacrifices, to propitiate the Deity; and the certainty of a future resurrection. These were the doctrines of the patriarchal age, as well as of the Jewish and Christian covenants. They are the fundamental truths of that one system of religion, which is alone acceptable to God, by whatever name it may be distinguished in the several ages of the world."[7]

On the evidence above offered respecting the antiquity of the book of Job, the reader will form his own conclusions. At this distance of time, it is, perhaps, difficult to determine its precise date; but topics like these are of comparatively little importance, and do not affect, in any degree, either the sentiments expressed, or the moral inculcated, in this part of the inspired volume.

IV. The country, in which the scene of this poem is laid, is stated (Job i. 1.) to be the land of Uz, which by some geographers has been placed in Sandy, and by others in Stony, Arabia. Bochart strenuously advocated the former opinion, in which he has been powerfully supported by Spanheim, Calmet, Carpzov, Heidegger, and some later

[1] The word *keschitah*, which is translated *a piece of money* (xlii. 11.), there is good reason to understand as signifying a lamb. See Archbishop Magee's critical note, Discourses, vol. ii. pp. 59—61.

[2] They are thus described by Sir William Jones:—"Their eyes are full of vivacity; their speech voluble and articulate; their deportment manly and dignified; their apprehension quick; their minds always present and attentive; with a spirit of independence appearing in the countenance of the lowest among them. Men will always differ in their ideas of civilization, each measuring it by the habits and prejudices of their own country; but if courtesy and urbanity, a love of poetry and eloquence, and the practice of exalted virtues, be a juster proof of civilized society, we have certain proof that the people of Arabia, both on plains and in cities, in republican and monarchical states, were eminently civilized for many ages before their conquest of Persia." Asiatic Researches, vol. ii. p. 3. or Works, vol. iii. p. 50. 8vo. edit.

[3] Bishop Lowth's Lectures, vol. ii. p. 355. note. Although Sir William Jones could obtain but little accurate information concerning the Zabian faith, yet, he remarks, "This at least is certain, that the people of Yemen (Arabia) very soon fell into the common but fatal error of adoring the sun and the firmament: for even the third in descent from Yoktan, who was consequently as old as Nahor, took the surname of *Abdu-shams*, or *servant of the sun*: and his family, we are assured, paid particular honour to that luminary. Other tribes worshipped the planets and fixed stars." Asiatic Researches, vol. ii. p. 8. or Sir William Jones's Works, vol. iii. p. 57.

[4] Bishop Lowth, lect. xxxii. vol. ii. pp. 360, 361.

[5] ix. 9. xxxviii. 31, 32.

[6] For an explanation of this astronomical phenomenon, and its application to chronology, see Dr. Hales's Analysis, vol. i. pp. 186—187. For the calculations given in the text, he makes acknowledgments to Dr. Brinkley Andrews, professor of astronomy in the university of Dublin (now Bishop of Cloyne): subsequently to the making of this calculation, Dr. H. discovered that it had been anticipated and published at Paris by M. Ducoutant, in 1765.

[7] Townsend's Old Testament arranged in Historical and Chronological Order, vol. i. p. 29. note.

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writers; Michaelis, Ilgen, and Jahn, place the scene in the valley of Damascus; but Bishop Lowth and Archbishop Magee, Dr. Hales, Dr. Good, and some later critics and philologers, have shown that the scene is laid in Idumæa.

That the land of Uz, or *Gnutz* (Job i. 1.), is evidently Idumæa, appears from Lam. iv. 21. Uz was the grandson of Seir the Horite. (Gen. xxxvi. 20, 21. 28.; 1 Chron. i. 38. 42.) Seir inhabited that mountainous tract which was called by his name antecedent to the time of Abraham, but, his posterity being expelled, it was occupied by the Idumæans. (Deut. ii. 12.) Two other men are mentioned of the name of Uz; one the grandson of Shem, the other the son of Nachor, the brother of Abraham; but whether any district was called after their name is not clear. Idumæa is a part of Arabia Petræa, situate on the southern extremity of the tribe of Judah (Num. xxxiv. 3. Josh. xv. 1. 21.): the land of Uz, therefore, appears to have been between Egypt and Philistia (Jer. xxv. 20.), where the order of the places seems to have been accurately observed in reviewing the different nations from Egypt to Babylon; and the same people seem again to be described in exactly the same situations. (Jer. xlvi.—l.) Nor does the statement of the inspired writer, that Job *was the greatest of all the men of the East* (Job i. 3.), militate against the situation of the land of Uz.

The expressions, *men of the East*, *children of the East*, or *Eastern people*, seems to have been the general appellation for that mingled race of people (as they are called, Jer. xxv. 20.) who inhabited the country between Egypt and the Euphrates, bordering upon Judæa from the south to the east; the Idumæans, the Amalekites, the Midianites, the Moabites, the Ammonites (see Judg. vi. 3. and Isa. xi. 14.); of these the Idumæans and Amalekites certainly possessed the southern parts. (See Num. xxxiv. 3. xiii. 29.; 1 Sam. xxvii. 8. 10.) This appears to be the true state of the case: the whole region between Egypt and the Euphrates was called the East, at first in respect to Egypt (where the learned Joseph Mede thinks the Israelites acquired this mode of speaking),[1] and afterwards absolutely and without any relation to situation or circumstances. Abraham is said to have sent the sons of his concubines, Hagar and Keturah, "eastward to the country which is commonly called the East" (Gen. xxv. 6.), where the name of the region seems to have been derived from the same situation. Solomon is reported "to have excelled in wisdom all the Eastern people, and all Egypt" (1 Kings iv. 30.): that is, all the neighbouring people in that quarter: for there were people beyond the boundaries of Egypt, and bordering on the south of Judæa, who were famous for wisdom, namely, the Idumæans (see Jer. xlix. 7.; Obad. 8.), to whom we may well believe this passage might have some relation. Thus JEHOVAH addresses the Babylonians: "Arise, ascend unto Kedar, and lay waste the children of the East" (Jer. xlix. 28.), notwithstanding these were really situated to the west of Babylon. Although Job, therefore, be accounted one of the Orientals, it by no means follows that his residence must be in Arabia Deserta.

In effect, nothing is clearer than that the history of an inhabitant of Idumæa is the subject of the poem which bears the name of Job, and that all the persons introduced into it were Idumæans, dwelling in Idumæa, in other words, Edomite Arabs. These characters are, Job himself, of the land of Uz; Eliphaz of Teman, a district of as much repute as Uz, and which, it appears from the joint testimony of Jeremiah, Ezekiel, Amos, and Obadiah,[2] formed a principal part of Idumæa; Bildad of Shuah, who is always mentioned in conjunction with Sheba and Dedan, the first of whom was probably named after one of the brothers of Joktan or Kahtan, and the last two from two of his sons, all of them being uniformly placed in the vicinity of Idumæa (Gen. xxv. 2, 3.; Jer. xlix. 8.); Zophar of Naama, a city importing pleasantness, which is also stated by Joshua (xv. 21. 41.) to have been situate in Idumæa, and to have lain in a southern direction towards its coast, on the shores of the Red Sea; and Elihu of Buz, which, as the name of a place, occurs only once in sacred writ (Jer. xxv. 23.), but is there mentioned in conjunction with Teman and Dedan; and hence, necessarily, like them, a border city upon Uz or Idumæa. Allowing this chorography to be correct (and such, upon a fair review of facts, we may conclude it to be), there is no difficulty in conceiving that hordes of nomadic Chaldeans as well as Sabeans,—a people addicted to rapine, and roving about at immense distances for the sake of plunder,—should have occasionally infested the defenceless country of Idumæa, and roved from the Euphrates even to Egypt.[3]

To the preceding considerations we may add, that "the contents of the book, and the customs which it introduces, agree with the opinion, that Idumæa was the country of Job's friends. Idumæa, in the earliest ages, was distinguished for its wise men, and sentences of Arabian wisdom flow from the mouths of Job and his friends. The Jordan is represented as a principal stream, as it was to the Edomites; and chiefs, such as those of Edom, are frequently mentioned. The addition,[4] which is found at the end of the Septuagint version, places Job's residence on the confines of Idumæa and Arabia."[5]

V. The different parts of the book of Job are so closely connected together, that they cannot be detached from each other. The exordium prepares the reader for what follows, supplies us with the necessary notices concerning Job and his friends, unfolds the scope, and places the calamities full in our view as an object of attention. The epilogue, or conclusion, again, has reference to the exordium, and relates the happy termination of Job's trials; the dialogues which intervene flow in regular order. Now, if any one of these parts were to be taken away, the poem would be extremely defective. Without the prologue the reader would be utterly ignorant who Job was, who were his friends, and the cause of his being so grievously afflicted. Without the discourse of Elihu (xxxii.—xxxvii.), there would be a sudden and abrupt transition from the last words of Job, to the address of God, for which Elihu's discourse prepares the reader. And without the epilogue or conclusion, we should remain in ignorance of the subsequent condition of Job.

Hence it is evident, that the poem is the composition of a single AUTHOR, but who that was, is a question concerning which the learned are very much divided in their sentiments. Elihu, Job, Moses, Solomon, Isaiah, an anonymous writer in the reign of Manasseh, Ezekiel, and Ezra, have all been contended for. The arguments already adduced respecting the age of Job,[6] prove that it could not be either of the latter persons. Dr. Lightfoot, from an erroneous version of xxxii. 16, 17., has conjectured that it is the production of Elihu: but the correct rendering of that passage[7] refutes this notion. Ilgen ascribes it probably to a descendant of Elihu. Luther, Grotius, and Doederlein, are disposed to regard it as the production of Solomon; Cellerier considers it as the production of an unknown author.[8] Another and more generally received opinion attributes this book to Moses: this conjecture is founded on some apparently striking coincidences of sentiment,[9] as well as from some marks of later date which are supposed to be discoverable in it. But, independently of the characters of antiquity already referred to, and which place the book of Job very many centuries before the time of Moses, the total absence of every the slightest allusion to the manners, customs, ceremonies, or history of the Israelites, is a direct evidence that the great legislator of the Hebrews was not, and could not have been, the author. To which may be added, that the style of Job (as Bishop Lowth has remarked) is materially different from the poetical style of Moses; for it is much more compact, concise or condensed, more accurate in the poetical conformation of the sentences: as may be observed also in the prophecies of Balaam the Mesopotamian, a foreigner, indeed, with respect to the Israelites, but not unacquainted either with their language or with the worship of the true God.

Upon the whole, then, we have sufficient ground to conclude that this book was not the production of Moses, but of some earlier age. Bishop Lowth favours the opinion of Schultens, Peters, and others (which is also adopted by

[1] Mede's Works, p. 560.

[2] Jer. xlix. 7. 20.; Ezek. xxv. 13.; Amos i. 11, 12.; Obad. 8, 9.

[3] Bishop Lowth's Lectures, vol. ii. pp. 347—351. Good's Introd. Diss. to Job, pp. ii.—xi.

[4] See a translation of this addition in pp. 234, 235. note, *infra*.

[5] Prof. Turner's translation of Jahn, p. 471. note.

[6] See § III. pp. 228—230. of this volume.

[7] See Good's translation of Job, *in loc.* pp. 380, 381. Bishop Lowth, taking the passage in question as it stands in our English Bibles, observes that this conjecture of Lightfoot's seems at first sight rather countenanced by the exordium of the first speech of Elihu (xxxii. 15, 16.), in which he seems to assume the character of the author, by continuing the narrative in his own person. But that passage which appears to interrupt the speech of Elihu, and to be a part of the narrative, the Bishop conceives to be nothing more than an apostrophe to Job, or possibly to himself: for it manifestly consists of two distichs; while, on the contrary, it is well known that all the narrative parts—all in which the author himself appears—are certainly written in prose. Lecture xxxii. vol. ii. p. 352.

[8] Introduction à la Lecture des Livres Saints (Ancien Testament), p. 499.

[9] Dr. Good, who adopts this hypothesis, has collected these seeming coincidences, Introd. Diss. pp. lvi.—lxii. Archbishop Magee has examined and refuted at considerable length the arguments of Huet, Dr. Kennicott, Heath, Bishop Warburton, and others who have advocated the same notion. Discourses on the Atonement, vol. ii. pp. 63—80.

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Bishop Tomline and Dr. Hales), who suppose Job himself, or some contemporary, to have been the author of this poem: and there seems to be no good reason for supposing that it was not written by Job himself. It appears, indeed, highly probable that Job was the writer of his own story, of whose inspiration we have the clearest evidence in the forty-second chapter of this book, in which he thus addresses the Almighty:—"I have heard of thee by the hearing of the ear, but now mine eye seeth thee." (xlii. 5.) It is plain that in this passage some privilege is intended which he never had enjoyed before, and which he calls the sight of God.

He had heard of him by the "hearing of the ear," or the tradition delivered down to him from his forefathers, but he now had a clear and sensible perception of his being and divine perfections,—some light thrown in upon his mind which carried its own evidence, and of which, perhaps, we can form no notion, because we have never felt it, but which to him had all the certainty and clearness even of sight itself—some manifestations of the Deity made to him in vision, such as the prophets had, and from which they derived their very name of *seers*. If we allow Job himself to have been the writer of the book, two important advantages will be evidently obtained:—*First*, all objections to historical truth will vanish at once: no one could tell us his own story so well as Job, nor have we any reason to question its veracity. The dialogue, too, will then appear to have been the substance of a real conversation, for no dialogue was ever more natural. If the story be told us in verse, or in the prophetic style and language, as the first of these was a practice of the highest antiquity, the other adds the most sacred and unquestionable authority to it: so that neither truth nor ornament is here wanting, any more than dignity of subject, to render this a book of inestimable value. The *second* advantage alluded to is this,—that if Job himself were the writer of the book, then every point of history and every doctrine of religion here treated of, which coincide with those delivered in the books of Moses, are an additional proof and confirmation of the latter, as being evidently derived from some other source, not borrowed from the Pentateuch.[1]

"But whether we suppose Job the author of the book, or not, its great antiquity, and even its priority to the age of Moses, seems to stand on strong grounds. And, upon the whole, perhaps we may not unreasonably conjecture the history of the book to be this:—The poem, being originally written either by Job, or some contemporary of his, and existing in the time of Moses, might fall into his hands, whilst residing in the land of Midian, or afterwards when in the neighbourhood of Idumæa; and might naturally be made use of by him, to represent to the Hebrews, either whilst repining under their Egyptian bondage, or murmuring at their long wanderings in the wilderness, the great duty of *submission to the will of God*. The encouragement which this book holds out, that every good man suffering patiently will finally be rewarded, rendered it a work peculiarly calculated to minister mingled comfort and rebuke to the distressed and discontented Israelites, and might, therefore, well have been employed by Moses for this purpose. We may also suppose, that Moses, in transcribing, might have made some small and unimportant alterations, which will sufficiently account for *occasional* and *partial* resemblances of expression between it and the Pentateuch, if any such there be.

"This hypothesis both furnishes a reasonable compromise between the opinions of the great critics, who are divided upon the point of Moses being the author; and supplies an answer to a question of no small difficulty, which hangs upon almost every other solution; namely, when, and wherefore, a book treating manifestly of the concerns of a stranger, and in no way connected with their affairs, was received by the Jews into their sacred canon? For Moses having thus applied the book to their use, and sanctioned it by his authority, it would naturally have been enrolled among their sacred writings: and from the antiquity of that enrolment, no record would consequently appear of its introduction."[2] Indeed, it is difficult to account for its introduction into the canon of the Jewish Scriptures on any other supposition than that it was written by a Hebrew; since the language is Hebrew, and it is written in the style of Hebrew poetry. "The Hebrews were jealous of their religious prerogatives. Would they have admitted into their sacred volume a poem written by a foreigner? The supposition that the [original] author travelled or resided a considerable time in Arabia will account for the Arabian images and words contained in it."[3]

The poem of Job being thus early introduced into the sacred volume, we have abundant evidence of its subsequent recognition as a canonical and inspired book, in the circumstance of its being occasionally quoted or copied by almost every Hebrew writer who had an opportunity of referring to it, from the age of Moses to that of Malachi; especially by the Psalmist, by Isaiah, Jeremiah, and Ezekiel (not to mention several of the apocryphal writers).[4] The reality of Job's person, we have already remarked,[5] was particularly recognised by the prophet Ezekiel[6] (xiv. 14. 18. 20.), and, consequently, the reality and canonical authority of his book: a similar admission of it was made by the apostle James (v. 11.); and it is expressly cited by St. Paul (compare 1 Cor. iii. 19. and Job v. 13.), who prefaces his quotation by the words, "*It is written*," agreeably to the common form of quoting from other parts of Scripture. All these testimonies, direct and collateral, when taken together, afford such a body of convincing evidence as fully justifies the primitive fathers and early councils in their reception of it as an inspired book: and,—independently of its completing the Jewish and Christian canons of Scripture, by uniting as full an account as is necessary of the patriarchal dispensation, with the two other dispensations by which it was progressively succeeded,—the enrolment of the history of Job in the sacred volume may, perhaps, have been designed as an intimation of the future admission of the Gentiles into the church of Christ.[7]

VI. All commentators and critics are unanimously agreed, that the poem of Job is the most ancient book extant: but concerning its species and structure there is a considerable diversity of opinion, some contending that it is an epic poem, while others maintain it to be a drama.

M. Ilgen on the Continent, and Dr. Good in our own country, are the only two commentators that have come to the writer's knowledge, who advocate the hypothesis that the book of Job is a regular epic. The former critic contends that it is a regular epic, the subject of which is tried and victorious innocence; and that it possesses unity of action, delineation of character, plot, and catastrophe,—not exactly, indeed, in the Grecian, but in the Oriental style.[8] Dr. Good[9] observes, that, were it necessary to enter minutely into the question, this poem might easily be proved to possess all the more prominent features of an epic, as laid down by Aristotle himself, such as unity, completion, and grandeur in its action; loftiness in its sentiments and language; multitude and variety in the passions which it developes. Even the characters, though not numerous, are discriminated and well supported; the milder and more modest temper of Eliphaz (compare Job iv. 2, 3. with xv. 3.) is well contrasted with the forward and unrestrained violence of Bildad; the terseness and brevity of Zophar with the pent-up and overflowing fulness of Elihu: while in Job himself we perceive a dignity of mind that nothing can humiliate, a firmness that nothing can subdue, still habitually disclosing themselves amidst the tumult of hope, fear, rage, tenderness, triumph, and despair, with which he is alternately distracted. This hint is offered by Dr. Good, not with a view of ascribing any additional merit to the poem itself, but merely to observe, so far as a single fact is possessed of authority, that mental taste, or the internal discernment of real beauty, is the same

[1] Peters' Critical Dissertation on Job, p. 123. *et seq.*

[2] Magee's Discourses, vol. ii. p. 82. This notion, Archbishop Magee remarks, is not without support from many respectable authorities. The ancient commentator on Job, under the title of Origen, has handed down a piece of traditional history, which perfectly accords with it. See *Patrick's Preface to Job*. Many of the most respectable early writers seem to have adopted the same idea, as may be seen in Huet (Dem. Evang. p. 326.), and, with some slight variation, it has been followed by that learned author. Patrick also and Peter speak of it as a reasonable hypothesis. (Crit. Diss. Pref. pp. xxxiv. xxxv.) And certainly it possesses this decided advantage, that it *solves all the phenomena*. Ibid. pp. 83, 84.

[3] United States' Review and Literary Gazette, vol. ii. p. 343.

[4] Huet, Demonstr. Evang. tom. i. pp. 324, 325., and Dr. Good, in the notes to his version of Job, have pointed out numerous instances of passages thus directly copied or referred to.

[5] See p. 228. *supra*, of this volume.

[6] As Job lived so many ages before the time of the prophet Ezekiel, mere oral tradition of such a person could not have subsisted through so long a period of time, without appearing at last as uncertain or fabulous. There must, therefore, have been some history of Job in Ezekiel's time; no other history but that which we now have, and which has always had a place in the Hebrew code, was ever heard of or pretended. Therefore this must have been the history of Job in Ezekiel's time, and must have been generally known and read as true and authentic, and, consequently, must have been written near to [rather in] the age when the fact was transacted, and not in after-times, when its credibility would have been greatly diminished. Dr. Taylor's Scheme of Scripture Divinity, ch. 22. *in fine*, (in Bishop Watson's Collection of Tracts, vol. i. p. 93.)

[7] Gregorii Præfat. in Jobum. Magee, vol. ii. p. 84. Good's Job, p. lxiv.

[8] Ilgen, Jobi antiquissimi Carminis Hebraici Natura atque Virtutes, cap. 3. pp. 40—89.

[9] Introd. Diss. to Job, section 2.

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in all ages and nations, and that the rules of the Greek critic are deduced from a principle of universal impulse and operation.

The dramatic form of this poem was strenuously affirmed by Calmet, Carpzov, and some other continental critics, and after them by Dr. Garnett, and Bishop Warburton; who, in support of this opinion, adduced the metrical form of its style, excepting in the introduction and conclusion,—its sentiments, which are delivered, not only in verse, but in a kind of poetry animated by all the sublimity and floridness of description (whence he concludes this book to be a work of imagination),—and, in short, the whole form of its composition. Bishop Lowth has appropriated two entire lectures[1] to an examination of this question; and after inquiring whether the poem is possessed of any of the properties of the Greek drama, and considering a variety of circumstances which are here necessarily omitted, he affirms, without hesitation, that the poem of Job contains no plot or action whatever, not even of the most simple kind; that it uniformly exhibits one constant chain of things, without the smallest change of feature from beginning to end; and that it exhibits such a representation of manners, passions, and sentiments as might be naturally expected in such a situation. But though the book of Job is by no means to be considered as a drama written with fictitious contrivance; or as resembling in its construction any of those much admired productions of the Grecian dramatic poets which it preceded by so many centuries,—yet, he concludes, it may still be represented as being so far dramatic, as the parties are introduced speaking with great fidelity of character; and as it deviates from strict historical accuracy for the sake of effect. It is a complete though peculiar work, and regular in its subject as well as in the distribution of its parts: the exordium and conclusion are in prose, but all the intermediate dialogues are in metre. But, whatever rank may be assigned to Job in a comparison with the poets of Greece, to whom we must at least allow the merit of art and method; among the Hebrews it must certainly be allowed, in this respect, to be unrivalled. Such is a brief outline of Bishop Lowth's arguments and conclusions, which have been generally adopted.

It only remains that we notice the opinion of Professor Bauer,[2] viz. that the book of Job approximates most nearly to the *Mekámat* or moral discourses of the philosophical Arabian poets. He has simply announced his hypothesis, without offering any reasons in its support; but the following considerations appear not unfavourable to the conjecture of Bauer. The Mekáma treats on every topic which presented itself to the mind of the poet, and though some parts are occasionally found in prose, yet it is generally clothed in all the charms of poetry which the vivid imagination of the author could possibly bestow upon it. The subjects thus discussed, however, are principally ethical. The Arabs have several works of this description, which are of considerable antiquity; but the most celebrated is the collection of Mekámats, composed by the illustrious poet Hariri,[3] which are read and admired to this day. Now, it will be recollected, that the scene of the book of Job is laid in the land of Uz or Idumæa, in the Stony Arabia; the interlocutors are Edomite Arabs; the beginning and termination are evidently in prose, though the dialogue is metrical; the language is pure Hebrew, which we know for a considerable time was the common dialect of the Israelites, Idumæans, and Arabs, who were all descended from Abraham; the manners, customs, and allusions, too, which, it is well known, have not varied in any material degree, are supported by those of the modern Arabs. Since, then, the book of Job is allowed on all sides to be a poem, single and unparalleled in the sacred volume, may we not consider it as a prototype of the Mekáma of the Arabians? This conjecture, which is offered with deference to the names and sentiments of so many learned men, possesses at least one advantage; it furnishes a compromise between the opinions of the great critics who are divided in sentiment upon the class of poetry to which this book is to be referred, and perhaps reconciles difficulties which could not otherwise be solved respecting its real nature.

The reader will now determine for himself to which class of poetry this divine book is to be referred. After all that has been said, it is, perhaps, of little consequence whether it be esteemed a didactic or an ethic, an epic or dramatic poem; provided a distinct and conspicuous station be assigned to it in the highest rank of Hebrew poesy: for not only is the poetry of the book of Job equal to that of any other of the Sacred Writings, but it is superior to them all, those of Isaiah alone excepted. As Isaiah, says Dr. Blair, is the most sublime, David the most pleasing and tender, so Job is the most descriptive of all the inspired poets. A peculiar glow of fancy and strength of description characterize this author. No writer whatever abounds so much in metaphors. He may be said not only to describe, but to render visible, whatever he treats of. Instances of this kind every where occur, but especially in the eighteenth and twentieth chapters, in which the condition of the wicked is delineated.[4]

VII. The subject of this book is the history of a real sufferer, the patriarch Job, who at the period in question was an emir, or Arab prince of distinguished wealth, eminence, and authority, resident in the country of Uz or Idumæa. His three friends, Eliphaz, Bildad, and Zophar, were also probably emirs of the cities or places whence they are denominated; but of Elihu, the fourth interlocutor in the poem, we have no notice whatever.[5] The principal object offered to our contemplation in this production is the example of a good man, eminent for his piety, and of approved integrity, suddenly precipitated from the very summit of prosperity into the lowest depths of misery and ruin: who, having been first bereaved of his wealth, his possessions, and his children, is afterwards afflicted with the most excruciating anguish of a loathsome disease which entirely covers his body. (i. ii.) He sustains all with the mildest submission, and the most complete resignation to the will of Providence: *In all this*, says the historian, *Job sinned not, nor charged God foolishly*. (i. 22.) And after the second trial, *In all this did not Job sin with his lips*. (ii. 10.) The author of the history remarks upon this circumstance a second time, in order to excite the observation of the reader, and to render him more attentive to what follows, which properly constitutes the true subject of the poem; namely, the conduct of Job with respect to his reverence for the Almighty, and the changes which accumulating misery might produce in his temper and behaviour. Accordingly we find that another still more exquisite trial of his patience yet awaits him, and which, indeed, as the writer seems to intimate, he scarcely appears to have sustained with equal firmness, namely, the unjust suspicions, the bitter reproaches, and the violent altercations of his friends, who had visited him on the pretence of affording consolation. Here commences the plot or action of the poem: for when, after a long silence of all parties, the grief of Job breaks forth into passionate exclamations and a vehement execration of the day of his birth (iii.); the minds of his friends are suddenly exasperated, their intentions are changed, and their consolation, if indeed they originally intended any, is converted into contumely and reproaches. Eliphaz, the first of these three singular comforters, reproves his impatience; calls in question his integrity, by indirectly insinuating that God does not inflict such punishments upon the righteous; and, finally, admonishes him that the chastisement of God

[1] Lect. xxxiii. and xxxiv.

[2] Bauer, Hermeneutica Sacra, p. 386. The Arabic word Mekáma signifies an assembly and conversation, or discourse (D'Herbelot, Bibliothèque Orientale, vol. ii. p. 500.); the name is derived from the circumstance of these compositions being read at the meetings or conversazioni of eminent literary characters.

[3] He composed his Mekáma, or Mecámat, as D'Herbelot spells the word, at the request of Abu Shirvan Khaled, vizir of the Seljuk Sultan Mahmoud. It is esteemed a masterpiece of Arabian poesy and eloquence; and consists of fifty discourses or declamatory conversations on various topics of morality, each of which derives its name from the place where it was recited. So highly were these productions of Hariri valued, that Zamakshari, the most learned of the Arabian grammarians, pronounced that they ought only to be written on silk. The Mekámat of Hariri were published by Schultens, and six of his "Assemblies" were translated into English from the Arabic, and published by Professor Chappelow, in 8vo. London, 1767. See an account and extract from this work in the Monthly Review, O. S. vol. xxxvii. pp. 22—28.

[4] Blair's Lectures, vol. iii. p. 183.

[5] From the circumstance of Eliphaz, Zophar, and Bildad being termed kings in the Septuagint version, some critics have supposed that they as well as Job were monarchs: but this conjecture is destitute of support. For, 1. Job is not represented as losing his kingdom, but his children, servants, and flocks; 2. He possessed no army or forces with which he could pursue the predatory Sabæans and Chaldæans; 3. Though his friends accused him of various crimes, and among others of harshly treating his servants, yet they nowhere charge him with tyranny towards his subjects; 4. Job gives an account of his private life and conduct towards his domestics, but is totally silent as to his conduct towards his subjects; lastly, when he does mention kings (iii. 14. xxix. 25.), he by no means places himself upon an equality with them. Hence we see the erroneousness of the appendix to the Septuagint version of Job, of which some notice is taken in p. 234. *infra*, and which makes him to be the same as Jobab king of the Edomites. (Gen. xxxvi. 33.) It is equally clear that Job was not subject to any sovereign, for neither he nor his friends make any mention of his allegiance to any king; on the contrary, when he entered the gate of the city where the magistrates sat in a judicial capacity, the first place was reserved to him, and his opinion was asked with the utmost deference. From all these circumstances, therefore, coupled with his extensive flocks and ample possessions, we conclude with Herder, Jahn, and Dr. Good, that he was emir, prince, or chief magistrate of the city of Uz.

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is not to be despised. (iv. v.) The next of them, not less intemperate in his reproofs, takes it for granted, that the children of Job had only received the reward due to their offences; and with regard to himself, intimates, that if he be innocent, and will apply with proper humility to the divine mercy, he may be restored. (viii.) The third upbraids him with arrogance, with vanity, and even with falsehood, because he has presumed to defend himself against the unjust accusations of his companions, and exhorts him to a sounder mode of reasoning, and a more holy life. (xi.) They all, with a manifest though indirect allusion to Job, discourse very copiously concerning the divine judgments, which are always openly displayed against the wicked, and of the certain destruction of hypocritical pretenders to virtue and religion. In reply to this, Job enumerates his sufferings, and complains bitterly of the inhumanity of his friends, and of the severity which he has experienced from the hand of God; he calls to witness both God and man, that he is unjustly oppressed; he intimates, that he is weak in comparison with God, that the contention is, consequently, unequal, and that, be his cause ever so righteous, he cannot hope to prevail. (vi. vii.) He expostulates with God himself still more vehemently, and with greater freedom, affirming, that he does not discriminate characters, but equally afflicts the just and the unjust. (x.) The expostulations of Job serve only to irritate still more the resentment of his pretended friends; they reproach him in severer terms with pride, impiety, passion, and madness; they repeat the same arguments respecting the justice of God, the punishment of the wicked, and their certain destruction after a short period of apparent prosperity. This sentiment they confidently pronounce to be confirmed both by their experience and by that of their fathers; and they maliciously exaggerate the ungrateful topic by the most splendid imagery and the most forcible language. (xi.) On the part of Job, the general scope of the argument is much the same as before, but the expression is considerably heightened; it consists of appeals to the Almighty, asseverations of his own innocence, earnest expostulations, complaints of the cruelty of his friends, melancholy reflections on the vanity of human life, and upon his own severe misfortunes, ending in grief and desperation: he affirms, however, that he places his ultimate hope and confidence in God; and the more vehemently his adversaries urge that the wicked only are objects of the divine wrath, and obnoxious to punishment, so much the more resolutely does Job assert their perpetual impunity, prosperity and happiness, even to the end of their existence. The first of his opponents, Eliphaz, incensed by this assertion, descends directly to open crimination and contumely: he accuses the most upright of men of the most atrocious crimes, of injustice, rapine, and oppression: inveighs against him as an impious pretender to virtue and religion, and with a kind of sarcastic benevolence exhorts him to penitence. Vehemently affected with this reproof, Job, in a still more animated and confident strain, appeals to the tribunal of All-seeing Justice, and wishes it were only permitted him to plead his cause in the presence of God himself. He complains still more intemperately of the unequal treatment of Providence; exults in his own integrity, and then more tenaciously maintains his former opinion concerning the impunity of the wicked. To this another of the triumvirate, Bildad, replies, by a masterly though concise dissertation on the majesty and sanctity of the Divine Being, indirectly rebuking the presumption of Job, who has dared to question his decrees. In reply to Bildad, Job demonstrates himself no less expert at wielding the weapons of satire and ridicule than those of reason and argument; and reverting to a more serious tone, he displays the infinite power and wisdom of God more copiously and more poetically than the former speaker. The third of the friends making no return, and the others remaining silent, Job at length opens the true sentiments of his heart concerning the fate of the wicked; he allows that their prosperity is unstable, and that they and their descendants shall at last experience on a sudden that God is the avenger of iniquity. In all this, however, he contends that the divine counsels do not admit of human investigation, but that the chief wisdom of man consists in the fear of God. He beautifully descants upon his former prosperity; and exhibits a striking contrast between it and his present affliction and debasement. Lastly, in answer to the crimination of Eliphaz, and the implications of the others, he relates the principal transactions of his past life; he asserts his integrity as displayed in all the duties of life, and in the sight of God and man; and again appeals to the justice and omniscience of God in attestation of his veracity.

If these circumstances were fairly collected from the general tenor and series of the work, as far as we are able to trace them through the plainer and more conspicuous passages, it will be no very difficult task to explain and define the subject of this part of the poem, which contains the dispute between Job and his friends. The argument seems chiefly to relate to the piety and integrity of Job, and turns upon this point, whether he, who by the divine providence and visitation is so severely punished and afflicted, ought to be accounted pious and innocent. This leads into a more extensive field of controversy, into a dispute, indeed, which less admits of any definition or limit, concerning the nature of the divine counsels in the dispensations of happiness and misery in this life. The antagonists of Job in this dispute, observing him exposed to such severe visitations, conceiving that this affliction had not fallen upon him unmeritedly, accuse him of hypocrisy, and falsely ascribe to him the guilt of some atrocious but concealed offence. Job, on the contrary, conscious of no crime, and wounded by their unjust suspicions, defends his own innocence before God with rather more confidence and ardour than is commendable; and so strenuously contends for his own integrity, that he seems virtually to charge God himself with some degree of injustice.[1]

The argument of Job's friends may, in substance, be comprised in the following syllogism:

God, who is just, bestows blessings upon the godly, but afflicts the wicked:
But *Job is most heavily afflicted by God:*
Therefore *Job is wicked, and deserves the punishment of his sins;* and therefore he is bound to *repent*, that is, *to confess and bewail his sins.*

To the major proposition Job replies, that *God afflicts not only the wicked, but also the pious*, in order that their faith, patience, and other virtues, may be proved, and that the glory of God may become more conspicuously manifest in their wonderful deliverances. But overwhelmed with grief and the cruel suspicions of his friends, he defends his cause with hard and sometimes impatient expressions.

This state of the controversy is clearly explained by what follows: for when the three friends have ceased to dispute with Job, *because he seemeth just in his own eyes* (xxxii. 1.), that is, because he has uniformly contended that there was no wickedness in himself which could call down the heavy vengeance of God, Elihu comes forward, justly offended with both parties; with Job, *because he justified himself in preference to God* (xxxii. 2. compare xxxv. 2. xl. 8.), that is, because he defended so vehemently the justice of his own cause, that he seemed in some measure to arraign the justice of God: against the three friends, because *though they were unable to answer Job, they ceased not to condemn him* (xxxii. 3.), that is, they concluded in their own minds that Job was impious and wicked, while, nevertheless, they had nothing specific to object against his assertions of his own innocence, or upon which they might safely ground their accusation.

The conduct of Elihu evidently corresponds with this state of the controversy; he professes, after a slight prefatory mention of himself, to reason with Job, unbiassed equally by favour or resentment. He therefore reproves Job from his own mouth, because he had attributed too much to himself; because he had affirmed himself to be altogether free from guilt and depravity; because he had presumed to contend with God, and had not scrupled to insinuate, that the Deity was hostile to him. He asserts, that it is not necessary for God to explain and develope his counsels to men; that he nevertheless takes many occasions of admonishing them, not only by visions and revelations, but even by the visitations of his providence, by sending calamities and diseases upon them, to repress their arrogance and reform their obduracy. He next rebukes Job, because he had pronounced himself upright, and affirmed that God had acted inimically, if not unjustly, towards him, which he proves to be no less improper than indecent. In the third place, he objects to Job, that from the miseries of the good and the prosperity of the wicked, he has falsely and perversely concluded, that there was no advantage to be derived from the practice of virtue. On the contrary, he affirms, that when the afflictions of the just continue, it is because they do not place a proper confidence in God, ask relief at his hands, patiently expect it, nor demean themselves before him with becoming humility and submission. This observation alone,

[1] Lowth's Lectures, No. xxxii. vol. ii. pp. 371—378.

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he adds very properly, is at once a sufficient reproof of the contumacy of Job, and a full refutation of the unjust suspicions of his friends. (xxxv. 4.) Lastly, he explains the purposes of the Deity, in chastening men, which are in general to prove and to amend them, to repress their arrogance, to afford him an opportunity of exemplifying his justice upon the obstinate and rebellious, and of showing favour to the humble and obedient. He supposes God to have acted in this manner towards Job: on that account he exhorts him to humble himself before his righteous Judge, to beware of appearing obstinate or contumacious in his sight, and of relapsing into a repetition of his sin. He entreats him, from the contemplation of the divine power and majesty, to endeavour to retain a proper reverence for the Almighty. To these frequently intermitted and often repeated admonitions of Elihu, Job makes no return.

The address of God himself follows that of Elihu, in which, disdaining to descend to any particular explication of his divine counsels, but instancing some of the stupendous effects of his infinite power, he insists upon the same topics which Elihu had before touched upon. In the first place, having reproved the temerity of Job, he convicts him of ignorance, in being unable to comprehend the works of his creation, which were obvious to every eye; the nature and structure of the earth, the sea, the light, and the animal kingdom. He then demonstrates his weakness, by challenging him to prove his own power by emulating any single exertion of the divine energy, and then referring him to one or two of the brute creation, with which he is unable to contend:—how much less, therefore, with the Omnipotent Creator and Lord of all things, who is or can be accountable to no being whatever? (xli. 2, 3.)[1]

The scope of this speech is, to humble Job, and to teach others by his example to acquiesce in the dispensations of Jehovah, from an unbounded confidence in his equity, wisdom, and goodness:—an end this, which (Bishop Stock truly remarks) is, indeed, worthy of the interposition of the Deity. The method pursued in the speech to accomplish its design, is a series of questions and descriptions, relative to natural things, admirably fitted to convince this complainant, and all others, of their incapacity to judge of God's moral administration, and of the danger of striving with their Maker. Nothing, in the whole compass of language, can equal, much less surpass, the inimitable grandeur and sublimity of this divine address, which extends from chapter xxxviii. to xli.

On the conclusion of the speech of Jehovah, Job humbles himself before God, acknowledging his own ignorance and imbecility, and "repents in dust and ashes." He then offers sacrifice for his friends, and is restored to redoubled prosperity, honour, and comfort.

From a due consideration of all these circumstances, Bishop Lowth concludes that the principal object of the poem is this third and last trial of Job from the injustice and unkindness of his accusing friends; the consequence of which is, in the first place, the anger, indignation, and contumacy of Job, and afterwards, his composure, submission, and penitence. The design of the poem is, therefore, to teach men, that, having a due respect to the corruption, infirmity, and ignorance of human nature, as well as to the infinite wisdom and majesty of God, they are to reject all confidence in their own strength, in their own righteousness, and to preserve on all occasions an unwavering and unsullied faith, and to submit with becoming reverence to his decrees. It is, however, to be carefully observed, that the subject of the dispute between Job and his friends differs from the subject of the poem in general; and that the end of the poetical part differs from the design of the narrative at large. For, the bishop remarks, although the design and subject of the poem be exactly as they are above defined, it may, nevertheless, be granted that the whole history, taken together, contains an example of patience, together with its reward; and he considers much of the perplexity in which the subject has been involved, as arising principally from this point not having been treated with sufficient distinctness by the learned.

Moldenhawer and some other critics have considered the passage in Job xix. 25—27. as a prediction of the Messiah. It cannot, however, be clearly shown that this book contains any prophecies, strictly so called; because the passages which might be adduced as prophetical may also be considered as a profession of faith in a promised Redeemer, and concerning a future resurrection. A learned commentator of the present day has remarked, that there are but few parts of the Old Testament which declare more explicitly the grand outlines of revealed truth, nay even of evangelical doctrine: so that they, who speak of it as consisting chiefly of *natural religion*, seem entirely to have mistaken its scope. The book of Job, he continues, is full of caution and encouragement to the tempted and afflicted, and of warning to those who hastily judge their brethren. It throws great light upon the doctrine of Providence, and upon the agency and influence of evil spirits under the control of God. In the patriarch Job we see an eminent type of the suffering and glorified Saviour, and a pattern of the believer's "passing through much tribulation to the kingdom of God." In short, the whole is replete with most important instruction: and among the rest we are reminded of the ill effects of acrimonious religious dispute. These four pious men argued together, till, becoming angry, they censured and condemned each other, and uttered many irreverent things concerning the divine character and government; and having lost their temper, they would also have lost their labour, and have been at more variance than ever, if another method had not been taken to decide the controversy.[2]

"The character of each person is well sustained through the whole book: Job, every where consistent, pious, conscious of his own uprightness, but depressed by misery, weighed down by disease, and irritated by the clamorous accusations of his friends, is hurried on to make some rash assertions. Confident in his own innocence, his appeals to God are sometimes too bold, and his attacks upon his friends too harsh, but he always ends in complaints, and excuses his vehemence on account of the magnitude of his calamity. His *friends*, all sincere worshippers of the true God, and earnest advocates of virtue, agree in the opinion, that divine justice invariably punishes the wicked, and rewards the good with present happiness. They endeavour to prove this by appeals to more ancient revelations, to the opinions of those who lived in former times, and to experience,—apprehensive lest the contrary assertion of Job should injure morals and religion. They all speak of angels. Nevertheless, they differ from each other in many other matters. Eliphaz is superior to the others in discernment and in delicacy. He begins by addressing Job mildly, and it is not until irritated by contradiction, that he reckons him among the wicked.—Bildad, less discerning and less polished, breaks out at first in accusations against Job, and increases in vehemence: in the end, however, he is reduced to a mere repetition of his former arguments.—Zophar is inferior to his companions in both these respects; at first, his discourse is characterized by rusticity; his second address adds but little to the first; and in the third dialogue he has no reply to make.—Elihu manifests a degree of veneration for Job and his friends, but speaks like an inflated youth, wishing to conceal his self-sufficiency under the appearance of modesty.—God is introduced in all his majesty, speaking from a tempestuous cloud in the style of one, with whose honour it is not consistent to render an account of his government and to settle the agitated question, which is above the reach of human intellect. He, therefore, merely silences the disputants. The *feelings* of the interlocuters, as is natural, become warm in the progress of the controversy, and each speaker returns to the stage, with an increased degree of eagerness and impetuosity.[3]

VIII. At the end of the Septuagint version of this book, after the account of Job's death (xlii. 16.), there is the following addition: Γεγραπται δε, παλιν αναστησεσθαι αυτον, μετ' ων ὁ Κυριος ανιστησιν.—"*But it is written that he shall rise again along with those whom the Lord raiseth up.*" Where it was so written concerning Job, is not easily to be found, unless in his own celebrated confession, *I know that my* REDEEMER *liveth*, &c. (xix. 25—27.) The remark, however, is so far of importance as it proves the popular belief of the doctrine *before* the coming of Christ,—a belief, to which this inestimable book, we may rest assured, contributed not a little.[4] To this additional passage there is also annexed in the Septuagint version a subscription or appendix, containing a brief genealogical account of the patriarch, derived from an old Syriac version,[5] and identifying him with Jobab, king

[1] Lowth's Lectures, No. xxxii. vol. ii. pp. 378—382.

[2] Scott's Preface to Job.

[3] Prof. Turner's translation of Jahn's Introduction, p. 463.

[4] Dr. Hales's Analysis of Chronology, vol. ii. book i. p. 102.

[5] This subscription is also found in the Arabic version, where it is less circumstantial, and in the old Latin Vulgate translation of Job. The following version is given from the Septuagint in Bishop Walton's Polyglott, vol. iii. p. 86.:—"This is translated out of a book in the Syrian language; for he dwelt in the land of Ausitis, on the confines of Idumæa and Arabia.

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of the Edomites, and, consequently, making him nearly contemporary with Moses. This subscription was received and credited by the pseudo-Aristeas, Philo, and Polyhistor: it was also believed in the time of Origen, and is preserved by Theodotion at the end of his version of the book of Job.

This genealogy is received by Calmet and Herder[1] as genuine, but it is manifestly spurious; for not only was it never extant in the Hebrew copies, but, even admitting the genealogy in question to be prior to the time of our Saviour, it is too recent to be admitted as evidence in a fact of such remote antiquity, especially as it is drawn only from conjecture supported by the slender resemblance between the two names Job and Jobab: and when we consider that it is contradicted by the arguments already adduced to prove that the patriarch lived so many ages anterior to the great legislator of the Hebrews,[2] as well as by the internal evidence derived from the poem itself respecting the rank and condition of Job, we cannot doubt for a moment that the subscription is both erroneous and spurious.

IX. Although the preceding view of the scope and argument will convey to the reader an accurate idea of this very ancient, but in many passages confessedly obscure poem; yet the following rules contain so many useful hints for the right understanding of its contents, that, long as this section necessarily is, the author is unwilling to omit them.[3]

RULES TO BE OBSERVED IN STUDYING THE BOOK OF JOB.

1. He that would rightly explain this book must, as much as he can, imagine himself in the same afflicted condition.

2. Every daring thought, or ardent expression, which occurs in the speeches of this afflicted and exasperated man, is not to be vindicated; yet, as he was a great man, and a prince, he may be allowed to use bold and animated language.

3. We shall certainly judge amiss, if we think every thing wrong which will not suit with the politeness of our manners. Allowance must be made for the simplicity of those times.

4. In judging of Job's character, we must set the noble strains of his piety against the unguarded expressions of his sorrow.

5. It is not his innocence, strictly speaking, which Job insists on, but his sincerity. (chap. vii. 20, 21.)

6. Except their hard censures of Job, his friends speak well and religiously.

7. His friends encouraged Job to hope for a temporal deliverance (chap. v. 18, &c. vii. 20, &c. xi. 14, &c.); but Job despaired of it, and expected his bodily disorder would terminate in death (chap. vi. 11, 12.; vii. 6, 7, 8. 21.; xvii. 1. 13, 14, 15.; xix. 10.); though, in the increasing heat of the dispute, they seem to drop this sentiment in their following answers, as if they supposed Job to be too bad to hope for any favour from God. He hoped, however, that his character would be cleared in the day of judgment; though he was greatly concerned that it could not be cleared before; that, after a life led in the most conspicuous virtues, his reputation, in the opinion of his nearest friends, would sit under a black cloud, and, with regard to the ignorant and profane, leave an odious reproach upon a profession of religion. This touched him to the heart, exasperated all his sufferings, and made him often wish, that God would bring him to his trial here in this life, that his integrity might be vindicated, and that all, friends and enemies, might understand the true end or design of God in his sufferings, and the honour of religion might be secured. (chap. x. 2, 3.) *It is good unto thee, that thou shouldst—shine upon the counsel of the wicked?* who from my case take occasion to reproach and vilify true religion, and to confirm themselves in their wicked and idolatrous practices. (chap. viii. 20—22.; xi. 17—20.; xvi. 9—11.)

His first name was Jobab; and having married an Arabian woman, he had by her a son whose name was Ennon. Now he himself was the son of Zave, one of the sons of Esau: so that he was the fifth in descent from Abraham. Now these were the kings who reigned in Edom, over which country he also bare rule. The first was Balak the son of Beor, and the name of his city was Dannaba: and after Balak, Jobab, who is called Job: and after him, Asou, who was general over the region of Thæmanitis (Teman); and after him, Adad, the son of Barad, who smote Madiam in the land of Moab: and the name of his city was Gethaim. And the friends who came to Job were Eliphaz of the sons of Esau king of the Thæmanites: Baldad, the sovereign of the Saucheans (Shuhites); and Sophar (Zophar), the king of the Minains" (Naamathites).

[1] Calmet's Dictionary, vol. i. art. Job. Herder on Hebrew Poetry in M. R. (O. S.) vol. lxxx. p. 644.

[2] § III. pp. 228, 229. *supra*.

[3] These rules are extracted from Dr. John Taylor's Scheme of Scripture Divinity, chap. xxiii. in Bishop Watson's Collection of Theological Tracts, vol. i. pp. 97, 98. Dr. Taylor of Norwich was an eminent divine of the last century; who was distinguished for his command of temper, benevolent feeling, and deep acquaintance with the Hebrew and Greek Scriptures. His Scheme of Divinity, it is deeply to be regretted, was Arian, and, therefore, cannot be recommended to students, indiscriminately.

8. He could only affirm his integrity, but could give no special satisfactory reason why God should afflict him in a manner so very extraordinary, and beyond all preceding cases that were ever known in the world. This very much perplexed and embarrassed his mind, and laid him under a great disadvantage in the dispute. And for one thing, it is on this account that he is so earnest to come to a conference with God, to know his mind and meaning (chap. x. 2.); *Show me wherefore thou contendest with me?*[4] He knew very well he could not absolutely justify himself before God. (chap. ix. 2—17.) *For he breaks me with a tempest, he multiplieth my wounds without a cause*, or without any apparent reason. (chap. vii. 12. 20.) The whole twenty-third chapter relates to this point; in which he wishes he could come to the dwelling-place of God (ver. 3.), and spread his case before him, and argue about it at large (ver. 4.), for he had turned his thoughts every way, and could make nothing of it (ver. 8, 9.), only he was sure God knew he was an upright man. (ver. 10—12.) *But* (ver. 13.) *he is in one* באחד, or in unity, supreme above all others, absolutely entire, keeping his mind and designs to himself; *and none can turn*, or oblige him to alter his resolution. All that we can say is, that he doth whatever is agreeable to his own wisdom. For (ver. 14.) what he hath resolved to inflict upon me he hath accomplished; and many such things he doth, of which he will not give us the reason. To the same purpose understand chap. xxvii. 2—4. 14. and chap. xxviii. 2. *He hath taken away my judgment*, i. e. the rule by which I might judge of the reason of my afflictions. This point, in reference to God, Elihu tells him (chap. xxxiii. 13.) he had urged to no purpose, *seeing he gives no account of his matters*, or will not reveal to us the secrets of his providence.

9. In such a noble performance, if any thing seems to be said not in consistency, or not in character, we should rather suspect our own judgment than the good sense of the author. *The fault is not in the book, but in our understanding.*

10. That sense which best agrees with the subject, or the point in hand, or which stands in the best connection with the context, should always be judged the best sense.

X. Nothing, perhaps, has contributed more to render the poem of Job obscure, than the common division into chapters and verses; by which, not only the unity of the general subject, but frequently that of a single paragraph or clause, is broken. The commentators, critics, and analysts, indeed, are not agreed as to the exact number of parts of which it consists: thus Heidegger and the elder Carpzov institute two leading divisions, with a multitude of subdivisions; Van Til divides it into four leading parts, Moldenhawer into three, and Mr. Noyes into two,[5] with a number of subordinate heads; Dr. Good divides it into six books or parts; and Dr Hales into five parts, independently of the exordium and conclusion: but as these are requisite to the unity of the book, it does not appear that they should be excluded from the arrangement. The poem, then, may be conveniently divided into six parts: the first of these contains the exordium or narrative part (ch. i. ii.); the second comprises the *first* debate or dialogue of Job and his friends (iii.—xiv.); the third includes the *second* series of debate or controversy (xv.—xxi.); the fourth comprehends the *third* series of controversy (xxii.

[4] See Bishop Patrick's Paraphrase on Job x. 2—8.

[5] The following Synopsis exhibits the divisions, and subdivisions, adopted by Mr. Noyes in his "Amended Version of the Book of Job:" (Cambridge, North Am. 1827.)—

I. Historical Introduction in Prose. Ch. I. II.
II. Controversy in Verse. Ch. III.—XLII. 7.
The Speech of Job, in which he curses his birth-day, is succeeded by
I. The first series of Controversy. Ch. IV.—XIV.
1. Speech of Eliphaz. Ch. IV. V.
2. Answer of Job. Ch. VI. VII.
3. Speech of Bildad. Ch. VIII.
4. Answer of Job. Ch. IX. X.
5. Speech of Zophar. Ch. XI.
6. Answer of Job. Ch. XII. XIII. XIV.
II. Second series of Controversy. Ch. XV.—XXI.
1. Speech of Eliphaz. Ch. XV.
2. Answer of Job. Ch. XVI. XVII.
3. Speech of Bildad. Ch. XVIII.
4. Answer of Job. Ch. XIX.
5. Speech of Zophar. Ch. XX.
6. Answer of Job. Ch. XXI.
III. Third series of Controversy. Ch. XXII.—XXXI.
1. Speech of Eliphaz. Ch. XXII.
2. Answer of Job. Ch. XXIII. XXIV.
3. Speech of Bildad. Ch. XXV.
4. Answer of Job. Ch. XXVI.—XXXI.
IV. The Judgment of Elihu respecting the Discussion. Ch. XXXII.—XXXVII.
V. The Speech of the Deity, which terminates the Discussion. Ch. XXXVIII.—XLII. 7.
III. The Conclusion, in Prose. Ch. XLII. 7. to the end.

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—xxxi.); in the fifth part Elihu sums up the argument (xxxii.—xxxvii.), and in the sixth part Jehovah determines the controversy; Job humbles himself, is accepted, and restored to health and prosperity. (xxxiii.—xlii.)

PART I. *The Exordium, containing the Narration of Job's Circumstances and Trials* (ch. i. ii.) *which is written in prose.*

SECT. 1. The situation and circumstances of Job. (i. 1—6.)

SECT. 2. The *first* trial of Job by Satan, with divine permission, in the loss of his property and children; the integrity of Job declared. (i. 7—22.)

SECT. 3. The *second* trial of Job by Satan, in the severe affliction of his person (ii. 1—10.), and the visit of his friends to console him.

PART II. *The* first *Dialogue or Controversy between Job and his friends.* (iii.—xiv.)

SECT. 1. The complaint of Job on his calamitous situation, which is the ground-work of the following arguments. (iii.)

SECT. 2. The speech of Eliphaz, in which he reproves the impatience of Job, and insinuates that his sufferings were the punishment of some secret iniquity. (iv. v.)

SECT. 3. Job's reply, in which he apologizes for the intemperance of his grief by the magnitude of his calamities, prays for speedy death, accuses his friends of cruelty, and expostulates with God, whose mercy he supplicates. (vi. vii.)

SECT. 4. The argument of Eliphaz resumed by Bildad, who reproves Job with still greater acrimony, and accuses him of irreligion and impiety. (viii.)

SECT. 5. Job's rejoinder, in which, while he acknowledges the justice and sovereignty of God, he argues that his afflictions are no proof of his wickedness, and in despair again wishes for death. (ix. x.) This passionate reply calls forth,

SECT. 6. Zophar, who prosecutes the argument begun by Eliphaz, and continued by Bildad, with still greater severity; and exhorts him to repentance, as the only means by which to recover his former prosperity. (xi.)

SECT. 7. The answer of Job, who retorts on his friends, censuring their pretensions to superior knowledge, and charging them with false and partial pleading against him, and appeals to God, professing his hope in a future resurrection. (xii.—xiv.)

PART III. *The* second *Dialogue or Controversy* (xv.—xxi.); *in which we have,*

SECT. 1. The argument renewed, nearly in the same manner as it had been commenced by Eliphaz, who accuses Job of impiety in justifying himself. (xv.)

SECT. 2. Job's reply, who complains of the increasing unkindness of his friends, protests his innocency, and looks to death as his last resource. (xvi. xvii.)

SECT. 3. Bildad, going over his former line of argument, with increased asperity, applies it to Job, whose aggravated sufferings, he urges, are justly inflicted upon him. (xviii.)

SECT. 4. Job's appeal to the sympathy of his friends, and from them to God: professing his faith in a future resurrection, he cautions his friends to cease from their invectives, lest God should chastise them. (xix.)

SECT. 5. Job's appeal is retorted upon himself by Zophar (xx.); to whom the patriarch replies by discussing at large the conduct of Divine Providence, in order to evince the fallacy of Zophar's argument of the short-lived triumph of the wicked. (xxi.)

PART IV. *The* third *Debate or Controversy* (xxii.—xxxi.); *in which,*

SECT. 1. Eliphaz resumes the charge, representing Job's vindication and appeal as displeasing to God: contends that certain and utter ruin is the uniform lot of the wicked, as was evinced in the destruction of the old world by the deluge; and concludes with renewed exhortation to repentance and prayer. (xxii.)

SECT. 2. In reply, Job ardently desires to plead his cause before God, whose omnipresence he delineates in the sublimest language, urging that his sufferings were designed as trials of his faith and integrity; and he shows in various instances that the wicked frequently escape punishment in this life. (xxiii. xxiv.)

SECT. 3. The rejoinder of Bildad, who repeats his former proposition, that, since no man is without sin in the sight of God, consequently Job cannot be justified in his sight. (xxv.)

SECT. 4. The answer of Job, who, having reproved the harsh conduct of Bildad, re-vindicates his own conduct with great warmth and animation, and takes a retrospect of his former character in the relative situations of life, as a husband, as a master, and as a magistrate: and concludes by repeating his ardent wish for an immediate trial with his calumniator before the tribunal of God. (xxvi—xxxi.)

PART V. *Contains the summing up of the whole argument by Elihu; who, having condemned the conduct of all the disputants, whose reasonings were not calculated to produce conviction* (xxxii.), *proceeds to contest several of Job's positions, and to show that God frequently afflicts the children of men for the best of purposes, and that in every instance our duty is submission. He concludes with a grand description of the omnipotence of the Creator.* (xxxiii.—xxxvii.)

PART VI. *The Termination of the Controversy, and the Restoration of Job to his former Prosperity* (xxxviii.—xlii.); *containing,*

SECT. 1. The appearance of Jehovah to pronounce judgment; who addresses Job, out of a whirlwind, in a most sublime and magnificent speech, the substance of which is nearly a counterpart to that of Elihu. In it are illustrated the omnipotence of God, and man's utter ignorance of his ways, and works of creation and providence. (xxxvii.—xli.)

SECT. 2. The submission of Job, which is accepted, his restoration to his former prosperity, and the increase of his substance to double. (xlii. 1—10.)

SECT. 3. A more particular account of Job's restoration and prosperity. (xlii. 11—17.)[1]

XI. Independently of the important instruction and benefit which may be derived from a devout perusal of the book of Job, this divine poem is of no small value, as transmitting to us a faithful delineation of the patriarchal doctrines of religion; that confirms and illustrates the notices of that religion contained in the book of Genesis, an outline of which has been given in the first volume.[2] On this account, we trust, the reader will not be reluctantly detained, if we take a brief retrospect of the patriarchal creed,—more especially as some very learned men have denied that it contained any reference either to fallen angelic spirits, or to a future resurrection of the body from the grave, and consequently to a future state of existence.

The two grand articles of patriarchal faith, from the earliest days, according to Saint Paul (Heb. xi. 6.), were, 1. *That there is a God*, and, 2. *That he is a rewarder of them that diligently seek him.* These articles are particularly contained in Job's declaration,

> I know that my Redeemer liveth,
> And that he shall stand at the latter day upon the earth.

But there are several other important points of doctrine either directly stated, or which may be legitimately inferred from different parts of this book; they may be reduced to the following nine articles:—

1. *The creation of the world by one supreme, omnipresent, and eternal Being*, of boundless wisdom, irresistible power, indescribable glory, inflexible justice, and infinite goodness. This first great principle of what is usually called natural religion, is laid down throughout the whole book as an incontestable truth; but it is particularly illustrated in the speech of Jehovah himself in Job xxxvii.—xli.

2. *The government of the world by the perpetual and superintending providence of God.* This article of the patriarchal creed is particularly noticed in Job i. 9. 21.; ii. 10.; v. 8—27.; ix. 4—13.; and in almost every other chapter of the book: in every instance, this doctrine is proposed, not as a matter of nice speculation, but as laying mankind under the most powerful obligations to fear and serve, to submit to and trust in their Creator, Lord, and Ruler.

3. *That the providential government of the Almighty is carried on by the ministration of a heavenly hierarchy* (i. 6, 7.; iv. 18, 19.; v. 1.; xxxiii. 22, 23.), which is composed of

[1] Dr. Hales is of opinion that the last six verses of this chapter, 11—17. (which particularize the increase of Job's family, the names of his daughters, who, according to primitive usage were made co-heiresses with their brothers, together with the number of years during which he survived his trial), form an appendix; which was probably added in later times from tradition, either by Moses, who resided so long in his neighbourhood, or by Samuel, or by the person (whoever he was) that introduced the book into the sacred canon. Analysis of Chronology, vol. ii. book i. p. 101.

[2] See Vol. I. Chap. V. Sect. I. § 1. pp. 142, 143.

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various ranks and orders, possessing different names, dignities, and offices.[1]

4. *An apostacy or defection in some rank or order of these powers* (iv. 18.; xv. 15.); of which Satan seems to have been one, and perhaps chief. (i. 6—12.; ii. 2—7.)

5. *The good and evil powers or principles, equally formed by the Creator*, and hence equally denominated "Sons of God;" both of them employed by him in the administration of his Providence: and both amenable to him at stated courts, held for the purpose of receiving an account of their respective missions.[2] (i. 6, 7.; ii. 1.)

6. *That Zabianism, or the idolatrous worship of the stars, was a judicial offence, cognizable by the pelilim* or judges; who were arbitrators, consisting of the heads of tribes or families, appointed by common consent to try offences against the community, and to award summary justice.[3] Such was the case of the Trans-jordanite tribes, who were suspected of apostacy, and were threatened with extirpation by the heads of the ten tribes on the western side of Jordan. (Josh. xxii. 16—22.)[4]

7. *Original sin, or "that corruption of the nature of every man that naturally is engendered of the offspring of Adam."*[5] "It is certain," as Bishop Burnet has well remarked, "that in Scripture this general corruption of our nature is often mentioned:"[6] and it is not to be supposed that this article of doctrine, however repugnant to the pride of man, should be omitted in the book of Job. Accordingly we find it expressly asserted in chap. xiv. 4.; xv. 14—16. and xxxv. 3.

8. *The propitiation of the Creator in the case of human transgressions by sacrifices* (i. 5.; xlii. 8.), *and the mediation and intercession of a righteous person.* (xlii. 8, 9.) In his intercession for his friends, Job is generally regarded as a type of Him "who ever liveth to make intercession" for transgressors. If any evidence were wanting to prove sacrifices of divine institution, the declaration in xlii. 8. alone would be sufficient.[7]

9. *That there will be a day of future resurrection* (xiv. 7—11. with verses 12—15. of the same chapter), judgment (xix. 25—29.), and retribution to all mankind. (xxvii. 8.; xxxi. 13, 14.)

The passage, in which Job expresses his firm faith in a Redeemer (xix. 25—29.), has been greatly contested among critics; some of whom refer it simply to his deliverance from his temporal distresses, maintaining that it has no allusion whatever to a future state; while others understand it in the contrary sense, and consider it a noble confession of faith in the Redeemer. The latter opinion has been ably advocated by Pfeiffer, the elder Schultens, Michaelis, Velthusen, Rosenmüller, Dr. Good, and the Rev. Drs. Hales and J. P. Smith, and is now generally received. The following is Dr. Hales's version of this sublime passage of Job:—

> I know that my REDEEMER [*is*] living,
> And that at the last [*day*]
> He will arise [*in judgment*] upon dust [*mankind*].
> And after my skin be mangled thus,
> Yet ever from my flesh shall I see God:
> Whom I shall see for me [*on my side*],
> And mine eyes shall behold him not estranged;
> [*Though*] my reins be [*now*] consumed within me.
>
> —— But ye should say, "Why persecute we him [*further*]?"
> Since the strength of the argument is found in me,
> Fear ye for yourselves, from the face of the *sword*;
> For [divine] wrath [punisheth] iniquities [with] *the sword*;
> *That ye may know there is a judgment.*[8]

Nor was the morality of Job less excellent than his theology. He thus expresses his undeviating obedience to the laws of God, and his delight therein:—

> xxiii. 11. My foot hath held his steps,
> His way have I kept and not declined:
> 12. Neither have I gone back from the commandment of His lips.
> I have esteemed the words of His mouth,
> More than my necessary *food*.

From this and other passages, Dr. Hales with great probability thinks it evident, that there was some collection of certain precepts, or rules of religion and morality, in use among the patriarchs;—such were the precepts of the Noachidæ or sons of Noah: and there is great reason to believe, that the substance at least of the decalogue, given at Sinai, was of primitive institution. Compare Gen. ix. 1—6. How well the venerable patriarch observed the duties of morality, will be manifest to every one who will take the trouble of perusing chap. xxix. 11—17. and xxxi. 6—22.

There is a remarkable reference in the book of Job to the former destruction of the world by water, and to its final dissolution by fire; which was prophesied by Enoch before the deluge, whence it must have been known to Noah; and no doubt transmitted by him to his family; and so might be communicated to Job and his friends. It occurs in the last speech of Eliphaz, the most intelligent of the three.

> xxii. 15. Dost [not] *thou* keep the *old way*,
> Which wicked men have trodden?
> 16. Who were cut off, before their time,
> *The flood* overthrew their foundation:
> 17. Who said unto God, "*Depart from us*:"
> And, "*What can* THE ALMIGHTY *do for us?*"
> 18. Yet he filleth their houses with good,
> Though the counsel of the wicked was far from Him.
> 19. The righteous saw, and were glad,
> And the innocent [*Noah*] derided them:
> 20. "*Is not their substance cut down?*
> *And the fire shall consume the remnant of them!*"

As if Noah had said, Though this judgment by water, however universal, may not so thoroughly purge the earth, as that iniquity shall not spring up again, and wicked men abound: yet know that a final judgment by fire will utterly consume the remnant of such sinners as shall then be found alive, along with the earth itself.[9]

SECTION II.

ON THE BOOK OF PSALMS.

I. *General title of this book.*—II. *Structure of the Psalms.*—III. *Their canonical authority.*—IV. *Authors to whom they are ascribed.*—1. *Moses.*—2. *David.*—3. *Asaph.*—4. *The sons of Korah.*—5. *Jeduthun.*—6. *Heman and Ethan.*—7. *Solomon.*—8. *Anonymous psalms.*—V. *Chronological arrangement of the Psalms by Calmet.*—VI. *Collection of the Psalms into a volume.*—VII. *The inscriptions or titles prefixed to the different psalms.*—VIII. *Probable meaning of the word* Selah.—IX. *Scope of the book of Psalms.*—X. *Rules for better understanding them.*—XI. *A table of the psalms classed according to their several subjects.*

I. THIS book is entitled in the Hebrew ספר תהילים (SEPHER TEHILIM), that is the *Book of Hymns* or *Praises*; because the greater part of them treat of the praises of God, while the remainder consist either of the complaints of an afflicted soul, or of penitential effusions, or of the prayers of a heart overwhelmed with grief. In the Roman edition of the Septuagint Version printed in 1587, which professes to follow the Vatican manuscript, this book is simply denominated ΨΑΛΜΟΙ, the *Psalms*; and in the Alexandrian manuscript, preserved in the British Museum, it is entitled ΨΑΛΤΗΡΙΟΝ ΜΕΤ' ΩΔΑΙΣ, the *Psalter with Odes* or Hymns.[10] The Syriac

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[1] As *obedim*, servants; *malachim*, angels; *melizim*, intercessors; *memitim*, destinies or destroyers; *alep*, the miliad or thousand; *kedoshim*, SANCTI, the heavenly SAINTS or hosts generally. Good's Introd. Diss. to his Version of Job, p. lxv. See ch. iv. 18. xxxiii. 22, 23. v. 1. xv. 15. of his translation, compared with p. lxxiv. of his Dissertation, and his notes on the passages cited.

[2] Ibid. p. lxv.

[3] Job xxxi. 26—28. Dr. Hales, to whose researches we are indebted for the sixth article of the patriarchal creed, translates the 28th verse thus:—

> Even this would be a *judicial crime*,
> *For I should have lied unto* GOD ABOVE.

Dr. Hales's Analysis, vol. ii. book i. pp. 105, 106.
Article ix. of the Confession of the Anglican Church.

[4] Burnett on Art. ix. p. 139. Having cited several passages at length, he thus concludes: "These, with many other places of Scripture to the same purpose, when they are joined to the *universal experience* of all mankind concerning the corruption of our whole race, lead us to settle this point, that in fact it *has* overrun our whole kind, the contagion *is* spread over all."

[5] Archbp. Magee has collected all the evidence on this important subject with great ability. Discourses on the Atonement, vol. ii. part i. pp. 25—46.

[6] Dr. Hales's Analysis, vol. ii. pp. 83—86. For the very elaborate notes with which he has supported and vindicated his translation, we must refer the reader to his work. Other illustrations of this passage may be seen in Pfeiffer's Dubia Vexata Scripturæ, Centuria III. No. 39. (Op. tom. i. pp. 169—272.); and Dr. Smith's Scripture Testimony to the Messiah, vol. i. pp. 199—211. In Dr. A. Clarke's Commentary, there is a good illustration of Job xix. 25—29.

[8] Dr. Hales's Analysis of Chronology, vol. ii. book i. pp. 111, 112.

[10] These Odes or Hymns, which are thirteen in number, are printed in Dr. Grabe's edition of the Septuagint: they are thus entitled:—

1. The Ode of Moses in Exodus. (ch. xv. v. 1. *et seqq.*)
2. The Ode of Moses in Deuteronomy. (ch. xxxii. v. 1. *seqq.*)
3. The Prayer of Hannah the Mother of Samuel. (1 Sam. ch. ii. v. 1. *seqq.*)
4. The Prayer of Isaiah (*in the margin*, of Hezekiah). Isa. ch. xxvi. v. 9. *seqq.*
5. The Prayer of Jonah. (Jon. ch. ii. v. 3. *seqq.*)
6. The Prayer of Habakkuk (Sept. Ambakoum). Hab. ch. iii. v. 2. *seqq.*
7. The Prayer of Hezekiah. (Isa. ch. xxxviii. v. 10. *seqq.*)
8. The Prayer of Manasseh. (2 Chron. ch. xxxiii. according to some copies, but one of the apocryphal pieces in our Bibles.)
9. The Prayer of Azariah. (Dan. ch. iii. v. 26. *seqq.*)
10. The Hymn of our Fathers. (Dan. ch. iii. v. 52. *seqq.*)
11. The Prayer of Mary, the Mother of God. (Luke ch. i. v. 46. *seqq.*)
12. The Prayer of Simeon. (Luke ch. ii. v. 29. *seqq.*)
13. A Morning Hymn, the first part of which nearly corresponds with the sublime hymn in the post-communion service of the church of England.

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Version, in Bishop Walton's Polyglott, denominates it the *Book of Psalms of David, the King and Prophet;* and the Arabic Version commences with the *first Book of Psalms of David the Prophet, King of the Sons of Israel.*

II. Augusti, De Wette, and some other German critics, have termed the Book of Psalms the Hebrew Anthology, that is, a collection of the lyric, moral, historical, and elegiac poetry of the Hebrews. This book presents every possible variety of Hebrew poetry. All the Psalms, indeed, may be termed poems of the lyric kind, that is, adapted to music, but with great variety in the style of composition. Thus some are simply odes. "An ode is a dignified sort of song, narrative of the facts, either of public history, or of private life, in a highly adorned and figured style. But the figure in the Psalms is that, which is peculiar to the Hebrew language, in which the figure gives its meaning with as much perspicuity as the plainest speech."[1] Others, again, are *ethic* or *didactic*, "delivering grave maxims of life, or the precepts of religion, in solemn, but for the most part simple, strains." To this class we may refer the hundred and nineteenth, and the other *alphabetical psalms*, which are so called because the initial letters of each line or stanza follow the order of the alphabet.[2] Nearly one-seventh part of the Psalms is composed of *elegiac*, or pathetic compositions on mournful subjects. Some are *enigmatic*, delivering the doctrines of religion in enigmata, sentences contrived to strike the imagination forcibly, and yet easy to be understood; while a few may be referred to the class of *idyls*, or short pastoral poems. But the greater part, according to Bishop Horsley, is a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters. "In these dialogue-psalms the persons are frequently the psalmist himself, or the chorus of priests and Levites, or the leader of the Levitical band, opening the ode with a proem declarative of the subject, and very often closing the whole with a solemn admonition drawn from what the other persons say. The other persons are, Jehovah, sometimes as one, sometimes as another of the three persons; Christ in his incarnate state, sometimes before, sometimes after his resurrection; the human soul of Christ, as distinguished from the divine essence. Christ, in his incarnate state, is personated sometimes as a priest, sometimes as a king, sometimes as a conqueror; and in those psalms in which he is introduced as a conqueror, the resemblance is very remarkable between this conqueror in the book of Psalms, and the warrior on the white horse in the book of Revelations, who goes forth with a crown on his head and a bow in his hand, conquering and to conquer. And the conquest in the Psalms is followed, like the conquest in the Revelations, by the marriage of the conqueror. These are circumstances of similitude, which, to any one versed in the prophetic style, prove beyond a doubt that the mystical conqueror is the same personage in both."[3]

III. The right of the book of Psalms to a place in the sacred canon has never been disputed: they are frequently alluded to in the Old Testament, and are often cited by our Lord and his apostles as the work of the Holy Spirit. They are generally termed the Psalms of David, that Hebrew monarch being their chief author. Origen, Chrysostom, Augustine, Ambrose, Euthymius,[4] and others of the ancient fathers, indeed, were of opinion that he was their sole author: but they were opposed by Hilary and Athanasius[5] (or the author of the synopsis attributed to him), Jerome, Eusebius, and other fathers of equal eminence. And indeed this notion is manifestly erroneous; for an attentive examination of the Psalms will immediately prove them to be the compositions of various authors, in various ages, some much more ancient than the time of David, some of a much later age; and others were evidently composed during the Babylonish captivity. Some modern commentators have even referred a few to the time of the Maccabees: but for this opinion, as we shall show in a subsequent page,[6] there does not appear to be any foundation. Altogether they embrace a period of about nine hundred years.

The earliest composer of sacred hymns unquestionably was Moses (Exod. xv.); the next who are mentioned in the Scriptures, are Deborah (Judg. v.) and Hannah (1 Sam. ii.): but it was David himself, an admirable composer and performer in music (1 Sam. xvi. 18. Amos vi. 5.), who gave a regular and noble form to the musical part of the Jewish service, and carried divine poetry and psalmody to perfection; and therefore he is called the sweet psalmist of Israel. (2 Sam. xxiii. 1.) He, doubtless by divine authority, appointed the singing of psalms by a select company of skilful persons, in the solemn worship of the tabernacle (1 Chron. vi. 31. xvi. 4—8.);[7] which Solomon continued in the first temple (2 Chron. v. 12, 13.), and it was re-established by Ezra, as soon as the foundation of the second temple was laid. (Ezra iii. 10, 11.) Hence the Jews became well acquainted with these songs of Sion; and, having committed them to memory, were celebrated for their melodious singing among the neighbouring countries. (Psal. cxxxvii. 3.) The continuance of this branch of divine worship is confirmed by the practice of our Lord, and the instructions of St. Paul (Matt. xxvi. 30. Mark xiv. 26. Eph. v. 19. Col. iii. 16. compared with Rev. v. 9. xiv. 1, 2, 3.); and the practice of divine psalmody has subsisted through every succeeding age to our own time, not more to the delight than to the edification of the church of Christ. "There are, indeed, at this time" (to use the words of a sensible writer),[8] "very few professing Christians who do not adopt these sacred hymns in their public and private devotions, either by reading them, composing them as anthems, or singing poetical translations, and imitations of them. In this particular there ever has existed, and there still exists, a wonderful communion of saints. The language, in which Moses, and David, and Solomon, Heman, Asaph, and Jeduthun, worshipped God, is applicable to Christian believers. They worship the same God, through the same adorable Redeemer; they give thanks for similar mercies, and mourn under similar trials; they are looking for the same blessed hope of their calling, even everlasting life and salvation, through the prevailing intercession of the Messiah. The ancient believers, indeed, worshipped him as about to appear; we adore him as having actually appeared, and put away sin by the sacrifice of himself. They saw, as through a glass, darkly: but we face to face."

IV. The Jewish writers ascribe the book of Psalms to *ten* different authors,[9] viz. Adam, to whom they ascribe the ninety-second psalm; Melchizedec; Abraham, whom they call Ethan, and give to him the eighty-ninth psalm; Moses, Asaph, Heman, Jeduthun, and the three sons of Korah: and they make David to be merely the collector of them into one volume or book. But this opinion is evidently fabulous: for, 1. The ninety-second psalm, which is ascribed to Adam, appears from its internal structure and style to be of a later date, though no author is mentioned in its title or inscription: besides, if Adam had left any sacred odes, it is more than probable that some notice would have been taken of them in the book of Genesis, which, however, is totally silent concerning any such compositions. 2. That the hundred and tenth psalm, which is attributed to Melchizedec, was certainly written by David, is evident, not only from the title, which claims him for its author, but also from its style and manner, which correspond with the acknowledged productions of the royal prophet; and especially from the testimony of Jesus Christ and his apostle Peter. (Matt. xxii. 43—45. Mark xii. 36. Luke xx. 42. Acts ii. 34.) And, 3. It is most certain that David was the author of very many psalms, not merely of those which have his name in their respective titles, but likewise of several others, to which his name is not prefixed, especially of psalms ii. and xcv., as we are assured by the inspired apostles. (Acts iv. 25, 26. Heb. iv. 7.) To make David, therefore, merely the collector and editor of those divine compositions, is alike contradictory to the clearest evidence, derived from the book of Psalms itself, and from the testimony of the inspired writers of the New Testament, as well as contrary to the whole current of antiquity.

A careful investigation of these divine odes will enable

[1] Bishop Horsley's translation of the Psalms, vol. i. p. xv.

[2] The alphabetical psalms are xxv. xxxiv. xxxvii. cxi. cxii. cxix. and cxiv. On the peculiar structure of the Hebrew alphabetical poems, see Vol. I. Part II. Chap. II. § VI. 7. *supra*.

[3] Bishop Horsley's Psalms, vol. i. p. xvi.

[4] Chrysostom in Psal. i. Ambros. Præfat. in Psal. i. Augustin de Civitate Dei, lib. xvii. c. 14. Theodoret, Præf. in Psal. Cassiodorus, Proleg. in Psal. Euthymius, Præf. in Psal. Philastrius, Hæres. 129. Huet. Dem. Ev. tom. i. prop. iv. p. 330.

[5] Hilarii Proleg. in Psal. et comment. in Psal. cxxxi. Athanasii Synopsis. Hieronymi Epist. ad Sophronium. Eusebii Cæsariensis Præf. in Psalmos, pp. 7, 8. et in Inscrip. Psal. p. 2. et in Psal. xii. lx. lxii. Calmet, Præf. Générale sur les Pseaumes. (Com. tom. iv. pp. v. vi.) Huet, *ut supra*.

[6] See p. 240. *infra*.

[7] On the subject of Jewish psalmody, there is much curious information collected in "The Temple Music; or, an Essay concerning the Method of singing the Psalms of David in the Temple, before the Babylonish Captivity. By Arthur Bedford. London, 1706." 8vo.

[8] The editor of the 4to. Bible of 1810, with the notes of several of the venerable reformers.

[9] Francisci Junii Proleg. ad Librum Psalmorum, § 2.

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us to form a better opinion concerning their respective authors, whom the modern Jews, and all modern commentators, understand to be Moses, David, Solomon, Asaph, Heman, Ethan, Jeduthun, and the three sons of Korah. Other authors have been conjectured by some eminent critics, whose hypotheses will presently be noticed.

1. To MOSES the Talmudical writers ascribe *ten* psalms, viz. from xc. to xcix. inclusive. The nineteenth psalm, in the Hebrew manuscripts, is inscribed with his name; and from its general coincidence in style and manner with his sacred hymns in Exod. xv. and Deut. xxxii. it is generally considered as the composition of the great lawgiver of the Jews. But Dr. Kennicott and other critics think that it was written in a later age, and consequently cannot be of that date which the title imports: because in the time of Moses most of the persons mentioned in Scripture lived to an age far exceeding the standard of *threescore years and ten or fourscore*, which in the ninetieth psalm is assigned as the limit of human life. But this "opinion seems founded on the exceptions from the general rule, rather than on the rule itself. The life of Aaron, Moses, Joshua, and Caleb, unquestionably exceeded the age of fourscore considerably, and ran on from a hundred and ten to a hundred and twenty; but all these were probably instances of special favour. The decree which abbreviated the life of man, as a general rule, to seventy or eighty years, was given as a chastisement upon the whole race of Israelites in the wilderness; and, with these few exceptions, none of them at the date of this psalm could have reached more than seventy, and few of them so high a number. But it does not appear that the term of life was lengthened afterwards. Samuel died about seventy years old, David under seventy-one, and Solomon under sixty; and the history of the world shows us that the abbreviation of life in other countries was nearly in the same proportion."[1] The other nine psalms, xci. to xcix., are attributed to Moses by the Jews, by virtue of a canon of criticism which *they* have established, namely, that all anonymous psalms are to be referred to that author whose name occurred in the title last preceding them.[2] But for this rule no foundation whatever exists: it is certain that the ninety-ninth psalm could *not have been written* by Moses, for in the sixth verse mention is made of the prophet *Samuel*, who was not born till two hundred and ninety-five or six years *after* the death of Moses.

2. The name of DAVID is prefixed to seventy-one psalms in the Hebrew copies, to which the Septuagint version adds eleven others: but it is evident, from the style and subject-matter of the latter, that many of them cannot be the composition of David, particularly the hundred and second, which is in no respect whatever applicable to him, but from its subject-matter must be referred to some pious Jew who composed it after the return from the Babylonish captivity, while the temple was in ruins, and the country in a state of desolation. The hundred and thirty-eighth psalm, also, though attributed in the Septuagint to David, could not have been written by him, for reference is made in it to the *temple*, which was not erected till after his death by Solomon. On the contrary, some of the psalms thus ascribed to David in the Septuagint version are unquestionably his, as well as some which are anonymous: of the former class is the ninety-fifth, and of the latter the second psalm, both of which are cited as David's psalms by the inspired writers of the New Testament. Compare Acts iv. 25—28. xiii. 33. Heb. iii. 7—11. iv. 7—13.

Many of the psalms, which bear the royal prophet's name, were composed on occasion of remarkable circumstances in his life, his dangers, his afflictions, his deliverances. "But of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel are not adumbrated; and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and of the apostate faction in later ages. David's afflictions are Messiah's sufferings. David's penitential supplications are Messiah's, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page in this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him."[3]

From the variety of circumstances and situations in which David was placed at different times, and the various affections which consequently were called into exercise, we may readily conceive that his style is exceedingly various. The remark, indeed, is applicable to the entire book of Psalms, but eminently so to the odes of David. Hence it is that those, which are expressive of the natural character and state of man, and of sin, seem to bear marks of difficulty, and, as it were, disgust in their composition. "The sentences are laboured and move heavily, and cannot be perused with that lively pleasure, which, on the contrary, is received from those themes of the psalmist which place before us the glorious attributes of God, and express either His love to man, or the believer's love to Him. These strains flow with vigorous and well adapted expressions, as if the subject was felt to be most delightful, entered on with alacrity, and pursued with holy joy."[4] Some of David's psalms possess great sublimity, as the twenty-fourth; but softness, tenderness, and pathos, are their prevailing characteristics.

3. With the name of ASAPH, a very celebrated Levite, and chief of the choirs of Israel in the time of David (1 Chron. xvi. 4, 5.), twelve psalms are inscribed, viz. l. lxxiii.—lxxxiii. But the seventy-fourth and seventy-ninth psalms evidently cannot be his, because they deplore the overthrow of Jerusalem and the conflagration of the temple, and in point of style approach nearest to the Lamentations of Jeremiah. Either, therefore, they are erroneously ascribed to him, or were composed by another Asaph, who lived during the captivity. The subjects of Asaph's psalms are doctrinal or preceptive: their style, though less sweet than that of David, is much more vehement, and little inferior to the grandest parts of the prophecies of Isaiah and Habakkuk. The fiftieth psalm, in particular, is characterized by such a deep vein of thought and lofty tone of sentiment as place him in the number of poets of the highest order. In Asaph the poet and the philosopher were combined. "He was," says Eichhorn, "one of those ancient wise men, who felt the insufficiency of external religious usages, and urged the necessity of cultivating virtue and purity of mind." It may be well said of him, as of the scribe in the New Testament, that *he was not far from the kingdom of God*.[5]

4. Ten psalms, viz. xlii.—xlvii. lxxxiv. lxxxv. lxxxvii. and lxxxviii. are inscribed, "*For the sons of* KORAH:" but who these persons were is not altogether certain; and such is the uncertainty of the prepositional prefix, that the most eminent critics have not been able to decide whether these psalms were written *by* them, or were composed *for* them, and to be performed by them with music in the temple. Professor Stuart thinks it probable that they were the descendants of Korah, who perished in the rebellion. (Num. xvi.) It is certain that all his children did not perish with him (Num. xvi. 11.): it is certain also that some of their descendants were among those who presided over the tabernacle music. (1 Chron. vi. 22. 37.) In 1 Chron. ix. 19. we find Shallum a descendant of Korah, mentioned as one of the overseers of the tabernacle, and it appears that he belonged to a family called *Korahites*. These last are mentioned also in 1 Chron. xxvi. 1. and 2 Chron. xx. 19. as being among those engaged in sacred music. Hence it would appear, that there were men of eminence among the Korahites in the time of David and Solomon; and the probability is, that the psalms above enumerated, which bear their names, belong to them as authors. In style they differ very sensibly from the compositions of David; and they are some of the most exquisite of all the lyric compositions which the Book of Psalms contains. The title was, probably, affixed by some editor of a later age, who knew only the general report that the psalms in question belonged to the sons of Korah, and could obtain nothing certain as to the individuals who were their respective authors.[6]

5. By whom psalms xxxix. lxii. and lxxvii. were com-

[1] Extract from Dr. Good's (unpublished) Version of the Book of Psalms, in Professor Gregory's Memoirs of his Life, p. 316.

[2] This opinion is very ancient: it was adopted by Origen (Select. in Psalmos, Opp. tom. ii. p. 574. edit. Benedict.), and by Jerome (Epist. cxxxix. ad Cyprianum, p. 388. edit. Plantin.), who says it was derived from a tradition recorded by Iulius, patriarch of the Jews. Advers. Ruffin. lib. i. cap. 3. p. 236. Rosenmüller, Scholia in Psalmos, tom. i. p. xii.

[3] Bishop Horsley's Psalms, vol. i. p. x.

[4] Memorial Sketches of the late Rev. David Brown, p. 93.—a very instructive piece of clerical biography. Mr. B., to whom we are indebted for the above remark, was most accurately intimate with the psalms in their original Hebrew. "He accustomed himself to them," says his biographer, "in the original, as the medium of his most private and earnest devotions, whether of contrition, supplication, or praise. In all affliction, and in all rejoicing, he alike called upon God in the language of David." Ibid.

[5] Noyes's translation of the Psalms, p. xiii.

[6] Stuart's Hebrew Christomathy, p. 206.

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posed, is not now known: their titles are inscribed to JEDUTHUN, who was one of the three directors of music in the national worship, mentioned in 1 Chron. xxv. 1.

6. To HEMAN the Ezrahite is ascribed the eighty-eighth psalm; and to ETHAN the Ezrahite the following psalm. They were both probably descendants from Zerah, who is mentioned in 1 Chron. ii. 6.; but at what time they lived is uncertain. They are, however, supposed to have flourished during the Babylonish captivity.

7. It is highly probable that many of the psalms were composed during the reign of SOLOMON, who, we learn from 1 Kings iv. 32. "wrote a thousand and five songs," or poems.

There are only two psalms, however, which bear his name, viz. the seventy-second and the hundred and twenty-seventh psalms. The title of the former may be translated *for* as well as *of* Solomon; and, indeed, it is evident, from considering its style and subject-matter, that it could not have been composed by him. But, as he was inaugurated just before David's death, it was in all probability, one of David's latest odes. The hundred and twenty-seventh psalm is most likely Solomon's, composed at the time of his nuptials: it strongly and beautifully expresses a sense of dependence upon Jehovah for every blessing, especially a numerous offspring, which we know was an object of the most ardent desire to the Israelites.

8. Besides the preceding, there are upwards of thirty psalms which in the Hebrew Bibles are altogether ANONYMOUS, although the Septuagint version gives names to some of them, chiefly, it should seem, upon conjecture, for which there is little or no foundation. Thus the Alexandrian Greek translators ascribe the hundred and thirty-seventh psalm to Jeremiah, who could not have written it, for he died before the return of the Jews from the Babylonish captivity, which joyous event is most pleasingly commemorated in that ode. In like manner, the hundred and forty-sixth and hundred and forty-seventh psalms are attributed by them to the prophets Haggai and Zechariah, for no other reason, it should seem, than because psalm cxlvi. 7—10. treats of the deliverance of the captives and those who were oppressed, and cxlvii. of the restoration of the Jewish church. Psalms ii. and xcv. however, as we have already remarked,[1] though anonymous, are ascribed by the inspired apostles to David. Some modern critics have imagined, that there are a few of the untitled psalms which were composed so lately as the time of the Maccabees. Thus Rudinger assigns to that period psalms i. xliv. xlvi. xlix. and cviii.; Herman Vonder Hardt, psalm cxix.; and Venema, psalms lxxxv. xciii. and cviii.[2] This late date, however, is impossible, the canon of the Old Testament Scriptures being closed by Ezra, nearly three centuries before the time of the Maccabees. But "whether David, or any other prophet, was employed as the instrument of communicating to the church such or such a particular psalm is a question, which, if it cannot always be satisfactorily answered, needs not disquiet our minds. When we discern, in an epistle, the well-known hand of a friend, we are not solicitous about the pen with which it was written."[3]

V. The following CHRONOLOGICAL ARRANGEMENT of the Psalms, after a careful and judicious examination, has been adopted by Calmet,[4] who has further specified the probable occasions on which they were composed:—

1. *Psalms of which the Date is uncertain.* These are eight in number; viz.

Psal. i. This is a preface to the whole book, and is by some ascribed to David, by others to Ezra, who is supposed to have collected the psalms into a volume.

Psal. iv. The expressions of a devout person amid the corrupt manners of the age. An evening prayer.

Psal. viii. The prerogatives of man: and the glory of Jesus Christ.

Psal. xix. A beautiful eulogy on the law of God. A psalm of praise to the Creator, arising from a consideration of his works, as displayed in the creation, in the heavens, and in the stars.

Psal. lxxxi. This psalm, which is attributed to Asaph, was sung in the temple, at the feast of trumpets, held in the beginning of the civil year of the Jews, and also at the feast of tabernacles.

Psal. xci. This moral psalm, though assigned to Moses, was in all probability composed during or after the captivity. It treats on the happiness of those who place their whole confidence in God.

Psal. cx. The advent, kingdom, and generation of the Messiah; composed by David.

Psal. cxxxix. A psalm of praise to God for his all-seeing providence and infinite wisdom.

2. *Psalms composed by David during the Persecution of Saul.* These are seventeen; namely,

Psal. xi. David, being entreated by his friends to withdraw from the court of Saul, professes his confidence in God.

Psal. xxxi. David, proscribed by Saul, is forced to withdraw from his court.

Psal. xxxiv. Composed by David, when, at the court of Achish king of Gath, he counterfeited madness, and was permitted to depart.

Psal. lvi. Composed in the cave of Adullam, after David's escape from Achish.

Psal. xvi. David persecuted by Saul, and obliged to take refuge among the Moabites and Philistines.

Psal. liv. David pursued by Saul in the desert of Ziph, whence Saul was obliged to withdraw and repel the Philistines. David's thanksgiving for his deliverance.

Psal. lii. Composed by David after Saul had sacked the city of Nob, and put the priests and all their families to the sword.

Psal. cix. Composed during Saul's unjust persecution of David. The person, against whom this psalm was directed, was most probably Doeg. Bishop Horsley considers it as a prophetic malediction against the Jewish nation.

Psal. xvii. A prayer of David during Saul's bitterest persecution of him.

Psal. xxii. David, persecuted by Saul, personates the Messiah, persecuted and put to death by the Jews.

Psal. xxxv. Composed about the same time, and under the same persecution.

Psal. lvii. David, in the cave of En-gedi, implores divine protection, in sure prospect of which he breaks forth into grateful praise. (1 Sam. xxiv. 1.)

Psal. lviii. A continuation of the same subject. Complaints against Saul's wicked counsellors.

Psal. cxlii. David in the cave of En-gedi.

Psal. cxl. cxli. David, under severe persecution, implores help of God.

Psal. vii. David violently persecuted by Saul.

3. *Psalms composed by David at the beginning of his Reign and after the Death of Saul.* Of this class there are sixteen; viz.

Psal. ii. Written by David, after he had fixed the seat of his government at Jerusalem, notwithstanding the malignant opposition of his enemies. It is a most noble prediction of the kingdom of the Messiah.

Psal. lxviii. Composed on occasion of conducting the ark from Kirjath-jearim to Jerusalem.

Psal ix. and xxiv. Sung by David on the removal of the ark from the house of Obededom to Mount Sion.

Psal. ci. David describes the manner in which he guided his people in justice and equity.

Psal. xxix. A solemn thanksgiving for the rain that fell after David had avenged the Gibeonites on the house of Saul, by whom they had been unjustly persecuted. 2 Sam. xxi. *et seq.*

Psal. xx. Composed by David when he was on the point of marching against the Ammonites and Syrians who had leagued together against him. 2 Sam. x.

Psal. xxi. A continuation of the preceding subject. David's thanksgiving for his victory over the Ammonites.

Psal. vi. xxxviii. and xxxix. Composed by David during sickness; although no notice is taken of this sickness in the history of David, yet it is the opinion of almost every commentator that these psalms refer to some dangerous illness from which his recovery was long doubtful.

Psal. xl. A psalm of thanksgiving for his recovery from sickness.

[1] See p. 239. *supra.*

[2] Rosenmüller, Scholia in Psalmos, Prolegom. c. 2. pp. xi.—xix. He adopts the untenable hypothesis of Rudinger.

[3] Bishop Horne's Commentary on the Psalms, vol. i. Pref. p. v.

[4] Commentaire Littéral, tom. iv. pp. lxii.—lxvi. As some of the Psalms in the Vulgate Latin version, which was used by Calmet, are divided and numbered in a different manner from that in which they appear in our Bibles, we have adapted the references to the psalms to the authorized English version.

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Psal. li. xxxii. and xxxiii. were all composed by David after Nathan had convinced him of his sin with Bathsheba.[1]

4. *Psalms during the Rebellion of Absalom.* This class comprises eight Psalms.

Psal. iii. iv. lv. Composed when David was driven from Jerusalem by Absalom.

Psal. lxii. David professes his trust in God during the unnatural persecution of his son.

Psal. lxx. lxxi. A prayer of David when pursued by Absalom.

Psal. cxliii. Written during the war with Absalom.

Psal. cxliv. A thanksgiving for his victories over Absalom, Sheba, and other rebels. 2 Sam. xviii. 20.

5. *The Psalms written between the Death of Absalom and the Captivity* are ten in number; viz.

Psal. xviii. David's solemn thanksgiving for all the blessings he had received from God. Compare 2 Sam. xxii.

Psal. xxx. Composed on occasion of dedicating the altar on the threshing-floor of Araunah. 2 Sam. xxiv. 25.

Psal. xlv. Composed on the marriage of Solomon with a king's daughter. It is throughout prophetical of the victorious Messiah.

Psal. lxxviii. Composed on occasion of Asa's victory over the forces of the king of Israel. See 2 Chron. xvi. 4. 6.

Psal. lxxxii. Instructions given to the judges, during the reign of Jehoshaphat king of Judah. See 2 Chron. xix. 5, 6.

Psal. lxxxiii. A triumphal ode, composed on occasion of Jehoshaphat's victory over the Ammonites, Moabites, and other enemies. See 2 Chron. xx. 1. *et seq.*

Psal. lxxvi. Composed after the destruction of Sennacherib's army. See 2 Chron. xxxii.

Psal. lxxiv. and lxxix. A lamentation for the desolation of the temple of Jerusalem: it was most probably composed at the beginning of the captivity.

6. *Psalms composed during the Captivity;* the authors of which are unknown. Calmet ascribes them chiefly to the descendants of Asaph and Korah.

Their subjects are wholly of a mournful nature, lamenting the captivity, imploring deliverance, and complaining of the oppression of the Babylonians. These psalms, forty in number, are as follow:—x. xii. xiv. xv. xxv. xxvi. xxvii. xxviii. xxxvi. xxxvii. xlii. xliii. xliv. xlix. l. liii. lx. lxiv. lxvii. lxix. lxxiii. lxxv. lxxvii. lxxx. lxxxiv. lxxxvi. lxxxviii. lxxxix. xc. xcii. xciii. xciv. xcv. xcix. cxx. cxxi. cxxiii. cxxx. cxxxi. cxxxii.

7. *Psalms composed after Cyrus issued his Edict, allowing the Jews to return from their Captivity.*

This class consists of thanksgiving odes for their release, and also on occasion of dedicating the walls of the city, as well as of the second temple. They abound with the most lively expressions of devotion and gratitude, and amount to fifty-one; viz. cxxii. lxi. lxiii. cxxiv. xxiii. lxxxvii. lxxxv. xlvi. xlvii. xlviii. xcvi. to cxvii. inclusive, cxxvi. cxxxiii. to cxxxvii. inclusive, cxlix cl. cxlvi. cxlvii. cxlviii. lix. lxv. lxvi. lxvii. cxviii. cxxv. cxxvii. cxxviii. cxxix. cxxxviii.

According to this distribution of Calmet, only forty-five of these psalms were composed by David.

VI. At what time and by whom the book of Psalms was collected into one volume, we have no certain information. Many are of opinion that David collected such as were extant in his time into a book for the use of the national worship: this is not unlikely; but it is manifest that such a collection could not include *all* the psalms, because many of David's odes are scattered throughout the entire series. Some have ascribed the general collection to the friends or servants of Hezekiah before the captivity; but this could only apply to the psalms *then* extant, for we read that Hezekiah caused the *words* or psalms of David to be sung in the temple when he restored the worship of Jehovah there (2 Chron. xxix. 25—30.): the collection by the men of Hezekiah could not comprise any that were composed either under or subsequent to the captivity. That the psalms were collected together at different times and by different persons is very evident from an examination of their contents. Accordingly, in the Masoretic copies (and also in the Syriac version) they are divided into five books; viz.

1. The FIRST BOOK is entitled ספר אחד (SEPHER ACHAD): it comprises psalms i. to xli. and concludes thus:—*Blessed* be *the* LORD *God of Israel, from everlasting to everlasting. Amen and Amen.* (xli. 13.) It is worthy of remark, that the titles of all these psalms (excepting i. ii.[2] x. xxxiii.) ascribe them to David: hence it has been supposed that this first book of psalms was collected by the Hebrew monarch.

2. The SECOND BOOK is termed ספר שני (SEPHER SHENI): it includes psalms xlii. to lxxii. and ends with—*Blessed* be the LORD *God of Israel, who only doeth wondrous things. And blessed* be *his glorious name for ever: and let the whole earth be filled* with *his glory. Amen and Amen. The prayers of David the son of Jesse are ended.* (lxxii. 18—20.) From this termination of the second book of Psalms, some have conjectured that David also collected it, as nineteen out of the thirty-one bear his name: but it is more likely that the concluding sentence of psalm lxxii. simply means the psalms of David in that book, because several of his compositions are to be found in the following books or collections.[3]

3. The THIRD BOOK is called ספר שלישי (SEPHER SHELISHI): it comprehends psalms lxxiii. to lxxxix. which is thus concluded: *Blessed* be *the* LORD *for evermore. Amen and Amen.* (lxxxix. 52.) Of the seventeen psalms included in this book, one only is ascribed to David; one to Heman; and one to Ethan: three of the others are directed to the sons of Korah, without specifying the author's name; and eleven bear the name of Asaph, who has been supposed to be the collector of this book.

4. The FOURTH BOOK is inscribed ספר רבעי (SEPHER REBIEI), and also contains seventeen psalms, viz. from xc. to cvi. This book concludes with the following doxology: *Blessed be the* LORD *God of Israel, from everlasting to everlasting: and let all the people say, Amen. Praise ye the* LORD. (cvi. 48.) One of these psalms is ascribed to Moses, and two have the name of David in their title. The rest have no authors' names, or titles prefixed to them. The collector of this book is unknown.

5. The FIFTH and last BOOK is called ספר חמישי (SEPHER CHAMISHI), and consists of forty-four psalms, viz. from psalm cvii. to the end of cl. It terminates the whole book of Psalms thus:—*Let every thing that hath breath praise the* LORD. *Praise ye the* LORD. (cl. 6.) Of these forty-four psalms, fifteen are ascribed to David: the rest have for the most part no titles at all, and are anonymous. This book is supposed to have been collected in the time of Judas Maccabæus, but by whom it is impossible to conjecture.[4]

This division of the PSALMS into five books is of great antiquity, because it was in existence before the Septuagint Greek version was executed;[5] and as there are many Chaldee words in those composed during or after the Babylonish captivity, the most probable opinion is, that the different collections then extant were formed into one volume by Ezra, when the Jewish canon of Scripture was completed. But whatever subordinate divisions may have existed, it is certain that the Psalms composed but one book in that canon: for they are cited by our Lord collectively as the "*Psalms*" (Luke xxiv. 44.), and also as "*the Book of Psalms*" (Luke xx. 42.), by which last title they are cited by St. Peter in Acts i. 20.; and they are reckoned only as one book in all subsequent enumerations of the Scriptures, both by Jews and Christians.

The number of the canonical psalms is one hundred and fifty: but in the Septuagint version, as well as in the Syriac, Arabic, and Æthiopic translation, there is extant another which is numbered CLI. Its subject is the combat of David with Goliath (related in 1 Sam. xvii.) but it is evidently

[1] Dr. Hales refers to this period psalm ciii. which is a psalm of thanksgiving. He considers it as David's eucharistical ode, after God had pardoned his great sin. Analysis of Chronology, vol. ii. pp. 376, 377.

[2] The second psalm, however, is expressly declared to be David's in Acts iv. 25, 26.

[3] Bishop Horsley, however, is of opinion that this is the close of the particular psalm in question, and not a division of the book, as if these first seventy-two psalms were all of David's composition. "The sense is, that David the son of Jesse had nothing to pray for, or to wish, beyond the great things described in this psalm. Nothing can be more animated than this conclusion. Having described the blessings of Messiah's reign, he closes the whole with this magnificent doxology:—

"Blessed be Jehovah God,
God of Israel alone performing wonders;
And blessed be his name of glory,
And let his glory fill the whole of the earth.
Amen and Amen.
Finished are the prayers of David, the son of Jesse."
Bishop Horsley's Psalms, vol. ii. p. 195.

[4] Rosenmüller, Scholia in Psalmos, Proleg. pp. xx.—xxv. c. 3. de Psalmorum Collectione, Partitione, et Numero; Roberts's Clavis Bibliorum, p. 166.

[5] Eusebius and Theodoret, in their respective Prefaces to the book of Psalms, consider this book as ranking next in priority to the Pentateuch; on which account it was divided into five parts or books, like the writings of Moses.

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spurious, for, besides that it possesses not a particle of David's genius and style, it never was extant in the Hebrew, and has been uniformly rejected by the fathers, and by every council that has been held in the Christian church. It is certainly very ancient, as it is found in the Codex Alexandrinus.[1]

Although the number of the psalms has thus been ascertained and fixed, yet, between the Hebrew originals and the Greek and Vulgate Latin versions, there is considerable diversity in the arrangement and distribution. In the latter, for instance, what is numbered as the *ninth* psalm forms two distinct psalms, namely ix. and x. in the Hebrew; the tenth psalm commencing at verse 22. of the Greek and Latin translations; so that, from this place to the hundred and thirteenth psalm *inclusive*, the quotations and numbers of the Hebrew are different from these versions. Again, psalms cxiv. and cxv. of the Hebrew form but one psalm in the Greek and Latin, in which the hundred and sixteenth psalm is divided into two. In the Greek and Latin copies also, the hundred and forty-seventh psalm is divided into two, thus completing the number of one hundred and fifty. The Protestant churches, and our authorized English version, adhere to the Hebrew notation, which has been invariably followed in the present work.

The following table exhibits at one view the different numerations in the Hebrew and in the Septuagint version:—

Psal. i.—viii. in the Hebrew are	Psal. i.—viii. in LXX.
Psal. ix. x. - - - - -	Psal. ix. in LXX.
Psal. xi.—cxiii. - - -	Psal. x.—cxii. in LXX.
Psal. cxiv. cxv. - - - -	Psal. cxiii. in LXX.
Psal. cxvi. - - -	Psal. cxiv. cxv. in LXX.
Psal. cxvii.—cxlvi. - - -	Psal. cxvi.—cxlv. in LXX.
Psal. cxlvii. - - -	Psal. cxlvi. cxlvii. in LXX.
Psal. cxlviii.—cl. - - -	Psal. cxlviii.—cl. in LXX.
To which is added, -	Psal. cli. in LXX.

VII. To most of the psalms[2] are prefixed INSCRIPTIONS or TITLES, concerning the import of which expositors and interpreters are by no means agreed. Some hold them in the profoundest reverence, considering them as an original part of these divine odes, and absolutely necessary to the right understanding of them, while others regard the titles as subsequent additions, and of no importance whatever. In one thing only are they all unanimous, namely, in the obscurity of these titles.

That *all* the inscriptions of the psalms are canonical and inspired, we have no authority to affirm. Augustine, Hilary, Theodoret, Cassiodorus, and many other ancient fathers, admit that they have no relation to the body of the psalm, and that they contribute nothing to the sense. The Septuagint and other Greek versions have added titles to some of the psalms, which have none in the Hebrew: the Protestant and Romish churches have determined nothing concerning them. If the titles of the psalms had been esteemed canonical, would it have been permitted to alter them, to suppress them, or to add to them? Which of the commentators, Jewish or Christian, Catholic or Protestant, thinks it incumbent upon him to follow the title of the psalm in his commentary? And yet both Jews and Christians receive the book of Psalms as an integral part of Holy Writ. Although, therefore, many of the titles prefixed to the psalms are of very questionable authority, as not being extant in Hebrew manuscripts, and some of them are undoubtedly not of equal antiquity with the text, being, in all probability, conjectural additions, made by the collectors of the psalms, at different periods, who undertook to supply the deficiency of titles from their own judgment or fancy, without a due regard to manuscripts, yet we have no reason to suppose that very many of them are not canonical parts of the psalms; because they are perfectly in unison with the oriental manner of giving titles to books and poems.

It is well known that the seven poems, composed in Arabic by as many of the most excellent Arabian bards (and which, from being originally suspended around the caaba or temple at Mecca, were called *Moallakāt*, or *suspended*), were called, *al Modhadhebat*, or the golden verses, because they were written in characters of gold on Egyptian papyrus.

Might not the six psalms, which bear the title of *Michtam*, or golden,[3] be so called on account of their having been on some occasion or other written in letters of gold, and hung up in the sanctuary? D'Herbelot, to whom we are indebted for the preceding fact, also relates that Sherfeddin al Baussiri, an Arabian poet, called one of his poems, in praise of Mohammed (who he affirmed, had cured him of a paralytic disorder in his sleep), *The Habit of a Derveesh*; and, because he is there celebrated for having (as it is pretended) given sight to a blind person, this poem is also entitled by its author *The Bright Star*.[4] D'Herbelot further tells us that a collection of moral essays was named *The Garden of Anemonies*.

The ancient Jewish taste, Mr. Harmer remarks, may reasonably be supposed to have been of the same kind: and agreeable to this is the explanation given by some learned men of David's commanding the *bow* to be taught the children of Israel (2 Sam. i. 18.); which, they apprehend, did not relate to the use of that weapon in war, but to the hymn which he composed on occasion of the death of Saul and Jonathan; and from which they think that he entitled this elegy the *Bow*. The twenty-second psalm might in like manner be called *The Hind of the Morning* (*Aijeleth Shahar*); the fifty-sixth, *The Dumb in distant Places* (*Jonath-elemrechokim*); the sixtieth, *The Lily of the Testimony* (*Shoshan-eduth*); the eightieth, *The Lilies of the Testimony* (*Shoshannin-eduth*), in the plural number; and the forty-fifth, simply *The Lilies* (*Shoshannim*). That these appellations do not denote musical instruments, Mr. Harmer is of opinion, is evident from the names of trumpet, timbrel, harp, psaltery, and other instruments with which psalms were sung, being *absent* from those titles. If they signified tunes (as he is disposed to think), they must signify the tunes to which such songs or hymns were sung as were distinguished by these names; and so the inquiry will terminate in this point, whether the psalms to which these titles are affixed were called by these names, or whether they were some other psalms or songs, to the tune of which these were to be sung. Now, as we do not find the bow referred to, nor the same name twice made use of, so far as our information goes, it seems most probable that these are the names of the very psalms to which they are prefixed. The forty-second psalm, it may be thought, might very well have been entitled *the Hind of the Morning*; because, as that panted after the water-brooks, so panted the soul of the psalmist after God; but the twenty-second psalm, it is certain, might equally well be distinguished by this title,—*Dogs have encompassed me*,

[1] The following is a translation of this pretended psalm, from the Septuagint, made as complete as possible by Dr. A. Clarke, from the different versions. See his Commentary on Psalm cli.

"*A psalm in the hand-writing of David, beyond the number of the psalms, composed by David, when he fought in single combat with Goliath.*"

"1. I was the least among my brethren, and the youngest in my father's house; and I kept also my father's sheep. 2. My hands made the organ, and my fingers jointed the psaltery. 3. And who told it to my Lord? [*Arab.* And who is he who taught me?] The LORD himself,—He is my master, and the hearer of all that call upon him. 4. He sent his angel, and took me away from my father's sheep: and anointed me with the oil of his anointing." [*Others have* the oil of his mercy.] 5. "My brethren were taller and more beautiful than I: nevertheless, the LORD delighted not in them. 6. I went out to meet the Philistine, and he cursed me by his idols. 7. [In the strength of the Lord I cast three stones at him. *I smote* him in the forehead, and felled him to the earth. *Arab.*] 8. And I drew out his own sword from its sheath, and cut off his head, and took away the reproach from the children of Israel."—How vapid! How unlike the songs of Sion, composed by the sweet psalmist of Israel!

[2] The number of psalms without titles in the Hebrew Scriptures is twenty-six, viz. i. ii. x. xxiv. xxxiii. xliii. lxxi. xci. xciii. to xcix. inclusive, civ. cv. cvii. cxiv. to cxix. inclusive, cxxxvi. and cxxxvii.; by the Talmudical writers they are termed *orphan psalms*. The untitled psalms in our English version amount to thirty-seven; but many of these are Hallelujah psalms, which have lost their inscriptions, because the venerable translators have rendered the Hebrew word Hallelujah by the expression "Praise the Lord," which they have made a part of the psalm, though in the Septuagint version it stands as a distinct title.

[3] Psalms vi. lvi. lvii. lviii. lix. lx. D'Herbelot, Bibliothèque Orientale, vol i. pp. 383. 415.

[4] D'Herbelot, Bibliothèque Orientale, vol. ii. p. 624. It were easy to multiply examples of this kind from the works of oriental writers; a few must suffice:—Among the works of modern Hebrew poets, enumerated by Sarchi, in his Essay on Hebrew Poetry (pp. 116—125.), *A Treatise on Morals*, by Rabbi Clonimous ben Clonimous, is termed *A Tried Stone*; a collection of *Festival Odes and Hymns* for the Jewish year, by R. Joseph Salom, is designated *Speeches of Beauty*; a collection of *Songs* by R. Levi Bar Abraham Bar Chaim, on various scientific topics, is called *The Tablets and Earrings*; a *Collection of Prayers* is the *Gate of Penitence*; and another of *Songs and Hymns on moral Topics*, has the high-sounding appellation of *The Book of the Giant*.—In Casiri's list of works written by the celebrated Spanish-Arab statesman Ibn-ů-l-Khatib, this author's *History of Granada* is entitled *A Specimen of the Full Moon*; his *Chronology of the Kings of Africa and Spain* has the lofty appellation of the *Silken-Vest embroidered with the Needle*; his *Lives of eminent Spanish Arabs*, who were distinguished for their learning and virtue, are termed *Fragrant Plants*; a tract on *Constancy of Mind* is *Approved Butter*; and, to mention no more, a treatise on *the Choice of Sentences* is designated *Pure Gold*. These works are still extant among the Arabic manuscripts preserved in the library of the Escurial. (Casiri, Bibliotheca Arabico-Escurialensis, tom. ii. p. 72.) The *Gulistan*, *Bed of Roses*, or *Flower Garden* of the Persian poet Sady, has been translated into English by Mr. Gladwin; and the *Bahar Danush*, or *Garden of Knowledge*, of the Persian bard Einaut-Oollah, by Mr. Scott. Dr. A. Clarke has collected some additional instances in his Commentary on the Bible. See Psalm lx. Title.

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the *assembly of the wicked have enclosed me*;[1] and as the psalmist, in the forty-second psalm, rather chose to compare himself to a *hart* than a hind (see ver. 1.), the twenty-second psalm much better answers this title, in which he speaks of his hunted soul in the feminine gender, *Deliver my soul from the sword, my darling* (which in the original is feminine) *from the power of the dog*. Every one that reflects on the circumstances of David, at the time to which the fifty-sixth psalm refers (see 1 Sam. xxi. 11—15. xxii. 1.), and considers the oriental taste, will not wonder to see that psalm entitled the *dumb in distant places*; nor are *lilies* more improper to be made the title of other psalms, with proper distinctions, than a garden of *anemonies* is to be the name of a collection of moral discourses.[2]

Besides the psalms, whose titles have thus been considered and explained, there are *forty-five* called *Mismor* or *psalms*; viz. iii. iv. v. vi. viii. ix. xii. xiii. xv. xix. xx. xxi. xxii. xxiii. xxiv. xxix. xxxi. xxxvii. xxxix. xl. xli. xlvii. xlix. l. li. lxii. lxiii. lxiv. lxxiii. lxxv. lxxvii. lxxix. lxxx. lxxxii. lxxxiv. lxxxv. xcviii. c. ci. cix. cx. cxxxix. cxl. cxli. and cxlii. One is called *Shir*, or *song* (Psal. xlvi.); seven are called *Mismor-Shir*, or *psalm-songs*, viz. xxxi. lxv. lxvii. lxviii. lxxv. lxxvii. and cxii.; and five are called *Shir-Mismor*, or *song-psalms*, xlviii. lxvi. lxxxiii. lxxxviii. and cviii. In what respects these titles differed, it is now impossible to ascertain, as Rabbi Kimchi, one of the most learned Jews, ingenuously acknowledges; but we may infer that they combined both music and singing, which are indicated by the respective words psalm and song, with some modifications. In the Septuagint version these are called *a psalm of an ode*, and *an ode of a psalm*. *Four* are called *Theophilah*, or *prayers*, namely, xvii. lxxxvi. xc. and cii.; and the hundred and forty-fifth psalm is called *Tehillah*, or *praise*. So excellent, indeed, was this composition always accounted, that the title of the whole Book of Psalms, *Sepher Tehillim*, or the Book of Praises, was taken from it. It is wholly filled with the praises of God, expressed with such admirable devotion that the ancient Jews used to say, "He could not fail of being an inhabitant of the heavenly Canaan, who repeated this psalm three times a day."[3]

Fifteen psalms, cxx. to cxxxiv. are entitled *Shir-Hammaalaloth*, literally *Songs of the Steps* (in our English version, Songs of Degrees); or, as Bishop Lowth terms them, *Odes of Ascension*.[4] They are supposed to have derived this name from their being sung, when the people *came up* either to worship in Jerusalem, at the annual festivals, or perhaps from the Babylonish captivity. In Ezra vii. 9. the *return* from captivity is certainly called "*the ascension*, or *coming up from Babylon*." The hundred and twenty-sixth psalm favours the latter hypothesis: but as some of these odes were composed *before* the captivity, the title may refer to either of these occasions, when the Jews *went up* to Jerusalem, which, it will be recollected, stood on a steep *rocky ascent*, in large companies, after the oriental manner, and perhaps beguiled their way by singing these psalms. For such an occasion, Jahn remarks,[5] the appellation of ascensions was singularly adapted, as the inhabitants of the East, when speaking of a journey to the metropolis of their country, delight to use the word *ascend*.

To ten psalms, viz. cvi. cxi. cxii. cxiii. cxxxv. cxlvi. to cl. inclusive, is prefixed the title Hallelujah, which, as already intimated, forms part of the first verse in our English translation, and is rendered—*Praise the Lord*.

The title *Maschil* is prefixed to psalms xxxii. xlii. xliv. lii. liii. liv. lv. lxxiv. lxxviii. lxxxviii. lxxxix. and cxlii.; and as it is evidently derived from the Hebrew root שכל SHAKAL, to be wise, to behave wisely or prudently, Calmet thinks it merely signifies to give instruction, and that the psalms to which it is prefixed are peculiarly adapted to that purpose: Rosenmüller coincides with him, as far as his remark applies to psalm xxxii., but rather thinks it a generic name for a particular kind of poem.

It only remains that we briefly notice those psalms, whose titles are generally considered as names, either of musical instruments or of tunes.

1. The first of these is *Neginoth*, which is prefixed to psalms iv. vi. liv. lv. lx. lxi. lxxvi.: it signifies stringed instruments of music to be played on by the fingers. Calmet proposes to translate the titles of those psalms, where this word is to be found, in the following manner:—*A Psalm of David, to the master of music who presides over the stringed instruments*.

2. *Nehiloth*, which is in the title of psalm v., is supposed to have been a wind instrument; but whether of the organ kind as Rosenmüller thinks, or of the flute kind as Calmet supposes, it is now impossible to determine.

3. *Sheminith* (Psalms vi. and xii.) is supposed to have been an octochord, or harp of eight strings; from the circumstance of its being united with the Neginoth in the title of Psalm vi., it is supposed to have been an accompaniment to the latter instrument.

4. *Shiggaion* (Psalm vii.), according to Houbigant, Parkhurst, and some others, means a wandering song; and is so called, because it was composed by David when a fugitive from the persecution of Saul. But Calmet says, that it signifies a song of consolation in distress, synonymous with an *elegy*; with him coincide Dr. Kennicott and Rosenmüller, who derive the word from an Arabic root, importing that the inspired writer of this psalm was overwhelmed with sorrow and anxiety at the time he composed it.

5. *Gittith* (Psalms viii. lxxxi. lxxxiv.), according to Rabbi Jarchi, signifies a musical instrument brought from Gath: but as the original Hebrew denotes *wine-presses*, Calmet thinks that it probably is an air or song which was sung at the time of vintage. Rosenmüller prefers the former derivation: both, however, may be true. The instrument bearing this name might have been used by the people of Gath, from whom it might have been adopted by the Jews, with whom it afterwards became a favourite instrument during the festivity and dances of the vintage.

6. For *Muthlabben*, which appears in the title of Psalm ix., upwards of twenty manuscripts of Dr. Kennicott's collation, and more than forty of De Rossi's, read *almuth*, which signifies virgins. Calmet thinks that a chorus of virgins is intended, and that La Ben, that is *to Ben*, refers to Ben or Benaiah, who was their precentor, and who is mentioned in 1 Chron. xv. 18. 20.

7. *Mahalath* (Psalm liii.) denotes a dance, such as was used at some peculiar festivals and occasions. (Compare Exod. xv. 20. Judg. xxi. 21. 1 Sam. xviii. 6.) According to Calmet, the title of this ode is—"An instructive psalm of David for the chief master of dancing; or, for the chorus of singers and dancers." *Mahalath-Leannoth* (Psalm lxxxix.) probably means a responsive psalm of the same description.[6]

VIII. Of the word SELAH, which occurs upwards of seventy times in the book of Psalms, and three times in the prophecy of Habakkuk, it is by no means easy to determine the meaning: in the Septuagint it occurs still more frequently, being placed where it does not occur in the Hebrew original, and rendered by ΔΙΑΨΑΛΜΑ (*diapsalma*), which signifies a rest or pause, or, according to Suidas, a change of the song or modulation. Some imagine that it directed the time of the music, and was perhaps equivalent to our word *slow*, or according to some of our provincial dialects, "*slaw*;" which, in a rapid pronunciation might easily be taken for Selah. Dr. Wall conjectures that it is a note, directing that the last words to which it is added should be repeated by the chorus; and observes, that it is always put after some remarkable or pathetic clause. Parkhurst and others are of opinion, that it was intended to direct the reader's particular attention to the passage: others, that it makes a new sense or change of the metre. Jerome says, that Selah connects what follows with what went before, and further expresses that the words to which it is affixed are of eternal moment; that is, are not applicable to any particular person or temporary circumstances, but ought to be remembered by all men, and for ever: whence the Chaldee paraphrast renders it "for ever." Aquila, Symmachus, Geier, Forster, Buxtorf, and others, are of opionion that Selah has no signification but that it is a note of the ancient music, the use of which is now lost. Aben Ezra says, that it is like the conclusion of a prayer, answering nearly to amen. Meibomius, and after him Jahn, think that it means a repeat, and that it is equivalent to the Italian *Da Capo*. Calmet is of opinion that the ancient He-

[1] According to Dr. Shaw, the eastern mode of hunting is, by assembling great numbers of people, and enclosing the creatures they hunt. Travels in Barbary and the Levant, 4to. p. 235. or vol. i. pp. 422, 423. 8vo. edit.

[2] Harmer's Observations, vol. iii. pp. 146—149.

[3] Bishop Patrick, *in loc.* And therefore he thinks it was composed alphabetically, *i. e.* every verse beginning with a letter of the Hebrew alphabet, in order that it might be the more readily committed to memory.

[4] Bishop Lowth, Prælect. xxv. *in fine*.

[5] Introd. ad Vet. Fœd. pp. 471, 472. Calmet and Dr. T. A. Clarisse are of opinion that the whole of the Psalms of Ascensions were sung at the time of the return from the captivity. Dissert. sur les Pseaumes quinze graduels.—Dissert. tom. ii. part ii. pp. 323, 324. Clarisse, Psalmi Quindecim Hammaaloth, p. 23.

[6] Calmet, Commentaire Littérale, tom. iv. pp. xi.—xiv. liii. liv. Rosenmüller, Scholia in Psalmos, tom. i. cap. 4. De Psalmorum Inscriptionibus, et Explicatio Dictionum in Psalmorum Titulis obviarum, pp. xxv.—lviii.

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brew musicians sometimes put Selah in the margin of their psalters, to show where a musical pause was to be made, and where the tune ended; just as in the copies of the Gospels,[1] which were solemnly read in the early ages of the Christian church, the Greek word Τελος, *telos*, or the Latin word *finis*, was written in the margin, either at length or with a contraction, to mark the place where the deacon was to *end* the lesson; the divisions of chapters and verses being unknown at that time; or else he thinks, the ancient Hebrews sang nearly in the same manner as the modern Arabians do,[2] with long pauses, ending all at once, and beginning all at once; and therefore it was necessary, in the public services, to mark in the margin of the psalm as well the place of the pause as the end, in order that the whole choir might suspend their voices, or recommence their singing at the same time. Rosenmüller, after Herder and A. F. Pfeiffer, declares in favour of Selah being a rest or pause, for the vocal performers, during which the musical instruments only were to be heard. Mr. Hewlett thinks it resembled our concluding symphonies. It only remains that we notice the sentiment of Rabbi Kimchi, which has been adopted by Grotius and others. That eminent Jewish teacher says, that Selah is both a musical note, and a note of emphasis in the sense, by which we are called to observe something more than usually remarkable. It is derived from the Hebrew word סלל SALAL, which signifies *he raised* or *elevated*; and denotes the elevation of the voice in singing; and at the same time the lifting up of the heart, the serious considering and meditating upon the thing that is spoken.

That this word was of use in music and singing is evident from the manner in which, we have already remarked, it was rendered by the Septuagint translators; and that it is also a mark of observation and meditation, may be inferred from its being joined in Psal. ix. 16. with the word *Higgaion*, which signifies meditation. Now, though in some passages Selah may appear to be used where there is no emphatic word or sense, yet it may be applied not only to the immediately preceding word or verse, but also to the whole series of verses or periods to which it is subjoined. And if it be thus considered, we shall find that it is used with great propriety, and for the best of purposes, viz. to point out to us something well worthy of our most attentive observation; and that it calls upon us to revolve in our minds, with great seriousness, the matter placed before us.[3]

IX. "The hearts of the pious in all ages have felt the value of the Psalms as helps to devotion; and many have laboured for expressions, in which to set forth their praise." All the fathers of the church are unanimously eloquent in their commendation of the Psalms. Athanasius styles them an epitome of the whole Scriptures: Basil, a compendium of all theology; Luther, a little Bible, and the summary of the Old Testament; and Melancthon, the most elegant writing in the whole world. How highly the Psalter was valued subsequently to the Reformation, we may easily conceive by the very numerous editions of it which were executed in the infancy of printing, and by the number of commentators who have undertaken to illustrate its sacred pages. Carpzov, who wrote a century ago, enumerates upwards of one hundred and sixty; and of the subsequent modern expositors of this book it would perhaps be difficult to procure a correct account. "The Psalms," as their best interpreter in our language has remarked, with equal piety and beauty,[4] "are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces, of poetry; the poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God: that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, every tree that is pleasant to the sight, and good for food: and above all, what was there lost, but is here restored—*the tree of life in the midst of the garden*. That which we read, as matter of speculation, in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those, repentance and faith are described, but in these they are acted: by a perusal of the former, we learn how others served God, but, by using the latter, we serve him ourselves. 'What is there necessary for man to know,' says the pious and judicious Hooker, 'which the psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found.'[5] In the language of this divine book, therefore, the prayers and praises of the church have been offered up to the throne of grace, from age to age. And it appears to have been the manual of the Son of God, in the days of his flesh; who, at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it;[6] who pronounced, on the cross, the beginning of the twenty-second psalm, 'My God, my God, why hast thou forsaken me?' and expired with a part of the thirty-first psalm in his mouth, 'Into thy hands I commend my spirit.' Thus He, who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the psalmist's form of words, rather than his own. No tongue of man or angel, as Dr. Hammond justly observes, can convey a higher idea of any book, and of their felicity who use it aright."[7]

The number of psalms, which are *throughout* more eminently and directly prophetical of the Messiah, is indeed comparatively small: but the passages of *particular* psalms which are predictive of him in various ways are very nume-

[1] Simon, Histoire Critique du Nouv. Test. ch. xxxiii.

[2] D'Arvieux's Travels in Arabia the Desert, p. 52. English translation, 1718. 12mo.

[3] Calmet, Dissertation sur Sela, Commentaire, tom. iv. pp. xvi.—xviii. Hewlett *in loc.* Rosenmüller, Scholia in Psalmos, tom. i. pp. lix.—lxii. Dr. John Edwards, on the Authority, Style, and Perfection of Scripture, vol. iii. p. 373. Jahn, Introd. ad Vet. Fœd. p. 471. Biel and Schleusner, Lexicon in LXX. voce Διαψαλμα. In addition to the observation already offered, it may be stated that Professor Wilson has announced the following ingenious conjecture respecting the derivation and import of the word Selah:—The root of the word, he remarks, appears evidently to lie in the two first letters סל which are in contraction for סלל, *to raise, to exalt, to magnify*. The ה he considers as an abbreviation for יהוה; so that the word סלה (SELAH) is a contracted form of סלליה, *celebrate ye Jehovah*, or *exalt the Lord*, viz. in songs of praise accompanied with musical instruments, and is nearly of the same import with הללויה, in our characters *Hallelujah*, in Greek letters Αλληλουια, that is, Praise ye the Lord. This conjecture receives strong confirmation from the latter part of the fourth verse of Psalm lxviii. which is thus translated, *Extol him that rideth upon the heavens by the name* JAH. It is highly probable that the meaning here assigned to Selah is the true one, as it corresponds to the dignity and chief end of devotional music, in which the singers and players were frequently reminded of the sacred intention of their solemn prayers, praises, and adoration. All were designed to magnify the name, the nature, the perfections, excellences, and works of Jehovah the only true God. In this sublime exercise the church on earth are fellow-worshippers, in perfect concord with the church in heaven. See Rev. xix. 1—3. (Wilson's Elements of Hebrew Grammar, pp. 315, 316. 4th edit.)

[4] The late Bishop Horne.

[5] Hooker, Ecclesiast. Pol. book v. sect. 37.

[6] Matthew informs us, chap. xxvi. 30. that he and his apostles *sung an hymn*; and the hymn usually sung by the Jews, upon that occasion, was what they called "the great Hallel," consisting of the Psalms from the cxiiith to the cxviiith inclusive.

[7] Bishop Horne on the Psalms, vol. i. Preface, pp. i.—iv.

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rous, no part of the Old Testament being cited in the New so frequently as this book. That those psalms which were composed by David himself were prophetic, we have David's own authority: "which," Bishop Horsley remarks, "may be allowed to overpower a host of modern expositors. For thus King David, at the close of his life, describes himself and his sacred songs: *David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of Jehovah spake by me, and his word was in my tongue.* (2 Sam. xxiii. 1, 2.) It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But, it should seem, the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that, if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God, and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures, among those who profess the belief of the Christian religion."[1]

For a table of those portions of the Psalms which are strictly prophetical of the Messiah, see Vol. I. Part I. Chap. IV. Sect. II. § 1.

X. The book of Psalms being composed in Hebrew verse, must generally be studied and investigated agreeably to the structure of Hebrew poetry; but in addition to the remarks already offered on this subject,[2] there are a few observations more particularly applicable to these songs of Sion, which will enable the reader to enter more fully into their force and meaning.

1. *Investigate the Argument of each Psalm.*

This is sometimes intimated in the prefixed title: but as these inscriptions are not always genuine, it will be preferable, in every case, to deduce the argument from a diligent and attentive reading of the psalm itself, and then to form our opinion concerning the correctness of the title, if there be any.

2. *With this view, examine the Historical Origin of the Psalm, or the circumstances that led the sacred poet to compose it.*

Besides investigating the occasion upon which a psalm was written, much advantage and assistance may be derived from studying the psalms *chronologically*, and comparing them with the historical books of the Old Testament, particularly those which treat of the Israelites and Jews, from the origin of their monarchy to their return from the Babylonish captivity. Of the benefit that may be obtained from such a comparison of the two books of Samuel, we have already given some striking examples.[3]

3. *Ascertain the Author of the Psalm.*

This is frequently intimated in the inscriptions; but as these are not always to be depended upon, we must look for other more certain criteria by which to ascertain correctly the real author of any psalm. The *historical circumstances*, which are very frequently as well as clearly indicated, and the *poetical character* impressed on the compositions of each of the inspired poets, will enable us to accomplish this very important object. Let us take, for instance, the Psalms of David. Not only does he allude to his own personal circumstances, to the dangers to which he was exposed, the persecutions he endured, the wars in which he was engaged, his heinous sin against God, and the signal blessings conferred upon him; but his psalms are further stamped with a peculiar character, by which, if it be carefully attended to, we may easily distinguish him from every other inspired author of the Psalms. Hence we find him repeating the same words and ideas almost perpetually; complaining of his afflictions and troubles; imploring help from God in the most earnest supplications; professing his confidence in God in the strongest manner; rejoicing in the answers graciously vouchsafed to his prayers; and labouring to express his gratitude for all the blessings conferred upon him. Again, in what ardent language does he express his longing desire to behold the sanctuary of God, and join with the multitude of those who kept holyday! With what animation does he describe the solemn pomp with which the ark was conducted to Jerusalem! &c. Of all the sacred poets, David is the most pleasing and tender.

The style of David has been imitated by the other psalmists, who have borrowed and incorporated many of his expressions and images in their odes; but these imitations may easily be distinguished from their archetype, by the absence of that elegance and force which always characterize the productions of an original author.

4. *Attend to the Structure of the Psalms.*

The Psalms, being principally designed for the national worship of the Jews, are adapted to choral singing; attention, therefore, to the choral structure of these compositions will enable us better to enter into their spirit and meaning.[4] Dr. Good has happily succeeded in showing the choral divisions of many of these sacred poems, in his version of the Psalms.

[1] Bishop Horsley's Psalms, vol. i. p. xiv. Calmet has a very fine passage on the scope of the book of Psalms, as pointing to the Messiah; it is too long to cite, and would be impaired by abridgment. See his Commentaire, vol. vi. pp. vii., or Dissertations, tom. ii. pp. 197—199.

[2] See Vol. I. Part II. Chap. II. § VIII.

[3] See p. 220. of this volume.

[4] Bauer, Herm. Sacr. pp. 392—394.

XI. We shall conclude this section, the importance of whose subject must apologize for its apparently disproportionate length, with the following common but very useful

TABLE OF THE PSALMS,

classed according to their several subjects, and adapted to the purposes of private devotion.

I. *Prayers.*

1. Prayers for pardon of sin, Psal. vi. xxv. xxxviii. li. cxxx. Psalms styled penitential, vi. xxii. xxxviii. li. cii. cxxx. cxliii.
2. Prayers, composed when the Psalmist was deprived of an opportunity of the public exercise of religion, Psal. xlii. xliii. lxiii. lxxxiv.
3. Prayers, in which the Psalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions, Psal. xiii. xxii. lxix. lxxvii. lxxxviii. cxliii.
4. Prayers, in which the Psalmist asks help of God, in consideration of his own integrity, and the uprightness of his cause, Psal. vii. xvii. xxvi. xxxv.
5. Prayers, expressing the firmest trust and confidence in God under afflictions, Psal. iii. xvi. xxviii. xxxi. liv. lvi. lvii. lxi. lxii. lxxi. lxxxvi
6. Prayers, composed when the people of God were under affliction or persecution, Psal. xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxiii. cxxxvii.
7. The following are likewise prayers in time of trouble and affliction, Psal. iv. v. xi. xxviii. xii. lv. lix. lxiv. lxx. cix. cxx. cxi. cxii. cxliii.
8. Prayers of intercession, Psal. xx. lxvii. cxxii. cxxxii. cxliv.

II. *Psalms of Thanksgiving.*

1. Thanksgivings for mercies vouchsafed to particular persons, Psal. ix. xviii. xxii. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.
2. Thanksgivings for mercies vouchsafed to the Israelites in general, Psal. xlvi. xlviii. lxv. lxvi. lxviii. lxvi. lxxxi. lxxxv. xcviii. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. cxlix.

III. *Psalms of Praise and Adoration, displaying the Attributes of God.*

1. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men, Psal. xxiii. xxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxiv. cxlvi.
2. Psalms displaying the power, majesty, glory, and other attributes of the Divine Being, Psal. viii. xix. xxiv. xxix. xxxiii. xlvii. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxiv. cxv. cxxxiv. cxxxix. cxlvii. cxlviii. cl.

IV. *Instructive Psalms.*

1. The different characters of good and bad men,—the happiness of the one, and the misery of the other,—are represented in the following psalms:—i. v. vii. ix. x. xi. xii. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. l. lii. liii. lviii. lxxii. lxxv. lxxxiv. xci. xcii. xciv. cxii. cxix. cxvi. cxxv. cxxvii. cxxviii. cxxxiii.
2. The excellence of God's laws, Psal. xix. cxix.
3. The vanity of human life, Psal. xxxix. xlix. xc.
4. Advice to magistrates, Psal. lxxxii. ci.
5. The virtue of humility, Psal. cxxxi.

V. *Psalms more eminently and directly Prophetical.*

Psal. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. *Historical Psalms.*

Psal. lxxviii. cv. cvi.

SECTION III.

ON THE BOOK OF PROVERBS.

I. *Title, author, and canonical authority.*—II. *Scope.*—III. *Synopsis of its contents.*—IV. *Observations on its style, use, and importance.*

I. The book of Proverbs[5] has always been ascribed to Solomon, whose name it bears, though, from the frequent repetition of the same sentences, as well as from some variations in style which have been discovered, doubts have been entertained whether he really was the author of every maxim it comprises. "The latter part of it, from the beginning of the twenty-fifth chapter, forming evidently an appendix, was collected after his death, and added to what appears to have been more immediately arranged by himself."[6] The proverbs in the thirtieth chapter are expressly called *The words of Agur the son of Jakeh;* and the thirty-first chapter is entitled *The words of king Lemuel.* It seems certain that the collection called the Proverbs of Solomon was arranged in the order in which we now have it by different hands; but it is not therefore to be concluded that they are not the productions of Solomon, who, we are informed, spoke[7] no less than three thousand proverbs. (1 Kings iv. 32.) As it is nowhere said that Solomon himself made a collection of proverbs and

[5] On the peculiar nature of the Hebrew Proverbs, see Vol. I. Part II. Chapter I. Section VI.

[6] Extract from Dr. Mason Good's unpublished translation of the Book of Proverbs, in Prof. Gregory's Memoirs of his Life, p. 289.

[7] It is not said that these proverbs were *written* compositions, but simply that Solomon *spake* them. Hence Mr. Holden thinks it not improbable that the Hebrew monarch spoke them in assemblies collected for the purpose of hearing him discourse. Attempt to Illustrate the Book of Ecclesiastes, p. xliv.

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sentences, the general opinion is, that several persons made a collection of them, perhaps as they were uttered by him. Hezekiah, among others, as mentioned in the twenty-fifth chapter: Agur, Isaiah, and Ezra might have done the same. The Jewish writers affirm that Solomon wrote the Canticles, or song bearing his name, in his youth, the Proverbs in his riper years, and Ecclesiastes in his old age.

Michaelis has observed, that the book of Proverbs is frequently cited by the apostles, who considered it as a treasure of revealed morality, whence Christians were to derive their rules of conduct; and the canonical authority of no book of the Old Testament is so well ratified by the evidence of quotations as that of the Proverbs:[1] whence he justly infers that every commentator on the Greek Testament ought to be intimately acquainted with the Septuagint version of the book of Proverbs, and that every Christian divine should consider it as the chief source of scriptural morality.[2]

II. The SCOPE of this book is, "to instruct men in the deepest mysteries of true wisdom and understanding, the height and perfection of which is, the true knowledge of the divine will, and the sincere fear of the Lord. (Prov. i. 2—7. ix. 10.)"[3] To this end, the book is filled with the choicest sententious aphorisms, infinitely surpassing all the ethical sayings of the ancient sages, and comprising in themselves distinct doctrines, duties, &c. of piety towards God, of equity and benevolence towards man, and of sobriety and temperance; together with precepts for the right education of children, and for the relative situations of subjects, magistrates, and sovereigns.

III. The book of Proverbs is divided by Moldenhawer and Heidegger (whose arrangement was followed in the former editions of this work) into five parts: but the late Dr. John Mason Good has divided it into four distinct books or parts, "each of which," he observes, "is distinguished both by an obvious introduction and a change of style and manner, though its real method and arrangement seem, hitherto, to have escaped the attention of our commentators and interpreters."[4]

PART I. *The Proem or Exordium.* (ch. i.—ix.)

In this part heavenly wisdom and the true knowledge of God are set forth with great copiousness and variety of expression, as the only source and foundation of true virtue and happiness. "It is chiefly confined to the conduct of juvenescence or early life, before a permanent condition is made choice of.... All the most formidable dangers to which this season of life is exposed, and the sins which most easily beset it, are painted with the hand of a master. And, whilst the progress and issues of vice are exhibited under a variety of the most striking delineations and metaphors in their utmost deformity and horror, all the beauties of language, and all the force of eloquence, are poured forth in the diversified form of earnest expostulation, insinuating tenderness, captivating argument, picturesque description, daring personification, and sublime allegory, to win the ingenuous youth to virtue and piety, and to fix him in the steady pursuit of his duties towards God and towards man. Virtue is pronounced in the very outset to be essential wisdom; and vice or wickedness, essential folly: and the personifications, thus forcibly struck out at the opening of the work, are continued to its close. The only wise man, therefore, is declared to be the truly good and virtuous, or he that fears God and reverences his law: whilst the man of vice or wickedness is a fool, a dolt, an infatuated sot, a stubborn, froward, or perverse wretch, and an abomination to Jehovah."[5] This portion of the book of Proverbs, says Bishop Lowth, is varied, elegant, sublime, and truly poetical: the order of the subject is, in general, excellently preserved, and the parts are very aptly connected. It is embellished with many beautiful descriptions and personifications: the diction is polished, and abounds with all the ornaments of poetry, so that it scarcely yields in elegance and splendour to any of the Sacred Writings.[6]

PART II. *To which is prefixed the Title of "The Proverbs of Solomon," comprises short sententious Declarations for the Use of persons who have advanced from Youth to Manhood.* (ch. x.—xxii. 16.)

These sententious declarations are generally unconnected, although sometimes a connection with the preceding sentence may be discovered. They treat on the various duties of man towards God, and towards his fellow-men in every station of life. "The great object in each of the proverbs or axioms of the present part is, to enforce a moral principle in words so few, that they may be easily learnt, and so curiously selected and arranged, that they may strike and fix the attention instantaneously: whilst to prevent the mind from becoming fatigued by a long series of detached sentences, they are perpetually diversified by the most playful changes of style and figure."[7]

PART III. *Contains a Miscellaneous Collection of Proverbs, principally relating to rich Men and Nobles.* (ch. xxii. 17. —xxiv.)

PART IV. "*Is a Posthumous Appendix, consisting of various Parabolic Compositions, written and communicated by Solomon on different Occasions, but never published by himself in an arranged Form; yet altogether worthy of the Place they hold in the Sacred Scriptures.*"[8] (ch. xxv.—xxxi.)

SECT. 1. Comprises a collection of Solomon's Proverbs, which (as the title shows, xxv. 1.) was made by the learned under the reign of Hezekiah. (xxv.—xxix.) The proverbs in this section are unconnected, and some of them are repetitions of the moral aphorisms which are delivered in the former part of the book.

SECT. 2. Is composed of the ethical precepts delivered by "Agur the son of Jakeh" to his friends Ithiel and Ucal.

That Agur, Jakeh, Ithiel, and Ucal, are proper names, admits of no contradiction, though it is impossible at this distance of time to ascertain who they were. Jerome mistook the proper name Agur for an appellative, and in the Latin Vulgate has translated the expression thus, without any meaning:—"Verba Congregantis, filii Vomentis," which, in the Anglo-Romish version from the Vulgate, is with equal unintelligibility rendered, "The Words of Gatherer, the son of Vomiter." Some critics are of opinion, that, by Jakeh, David is meant, and by Agur, Solomon; and some fanciful expositors think that Ithiel and Ucal mean Christ: but these hypotheses are examined and refuted by Mr. Holden.[9] The same close observation of nature, and sententious form, which characterize the precepts of Solomon, are to be found in the proverbs of Agur, whose admirable prayer (xxx. 7—9.) will ever be justly admired for its piety, and for the contented spirit which it breathes. It exactly corresponds with the petition in the Lord's Prayer—*Give us this day* του αρτον ημων του επιουσιον,—not *our daily* bread,—but *bread or food sufficient for us.*[10]

SECT. 3. Contains the admonitions given to King Lemuel[11] by his mother a queen, when he was in the flower of youth and high expectation. (xxxi.)

These admonitory verses "are an inimitable production, as well in respect to their actual materials, as the delicacy with which they are selected. Instead of attempting to lay down rules concerning matters of state and political government, the illustrious writer confines herself, with the nicest and most becoming art, to a recommendation of the gentler virtues of temperance, benevolence, and mercy; and a minute and unparalleled delineation of the female character, which might bid fairest to promote the happiness of her son in connubial life. The description, though strictly in consonance with the domestic economy of the highest sphere of life, in the early period referred to, and especially in the East, is of universal application, and cannot be studied too

[1] Michaelis's Introduction to the New Testament, vol. i. pp. 207, 208.

[2] The following table of the quotations from the book of Proverbs in the New Testament is given from Moldenhawer (Introductio in Libros Canonicos Vet. et Nov. Test. p. 93.) and from Carpzov Introductio ab Libros Canonicos Vet. Test. p. 184.

Prov. i. 16.	cited in Rom. iii. 10. 15.
Prov. iii. 7.	Rom. xii. 16.
Prov. iii. 11, 12.	Heb. xii. 5, 6. Rev. iii. 19.
Prov. iii. 34.	James iv. 6.
Prov. x. xii.	1 Pet. iv. 8.
Prov. xi. 31.	1 Pet. iv. 18.
Prov. xvii. 13.	Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.
Prov. xvii. 27.	James i. 19.
Prov. xx. 9.	1 John i. 8.
Prov. xx. 20.	Matt. xv. 4. Mark vii. 10.
Prov. xx. 22.	Rom. xii. 17.
Prov. xxv. 21.	Rom. xii. 20.
Prov. xxvi. 11.	2 Pet. ii. 22.

[3] Roberts's Clavis Bibliorum, p. 600.

[4] Dissertation on the Book of Proverbs, in Professor Gregory's Memoirs of Dr. Good, p. 292.

[5] Dissertation on the Book of Proverbs, in Professor Gregory's Memoirs of Dr. Good, p. 294.

[6] Lectures on Hebrew Poetry, by Dr. Gregory, vol. ii. p. 164.

[7] Professor Gregory's Memoirs of Dr. Good, p. 298. In pp. 299—303. Dr. G. has admirably elucidated the beautiful changes of style in the third part of the book of Proverbs.

[8] Ibid. p. 305.

[9] Translation of the Book of Proverbs, pp. xvii.—xxv. 366, 367.

[10] Ibid. p. 372.

[11] Some critics have conjectured that Lemuel is another name for Solomon; but this hypothesis is satisfactorily refuted by Mr. Holden, in his Attempt towards an Improved Translation of the Book of Proverbs, "Preliminary Dissertation," pp. xviii.—xxv.

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closely."[1] In the exquisite description of a virtuous woman, in xxxi. 10—31., the initial letters of the verses follow the order of the Hebrew alphabet.

IV. The Proverbs of Solomon hold a conspicuous rank among the metrical books of the Old Testament. Not only are they admirably adapted to convey instruction by the treasures of practical wisdom which they open to us, but they also afford us a noble specimen of the didactic poetry of the Hebrews, the nature of which they enable us to understand by means of the antithetic parallels with which they abound.[2] Much, indeed, of the elegance, acuteness, and force, which are discernible in Solomon's wise sayings, is derived from the antithetic form, the opposition of diction and sentiment. Hence a careful attention to the parallelism of members (which topic has already been largely discussed in the first volume of this work) will contribute to remove that obscurity in which some of the proverbs appear to be involved. Sometimes, also, one member or part of a proverb must be supplied from the other; or, as Glassius has expressed it in other words, sometimes one thing is expressed in one member, and another in the other, and yet both are to be understood in both members. Thus, in Prov. x. 14. we read,

> Wise men lay up knowledge:
> But the mouth of the foolish is near destruction.

The meaning of which is, that wise men communicate, for the benefit of others, the wisdom they have acquired and preserved; while fools, being destitute of that knowledge, soon exhaust their scanty stock, and utter not merely useless but even injurious things. Again,

> A wise son maketh a glad father:
> But a foolish son is the heaviness of his mother.
> Prov. x. 1.

Both the father and mother are to be understood in the two members of this passage, although in the first the father only is noticed, and in the second the mother only is mentioned. Lastly, many things which are spoken generally, are to be restrained to particular individuals and circumstances: as, however, this rule has already been illustrated at length, it will not be necessary to multiply additional examples.[3] The author, with much pleasure, refers his readers to the Rev. Mr. Holden's "Attempt towards an Improved Translation of the Proverbs of Solomon," with Notes, as the best critical help to an exact understanding of this fine compendium of ethics that is extant in the English language.

SECTION IV.

ON THE BOOK OF ECCLESIASTES.

I. *Title, author, and canonical authority.*—II. *Scope and synopsis.*—III. *Observations.*

I. The title of this book in our Bibles is derived from the Septuagint version, ΕΚΚΛΗΣΙΑΣΤΗΣ signifying a *preacher*, or one who harangues a public congregation. In Hebrew it is termed, from the initial word קהלת (KOHELETH), "the Preacher;" by whom may be intended, either the person assembling the people, or he who addresses them when convened. Although this book does not bear the name of Solomon, it is evident from several passages that he was the author of it. Compare ch. i. 12. 16. ii. 4—9. and xii. 9, 10. The celebrated Rabbi Kimchi, however, ascribes it to the prophet Isaiah; and the Talmudical writers to Hezekiah. Grotius, from some foreign expressions which he thinks are discoverable in it, conceives that it was composed by order of Zerubbabel for his son Abihud; Jahn, after some later German critics, for the same reason, thinks it was written after the Babylonish captivity; and Zirkel imagines that it was composed about the time of Antiochus Epiphanes, from some traces of the notions of the Pharisees and Sadducees which he conceives he has discovered in this book, and against which he supposes it to be directed.[4] But it is not likely that those Jewish sects would permit a work levelled against themselves to be inserted in the sacred canon; and with regard to the foreign expressions alleged by Grotius (supposing *all* of them to be really foreign expressions, which, however, is not the case),[5] their appearance may be accounted for by the circumstance of Solomon's having indulged in sinful intercourse "with strange women" (1 Kings xi. 1, 2.), whose language he probably acquired.

The beautiful descriptions which this book contains of the phenomena in the natural world, and their causes, of the circulation of the blood (as the late Bishop Horsley thought),[6] and of the economy of the human frame, all show it to be the work of a philosopher. It is generally supposed to have been written by Solomon in his old age, after he had repented of his sinful practices, and when, having seen and observed much, as well as having enjoyed every thing that he could wish, he was fully convinced of the vanity of every thing except piety towards God. The Rabbinical writers inform us, and their account is corroborated by Jerome, that the Jews, who, after the captivity, collected the Inspired Writings into the canon, at first refused to admit this book into the sacred code, in consequence of some heresies and contradictions, which, from inattention to the author's scope and design, they imagined to exist in it. But, after considering the expressions it contains towards the close, relative to the fear of God and the observation of his laws, they concluded to receive it; and its canonical authority has been recognised ever since. There can, indeed, be no doubt of its title to admission: Solomon was eminently distinguished by the illumination of the divine Spirit, and had even twice witnessed the divine presence. (1 Kings iii. 5. ix. 2. xi. 9.) The tendency of the book is excellent when rightly understood; and Solomon speaks in it with great clearness of the revealed truths of a future life and of a future judgment.[7]

Bishop Lowth has classed this book among the didactic poetry of the Hebrews: but Mr. Des Voeux[8] considers it as a philosophical discourse written in a rhetorical style, and interspersed with verses, which are introduced as occasion served; whence it obtained a place among the poetical books. To this opinion Bishop Lowth subsequently declared his assent.

II. The Scope of this book is explicitly announced in ch. i. 2. and xiii. 13., viz. to demonstrate the vanity of all earthly objects, and to draw off men from the pursuit of them, as an *apparent* good, to the fear of God, and communion with him, as to the highest and only *permanent* good in this life, and to show that men must seek for happiness beyond the grave. We may therefore consider it as an inquiry into that most important and disputed question,—What is the *Sovereign Good* of man,—that which is ultimately good, and which in all its bearings and relations is conducive to the best interests of man? *What is that good for the sons of men, which they should do under the heaven all the days of their life?* (ii. 3.) "This is the object of the preacher's inquiry; and, after discussing various erroneous opinions, he finally determines that it consists in True Wisdom. The scope of the whole argument, therefore, is the praise and recommendation of Wisdom, as the supreme good to creatures responsible for their actions. In this wisdom is not included a single particle of that which is worldly and carnal, so frequently possessed by men addicted to vice, the minions of avarice, and the slaves of their passions; but that which is from above, that which is holy, spiritual, and undefiled, and which, in the writings of Solomon, is but another word for Religion. Guided by this clue, we can easily traverse the intricate

[1] Dr. Good's Dissertation on the Book of Proverbs, in Dr. Gregory's Memoirs of his Life, p. 305.

[2] On the Nature of the Scripture Proverbs, see Vol. I. Part II. Book II. Chap. I. Sect. VI.

[3] See Vol. I. Part II. Book II. Chap. VI. Sect. I.

[4] The opinion of these and of other writers are satisfactorily refuted by the Rev. Mr. Holden, in his "Attempt to Illustrate the Book of Ecclesiastes." (8vo. London, 1822.) Preliminary Discourse, pp. v.—xxviii.

[5] Of the four words which Grotius asserts to be foreign, viz. סיר (SIR) a THORN, Eccl. vii. 6. אביונה (ABIONAH) *desire*, xii. 5., פשר (PASHAR) to *interpret*, viii. 1., and גומץ (GUMATZ) *a pit*, x. 8.,—two only can at all be considered as belonging to his argument; for the *first* occurs in Exod. xvi. 3. and 2 Kings iv. 39. (Heb.), and the second may be derived from the Hebrew root אבה (ABAH) *to wish*: and although the last two are at *present* only to be found in the Chaldee, it does not therefore necessarily follow that they are not Hebrew, for how many *other* words are there in the Hebrew language, the roots of which are now only to be found in the kindred Arabic or Chaldee dialect? And if they shall be deemed genuine Hebrew words, there surely is no reason why the last two words above cited should not equally be true and proper Hebrew. It is indeed wonderful, as Witsius has long ago remarked, to observe of what trifling pretexts learned men sometimes avail themselves, in order to support paradoxes. (Witsii, Miscellanea Sacra, lib. i. p. 227. Alber, Interpretatio Scripturæ, tom. viii. p. 189.) But the philological speculations of Grotius are surpassed by those of the late Professor Eichhorn, which are satisfactorily refuted by Mr. Holden in his translation of Ecclesiastes, Prel. Diss. p. xiii.

[6] Bp. Horsley's Sermons, vol. iii. pp. 189, 190. Mr. Holden has refuted this hypothesis, Ecclesiastes, pp. 173, 174.

[7] Carpzov, Introd. ad Libros Vet. Test. part ii. p. 222. Bp. Gray's Key, p. 292.

[8] In his "Philosophical and Critical Essay on the Book of Ecclesiastes," 4to. London, 1760.

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windings and mazes in which so many commentators upon the Ecclesiastes have been lost and bewildered. By keeping steadily in view the preacher's object, to eulogize Heavenly Wisdom, the whole admits of an easy and natural interpretation; light is diffused around its obscurities; connection is discovered in that which was before disjointed; the argument receives additional force, the sentiments new beauty; and every part of the discourse, when considered in reference to this object, tends to develope the nature of True Wisdom, to display its excellence, or to recommend its acquirement.

"Hence he commences with the declaration that *all is vanity*,[1] which is not to be understood as implying any censure upon the works of creation, for God does nothing in vain, every thing being properly adapted to its end, and excellently fitted to display the power, wisdom, and goodness of the Almighty. Yet when the things of this world are applied to improper purposes; when they are considered as the end, while they are only intended to be the means; and are rested in as the source of happiness which they were not designed to afford, vanity is discovered to be their character; that which is most excellent becomes useless, if not injurious, by the abuse; and the works of Omnipotence, however wise and good in themselves, are unprofitable to those who misuse and pervert them. It were a kind of blasphemy to vilify whatever has proceeded from Omniscient Power; and Solomon can only be supposed to pronounce all things here below vain, when they are applied to a wrong use, by the ignorance and wickedness of man. Nor does he so denominate all things universally and without any exception, but only all *earthly* things, as wealth, pleasure, pomp, luxury, power, and whatever is merely human and terrestrial. If these are placed in competition with divine and heavenly things, or are foolishly regarded as the means of real happiness, they become useless and unprofitable, because they are uncertain and transitory, never fully satisfying the desires of the soul, nor producing permanent felicity. If worldly things are vain in these respects, it would, nevertheless, be presumption and impiety to represent them as actually bad. They are good in themselves, and, when rightly used, tend only to good, since they contribute to the enjoyment of life, and, in an eminent degree, to the ultimate and real interest of man. But if they are pursued as the only 'portion in this life,' as constituting the happiness of beings formed for immortality, they are not estimated on right principles, and the result will be vexation and disappointment. Their vanity then, arises from the folly and baseness of men, who, in forgetfulness of eternity, are too apt to regard this world as their sole and final abode, and to expect that satisfaction from them which they cannot give. Nor are they to be condemned on this account. That they are insufficient to render man happy is itself the ordination of Infinite Wisdom, and, consequently, best suited to a probationary state; wisely calculated for the trial of man's virtue, and, by weaning him from too fond attachment to things on earth, to stimulate his desires and exertions after the blessedness of another life.

"In prosecuting his inquiry into the Chief Good, Solomon has divided his work into two parts. The first, which extends to the tenth verse of the sixth chapter, is taken up in demonstrating the vanity of all earthly conditions, occupations, and pleasures; the second part, which includes the remainder of the book, is occupied in eulogizing WISDOM, and in describing its nature, its excellence, its beneficial effects. This division, indeed, is not adhered to throughout with logical accuracy; some deviations from strict method are allowable in a popular discourse; and the author occasionally diverges to topics incidentally suggested; but, amidst these digressions, the distinctions of the two parts cannot escape the attentive reader. It is not the manner of the sacred writers to form their discourses in a regular series of deductions and concatenated arguments: they adopt a species of composition, less logical indeed, but better adapted to common capacities, in which the subject is still kept in view, though not handled according to the rules of dialectics. Even St. Paul, whose reasoning powers are unquestionable, frequently digresses from his subject, breaks off abruptly in the middle of his argument, and departs from the strictness of order and arrangement. In the same way has the royal preacher treated the subject; not with exact, philosophical method, but in a free and popular manner, giving an uncontrolled range to his capacious intellect, and suffering himself to be borne along by the exuberance of his thoughts and the vehemence of his feelings. But, though the methodical disposition of his ideas is occasionally interrupted, his plan is still discernible; and perhaps he never wanders more from his principal object than most of the other writers in the Sacred Volume."

For the preceding view of the scope of this admirably instructive book, the author is indebted to Mr. Holden's learned and elaborate attempt to illustrate it.[2] The following Synopsis (which is also borrowed from Mr. Holden) will give the reader a clear view of its design:—

PART I. THE VANITY OF ALL EARTHLY CONDITIONS OCCUPATIONS, AND PLEASURES.

SECT. I. The vanity of all earthly things. (i. 2.)
SECT. II. The unprofitableness of human labour, and the transitoriness of human life. (i. 3—11.)
SECT. III. The vanity of laborious inquiries into the ways and works of man. (i. 12—18.)
SECT. IV. Luxury and pleasure are only vanity and vexation of spirit. (ii. 1—11.)
SECT. V. Though the wise excel fools, yet, as death happens to them both, human learning is but vanity. (ii. 12—17.)
SECT. VI. The vanity of human labour, in leaving it they know not to whom. (ii. 18—23.)
SECT. VII. The emptiness of sensual enjoyments. (ii. 24—26.)
SECT. VIII. Though there is a proper time for the execution of all human purposes, yet are they useless and vain; the divine counsels, however, are immutable. (iii. 1—14.)
SECT. IX. The vanity of human pursuits proved from the wickedness prevailing in courts of justice, contrasted with the righteous judgment of God. (iii. 15—17.)
SECT. X. Though life, considered in itself, is vanity, for men die as well as beasts, yet in the end, it will be very different with the spirit of man and that of beasts. (iii. 18—22.)
SECT. XI. Vanity is increased unto men by oppression. (iv. 1—3.)
SECT. XII. The vanity of prosperity. (iv. 4.)
SECT. XIII. The vanity of folly, or of preferring the world to True Wisdom. (iv. 5, 6.)
SECT. XIV. The vanity of covetousness. (iv. 7, 8.)
SECT. XV. Though society has its advantages, yet dominion and empire are but vanity. (iv. 9—16.)
SECT. XVI. Errors in the performance of divine worship, which render it vain and unprofitable. (v. 1—7.)
SECT. XVII. The vanity of murmuring at injustice; for though the oppression of the poor and the perversion of judgment greatly prevail, they do not escape the notice of the Almighty. (v. 8, 9.)
SECT. XVIII. The vanity of riches; with an admonition as to the moderate enjoyment of them. (v. 10—20.)
SECT. XIX. The vanity of avarice. (vi. 1—9.)

PART II. THE NATURE, EXCELLENCE, AND BENEFICIAL EFFECTS OF WISDOM OR RELIGION.

SECT. XX. Since all human designs, labours and enjoyments are vain, it is natural to inquire, What is good for man? What is his Supreme Good? (vi. 10—12.) The answer is contained in the remainder of the book.
SECT. XXI. The praise of character and reputation. (vii. 1.)
SECT. XXII. Affliction improves the heart, and exalts the character of the wise. (vii. 2—10.)
SECT. XXIII. The excellence of Wisdom. (vii. 11—14.)
SECT. XXIV. An objection, with the answer. (vii. 15. viii. 7.)
SECT. XXV. The evil of wickedness shows the advantage of True Wisdom. (viii. 8—13.)
SECT. XXVI. An objection, with the answer. (viii. 14. ix. 1.)
SECT. XXVII. An objection, with the answer. (ix. 2. x. 17.)
SECT. XXVIII. The banefulness of sloth. (x. 18.)
SECT. XXIX. The power of wealth. (x. 19.)
SECT. XXX. An exhortation against speaking evil of dignities. (x. 20.)
SECT. XXXI. Exhortation to charity and benevolence. (xi 1—10.)

[1] The finest commentary on this aphorism, *Vanity of vanities, all is vanity*, was unintentionally furnished by the late celebrated Earl of Chesterfield in one of his posthumous letters. See the passage at length in Bishop Horne's Works, vol. v. discourse xlii. pp. 186—187., where the frightful picture, exhibited by a dying man of the world, is admirably improved to the edification of the reader.

[2] Prelim. Diss. pp. lxv. lxviii.—lxxii.

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SECT. XXXII. An exhortation to the early cultivation of religious habits. (xiii. 1—7.)

SECT. XXXIII. The conclusion. (xii. 8—14.)[1]

III. Bishop Lowth pronounces the style of this book to be singular: its language is generally low, frequently loose and unconnected, approaching to the incorrectness of conversation; and it possesses very little poetical character, even in the composition and structure of the periods: which peculiarity, he thinks, may be accounted for from the nature of the subject. Leusden says, that in his time (the close of the seventeenth century) the book of Ecclesiastes was read in the Jewish synagogues on the feast of tabernacles; because, as that feast commemorates the gladness and content with which their forefathers dwelt in tents, so this book, while it shows the vanity of all earthly things, inculcates on every one the duty of rejoicing and being content with such things as God in his providence thinks fit to bestow.

SECTION V.

ON THE SONG OF SOLOMON.

I. *Author.*—II. *Canonical authority.*—III. *Structure of the poem.—Its subject and scope.—The Song of Solomon a sublime mystical allegory.*

FEW poems have excited more attention, or have found more translators and commentators, than the *Song of Songs;* but the learned are not yet agreed respecting its arrangement and design. The majority consider it as an inspired book, and certainly on the best evidence, while others affirm it to be merely a human composition: the former regard it as a sacred allegory; the latter, as a mere amatory effusion.

I. In addition to other divine compositions of Solomon, we are informed (1 Kings iv. 32.) that *his songs were a thousand and five*, of which the present book is supposed to be one. In the first verse it is called, by way of eminence and distinction, according to the Hebrew idiom שיר השירים (SHIR HOSHIRIM), that is, a *Song of Songs*, or, *the most beautiful Song*. Of this ancient poem the author is asserted, by the unanimous voice of antiquity, to have been Solomon; and this tradition is corroborated by many internal marks of authenticity.[2] In the very first verse it is ascribed to the Hebrew monarch by name: he is the subject of the piece, and the principal actor in the conduct of it. Allusions are made to the rich furniture of his palace (i. 5.); to the horses and chariots which he purchased of Pharoah king of Egypt (i. 9. compared with 1 Kings x. 28, 29.); to Aminadab, who was eminent for such chariots, and who married one of Solomon's daughters (vi. 12. with 1 Kings iv. 11.); to his building of the temple under the figure of a palanquin or coach for his bride (iii. 9, 10.); to the materials of which it was formed. In short, all the leading circumstances in Solomon's life, in a religious point of view, appear to be either alluded to or implied in this ancient poem, and, therefore, render it probable that it was the production of some writer in his age, if it were not his own composition. From the occurrence, however, of a few Aramæan words, some later critics have imagined that this book was written in the latter years of the Jewish monarchy, not long before the captivity; but this conjecture is repelled by the internal evidences above cited in favour of Solomon; and the occasional appearance of Aramæan words will be satisfactorily accounted for when we recollect the extensive commercial intercourse that existed between Solomon and the neighbouring nations. Dr. Kennicott was of opinion that this poem is many ages later than Solomon, from the uniform insertion of the *yod* in all copies, in spelling the name of David; but this remark is not conclusive, for the name of David occurs but once (iv. 4.): and, after it had been written erroneously by a scribe in the time of Ezra, it might have been inadvertently copied by a subsequent transcriber.[3]

II. If the canon of the Hebrew Scriptures was settled by Ezra (which we have already seen was most probably the case), there can be no doubt but that the Song of Solomon is a sacred book; for, to use the strong language of Bishop Warburton, "Ezra wrote, and we may believe acted, 'by the inspiration of the Most High,' amid the last blaze indeed, yet in the full lustre of expiring prophecy. And such a man would not have placed any book that was not sacred in the same volume with the law and the prophets."[4] In addition to this evidence, the following considerations will authorize us to infer, that the Song of Solomon was, from the most early period, deemed a sacred book, and ranked with the Hagiographa or Holy Writings of the Jews, and thence was received among the canonical books of the Old Testament.

A Greek translation of it is extant, which without contradiction is ascribed to the Jewish authors of the Septuagint, who flourished about two centuries before Christ, and which still forms a part of the Alexandrian version. With the same conviction of the sacred character of the work, it was rendered into Greek in the second century of the Christian æra, by Aquila, Symmachus, and Theodotion. Origen, who wrote early in the third century, on the authority of those learned Jews who were contemporary with him, and whom he was in the habit of consulting respecting the authority and literal import of their sacred books, inserted it in his Hexapla, and wrote some homilies upon it, explaining its mystical sense, which have in part been translated into Latin by Jerome. Further, that the ancient Jews, without exception, considered it as a divinely inspired production, appears from the allegorical signification annexed to it in the Chaldee paraphrase. Josephus, in his answer to Apion, gives a catalogue of the Jewish books, and in the third class of such as related to moral instruction includes the Song of Songs.[5] From the Jewish synagogue this book was received into the Christian church without any doubt of its divine authority: it occurs in the catalogue of books of the Old Testament made by Melito, Bishop of Sardis in Lydia, who is placed by Cave about the year 170, who travelled into Palestine on purpose to learn the number of these books, and who made the first catalogue of the Hebrew Scriptures.[6] It is cited by Ignatius, who had been a disciple of the apostle Saint John about the beginning of the second century, as a book of authority in the church at Antioch. It is enumerated in the list of canonical books occurring in the synopsis attributed to Athanasius, who flourished in the third century, and in the catalogues of Jerome and Rufinus, towards the close of the fourth century, in which also we find it cited in the Apostolical Constitutions, and also in the Apostolical Canons;[7] since which time the Song of Songs has maintained its place in the sacred canon.

But, though the Song of Songs has come down to us thus strongly recommended by the voice of antiquity, its divine authority has been questioned in modern days. Theodore, Bishop of Mopsuestia, a bold critic, and a determined foe to allegorical interpretations, in the fourth and fifth centuries, is *said* to have spoken in disrespectful terms of this poem, as well as of the book of Job: but, as those accounts appear among the charges and accusations of his enemies, Dr. Lardner doubts the accuracy of such representation.[8] In the early part of the last century, Simon and Le Clerc questioned its authenticity, but were refuted by the elder Carpzov; and, subsequently, the eccentric writer Whiston boldly affirmed

[1] Prelim. Diss. pp. clx. cx. Mr. Des Voeux, in his learned and ingenious work on Ecclesiastes, was of opinion that the royal author's design was to prove the immortality of the soul, or rather the necessity of another state after this life, by such arguments as may be deduced from reason and experience. But Mr. Holden has satisfactorily shown that this is *not* the primary design of the book in question; though it contains some strong proofs of this article of religious faith. See his Prelim. Diss. pp. xivii.—lx.

[2] Calmet states that some of the rabbins ascribed this poem to Isaiah; but this opinion has long since been rejected. Dissert. tom. ii. p. 268.

[3] Dr. Kennicott, Diss. i. pp. 20—22. Hewlett's Commentary on the Song of Solomon, Supplementary Observations, *in fine*. A writer of the present day (Mr. Bellamy), who has distinguished himself by his bold and paradoxical assertions, has stated *his* opinion to be, that it was a book of great antiquity in the time of the Hebrew king, and is the same which is referred to in the Psalms by the words "*dark sayings of old.*" He thinks it possible that Solomon collected and incorporated the materials of this book, as David did other sacred songs of prophecy and praise, which were in use in the church before his time; but affirms that the idea of Solomon being the author of this Song of Songs is founded on a mis-translation of the Hebrew word *Lishlomoh*, which occurs in the first verse. As Mr. B. refers to a work not yet published in support of his hypothesis, it is impossible to form a correct judgment respecting it: but we may be permitted to observe, that the internal evidences above noticed, which makes so strongly against Dr. Kennicott, afford pretty strong corroboration of the universally received opinion, as well as of the uniform belief of the Jews, who surely were acquainted with their native tongue. See the Classical Journal, vol. xv. p. 190.

[4] Bishop Gleig's edition of Stackhouse, vol. i. p. xxiii.

[5] Josephus cont. Apion, book i. c. 8. Eusebius, following the Jewish historian, makes the Song of Songs the fifteenth of the number of canonical books. Eccl. Hist. lib. vi. c. 25.

[6] Eusebius has preserved this catalogue of Melito in his Eccl. Hist. lib iv. c. 26.

[7] Constit. Apostol. lib. vi. cc. 13. 18. tom. i. pp. 345. 351. Edit. Amst. 1724. Canon. Apostol. No. lxxvi. Ibid. p. 453. Both these productions, though pretending to be of apostolical origin, are spurious compilations of the *fourth* century. See Dr. Lardner's Works, vol. iv. pp. 320—354. 8vo.; 4to. vol. ii. pp. 421—441.

[8] Jortin's Remarks on Eccl. Hist. vol. i. p. 157. 2d edit. Dr. Lardner's Works, 8vo. vol. iv. pp. 509, 510.; 4to. vol. ii. p. 528.

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it to be a dissolute love-song, composed by Solomon when advanced in years and dissolute in practice, and that, consequently, it ought to be excluded from the canon of the sacred books. This preposterous notion (for nothing like proof has been offered in its support) has, with some slight modification, been adopted by several later writers; and Semler, among others, declines taking any notice of it, as a work manifestly spurious.[1] These objections, however, are sufficiently counteracted by the strong internal evidences of the authenticity of the Canticles, as well as by the uninterrupted current of Jewish and Christian antiquity.

III. That this book is a poem, all critics and expositors are agreed; though they are by no means unanimous to what class of Hebrew poetry it is to be referred. Michaelis, to whose profound researches biblical students are so deeply indebted, is of opinion that the object of this poem was simply to inculcate the divine approbation of marriage; and Mendelsohn, a learned German Jew, considers it as a representation, by Solomon's son, of a trial of skill between a shepherd and shepherdess; but the ideas of Mr. Harmer[2] appear much more rational, who, though unwilling to give it the name of an epithalamium or nuptial dialogue, considers it to be a nuptial song, which will best be explained by compositions of a similar nature in Eastern countries. Bossuet, Bishop of Meaux, is of opinion that this song is a regular drama, which is to be explained by the consideration that the Jews were wont to celebrate their nuptials for seven days together, distinguished by peculiar solemnities. He accordingly divides it in the following manner:—

DAY	1	CHAP. i.—ii. 6.
	2	ii. 7—17.
	3	iii.—v. 1.
	4	v. 2.—vi. 9.
	5	vi. 10.—vii. 11.
	6	vii. 12.—viii. 3.
	7	viii. 4—14.

Calmet,[3] Bishop Percy,[4] and Mr. Williams[5] agree with Bossuet. Bishop Lowth, indeed, who has devoted two of his learned and elegant lectures to an examination of this poem, adopts the opinion of Bossuet, not as absolute demonstration, but as a very ingenious and probable conjecture upon an extremely obscure subject. He therefore determines it to be a *sacred pastoral drama*, though deficient in some of the essential requisites of a *regular* dramatic composition.[6]

Bauer,[7] however, affirms this poem to be an idyl; the same opinion is intimated by Jahn, who makes it consist of eight idyls:[8] but neither of these eminent critics assign any reasons for their opinion. Probably they derived it from Sir William Jones, who, having compared this poem with some of the *cassides* or idyls of the Arabian poets, concludes with expressing his judgment that this song ought to be classed among the Hebrew idyls.[9]

Supported by the high authority of this distinguished scholar, Dr. Good,[10] after Signor Melesegenio (a learned Italian translator of this poem), considers the Song of Songs as forming, not one continued and individual poem, but a series of poems, each distinct and independent of the other. These he designates "*Sacred Idyls*," and makes them to be *twelve* in number; viz.

IDYL 1	CHAP. i. 1—8.
2	i. 9.—ii. 7.
3	ii. 8—17.
4	iii. 1—5.
5	iii. 6.—iv. 7.
6	iv. 8.—v. 1.
7	v. 2.—vi. 10.
8	vi. 11—13
9	vii. 1—9.
10	vii. 10.—viii. 4.
11	viii. 5—7.
12	viii. 8—14.

In support of this mode of arrangement, Dr. Good remarks that the Song of Solomon cannot be one connected poem, since the transitions are too abrupt for the wildest flights of the Oriental muse, and evidently imply a variety of openings and conclusions; while, as a regular drama, it is deficient in almost every requisite that could give it such a classification; having neither dramatic fable nor action, involution nor catastrophe, and being without beginning, middle, or end.[11] But in opposition to these strictures it may be observed, that bold transitions are so much the character of Eastern poetry, that this circumstance alone cannot decide against the individuality of the poem.

Further, the subject of the poem *is the same from beginning to end;* the personages introduced as speakers are the same; and, though to a modern reader the transitions in many places may seem abrupt, and the thoughts unconnected, yet the conduct of the piece is not suspended, but is carried on under a fable regularly constructed, and terminating in a conclusion interesting and unexpected.

With the eminent critics above cited we concur in considering the Song of Solomon as a series of Hebrew idyls, like the Cassides of the poets of Arabia. With regard to the fair bride in whose honour this collection of exquisite poems was primarily composed, Bossuet, Calmet, Harmer,[12] Bishops Percy and Lowth, in short, we believe all modern commentators, have supposed the object of Solomon's attachment to be the royal daughter of Pharaoh king of Egypt. Dr. Good, however, contends, and we think successfully, that she was a native of Palestine, and espoused some years later: it is not easy to believe that so impassioned a composition as the Song of Songs should have resulted from a *state alliance.* "The matrimonial connection of the Hebrew monarch with the Egyptian princess," Dr. Good observes, "was probably, indeed, a connection of political interest alone; for we have no reason to conceive that it had been preceded by any personal intimacy or interchange of affection: the offer was proposed by him on his first accession to the throne, prior to his having received from Jehovah the gift of superior wisdom; at a time when, according to Archbishop Usher,[13] he could not have been more than twenty years of age, when he was surrounded by a vast body of opponents and competitors, and when an alliance with the royal family of Egypt was likely to be of essential advantage to him: from which also, as a further proof of his political views in such an union, he received the city of Gezer as a dowry with the princess (1 Kings ix. 16.)—a city captured by Pharaoh from the Canaanites, and rased to the ground, probably from the obstinacy of its resistance; but afterwards rebuilt by Solomon, and converted into a place of considerable distinction. The matrimonial connection here celebrated, on the contrary, appears to have proceeded from reciprocal affection alone; and from the gentleness, modesty, and

[1] Apparatus ad liberalem Vet. Test. Interpretationem, pp. 209—214.

[2] Outlines of a Commentary on Solomon's Song. (8vo. London, 1768, reprinted in 1775.)

[3] Calmet, Commentaire Littéral, tom. v. pp. 68, 69., or Dissertationes, tom. ii. pp. 260—262.

[4] In his "Song of Solomon, newly translated from the original Hebrew, with a Commentary and Annotations." 12mo 1764.

[5] In "The Song of Songs, which is by Solomon; a new Translation, with Commentary and Notes." 8vo. 1801.

[6] There is, however, one circumstance in which Bishop Lowth thinks the Song of Songs bears a very striking affinity to the Greek drama; the chorus of virgins seems in every respect congenial to the tragic chorus of the Greeks. They are constantly present, and prepared to fulfil all the duties of advice and consolation; they converse frequently with the principal characters; they are questioned by them, and they return answers to their inquiries; they take part in the whole business of the poem, and it does not appear that they quit the scene upon any occasion. Some of the learned have conjectured, that Theocritus, who was contemporary with the seventy Greek translators of the Scriptures, and lived with them in the court of Ptolemy Philadelphus, was not unacquainted with the beauties of this poem, and that he has almost literally introduced some passages from it into his elegant idyls. (Compare Cant. i. 9. vi. 10. with Theoc. xviii. 30. 26.; Cant. iv. 11. with Theoc. xx. 26.; Cant. viii. 6, 7. with Theoc. xxiii. 23—26.) It might also be suspected, that the Greek tragedians were indebted for their chorus to this poem of Solomon, were not the probabilities on the other side much greater, that the Greeks were made acquainted with it at too late a period; and were it not evident, that the chorus of the Greeks had a very different origin; were it not evident, indeed, that the chorus was not added to the fable, but the fable to the chorus. Prælect. xxx. *in fine*, or vol. ii. pp. 307, 308. of Dr. Gregory's translation.

[7] Herm. Sacr. p. 386.

[8] Introd. ad Libros Sacros Veteris Fœderis, pp. 506—508. Jahn divides he poem in the following manner:—

SONG 1	CHAP. i. 1.—ii. 7.
2	ii. 8.—iii. 5.
3	iii. 6.—v. 1.
4	v. 2.—vi. 9.
5	vi. 10.—viii. 3.
6	viii. 4—7.
7	viii. 8—12.
8	viii. 13, 14.

[9] Poëseos Asiaticæ Commentarii, cap. iii. (Works, vol. iv. or vi. p. 71. 8vo. edit.)

[10] In his "Song of Songs, or Sacred Idyls, translated from the Hebrew, with Notes," 8vo. 1803. The Rev. Mr. Fry has adopted Dr. Good's arrangement of the Canticles into twelve idyls, in his translation of this book of the royal poet. London, 1811. 8vo.

[11] Good's Song of Songs. Preface, p. iv.

[12] On the supposition that Solomon married an Egyptian princess, this learned and ingenious writer considers the Song of Solomon as a lively emblem of the Messiah's admitting the Gentiles to equal privileges with the Jews. Outlines of a new Commentary, pp. 74—84.

[13] An. Mund. 2971—2991.

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delicacy of mind, which are uniformly and perpetually attributed to this beautiful and accomplished fair one, she must have been well worthy of royal love. Instead of being of Egyptian origin, she herself informs us that she was a native of Sharon (Cant. ii. 1.), which was a canton of Palestine. Though not of royal blood, and it should seem from Cant. i. 6. of low extraction in comparison of her royal bridegroom, yet she must have been of noble birth; for she is addressed by her attendants under the appellation of princess or noble lady (Cant. vii. 1.); and though she could not augment by her dowry the dimensions of the national territory, she possessed for her marriage-portion a noble and fruitful estate in Baal-hammon (Cant. viii. 12.), ingeniously supposed by Mr. Harmer to have been situated in the delightful valley of Bocat in the immediate vicinity of Balbec,[1] leased out to a variety of tenants, with whose number we are not acquainted, but every one of whom paid her a clear rental of a thousand shekels of silver, amounting to about 120*l.* 16*s.* 8*d.* sterling. From the possession of this property it is natural to conceive that her father was deceased; more especially as the house in which she resided is repeatedly called the house of her mother (Cant. iii. 4. viii. 2.), as it was her mother who betrothed her to the enamoured monarch (Cant. viii. 5.), and as no notice of any kind is taken of the existence of her father. She appears to have possessed two distinct families, and, consequently, to have had two marriages: for in Cant. i. 6. the royal bride speaks of an offspring considerably older than herself, whom she denominates not her father's but her *mother's children*, who seem to have taken an undue advantage of her infancy, and to have behaved with great unkindness towards her. For these she nowhere expresses any degree of affection; but for an *own* brother and sister,—the former an infant, and the latter considerably younger than herself,—she evinces the tenderest regard of the most affectionate bosom. (Cant. viii. 1. 8.)

"Of the age of this unrivalled beauty, at the time of her nuptials, we are nowhere informed. Being in possession of an estate bequeathed to her by her father, or some collateral relation, she must, at least, have acquired her majority according to the Hebrew ritual; yet, from the circumstance of her brother's being an unweaned infant, she could not have exceeded the prime of life; and from the exquisite delineations of her person by her companions as well as by her lover, she must have been in the full flower of youth and beauty. As to the age of king Solomon, we may fairly calculate it, from collateral circumstances, to have been about twenty-five or twenty-six, and, consequently, that the nuptials were celebrated about the year 1010 before the birth of Christ. At the age of twenty, he contracted his marriage of political interest with the Egyptian princess; and if he had not at this period complied with the luxurious fashion of his age, and opened his harem for the reception of the most beautiful women who could be found, and would consent to live with him, it is obvious that this establishment commenced very shortly afterwards."[2]

Before we proceed to offer any further remarks on the style of this sacred poem, justice requires that we notice another view of it which has been given by a learned and ingenious, though anonymous, writer in Dr. Rees's New Cyclopædia, which appears to be a modification of the opinion entertained by Mr. Harmer, above noticed. He regards it as a parable, in the form of a drama; in which the bride is considered as representing true religion; the royal lover as the Jewish people; the younger sister as the Gospel dispensation. The gradual expansion of it, from its first dawn in the garden of Eden, to its meridian effulgence produced by the death and resurrection of Christ, is supposed to be portrayed in these beautiful words:—"Who is he that looketh forth as the morning, fair as the moon, bright as the sun, and serene as the starry host?" (See vi. 10.) The epilogue in chap. viii. respecting the younger brother and sister, he further conceives, demonstrates that its views terminate in the temple service: while, at the same time, the allusion at the close to the rise of the Gospel and the conversion of the Gentiles, which took place so many hundred years after Solomon, proves that the author wrote under divine inspiration. The metaphorical sense, thus capable of being put upon every part of the poem, the anonymous writer apprehends justifies the high appellation of the Song of Songs, which has been given to it; and also accounts for its being regarded, by Jews and Christians, as a sacred composition, and for its reception first into the Jewish and then into the Christian church.[3]

From this view of the subject, it is impossible to withhold the praise of learning, piety, and ingenuity; but we conceive the Song of Solomon to have a more extended meaning than this author admits; and we cannot accede to his arrangement and exposition of its argument, for the following reasons:—

It has been a question in all ages, whether the literal and obvious meaning of the Song of Solomon be the whole that was ever intended by the royal bard; or whether it does not, at the same time, afford the veil of a sublime and mystical allegory delineating the bridal union between Jehovah and his pure and uncorrupted church? Michaelis and most of the modern critics on the Continent advocate the former opinion; in which they are followed by some eminent critics in our own country,[4] but the latter opinion is adopted by most commentators, Jewish and Christian.

Among those who hold it to be allegorical, there is also much disagreement; some conceiving it to be no more than a simple allegory, while Bishop Lowth and others consider it as a mystical allegory,[5] and are of opinion that under the figure of a marriage is typified the intimate connection between God and his church, of which a more concise model was furnished in the forty-fifth psalm. That this view of the subject is correct, we think will appear from the following considerations, principally extracted from Bishop Lowth:[6]—

The narrowness and imbecility of the human mind, he observes, being such as scarcely to comprehend or attain a clear idea of any part of the divine nature by its utmost exertions; God has condescended, in a manner, to contract the infinity of his glory, and to exhibit it to our understandings under such imagery as our feeble optics are capable of contemplating. Thus the Almighty may be said to descend, as it were, in the Holy Scriptures, from the height of his majesty, to appear on earth in a human shape, with human senses and affections, in all respects resembling a mortal—"with human voice and human form." This kind of allegory is called anthropopathy, and occupies a considerable portion of theology, properly so called,—that is, as delivered in the Holy Scriptures. The principal part of this imagery is derived from the passions; nor, indeed, is there any one affection or emotion of the human soul which is not, with all its circumstances, ascribed in direct terms, without any qualification whatever, to the supreme God; not excepting those in which human frailty and imperfection is most evidently displayed, viz. anger and grief, hatred and revenge. That love, also, and that of the tenderest kind, should bear a part in this drama, is highly natural and perfectly consistent. Thus, not only the fondness of paternal affection is attributed to God, but also the force, the ardour, and the solicitude of conjugal attachment, with all the concomitant emotions, the anxiety, the tenderness, and the jealousy incidental to this passion.

After all, this figure is not in the least productive of obscurity; the nature of it is better understood than that of most others; and although it is exhibited in a variety of lights, it constantly preserves its native perspicuity. A peculiar people, of the posterity of Abraham, was selected by God from among the nations, and he ratified his choice by a solemn covenant. This covenant was founded upon reciprocal conditions; on the one part, love, protection, and support; on the other, faith, obedience, and worship pure and devout. This is that conjugal union between God and his church; that solemn compact so frequently celebrated by almost all the sacred writers under this image. It is, indeed, a remarkable instance of that species of metaphor which Aristotle calls analogical;[7] that is, when in a propositior consisting of four ideas, the first bears the same relation to the second as the third does to the fourth, and the corresponding words may occasionally change their places without any injury to the sense. Thus, in this form of expression, God is supposed to bear exactly the same relation to the church as a husband to a wife; God is represented as the spouse of the church, and the church is betrothed to God. Thus also, when the same figure is maintained with a different mode of expression, and connected with different circumstances, the relation is still the same: thus the piety of

[1] Outlines of a New Commentary, pp. 35, 36.
[2] Good's Song of Songs, pp. xi.—xvi
[3] Dr. Rees's Cyclopædia, vol. vi. article *Canticles*.
[4] Among others by Mr. Hewlett in his valuable Commentary.
[5] On the nature of this species of allegory, see Vol. I. Part II Chap. I. Sect. IV.
[6] Prælect. xxxi. vol. ii. pp. 312—321.
[7] Poet. chap. xxii. and Rhet. iii. 3.

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the people, their impiety, their idolatry, and rejection, stand in the same relation with respect to the sacred covenant; as chastity, modesty, immodesty, adultery, divorce, with respect to the marriage-contract. And this notion is so very familiar and well understood in Scripture, that the word adultery (or whoredom) is commonly used to denote idolatrous worship, and so appropriate does it appear to this metaphorical purpose, that it very seldom occurs in its proper and literal sense.

Of this mode of speaking, the sacred writers furnish us with abundance of examples. Thus the evangelical prophet, when treating of the reconciliation of the church to Jehovah, and her restoration to the divine favour, among many images of a similar nature, introduces the following:—

> For thy husband is thy Maker;
> Jehovah, God of Hosts, is his name:
> And thy Redeemer is the Holy One of Israel;
> The God of the whole earth shall he be called.—Isa. liv. 5, 6.

And in another passage in the form of a comparison:—

> For as a young man weddeth a virgin,
> So shall thy Restorer wed thee:
> And as a bridegroom rejoiceth in his bride,
> So shall thy God rejoice in thee.—Isa. lxii. 5.

The same image a little diversified, and with greater freedom of expression, as better adapted to the display of indignation, is introduced by Jeremiah (ii. 2. iii. 1, &c.), when he declaims against the defection of the Jews from the worship of the true God. Upon the same principle the former part of the prophecy of Hosea ought also to be explained; and whether that part of the prophecy be taken in the literal and historical sense, or whether it be esteemed altogether allegorical, still the nature and principles of this figure, which seems consecrated in some measure to this subject, will evidently appear. None of the prophets, however, have applied the image with so much boldness and freedom as Ezekiel, an author of a most fervid imagination, who is little studious of elegance, or cautious of offending. His great freedom in the use of this image is particularly displayed in two parables (xvi. and xvii.), in which he describes the ingratitude of the Jews and Israelites to their great Protector, and their defection from the true worship, under imagery assumed from the character of an adulterous wife, and the meretricious loves of two unchaste women. If these parables (which are put into the mouth of God himself with a direct allegorical application, and in which, it must be confessed, that delicacy does not appear to be particularly studied, according to *our* refined notions of delicacy)[1] be well considered, we are persuaded that the Song of Solomon (which is in every part chaste and elegant) will not appear unworthy of the divine sense in which it is usually taken, either in matter or style, or in any degree inferior either in gravity or purity to the other remains of the sacred poets. To these instances we may add the forty-fifth psalm, which is a sacred epithalamium, of the allegorical application of which to the union between God and the church no doubt has hitherto been entertained; though many suspect it, and not without good reason, to have been produced upon the same occasion, and with the same relation to a real fact, as the Song of Solomon. Neither ought we to omit, that the writers of the New Testament have freely admitted the same image in the same allegorical sense with their predecessors, and have finally consecrated it by their authority.

Thus John the Baptist beautifully represents Christ as the bridegroom; himself, as his friend or bridesman, and the church as his spouse.[2] (John iii. 28.) Our Lord also adopts the title of Bridegroom in Matt. ix. 15.; and likewise in the parable of the virgins or bride's maids attendant upon the marriage. (Matt. xxv. 1.) "The Lamb's wife" also, the church,[3] is represented as a "bride adorned for her husband" (Rev. xxi. 2—9.), who ought to be "without spot" (Eph. v. 27.), as the Shulamite is represented to be. (Song iv. 7.) And, surely, if this most beautiful pastoral poem had not been understood in a spiritual sense, it would not have been admitted into the sacred canon by the ancient Jewish church.[4] Nor is this inconsistent with the opinions of the ancient Jews, who, as well as Saint Paul and other Christian writers, found the Messiah almost every where in the Scriptures. Indeed, they always believed their economy to be peculiarly under the protection of the Messiah, in some one or other of his characters, as the Great Angel of the covenant, the King of Israel, or the Son of God. In particular, they applied to him the forty-fifth psalm (which, of all Scripture, most resembles the Song of Songs); for the Chaldee paraphrase on the second verse expressly says,—"Thy fairness, *O King Messiah!* exceedeth the sons of men." In the same manner they applied the seventy-second, hundred and tenth, and various other psalms, as well as many passages of the prophets.

Bishop Lowth restricts this sublime allegory to the universal church, and conceives that it has no reference whatever to the spiritual state of individuals; than which he conceives nothing can be more inconsistent with the nature and ground-work of the allegory itself, as well as with the general practice of the Hebrew poets. With regard to the Psalms, Bishop Horne (we think) has demonstrated their spiritual application not only to the church generally, but also to believers who compose the individual members of that church; and that the Song of Solomon is to be legitimately and *soberly* interpreted in the same way, it is apprehended, will satisfactorily appear from the following additional observations:—

The church is to be considered as composed of individual believers; and that there is an analogy between the conduct of God towards his church in general, and his conduct towards individuals, is plainly indicated in many parts of the New Testament. Thus, sometimes the sacred writers compare the whole body of believers to a temple, in which they form living stones, being built on the only foundation, Christ Jesus; at other times, they consider individual believers as temples of the Holy Spirit. (1 Cor. iii. 16, 17. Eph. ii. 20—22.) So, also, they sometimes speak of the church as one,—the bride the Lamb's wife; and at other times, of distinct churches or individual believers, as severally married to the Lord. (Rev. xxi. 9. 2 Cor. xi. 2.) In this manner, St. Paul allegorizes the history of Hagar and her mistress, referring to the two dispensations, while at the same time he makes a practical application of it to the consciences of the Galatians. (Gal. iv. 22—31.)

Further, we consider the allegory as designed for the purposes of piety and devotion, which cannot be so well answered without such an application. Though this argument may, at first view, appear weak, it will be strengthened when we recollect the doctrine of the New Testament, that, "whatsoever things were written aforetime were written for our learning;" and that their grand design is, "to make us wise unto salvation, through faith which is in Christ Jesus." This shows both the propriety and importance of a particular application of scriptural truths to the circumstances and experience of individuals. Religion is a personal thing; and that professor is a hypocrite, the feelings of whose heart are not influenced by it, as well as the actions of his life.[5]

The fact is, that much of the language of this poem has been misunderstood by expositors, some of whom, not entering into the spirit and meaning of Oriental poesy, have caused particular passages to be considered as coarse and

[1] On the alleged immorality of the language of Scripture, see Vol. I. p. 166.

[2] "In the prophetical book of the Song of Solomon," says Bishop Horsley, "the union of Christ and his church is described in images taken entirely from the mutual passion and early love of Solomon and his bride. Read the Song of Solomon, you will find the Hebrew king, if you know any thing of his history, produced, indeed, as the emblem of a greater personage; but you will find *Him* in every page." Sermons, vol. I. p. 73. 2d edit.

[3] Commentators in communion with the Romish church, not content with considering the Song of Solomon as adumbrating the union of Christ and his church, extend it also to the union of Christ with the Virgin Mary. Such is the notion of the elegant Italian translator, Melesigenio. (Good's Song of Solomon, Pref. p. xxxiv.) In the short preface prefixed to this book in the Dublin edition of the Anglo-Romish Bible (1825, page 596.) it is affirmed, that "the spouse of Christ is the church, more especially as to the happiest part of it, viz. *perfect* souls, every one of which is his beloved; but, above all others, the immaculate and ever blessed *virgin mother!!*"

[4] Dr. Hales's Analysis, vol. ii. p. 400.

[5] Williams's translation of the Song of Songs, pp. 113—115. In further confirmation of the preceding view of the spiritual design of this sacred oriental poem, we may observe, that this allegoric mode of describing the sacred union between mankind at large, or an individual and pious soul, and the great Creator, is common to almost all Eastern poets from the earliest down to the present age. Without such an esoteric or spiritual interpretation, it is impossible to understand many passages of the Persian poets Sadi and Hafiz: and the Turkish commentators on them have uniformly thus interpreted them; though in many instances they have pursued their mystic meaning to an undue length. A similar emblematic mysticism is equally conspicuous in the bards of India; and the Vedantiè or Hindoo commentators have in like manner attributed a double, that is, a literal and spiritual meaning to their compositions. This is particularly the case with the Gitágovindá, or Songs of Jayadèva, the subject of which is the loves of Chrishna and Radha, or the reciprocal attraction between the divine goodness and the soul of man; and the style and imagery of which, like those of the royal Hebrew poet, are in the highest degree flowery and amatory. Good's Song of Songs, p. xxii. Kistemaker, Canticum Canticorum illustratum ex Hierographia Orientalium, pp. 23—40. Sir William Jones has given several examples of the mystical or allegorical language of the celebrated Persian poet, Hafiz, in his Dissertation on the Mystical Poetry of the Persians and Hindoos. (Works, vol. iv. p. 227. 8vo.)

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indelicate, which, in the original, are altogether the reverse; while others (as the learned Dr. Gill for instance) have so confounded the literal and allegorical senses as to give neither, distinctly or completely; at the same time, they have applied the figures to such a variety of objects, as to leave the reader still to seek the right, and, by their minute dissection of the allegory, they have not only destroyed its consistency and beauty, but have also exposed the poem to the unmerited ridicule of profane minds.[1] Much, unquestionably, has been done, by later writers, towards elucidating the language and allusions of the Song of Songs by the aid of Oriental literature and manners: but, after all the labours of learned men, there will perhaps be found many expressions which are very difficult to us, both as to the literal meaning, and the spiritual instruction intended to be conveyed by them; and some descriptions must not be judged by *modern* notions of delicacy. But the grand outlines, *soberly interpreted*, in the obvious meaning of the allegory, so accord with the affections and experience of the sincere Christian, "that he will hardly ever read and meditate upon them, in a spirit of humble devotion, without feeling a conviction that no other poem of the same kind, extant in the world, could, without most manifest violence, be so explained as to describe the state of his heart at different times, and to excite admiring, adoring, grateful love to God our Saviour, as this does."[2]

With regard to the style, says Bishop Lowth, this poem is of the pastoral kind, since the two principal personages are represented in the character of shepherds. The circumstance is by no means incongruous to the manners of the Hebrews, whose principal occupation consisted in the care of cattle (Gen. xlvi. 32—34.); nor did they consider this employment as beneath the dignity of the highest characters. Least of all, could it be supposed to be inconsistent with the character of Solomon, whose father was raised from the sheepfold to the throne of Israel. The pastoral life is not only most delightful in itself, but from the particular circumstances and manners of the Hebrews, is possessed of a kind of dignity. In this poem it is adorned with all the choicest colouring of language, with all the elegance and variety of the most select imagery. "Every part of the Canticles," says the learned and eloquent Bossuet, "abounds in poetical beauties; the objects, which present themselves on every side, are the choicest plants, the most beautiful flowers, the most delicious fruits, the bloom and vigour of spring, the sweet verdure of the fields, flourishing and well-watered gardens, pleasant streams, and perennial fountains. The other senses are represented as regaled with the most precious odours natural and artificial: with the sweet singing of birds, and the soft voice of the turtle; with milk and honey, and the choicest of wine. To these enchantments are added all that is beautiful and graceful in the human form, the endearments, the caresses, the delicacy of love; if any object be introduced which seems not to harmonize with this delightful scene, such as the awful prospect of tremendous precipices, the wildness of the mountains, or the haunts of lions, its effect is only to heighten by the contrast the beauty of the other objects, and to add the charms of variety to those of grace and elegance."[3]

The Chaldee paraphrase of this book is a long and tiresome application of it throughout to the circumstances of the history of the Jews. The Greek version of it is tolerably exact; and Bos, in the Frankfort edition of the Septuagint (1709), ascribes it to Symmachus.

CHAPTER IV.

ON THE PROPHETS.

SECTION I.

GENERAL OBSERVATIONS ON THE PROPHETS AND THEIR WRITINGS.

I. *The prophetical Books, why so called.*—II. *Different kinds of Prophets mentioned in the Scriptures.*—III. *Situation of the Prophets, and their Manner of Living.*—IV. *Mosaic Statutes concerning Prophets.—Evidences of a Divine Mission.*—V. *Qualifications of the Prophets.*—VI. *Nature of the prophetic Inspiration.*—VII *Antiquity and Succession of the Prophets.*—VIII. *Collection of their Writings, and Mode of announcing their Predictions.*—IX. *Number and Order of the Prophetic Books.*

I. WE now enter on the fourth or prophetical part of the Old Testament, according to the division which is generally adopted, but which forms the second division, according to the Jewish classification of the sacred volume. This portion of the Scriptures is termed PROPHETICAL, because it chiefly consists of predictions of future events; though many historical passages are interspersed through the writings of the prophets, as there are also many predictions of future events scattered through those books which are more strictly historical. But these books also contain very many passages which relate to other subjects, such as the nature and attributes of God; the religious and moral duties of man; reproofs of idolatry and other sins; exhortations to the practice of true religion and virtue; together with advices and warnings respecting the political state of the country, and the administration of affairs, which in the theocratical form of government were sent to the kings and princes of the Hebrews by the prophets as ambassadors of their supreme monarch, Jehovah. The authors of these books are, by way of eminence, termed *Prophets*, that is, divinely inspired persons, who were raised up among the Israelites to be the ministers of God's dispensations. Jehovah, *at sundry times and in divers manners, spake unto the fathers by the prophets: for prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit.* (Heb. i. 1. 2 Pet. i. 21.)

II. To these messengers of heaven frequent reference is made in various parts of the Sacred Writings. The term PROPHET, indeed, is of general signification. It was applied by the heathens to all persons who were supposed to be conversant with divine things; and, in conformity to this notion, St. Paul, in his Epistle to Titus (i. 12.), when citing a passage from a profane poet, calls him a prophet, because the heathens supposed their poets to be inspired. In the historical books of the Old Testament we meet with frequent notice of the *school of the prophets*, that is, of seminaries, where religious truths, or the divine laws, were particularly taught:[4] for the pupils in these schools were not, strictly speaking, all of them prophets; though God bestowed upon *some* of them the spirit of prophecy, or of predicting future events. (2 Kings ii. 3.) Further, in the Old Testament, the prophets are spoken of, as "*holy men of God*," as "*seers*," and as "*prophets*," in the most exalted sense of the term. The first denomination seems to have been sometimes applied to men of exemplary piety, who assiduously studied the divine law, as communicated by their legislator Moses; who firmly believed in the predictions of good and evil that should attend the Israelites according to the tenor of their conduct; who

[1] The chief error of all the translators of this book, Dr. Good observes with great truth, "results from their having given *verbal* renderings of the Hebrew terms and idioms, which ought merely to have been translated *equivalently*; a method, by which any language in the world, when interpreted into another, may not only occasionally convey a meaning altogether different from what the author intended, but convert a term or phrase of perfect purity and delicacy, in its original import, into one altogether indelicate and unchaste." Song of Songs, p. xxvi. Dr. Good illustrates this remark by some well-chosen examples, which want of room compels us to omit; but the result of its application, we may be permitted to observe, was his very elegant and delicate version, in which, though he adheres solely to the literal sense, yet he decidedly expresses himself (p. xviii.) in favour of the mystical meaning of the poem.

[2] Scott, Pref. to Sol. Songs.

[3] Bossuet, Præf. in Canticum Canticorum, Oeuvres, tom. i. p. 467. 4to. edit.

[4] See an account of these schools in Part IV. Chap. VII. Sect. III. § 1. of this volume.

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were observant of the character of the times in which they lived; and who might be able to discern the natural and inevitable consequences of particular actions, without the necessity of immediate inspiration. These men of God, however, received peculiar communications upon certain emergencies. They were divinely appointed to execute some important commissions, and to predict events which were not in the ordinary course of things, but far beyond the reach of human penetration. It was this which sometimes gave them the title of seers. The higher class of prophets were those who foretold important events that were to take place at distant periods; which no human sagacity could foresee, and which were most opposite to the natural conceptions or general expectations of mankind: as Isaiah, Jeremiah, Ezekiel, and the minor prophets.[1]

III. The prophets, according to Augustine,[2] were the philosophers, divines, instructors, and guides of the Hebrews in piety and virtue. These holy men were the bulwarks of religion against the impiety of princes, the wickedness of individuals, and every kind of immorality. Their lives, persons, and discourses were alike instructive and prophetical. Raised up by God to be witnesses of his presence, and living monuments of his will, the events that frequently happened to them were predictions of what was about to befall the Hebrew nation. Although the prophets possessed great authority in Israel, and were highly esteemed by pious sovereigns, who undertook no important affairs without consulting them, yet their way of life was exceedingly laborious, and they were very poor, and greatly exposed to persecution and ill treatment. They generally lived retired in some country place, and in colleges or communities, where they and their disciples were employed in prayer, in manual labour, and in study. Their labour, however, was not such as required intense application, or was inconsistent with that freedom from secular cares which their office required. Thus, Elisha quitted his plough, when Elijah called him to the prophetic office (1 Kings xix. 19, 20.); and Amos (vii. 14.) tells us that he *was no prophet, neither a prophet's son, but a herdsman, and a gatherer of sycamore fruit.* The pupils or sons of the prophets, who lived under the direction of Elijah and Elisha, erected their own dwellings, for which they cut down the timber that was requisite. (2 Kings vi. 1—4.)

The apparel of the prophets was in unison with the simplicity of their private life. Elijah was clothed with skins, and wore a leather girdle round his loins. (2 Kings i. 8.) Isaiah wore sackcloth (xx. 2.), which was the ordinary habit of the prophets. Zechariah, speaking of the false prophets who imitated externally the true prophets of the Lord, says that they should not wear a *rough garment* (Heb. *a garment of hair*) to deceive. (Zech. xiii. 4.) Their poverty was conspicuous in their whole life. The presents they received were only bread, fruits, and honey; and the first-fruits of the earth were given them, as being persons who possessed nothing themselves. (2 Kings iv. 42.) The woman of Shunem, who entertained Elisha, put into the prophet's chamber only what was plain and absolutely necessary. (2 Kings iv. 10.) The same prophet refused the costly presents of Naaman (2 Kings v. 16.), and pronounced a severe sentence upon his servant Gehazi, who had clandestinely obtained a part of them. (20—27.) Their frugality appears throughout their history; —for instance, the wild gourds, which one of the prophets ordered to be prepared for his disciples. (2 Kings iv. 38—41.) The angel gave Elijah only bread and water for a long journey (1 Kings xix. 6—8.); and Obadiah, the pious governor of Ahab's household, gave the same food to the prophets whose lives he saved in a cave. (1 Kings xviii. 4. 13.) Their recluse, abstemious mode of living, and mean apparel, sometimes exposed them to contempt among the gay and courtly: it was probably, the singular dress and appearance of Elisha which occasioned the impious scoffs of the young men of Bethel. (2 Kings ii. 23.) But, in general, the prophets were regarded with high esteem and veneration by the wise and good, and even by persons of the first rank in the state. (1 Kings xviii. 7.) It does not appear that the prophets were bound by any vow of celibacy; for Samuel had children, and the Scriptures mention the wives of Isaiah (viii. 3.) and Hosea. (i. 2.) But the prophets maintained a very guarded intercourse with the female sex, as is evident in the conduct of Elisha towards his benevolent hostess. (2 Kings iv. 27.)

[1] Dr. Cogan's Theological Disquisition, p. 275. *et seq.* Dr. Gregory Sharpe's Second Argument in Defence of Christianity from Prophecy, pp. 1—20.

[2] De Civitate Dei lib. xviii. c. 41.

But, however they might be respected by pious monarchs, the prophets were frequently exposed to cruel treatment from wicked princes, whose impiety they reprehended, and to insults and jeers from the people, whose immoral practices they censured and condemned; and many of them were even put to violent deaths. (Heb. xi. 35—38.) Yet, amid all these persecutions and this injurious treatment, they despised dangers, torments, and death, and with wonderful intrepidity attacked whatever was contrary to the law and worship of Jehovah, contemning secular honours, riches, and favours with astonishing disinterestedness.[3]

IV. "Prophecy being necessary in the early ages for the preservation of the knowledge of God, in the Hebrew commonwealth prophets were not merely tolerated, as some have supposed, but they were also promised, lest the Hebrews should have recourse to soothsayers who were idolaters, and would seduce them into idolatry. (Deut. xviii. 9—22.) But, that advantage might not be taken of this institution by false prophets, Moses decreed, that impostors should suffer capital punishment; and furnished the judges with two distinguishing marks, by which a false prophet might be known.

"1. The prophet, who should endeavour to introduce the worship of other gods beside Jehovah, was to be considered as an impostor; and, as a rebel against their king, to be capitally punished. (Deut. xiii. 2—6.)

"2. Whoever should predict any thing which was not accomplished by the event, although he should do it in the name of Jehovah, was to be condemned to death, as an impostor who had presumed to counterfeit the seal of their king. (Deut. xviii. 20—22.) Hence it is plain that the prophets were not sagacious men, whose perspicacity enabled them to foresee future events; for an error committed by such, and unaccompanied by guilt, would never have received from Moses so severe a punishment."

In consequence of these laws, "a prophet ran a great risk in undertaking a divine mission, unless he knew, by infallible proofs, that he had really received the commands of the Deity, and was not deluded by his own imagination. Of the nature of these proofs we are not informed, although some circumstances are recorded, which show that the prophets were certainly possessed of them. For instance, it is mentioned (1 Sam. iii. 7.), that, at first, Samuel did not know the voice of God; and Jeremiah (xxxii. 6—9.) confesses, that it was the correspondence of the event, which assured him that the direction to buy the field of his relative had come to him from God. (Compare also Jer. xxviii. 9.) The proofs, by which Moses was satisfied respecting his divine commission, are recorded at length in Exod. iii. 1.—iv. 17. That the prophets had other means of distinguishing divine revelations from their own thoughts, appears from 1 Sam. xvi. 6, 7. 2 Sam. vii. 1—17. 1 Chron. xvii. 1—16. Isa. xxxviii. 1—8. 2 Kings xx. 1—11. Occasionally, the impression made by the revelation was so strong, that it was impossible to doubt of its origin; so that they confess themselves unable to refrain from speaking, as in Jer. xx. 7—10. The means, indeed, by which they distinguished their own thoughts from divine revelations, they could not express in words; just as it is impossible to explain to one unacquainted with the subject, how we know the painter of a picture, or the author of a composition, solely by his style. To the hearers and first readers of the prophets their divine mission was proved either by miracles predicted, and accordingly performed; or, if such were not granted, by the event corresponding with the prophecies: for the prophecies were of a twofold description, some relating to proximate, others to remote events. Those of the former kind, which were clear, and contained various circumstances of the predicted events, which must necessarily be beyond the reach of human foresight, afforded by their completion a proof to the contemporaries of the prophet that he was a messenger of God, and that his predictions concerning remote events, coming from the same source with those which they had seen fulfilled, were worthy of equal credit.[4] The accomplishment of these would afford to posterity the proof of his divine mission. This consequence was so evident, that not a few even of the heathens, among whom Cyrus may be mentioned as a most remarkable instance, were convinced by it, and acknowledged that the author of these prophecies

[3] Calmet, Preface Générale sur les Prophètes, Art. 3. sur la Manière de Vie des Prophètes, &c. Dissert. tom. ii. pp. 308—311.

[4] Compare 1 Sam. iii. 19—21., where the general knowledge of the fact, that Samuel was a divinely commissioned prophet, is stated as a consequence of God's *letting none* of his words fall to the ground; that is, of the regular fulfilment of his predictions.

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must be the one true God.[1] It was necessary, therefore, that the prophets should secure the credence of their contemporaries in that portion of their prophecies which related to remote events by some predictions respecting events of speedy occurrence. This accounts for the fact, that the prophets sometimes predicted proximate events of little moment with as much care as others of far more importance.[2] Compare 2 Sam. xii. 14. xxiv. 11—14. 1 Kings xi. 31—39. xiii. 1—5. xiv. 6. 12. Isa. vii. 4—16.[3] xxxviii. 4—8. Jer. xxviii. 16, 17. xxxvii. 1. xxxviii. 28."[4]

V. In considering the circumstances relative to the Hebrew prophets, the QUALIFICATIONS which were requisite for the prophetic office claim distinctly to be considered: they were two in number, viz.

1. *The first and leading qualification was*, A HOLY CHARACTER.

"As this is the uniform sentiment of Jewish writers, so it is confirmed by the history and lives of the ancient prophets, and by the express testimony of St. Peter, that *holy men of God spake as they were moved by the Holy Ghost.* (2 Pet. i. 21.) Though we meet with some instances of wicked men, to whom God, on special occasions, imparted his secret counsels, such as the covetous Balaam, and the idolatrous kings, Pharaoh, Abimelech, and Nebuchadnezzar;[5] yet we may presume, that none but good men were statedly honoured with these divine communications; and especially that none but such were employed as penmen of the Sacred Writings. The declaration, therefore, of Peter, will, doubtless, apply to all the prophetic writers of the Old Testament. They were all men of real and exemplary holiness. The importance of personal piety and virtue in the extraordinary ministers of Jehovah will account for his withdrawing the spirit of prophecy from the Hebrew nation in the latter stages of their polity, that is, from Malachi to Christ; because during this period their religious and moral state was universally corrupt."

2. *The mind of the prophet must be in* A SERENE AND COMPOSED FRAME, *in order to receive the spirit of inspiration.*

"The Jewish doctors tell us, that a mind loaded with fresh guilt, oppressed with sorrow, or disturbed with passion, could not duly receive and exercise this heavenly gift. Accordingly, when David, in his penitential psalm, after the affair of Uriah, prays that the *holy spirit might be restored to him*, that God would give him *joy and gladness and a free spirit;* the Hebrew commentators understand by these expressions, that prophetic spirit, which his guilt and distress of mind had banished, and that peaceful and cheerful frame, which would invite its return. To prove that passion unfitted the mind for the prophetic impulse, they plead the story of Elisha; who being requested by the three kings of Judah, Israel, and Edom, to inquire of God for them in their distress for water during a military expedition, was transported with pious indignation against the wicked king of Israel: but being willing to oblige the good king of Judah, called for a minstrel or musician, for the apparent purpose of calming his passion, and thus preparing him for the spirit of inspiration. Accordingly, while the minstrel played, we are told, *the hand of the Lord came upon him.* This intimates one important reason why the prophets and their pupils cultivated sacred music; and also why those who composed and sung divine hymns are sometimes styled prophets; viz. because in many cases this heavenly art was not only assisted by, but wonderfully fitted persons for, celestial communications."[6]

3. Though prophecy was a perfectly gratuitous gift of God, and independent on human industry, yet it did not exclude APPLICATION AND STUDY, for the purpose of ascertaining the meaning of a particular prophecy.

Thus, Daniel prayed and fasted in order that he might know the mystery of the seventy weeks which had been predicted by Jeremiah. (Dan. ix. 2.) Zechariah applied himself seriously to the study of prophecy (2 Chron. xxvi. 5.); and St. Peter states, that this was the employment of the ancient prophets. (1 Pet. i. 10, 11.)

VI. Great diversity of opinion has prevailed respecting the nature, extent, permanency, and different degrees of inspiration which the prophets possessed. Not to enter into a useless discussion of conflicting sentiments, we may remark, that the communication between God and man is by prayer, by the word of God, and by his works: in old times it was also by the prophets, and before them by the angel of the Lord, and the proper symbols of the divine presence. Mankind, at first, consulted God by prayers and sacrifices at his altars. After the promulgation of the law from Mount Sinai, and the establishment of the priesthood, we find three modes of communicating the divine will mentioned in the Old Testament:—1. The *Shechinah:*—2. The *Urim and Thummim;* and,—3. Revelation by *Dreams*, *Visions*, by *Inspiration*, or by immediate *Conversation* with the Deity. When these kinds of prophecy ceased under the second temple, according to the Talmudists, they were succeeded, 4. By the *Bath Kol*, or voice from heaven.

1. The SHECHINAH was the sitting or dwelling of God between the cherubim on the mercy-seat, or cover of the ark (Psal. lxxx. 1. and xcix. 1.); whence he delivered his answers in an articulate voice. (Exod. xxv. 22. xxix. 42. Num. vii. 89.)

2. The URIM AND THUMMIM, which was on the high-priest's breastplate (Exod. xxviii. 30.), was another standing oracle, to be consulted on all great occasions (Num. xxvii. 21. 1 Sam. xxviii. 6. xxiii. 9. xxx. 7. Ezra ii. 63.); and the answers were returned by a visible signification of the divine will. This oracle was not only venerable among the Jews, but was also celebrated among the Greeks, as Josephus informs us,[7] for its infallible answers.

3. Another mode of revealing the divine will was by *Dreams* and *Visions*, by *Inspiration*, or a *Conversation with* THE DEITY.

(1.) DREAMS, or (to adopt the elegant expressions of the Temanite) *Thoughts from the visions of the night, when deep sleep falleth on man* (Job iv. 16.), are frequently mentioned in the Scriptures as channels by which the divine will was communicated to mankind. Abimelech was reproved and admonished in a dream concerning Sarah (Gen. xx. 3.); and, to Abraham, by a prophetic dream, were announced the bondage of his posterity in Egypt, and their deliverance, accompanied with the promise of long life to himself before he should be gathered to his fathers. (Gen. xv. 12—16.) The dreams of Joseph, and of Pharaoh and his servants, were divine (Gen. xxxvii. 5. xl. 5. xli. 1.); as also was that of Nebuchadnezzar concerning the fate of many kingdoms (Dan. ii. 1.) All these were worthy of the divine interposition, and carried the evidence of their divine original by the revelations they made, and the strong impressions they left upon the mind.[8]

(2.) VISIONS were revelations made in a trance or ecstacy, during which ideas and symbolic representations were presented to the imagination of the prophet, when awake, or

[1] The prophets themselves occasionally refer to this evidence of their divine mission, and draw plainly the distinction between the proximate events, by predicting which they obtain credence for their other prophecies, and those more remote which it was their principal object to foretell. Compare Isa. xli. 22. xlii. 9. xliv. 7, 8. Jer. xxviii. 9.—For an enumeration of prophecies of proximate events, and their accomplishment, see Allix's Reflections upon the Books of the Old Testament, ch. 3. in Bishop Watson's Tracts, vol. i. pp. 358—361.

[2] The subject of the evidence of the divine mission of the prophets is copiously discussed by Witsius in his Miscellanea Sacra, lib. i. c. 15. de notis veræ prophetiæ et veri prophetiæ, pp. 132—159.

[3] See an illustration of this prediction of a proximate event and its fulfilment, *supra*, Vol. I. p. 121.

[4] Professor Turner's and Mr. Whittingham's translation of Jahn's Introduction, pp. 313. 315.

[5] The transient vouchsafement of this spirit to bad men, while it answered some special purpose of divine wisdom, admirably displayed the sovereignty of God in using the most unlikely and wicked instruments to serve his own design, in constraining even his enemies to utter those truths and predictions, which promoted his honour and interest, and sealed their own condemnation and ruin. It magnified his unsearchable wisdom, holiness, and power in compelling the most unhallowed lips to pronounce his pure messages without the least adulteration, yea, with astonishing energy and sublimity. It enforced in the most striking manner the essential distinction between splendid and even miraculous gifts, and sanctifying grace; between the occasional effusions of a prophetic spirit, and the genuine workings of human depravity. These lessons are forcibly taught by the history of Balaam. This noted magician had been allured by Balak, king of Moab, to come to him, with a view to curse Israel, who then lay encamped on his borders. The heathen nations believed that prophets or diviners could, by religious charms or ceremonies, decoy from their enemies their tutelar deities, engage the celestial powers against them, and thus ensure their destruction. Thus Homer represents the capture of Troy as depending on the removal from that city of the sacred image of Minerva. The pagans, previously to a military engagement, usually employed a priest to pronounce, at the head of the army, a solemn imprecation against the adverse power. But though Balaam was invited and fully inclined to perform this office against Israel, infinite goodness, power, and wisdom turned the curse into a blessing, by forcing this malignant enemy of his people to announce, in the most lofty strains, their present and future glory, the triumphs of their divine Leader and future Messiah, and the signal destruction of his and their adversaries. We see, in this and similar instances, the singular beauty of the divine conduct; which, by thus inspiring and controlling the minds of sinful men, turned their counsels into foolishness, and made their wrath and wickedness subservient to his praise.

[6] Tappan's Lectures on Jewish Antiquities, pp. 191—193.

[7] Ant. Jud. lib. iii. c. 8. (al. 9.) § 9.

[8] Sharpe's Second Argument in Defence of Christianity from Prophecy, pp. 20—28. Jahn, Introductio ad Vet. Fœd. § 86. III. Witsii Miscellanea Sacra, lib. i. c. 5.

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the future was exhibited as it were in distant prospect. Thus, Isaiah beheld the LORD sitting upon a lofty throne, his train filling the temple, above which stood seraphim, who alternately proclaimed his praises. (Isa. vi. 2, 3.) While Ezekiel was among the captives by the river Chebar, the heavens were opened, and he beheld the visions of God, which he has described. (ch. i.) To this class of divine manifestations is supposed to belong the revelation made to Jeremiah, concerning the girdle which he was commanded to conceal near the river Euphrates, and to resume it after it had become decayed. (Jer. xiii. 1—9.) Indeed, it is not credible, that the prophet should have been sent twice upon a journey of such considerable length and difficulty (for the Euphrates is computed to have been eighteen or twenty days distant from Jerusalem), to a very great loss of his time, when every purpose would have been answered altogether as well, if the transaction had been represented in vision. The same supposition of a vision must be admitted in other cases also, particularly in Jer. xxv. 15—29.; for it would be absurd to believe that Jeremiah actually went round with a cup in his hand to all the kings and nations enumerated in that chapter, and made them drink of its contents. Micaiah, in vision, beheld the LORD sitting upon his throne, surrounded by the celestial host, and all Israel scattered upon the hills. (1 Kings xxii. 17—19.) Other instances of revelations by visions may be seen in Num. xxiv. 15. Ezek. iii. 1. iv. 5. 12. 15. viii. 1. *et seq.* Dan. vii. Acts x. 9, 10. 2 Cor. xii. 1—3. Many of the scenes represented in the Apocalypse were in vision.[1] In Job iv. 13—16. there is a description of a vision by Eliphaz the Temanite, which, for sublimity, is unrivalled by any production of ancient or of modern poetry. "Midnight, solitude, the deep sleep of all around, the dreadful chill and erection of the hair over the whole body,—the shivering not of the muscles only, but of the bones themselves,—the gliding approach of the spectre,—the abruptness of his pause,—his undefined and indescribable form, are all powerful and original characters, which have never been given with equal effect by any other writer."[2]

(3.) INSPIRATION was a third mode by which the divine designs were manifested to the prophets; by which term we are to understand "a suggestion of ideas to the understanding, without such representations to the fancy as the former methods imply. Maimonides, one of the most rational and learned of the Jewish doctors, explains this inspiration to be a divine impulse, enabling and urging the subject of it to utter psalms and hymns, or useful moral precepts, or matters civil, sacred, and divine; and that, while he is awake, and has the ordinary use and vigour of his senses. Such was the inspiration of Zacharias and Elizabeth, who on a very interesting occasion are said to have '*been filled with the Holy Ghost*,' and to have uttered the most sublime acknowledgments or predictions. (Luke i. 41, 42. 67—79.) Such, too, was the inspiration of the ancient prophets in general, who '*spake as they were moved by the Holy Ghost*.' This sacred impulse was of a calm and gentle nature, and thus was clearly distinguished from the fanatical inspiration of heathen diviners.[3] But the prophets of the true God were only 'moved,' that is, calmly influenced by his inspiring spirit. This influence, far from suspending, added vigour and elevation to their own reason and prudence."[4]

(4.) But the most eminent of all the modes of communicating the divine will to man was, a direct CONVERSATION WITH GOD. It is especially recorded of Moses, that there arose no prophet subsequently, *like unto him, whom the Lord knew face to face.* (Deut. xxxiv. 10.) This has been termed the *Mosaical Inspiration:* it was the highest degree, and was characterized by the following circumstances, which distinguished it from the revelations made to the rest of the prophets:—1. Moses was made partaker of these divine revelations, while he was awake (Num. xii. 6—8.), whereas God manifested himself to all the other prophets in a dream or vision.—2. Moses prophesied without the mediation of any angelic power, by an influence derived immediately from God, while in all other prophecies some angel appeared to the prophet.—3. All the other prophets were afraid, and troubled and fainted; but Moses was not so. To him *the* LORD *spake, face to face, as a man speaketh unto his friend* (Exod. xxxiii. 11.), that is, freely and familiarly, without fear and trembling.—4. Not one of the other prophets could utter predictions at their pleasure; but Moses, on whom the spirit of prophecy rested at all times, was free to prophesy, and might have recourse at any time to the sacred oracle in the tabernacle, which spake from between the cherubim.[5]

"In all the cases here described, the prophets could not, without doubting the clearest and most palpable evidence, distrust the truth of the revelations which they received; and, with respect to us, we have ample reason, from a collective consideration of their writings, to be convinced that their inspiration was accompanied with sufficient characters to distinguish it from the dreams of enthusiasm, or the visions of fancy."[6] Though their bodily strength was sometimes overpowered by the magnitude of their revelations, and their eyes were dazzled with the splendour of the visionary light, as in the instances of Daniel (x. 5—9.) and the apostle John (Rev. i. 17.), yet they retained full possession of their understanding, and the free exercise of their reason. The prophetical spirit, seating itself in the rational powers, as well as in the imagination, never alienated the mind, but informed and enlightened it; and those who were actuated by it always maintained a clearness and consistency of reason, with strength and solidity of judgment. For God did not employ idiots or fools for the purpose of revealing his will, but those whose intellects were entire and perfect, and he imprinted so clear a copy of his truth upon them, that it became their own sense, being digested fully into their understandings, so that they were able to represent it to others as truly as any person can express his own thoughts.[7] And if at any time they did not clearly understand the prophetic revelation communicated to them, they asked for an explanation: such was the conduct of Daniel (Dan. ix. 18—23. x. 1. *et seq.*), and of Zechariah. (i. 9. iv. 4. vi. 4, 5.)

When the various kinds of prophecy above enumerated ceased under the second temple, they were succeeded, according to the Talmudist, by

4. The BATH KOL, *voice from heaven*, or the aerial regions, *daughter-voice*, or *daughter of a voice;* because, on the cessation of the divine oracle, this came in its place as its daughter or successor. Some expositors have imagined, that this voice is alluded to in John xii. 28., but there appears to be no foundation for such a conjecture. Dr. Prideaux, however, has shown, that the Bath Kol was no such celestial voice as the Talmudists pretend, but only a fantastical way of divination of their own invention, like the *Sortes Virgilianæ* among the heathens: for as, with them, the words of the poet, upon which they first dipped, were the oracle whereby they prognosticated those future events, concerning which they were desirous of information; so, among the Jews, when they appealed to Bath Kol, the next words which they heard from any one were regarded as the desired divine oracle.[8]

Some of the adversaries of the Bible have represented the Hebrew prophets as public incendiaries, who perpetually denounced, and frequently brought, calamities upon their country, merely on account of religious opinions. For such charge there is no other ground but this, viz. that the prophets constantly testified against idolatry, equally among rulers and people. It will be recollected, that idolatry in the Hebrew nation was high-treason against their own constitution, and Jehovah their king. Idolatry directly forfeited their territory and privileges: it was an inlet to every abomination; it defeated the great end for which that people was selected; and in their fundamental laws the most destructive calamities were denounced against it. Consequently, the prophets, in boldly arresting this evil, even at the hazard of their own lives, showed themselves to be, not the malignant disturbers, but the truest and most disinterested friends of their country: especially as by this conduct they executed the benevolent commission with which Jehovah had intrusted them;—a commission intended not to destroy, but, if possible, to save

[1] Witsii Miscellanea Sacra, lib. i. c. 3. § ix. pp. 19, 20. Dr. Blayney, on Jer. xiii. 4.

[2] Dr. Good's Translation of Job, p. 51.

[3] Virgil in his sixth Æneid represents the sibyl, when the prophetic spirit seized her, as perfectly frantic, as struggling in vain to shake off the deity that inspired her, and as irresistibly forced to utter his dictates. (Æn. vi. 47. *et seq.* 77. *et seq.*) Lucan describes the Pythian prophetess in the same manner. (Lib. v. v. 142—218.)

[4] Tappan's Lectures on Jewish Antiquities, p. 199.

[5] Smith's Select Discourses on Prophecy, ch. xi. Witsii Miscell. Sacr. lib. i. c. 7.

[6] Bp. Gray's Key, p. 325.

[7] Smith's Select Discourses, pp. 190. *et seq.*

[8] Prideaux's Connection, part ii. book 5. sub anno 107. vol. ii. pp. 328, 329. The Christians, after Christianity began to be corrupted, learnt from the heathen the same mode of divination, and used the Bible in the same manner as the heathen had employed the poems of Virgil. In pp. 329, 330. Dr. Prideaux has given some remarkable instances of this absurd mode of penetrating into futurity. See also Smith's Select Discourses: on Prophecy, ch. 10.

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that people, by checking those crimes which were pregnant with ruin.[1]

VII. ANTIQUITY AND SUCCESSION OF THE PROPHETS.

Prophecy is one of the most striking proofs of the true religion; and as religion has existed in every age, prophecy equally subsisted from the commencement of the world.

The Jews[2] reckon forty-eight prophets, and seven prophetesses; Clement of Alexandria[3] enumerates thirty-five prophets who flourished subsequently to Moses; and Epiphanius, sixty-three prophets and twelve prophetesses. Witsius, and some other modern critics, divide the series of prophets into three periods, during which *God at sundry times and in divers manners spake unto the fathers* of the Jewish nation (Heb. i. 1.); viz. 1. Prophets who flourished before the giving of the Law of Moses;—2. Prophets who flourished under the Law;—and, 3. Prophets who flourished under the period comprised in the New Testament.

I. *Prophets who flourished before the giving of the Law of Moses* were, Adam, Enoch, Lamech (Gen. v. 29.), Noah, Abraham, Isaac, Jacob, Joseph, Job, and his friends, and Balaam. The prophetesses in this period were Sarah, Hagar, and Rebecca.

II. *Prophets who flourished under the Law*, of whom there are four series.

1. *Prophets in the Desert*:—Moses, Aaron, the prophetess Miriam, the seventy elders. (Num. xi. 16, 17. 24—30.)

2. *Prophets in the land of Canaan*:—Joshua; an anonymous prophet (Judg. vi. 8—10.), another anonymous prophet who denounced the divine judgments to Eli (1 Sam. ii. 27—36.); the prophetesses Deborah and Hannah; Samuel, Nathan, Gad, Asaph, Heman, Jeduthun, David, Solomon, Ahijah the Shilonite (1 Kings xi. 29. xiv.), Shemaiah (2 Chron. xi. 2. xii. 5. 16.), Iddo (2 Chron. xii. 15. xiii. 22.), the man of God who went from Judah and prophesied against the altar erected by Jeroboam at Bethel, and the old prophet who dwelt at Bethel (2 Kings xiii. 19.), Azariah the son of Oded (2 Chron. xv. 1.), Oded (2 Chron. xv. 8.), who, perhaps, is the same with Iddo above mentioned, Hananiah the seer (2 Chron. xvi. 7.), Jehu the son of Hananiah (2 Kings xvi. 1. 2 Chron. xix. 1.), Elijah, Micaiah the son of Imlah (2 Kings xxii. 25.), an anonymous prophet who rebuked Ahab for suffering Benhadad king of Syria to escape (1 Kings xx. 35—43.), Jahaziel the son of Zachariah (2 Chron. xx. 14.), Eliezer the son of Dodavah (2 Chron. xx. 37.), Elisha, Zachariah the son of Jehoiada (2 Chron. xxiv. 20, 21.), an anonymous prophet who dissuaded Amaziah the son of Joash from undertaking an expedition against the Edomites, with an auxiliary army of Israelites (2 Chron. xxv. 7.), Obed (2 Chron. xxviii. 9.), Urijah the son of Shemaiah, of Kirjath-Jearim (Jer. xxvi. 20.), Jonah, Hosea, Amos, Joel, Isaiah, Micah, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, and the prophetess Huldah. (2 Kings xxii. 14.)

3. *Prophets during the Babylonish Captivity*:—Ezekiel and Daniel.

4. *Prophets after the return of the Jews from the Captivity*:—Haggai, Zechariah, and Malachi, who was the last of the prophets as it respects the prophetic office, but not as respects the gift of prophecy, if we may credit what Josephus relates of the high-priest Jaddus or Jaddua, and the relation of the author of the second book of Maccabees concerning Judas Maccabæus. (2 Macc. xv. 12.)

III. *Prophets who flourished under the Period comprised in the New Testament*:—Zacharias, Simeon, and John the Baptist, until Christ; and after his ascension, Agabus (Acts xi. 28. xxi. 11.), the apostles Paul, and John the author of the Apocalypse, besides other prophets who are mentioned in 1 Cor. xii. 28. xiv. 29—32. Eph. ii. 20. iii. 5. and iv. 11., of whom it is not necessary to treat in this part of the present volume, which is appropriated to the consideration of the writings of those prophets who flourished under the Old Testament dispensation, which have been transmitted to us.[4]

VIII. The early prophets committed nothing to writing: their predictions being only, or chiefly, of a temporary nature, are inserted in the historical books, together with their fulfilment. Such appears to have been the case with Elijah, Elisha, Micaiah, and others; but those who were gifted with the spirit of prophecy in its most exalted sense, and were commissioned to utter predictions, the accomplishment of which was as yet far distant, were directed to write them, or cause them to be written, in a book. (Compare Isa. viii. 1. xxx. 8. Jer. xxx. 2. xxxvi. 2. 28. Ezek. xliii. 11. Hab. ii. 2, &c.) The predictions, thus committed to writing, were carefully preserved, under a conviction that they contained important truths, thereafter to be more fully revealed, which were to receive their accomplishment at the appointed periods. It was also the office of the prophets to commit to writing the history of the Jews;[5] and it is on this account that, in the Jewish classification of the books of the Old Testament, we find several historical writings arranged among the prophets. Throughout their prophetic and historical books, the utmost plainness and sincerity prevail. They record the idolatries of the nation, and foretell the judgments of God which were to befall the Jews in consequence of their forsaking his worship and service; and they have transmitted a relation of the crimes and misconduct of their best princes. David, Solomon, and others,—who were types of the Messiah, and who expected that he would descend from their race, regarding the glories of their several reigns as presages of His,—are described not only without flattery, but also without any reserve or extenuation. They write like men who had no regard to any thing but truth and the glory of God.

The *manner* in which the prophets announced their predictions varied according to circumstances. Sometimes they uttered them aloud in a public place; and it is in allusion to this practice that Isaiah is commanded to "cry aloud, spare not, lift up his voice like a trumpet, and show the people of God their transgressions, and the house of Jacob their sins." (Isa. lviii. 1.) Sometimes their predictions were affixed to the gates of the temple, where they might be generally read (Jer. vii. 2.); but, upon important occasions, "when it was necessary to rouse the fears of a disobedient people, and to recall them to repentance, the prophets, as objects of universal attention, appear to have walked about publicly in sackcloth, and with every external mark of humiliation and sorrow. They then adopted extraordinary modes of expressing their convictions of impending wrath, and endeavoured to awaken the apprehensions of their countrymen, by the most striking illustrations of threatened punishment. Thus Jeremiah made bonds and yokes, and put them on his neck (Jer. xxvii.), strongly to intimate the subjection that God would bring on the nations whom Nebuchadnezzar should subdue. Isaiah likewise walked naked, that is, without the rough garment of the prophet, and barefoot (Isa. xx.), as a sign of the distress that awaited the Egyptians. So, Jeremiah broke the potter's vessel (xix.); and Ezekiel publicly removed his household goods from the city, more forcibly to represent, by these actions, some correspondent calamities ready to fall on nations obnoxious to God's wrath;[6] this mode of expressing important circumstances by action being customary and familiar among all eastern nations."[7]

Sometimes the prophets were commanded to seal and shut up their prophecies, that the originals might be preserved until they were accomplished, and then compared with the event. (Isa. viii. 16. Jer. xxxii. 14. Dan. viii. 26. and xii. 4.) For, when the prophecies were not to be fulfilled till after many years, and in some cases not till after several ages, it was requisite that the original writings should be kept with the utmost care; but when the time was so near at hand, that the prophecies must be fresh in every person's recollection, or that the originals could not be suspected or supposed to be lost, the same care was not required. (Rev. xxii. 10.) It seems to have been customary for the prophets to deposit their writings in the tabernacle, or lay them up before the Lord. (1 Sam. x. 25.)[8] And there is a tradition,[9] that all the canonical books, as well as the law, were put into the side of the ark.

[1] Tappan's Lectures, p. 205.

[2] Megillah, c. 1.

[3] Stromata, lib. i. (Op. tom. i. pp. 384—388. edit. Potter.)

[4] Calmet, Preface Générale sur les Prophètes, Dissertations, tom ii. pp 305—307. Witsii Miscell. Sacr. lib. i. cc. 16—21. pp. 161—323. Carpzovii Introd. ad Libros Biblicos Vet. Test. pars iii. pp. 68 69.

[5] 1 Chron. xxix. 29. 2 Chron. xii. 15. xiii. 22. xx. 34. xxvi. 22. xxxii 32. In addition to the information thus communicated in the sacred volume, we are informed by Josephus, that, from the death of Moses until the reign of Artaxerxes king of Persia, the prophets who were after Moses committed to writing the transactions of their own times. Josephus cont. Apion. lib. i. c. 8.

[6] Ezek. xii. 7. compared with 2 Kings xxv. 4. 5., where the accomplishment of this typical prophecy is related. Vide also Ezek. xxxvii. 16—20.

[7] Bp. Gray's Key, pp. 333—335.

[8] Josephus confirms the statement of the sacred historian. Ant. Jud. lib. iv. c. 4. § 6.

[9] Epiphanius, de Ponderibus et Mensuris, c. 4. Damascenus de Fide Orthodoxâ, lib. iv. c. 17.

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It is certain that the writings of the ancient prophets were carefully preserved during the captivity, and they were frequently referred to, and cited by the later prophets. Thus, the prophecy of Micah is quoted in Jer. xxvi. 18. a short time before the captivity; and, under it, the prophecy of Jeremiah is cited in Dan. ix. 2., and the prophets, generally, in ix. 6. Zechariah not only quotes the former prophets (i. 4.), but supposes their writings to be well known to the people. (vii. 7.) The prophet Amos is cited in the apocryphal book of Tobit (ii. 6.), as Jonah and the prophets in general are in xiv. 4, 5. 8. It is evident that Ezra, Nehemiah, Daniel, Zechariah, and the other prophets, who flourished during the captivity, carefully preserved the writings of their inspired predecessors; for they very frequently cited and appealed to them, and expected deliverance from their captivity by the accomplishment of their predictions.

Although some parts of the writings of the prophets are clearly in prose, instances of which occur in the prophecies of Isaiah, Jeremiah, Ezekiel, Jonah, and Daniel, yet the other books, constituting by far the larger portion of the prophetic writings, are classed by Bishop Lowth among the poetical productions of the Jews; and (with the exception of certain passages in Isaiah, Habakkuk, and Ezekiel, which appear to constitute complete poems of different kinds, odes as well as elegies) form a particular species of poesy, which he distinguishes by the appellation of PROPHETIC. On the nature of which see Vol. I. Part II. Chap. II. § VI. 1.; and for some Observations on the Interpretation and Accomplishment of Scripture Prophecies, see Part II. Chap. IV. of the same volume.

IX. The prophetical books of the Old Testament are sixteen in number (the Lamentations of Jeremiah being usually considered as an appendix to his predictions); and in all modern editions of the Bible they are usually divided into two classes, viz. 1. The *Greater Prophets*, comprising the writings of Isaiah, Jeremiah, Ezekiel, and Daniel; who were thus designated from the size of their books, not because they possessed greater authority than the others.[1] 2. The *Minor Prophets*, comprising the writings of Hosea, Joel, Amos, Jonah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. These books were anciently written in one volume by the Jews, lest any of them should be lost, some of their writings being very short. The order, in which the books of the minor prophets are placed, is not the same in the Alexandrian or Septuagint version as in the Hebrew. According to the latter, they stand as in our translation; but in the Greek, the series is altered to the following arrangement:—Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. But this change is of no consequence, since neither in the original, nor in the Septuagint, are they placed with exact regard to the time when their sacred authors respectively flourished.

The writings of the twelve minor prophets are particularly valuable, not only because they have preserved a great number of predictions relating to the advent, life, death, and resurrection of the Messiah, the calling of the Gentiles, the rejection of the Jews, the ruin of Jerusalem, and the abrogation of the ceremonies of the Mosaic law; but especially they have recorded numerous events, concerning the history of the kingdoms of Judah, Israel, Babylon, Idumæa, Egypt, Moab, and Ammon. These memorials of events are the more valuable, as very few of them are noticed in the sacred history, and profane history is almost totally wanting for the periods which they comprise. The writings of the minor prophets, therefore, may be regarded as a kind of supplement for the history of their own times and the age immediately following.[2]

Much of the obscurity, which hangs over the prophetic writings, may be removed by perusing them in the order of time in which they were probably written. Different schemes of arrangement have been proposed by various biblical critics. Van Til, whose order was adopted by Professor Franck, divides them into the four following periods; viz.

I. *Prophets who delivered their Predictions during the Continuance of the Jewish Polity.*

1. In JUDAH and ISRAEL, under *Uzziah*,—Hosea, Amos, Isaiah (ch. i.—vi.);—under *Jotham* and *Ahaz*, Hosea, Micah, Isaiah (vii.—xii.);—under *Hezekiah*, Hosea, Micah, Isaiah. (ch. xviii.—xxii.)
2. Prophets, who delivered predictions against OTHER NATIONS:—against *Nineveh*, under Pul, Jonah;—against *Palestine*, towards the commencement of Hezekiah's reign, Isaiah (xiv. 28. xxxii.);—against *Moab* (xv. xvi.);—against *Damascus* (xvii.), and *Egypt*. (xix. xx.)

II. *Prophets who delivered their Predictions between the carrying of the Israelites into Captivity by the Assyrians, and the first Expedition of Nebuchadnezzar.*

1. In JUDAH, under *Hezekiah*, Hosea and Isaiah (xxiv. lvi.); —under *Manasseh*, Joel and Habakkuk;—under *Josiah*, Zephaniah and Jeremiah.
2. Prophets who delivered predictions against OTHER NATIONS:—against *Nineveh* under Hezekiah, Nahum;—against *Edom*, Obadiah;—against *Arabia*, Isaiah (xxi.), and Tyre. (xxxiii.)

III. *Prophets during the Babylonish Captivity who delivered their Predictions.*

1. *Concerning* THE JEWS, in Judæa, Jeremiah; in Babylon, Daniel; in Chaldæa, Ezekiel; in Egypt, Jeremiah.
2. Against the ENEMIES OF THE JEWS, viz. against *Babylon*, Jeremiah (l. li.); *Egypt* and *Ethiopia*, Jeremiah (xlvi.); and Ezekiel (xxvi.—xxviii.);—*Moab*, Jeremiah (xlviii.), and Ammon (xlix.);—*Moab*, *Ammon*, *Edom*, and the *Philistines*, Ezekiel. (xxv.)

IV. *Prophets who delivered Predictions in Judæa after the Captivity.*

Under *Darius*, Zechariah and Haggai;—*afterwards*, Malachi.[3]

Although the preceding arrangement has its advantages as exhibiting the order of the prophets, and the kingdoms or nations concerning whom they prophesied, yet it cannot be conveniently adopted for the purpose of analyzing the writings of each prophet. The annexed table of Bishop Gray commodiously exhibits the prophets in their supposed order of time according to the tables of Archbishop Newcome and Mr. Blair, with a few variations;[4] and though the *precise* time, in which some of them delivered their predictions, cannot, perhaps, be traced in every instance, yet it is hoped that this table will be found sufficiently correct for ascertaining the chronology of their several prophecies.

[1] Qui propterea dicuntur *Minores*, quia sermones eorum sunt breves, in eorum comparatione qui *Majores* ideo vocantur, quia prolixa volumina condiderunt. Augustin. de Civ. Dei, lib. xviii. c. 29.

[2] Calmet, Dissertations, tom. ii. pp. 372—374.

[3] Franckii Introductio ad Lectionem Prophetarum, pp. 39—42.

[4] Bishop Gray's Key, p. 420.

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	Before Christ.	*Kings of Judah.*	*Kings of Israel.*
Jonah,	Between 856 and 784.		Jehu, and Jehoahaz, according to Bp. Lloyd; but Jeroboam II. according to Blair. (2 Kings xiv. 25.)
Amos,	Between 810 and 785.	Uzziah, ch. i. 1.	Jeroboam II. ch. i. 1.
Hosea,	Between 810 and 725.	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam II. ch. i. 1.
Isaiah,	Between 810 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah, chap. i. 1. and perhaps Manasseh.	
Joel,	Between 810 and 660, or later.	Uzziah, or possibly Manasseh.	
Micah,	Between 758 and 699.	Jotham, Ahaz, and Hezekiah, ch. i. 1.	Pekah and Hosea.
Nahum,	Between 720 and 698.	Probably towards the close of Hezekiah's reign.	
Zephaniah,	Between 640 and 609.	In the reign of Josiah, ch. i. 1.	
Jeremiah,	Between 628 and 586.	In the thirteenth year of Josiah.	
Habakkuk,	Between 612 and 598.	Probably in the reign of Jehoiakim.	
Daniel,	Between 606 and 534.	During all the captivity.	
Obadiah,	Between 588 and 583.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
Ezekiel,	Between 595 and 536.	During part of the captivity.	
Haggai,	About 520 to 518.	After the return from Babylon.	
Zechariah,	From 520 to 518, or longer.		
Malachi,	Between 436 and 420.		

According to this table, the times when the prophets flourished may be referred to three periods,[1] viz. 1. Before the Babylonian captivity;—2. Near to and during that event;—and, 3. After the return of the Jews from Babylon. And if, in these three periods, we parallel the prophetical writings with the historical books written during the same times, they will materially illustrate each other. The second volume of Mr. Townsend's Harmony of the Old Testament will be found of considerable service in studying the writings of the prophets.

For a sketch of the profane history of the East, from the time of Solomon to the Babylonian captivity, illustrative of the Prophetic Writings, see the articles Assyria, Babylon, Egypt, Media, and Persia, in the Historical and Geographical Index in this volume.

SECTION II.

OF THE PROPHETS WHO FLOURISHED BEFORE THE BABYLONIAN CAPTIVITY.

§ 1. ON THE BOOK OF THE PROPHET JONAH.

I. *Title and author.*—II. *Occasion of the prophecy of Jonah.*—III. *Scope.*—IV. *Synopsis of its contents.*

BEFORE CHRIST, 856—784.

I. THIS book is, by the Hebrews, called ספר יונה (SEPHER JONAH), or the Book of Jonah, from its author Jonah, the son of Amittai, who was a native of Gath-Hepher in the tribe of Zabulon, which formed part of the kingdom of Israel, and afterwards of Galilee. (Jon. i. 1. with Josh. xix. 13. and 2 Kings xiv. 25.) He is supposed to have prophesied to the ten tribes according to Bishop Lloyd, towards the close of Jehu's reign, or in the beginning of Jehoahaz's reign; though Witsius, Blair, and Bishop Newcome, Jahn, and others, with greater probability, place him under Jeroboam II. about forty years later. With the exception of his sublime ode in the second chapter, the book of Jonah is a simple narrative.

II. It is very probable, that, at the time Jonah promised the restoring and enlarging of the *coasts of Israel* in the days of Jeroboam II. (2 Kings xiv. 25.), when both the king and people were exceedingly wicked, he also invited them to repentance and reformation. But the Israelites still continuing impenitent and obdurate, God took occasion to send him to Nineveh, the capital of the Assyrian empire, to denounce the impending divine judgments against its abandoned inhabitants. Jonah, declining the commission, was cast into the sea from the vessel in which he was sailing to Tarshish, and was swallowed by a large fish; not, says Irenæus,[2] that he might be swallowed up, but that, by his miraculous deliverance (preparing Jonah to preach more dutifully, and the Ninevites to hear more effectually), the people of Israel might be provoked to repent by the repentance of Nineveh.[3] The time of Jonah's continuance in the belly of the fish was a type of our Lord's continuance in the grave. (Luke xi. 30.) The fame of the prophet's miraculous preservation was so widely propagated as to reach even Greece: whence, as Grotius, Huet, Bochart, and other learned men have remarked, the story was derived of Hercules having escaped alive out of the fish's belly.[4]

III. The SCOPE of this book is to show, by the very striking example of the Ninevites, the divine forbearance and long-suffering towards sinners, who were spared on their sincere repentance. From the conduct of the Ninevites, Jesus Christ takes occasion to reprove the perfidiousness of the Jews. (Matt. xii. 41.) The evidence offered by Jonah was sufficient to convince and lead the former to repentance; while the Jews, who had the greater evidence of miracles, and the more convincing evidence of our Saviour's doctrine, continued obstinately impenitent. Some critics have imagined that the prophecy of Jonah is a parabolic history; but from the manner in which the sacred historians and Jesus Christ speak of him (2 Kings xiv. 25. Matt. xii. 39. 41. xvi. 4. and Luke xi. 29.) it is evident that this book is a true narrative of a real person, and that Jonah was a prophet of considerable eminence.[5]

IV. The book of Jonah consists of two parts; viz.

PART I. His first mission to Nineveh, and his attempt to flee to Tarshish, and its frustration, together with his delivery from the stomach of the great fish which had swallowed him. (ch. i. ii.)

PART II. His second mission, and its happy result to the Ninevites, who, in consequence of the prophet's preaching, repented in dust and ashes (iii.); and the discontent of Jonah, who, dreading lest his veracity as a prophet should be questioned in consequence of God's merciful change of purpose, repined at the sparing of the Ninevites whose destruction he seems to have expected. (iv.) No reproof can be more gentle than that given by God to the murmuring prophet (10, 11.), or present a more endearing picture of Him "whose tender mercies are over all his works."

§ 2. ON THE BOOK OF THE PROPHET AMOS.

I. *Author.*—II. *Occasion of his prophecy.*—III. *Its scope.*—IV. *Synopsis of its contents.*—V. *Observations on its style.*

BEFORE CHRIST, 810—785.

I. AMOS is the third of the minor prophets, according to the order adopted in our modern Bibles: he is supposed to have been a native of Tekoah, a small town in the kingdom of Judah, situate about four leagues to the south of Jerusalem. There is, however, no proof of his being a native of this place, except his retiring thither when driven from Bethel

[1] Professor Jahn and Dr. Ackermann divide the prophets into four periods; viz. 1. Those who prophesied under Uzziah, Jotham, Ahaz, and Hezekiah;—2. Prophets whose age has not been recorded;—3. Prophets, from the age of Josiah to the end of the captivity; and, 4. Prophets who lived after the captivity. The arrangement above given is preferably adopted, as being more simple and comprehensive.

[2] Adversus Hæres. lib. iii. c. 22.

[3] Roberts's Clavis Bibliorum, p. 667.

[4] See Grotius de Veritate, lib. i. c. 16. in notis. Huet, Demonstr. Evangelica, prop. iv. vol. i. p. 433. 8vo. edit. Bocharti Opera, tom. iii. p. 742. *et seq.* Pfeiffer in Difficiliora Loca Scripturæ, Centuria 4. Locus lxxxvi. (Opp. tom. i. pp. 447, 448.)

[5] The reality of the history and prophecy of Jonah is fully proved against the modern neologians by Alber, Institutiones Hermeneuticæ, Vet. Test. tom. iii. pp. 399—407.

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by Amaziah, the high-priest of Bethel. (Amos vii. 10. 13.) Calmet thinks he was born in the territories of Israel. We have more certain information of his rank and condition in life; for he himself tells us that he was "no prophet, neither a prophet's son:" in other words, that he was not educated in the schools of the prophets, but was called to the prophetic office from being a herdsman and a gatherer (or cultivator) of sycamore fruit. That he prophesied during the reigns of Uzziah king of Judah, and of Jeroboam II. son of Joash, we are not only informed from the first verse of his predictions, but we also have internal evidence of it from the argument or subject-matter of his book. For the prophet describes the state of the kingdom of Israel, particularly in chap. vi. 12—14., to be precisely such as is recorded in 2 Kings xiv. 23. *et seq.* We further learn from Amos i. 1., that he began to prophesy in the second year before the earthquake, in the reign of Uzziah; which is, by Josephus and most commentators, referred to that prince's usurpation of the sacerdotal office when he attempted to offer incense. Consequently Amos was contemporary with Hosea (though he is supposed not to have lived so long as the last-mentioned prophet), with Jonah, and probably also with Joel.

II. The OCCASION on which Amos delivered his predictions, was the oppression of the Jews and Israelites by the neighbouring nations, and the state of the two kingdoms under Uzziah and Jeroboam II. (Amos i. compared with 2 Kings xiv. 25—27. and 2 Chron. xxvi. 6—15.) But as the inhabitants of those kingdoms, especially the Israelites, abandoned themselves to idolatry, effeminacy, avarice, and cruelty to the poor, contrary to the divine command, the prophet takes occasion thence to reprove them with the utmost severity for their wickedness.

III. The SCOPE of the book is to certify to the twelve tribes the destruction of the neighbouring nations; to alarm those who "were at large in Zion," living in a state of carnal security, by the denunciation of imminent punishment, to lead them to repentance; and to cheer those who were truly penitent with the promise of deliverance from future captivity, and of the greater prosperity of the Messiah's kingdom, of which we have a particular prediction in ch. ix. 11.

IV. The book of Amos contains nine chapters or discourses, of which Calmet thinks that the seventh is first in order of time: it may be divided into three parts; viz.

PART I. *The Judgments of God denounced against the neighbouring Gentile Nations:* as the Syrians (ch. i. 1—5.), which see fulfilled in 2 Kings xvi. 9.; the Philistines (i. 6—8.), recorded as accomplished in 2 Kings xviii. 8. Jer. xlvii. 1. 5. and 2 Chron. xxvi. 6.; the Tyrians (i. 9, 10.); the Edomites (i. 11, 12. compared with Jer. xxv. 9. 21. xxvii. 3. 6. and 1 Macc. v. 3.); the Ammonites (13—15.); and the Moabites. (ii. 1—3.)

PART II. *The divine Judgments denounced against Judah and Israel* (ii. 4. ix. 1—10.); and herein we have,

SECT. 1. The divine judgments against Judah (ii. 4, 5.) which were literally executed about two hundred years afterwards.

SECT. 2. Against Israel, to whom the prophet's mission was chiefly directed, and to whom we have four distinct sermons delivered by him; viz.

DISCOURSE I. A general reproof and aggravation of their various sins against God. (ii. 6—16.)

DISCOURSE II. A denunciation of the divine judgments, with a particular enumeration of the several causes. (iii.)

DISCOURSE III. A reproof of the Israelites for their luxury and oppression. (iv.)

DISCOURSE IV. A lamentation over the house of Israel, with an earnest exhortation to them to repent, and to seek the Lord; and to abandon their idolatry, luxurious ease, and sinful alliances with their idolatrous neighbours. (v. vi.) In ch. v. 6. the carrying of the Israelites into captivity, beyond Damascus into Assyria, is explicitly announced: see its fulfilment in 2 Kings xv. 29. and xvii. 5—23. The certainty, nearness, and severity of the judgments thus denounced are confirmed by several prophetic visions, contained in chapters vii. viii.[1] and ix. 1—10.

PART III. *Consolatory or Evangelical Promises describing the Restoration of the Church by the Messiah*, first, under the type of raising up the fallen tabernacle of David (ix. 11, 12.); and, secondly, announcing magnificent temporal blessings; viz. great abundance, return from captivity, and re-establishment in their own land, all of which were prophetic of the blessings to be bestowed under the reign of the Messiah. (ix. 13—15.)

In order to illustrate the supernatural character of the predictions contained in this book, they ought to be compared with the history of the times; from which it appears, that, when they were made, the kingdoms of Israel and Judah were in a very flourishing condition. See 2 Kings xiv. 1—17. xvi. 1—7. 2 Chron. xxv. xxvi.; also 2 Kings xiii. 1—9. 23. 10—20. 25. 2 Chron. xxv. 17—24. and 2 Kings xiv. 23—28.[2]

V. Jerome calls Amos "rude in speech, but not in knowledge,"[3] applying to him what St. Paul modestly professes of himself. (2 Cor. xi. 6.)

Calmet and many others have followed the authority of Jerome, in speaking of this prophet as if he were indeed quite rude, ineloquent, and destitute of all the embellishments of composition. The matter, however, as Bishop Lowth has remarked, is far otherwise:—"Let any person who has candour and perspicuity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will, I think, agree that our shepherd 'is not a whit behind the very chief of the prophets.' (2 Cor. xi. 5.) He will agree, that as, in sublimity and magnificence, he is almost equal to the greatest, so, in splendour of diction, and elegance of expression, he is scarcely inferior to any. The same celestial spirit, indeed, actuated Isaiah and Daniel in the court, and Amos in the sheepfolds: constantly selecting such interpreters of the divine will as were best adapted to the occasion, and sometimes 'from the mouth of babes and sucklings perfecting praise,'—constantly employing the natural eloquence of some, and occasionally making others eloquent."[4] Many of the most elegant images employed by Amos are drawn from objects in rural life, with which he was, from his avocations, most intimately conversant.

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§ 3. ON THE BOOK OF THE PROPHET HOSEA.

I. *Author and date.*—II. *Occasion and scope of the prophecy.*—III. *Synopsis of its contents.*—IV. *Observations on its style.*

BEFORE CHRIST, 810—725.

I. CONCERNING the family of Hosea, we have no certain information, except what is furnished to us by the first verse of his prophecy, which states that he was the son of Beeri, whom some Jewish commentators confound with Beerah, a prince of the Reubenites, who was carried into captivity with the ten tribes by Tiglath-pileser king of Assyria. He prophesied during the reigns of Uzziah, Jotham, and Ahaz, and in the third year of Hezekiah, kings of Judah, and during the reign of Jeroboam II. king of Israel; and it is most probable that he was an Israelite, and lived in the kingdom of Samaria or of the ten tribes, as his predictions are chiefly directed against their wickedness and idolatry. But, with the severest denunciations of vengeance, he blends promises of mercy; and the transitions from the one to the other are frequently sudden and unexpected. Rosenmüller and Jahn, after Calmet, are of opinion that the title of this book is a subsequent addition, and that Hosea did not prophesy longer than from forty to sixty years, and that he died, or at least wrote his predictions, before the year 725 before the Christian æra. His writings unquestionably were, originally, in a metrical form, although that arrangement is now, perhaps, irrecoverably lost.

II. The ten tribes (whom this prophet often collectively terms Ephraim, Israel, and Samaria) having revolted from Rehoboam the son of Solomon to Jeroboam the son of Nebat, who set up the two idol calves at Dan and Bethel, consequently deprived themselves of the pure worship of Jehovah at Jerusalem, and speedily fell into the grossest idolatry.[5] Jeroboam II. the son of Joash was equally wicked with the first sovereign of that name; and the Israelites were but too prone to follow the bad examples of their wicked kings, especially if their affairs were prosperous, as we learn those of Jeroboam II. were. (Compare 2 Kings xiv. 25—27.) In his days, therefore, Jehovah raised up the prophet Hosea, to convince them of their apostacy, and recover them to the worship of the true God. Bishop Horsley, however, is of opinion that Hosea's principal subject is that, which is the

[1] An eminent commentator is of opinion that the prophet Amos in viii. 9, 10. foretells that, during their solemn festivals, the sun should be darkened by an eclipse, which in those days was accounted *ominous*, and should turn their joy into mourning. According to Archbishop Usher (A. M. 3213.), about eleven years after Amos prophesied, there were two great eclipses of the sun, one at the feast of tabernacles, the other at the time of the passover. This prophecy, therefore, may be considered as one of those numerous predictions which we have already shown have a double meaning, and apply to more than one event. See Lowth's Commentary on the Prophets, p. 453. 4th edit.

[2] Professor Turner's translation of Jahn's Introduction, p. 325.

[3] Hieronymi Præf. Comment. in Amos.

[4] Bishop Lowth's Lectures, vol. ii. lect. xxi. p. 98.

[5] Roberts's Clavis Bibliorum, p. 656.

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principal subject of all the prophets, viz. "the guilt of the Jewish nation in general, their disobedient refractory spirit, the heavy judgments that awaited them, their final conversion to God, their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other prophet. He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been the most of a Jew. Comparatively, he seems to care but little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and clearest terms, the ingrafting of the Gentiles into the church of God. But he mentions it only generally: he enters not, like Isaiah, into a minute detail of the progress of the business. Nor does he describe, in any detail, the previous contest with the apostate faction in the latter ages. He makes no explicit mention of the share which the converted Gentiles are to have in the re-establishment of the natural Israel in their ancient seats: subjects which make so striking a part of the prophecies of Isaiah, Daniel, Zechariah, Haggai, and, occasionally, of the other prophets. He alludes to the calling of our Lord from Egypt: to the resurrection on the third day: he touches, but only in general terms, upon the final overthrow of the Antichristian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the prophets, he certainly enters the least into the detail of the mysteries of redemption. We have nothing in him descriptive of the events of the interval between the two advents of our Lord. Nothing diffuse and circumstantial, upon the great and interesting mysteries of the incarnation and the atonement. His country and his kindred is the subject next his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object on which his imagination fixes with delight. It is a remarkable dispensation of Providence, that clear notices, though in general terms, of the universal redemption, should be found in a writer so strongly possessed with national partialities. This Judaism seems to make the particular character of Hosea as a prophet. Not that the ten tribes are exclusively his subject. His country is indeed his particular and constant subject; but his country generally, in both its branches, not in either taken by itself."[1]

According to this view of the subject, the general argument of Hosea's prophecy "appears to be the fortunes of the whole Jewish nation in its two great branches; not the particular concerns (and least of all the particular temporal concerns) of either branch exclusively. And to this grand opening the whole sequel of the prophecy corresponds. In setting forth the vices of the people, the picture is chiefly taken, as might naturally be expected, from the manners of the prophet's own times; in part of which the corruption, in either kingdom, was at the greatest height; after the death of Jeroboam, in the kingdom of Israel; in the reign of Ahaz, in the kingdom of Judah. And there is occasionally much allusion, sometimes predictive allusion, to the principal events of the prophet's times. And much more to the events in the kingdom of Israel, than to those in Judah. Perhaps, because the danger being more immediately imminent in the former kingdom, the state of things in that was more alarming, and the occurrences, for that reason, more interesting. Still the history of his own times in detail in either kingdom is not the prophet's subject. It furnishes similes and allusions, but it makes no considerable part, indeed it makes no part at all, of the action (if I may so call it) of the poem. The action lies in events beyond the prophet's times; the commencement, indeed, within them; but the termination, in times yet future; and although we may hope the contrary, for aught we know with certainty, remote. The deposition of Jehu's family, by the murder of Zedekiah, the son and successor of Jeroboam, was the commencement: the termination will be the restoration of the whole Jewish nation under one head, in the latter days, in the great day of Jezrāel; and the intermediate parts of the action are the judgments which were to fall, and accordingly have fallen upon the two distinct kingdoms of Israel and Judah, typified by Lo-ruhamah and Lo-ammi."[2]

The SCOPE of this prophet's prediction is, 1. Partly to detect, reprove, and convince the Jewish nation generally, and the Israelites in particular, of their many and heinous sins, especially of their gross idolatry; the corrupt state of the kingdom is also incidentally noticed;—2. Partly to denounce the imminent and utter rejection, final captivity, and destruction of the Israelites by the Assyrians (if the former persisted in their wicked career), notwithstanding all their vain confidence in the assistance to be afforded them by Egypt;—and, 3. Partly to invite them to repentance with promises of mercy, and evangelical predictions of the future restoration of the Israelites and Jews, and their ultimate conversion to Christianity.[3]

III. The prophecy of Hosea contains fourteen chapters, which may be divided into five sections or discourses, exclusive of the title in ch. i. 1.; viz.

DISCOURSE 1. Under the figure of the supposed[4] infidelity of the prophet's wife is represented the spiritual infidelity of the Israelites, a remnant of whom, it is promised, shall be saved (i. 2—11.), and they are exhorted to forsake idolatry. (ii. 1—11.) Promises are then introduced, on the general conversion of the *twelve* tribes to Christianity; and the gracious purposes of Jehovah towards the *ten* tribes, or the kingdom of Israel in particular, are represented under the figure of the prophet taking back his wife on her amendment. (ii. 11—23. iii.)

DISCOURSE 2. The prophet, in direct terms, inveighs against the bloodshed and idolatry of the Israelites (iv. 1—14. 17—19.), against which the inhabitants of Judah are exhorted to take warning. (15, 16.) In chap. v. 1—14. the divine judgments are denounced against the priests, the people, and the princes of Israel, to whom are held out promises of pardon in v. 15. which are continued through verses 1—3. of chap. vi. The metaphors used by the prophet on this occasion are remarkably strong and beautiful. The resurrection, the morning, and the refreshing showers, in their season, supply them; in a more immediate sense they denote a speedy and gracious deliverance, but in a remote sense they refer to the resurrection of Christ (compare Hosea vi. 2. with 1 Cor. xv. 4.) and the blessings of the Gospel.

DISCOURSE 3. The prophet's exhortations to repentance proving ineffectual, God complains by him of their obstinate iniquity and idolatry (vi. 4—11. vii. 1—10.), and denounces that Israel will be carried into captivity into Assyria by Sennacherib, notwithstanding their reliance on Egypt for assistance. (vii. 11—16. viii.)

DISCOURSE 4. The captivity and dispersion of Israel is further threatened (ix. x.); the Israelites are reproved for their idolatry, yet they shall not be utterly destroyed, and their return to their own country is foretold. (xi.)[5] Renewed denunciations are made on account of their idolatry. (xii. xiii. 1—8.)

DISCOURSE 5. After a terrible denunciation of divine punishment, intermixed with promises of restoration from captivity (xiii. 9—16.), the prophet exhorts the Israelites to repentance, and furnishes them with a beautiful form of prayer adapted to their situation (xiv. 1—3.); and foretells their reformation from idolatry, together with the subsequent restoration of *all* the tribes from their dispersed state, and their conversion to the Gospel. (4—9.)

IV. The style of Hosea, Bishop Lowth remarks, exhibits the appearance of very remote antiquity; it is pointed, energetic, and concise. It bears a distinguished mark of poetical composition, in that pristine brevity and condensation which is observable in the sentences, and which later writers have in some measure neglected. This peculiarity has not escaped the observation of Jerome, who remarks that this prophet is

[1] Bishop Horsley's Hosea, Preface, pp. vii. viii.

[2] Bishop Horsley's Hosea, Preface, p. xxvii.

[3] Roberts's Clavis Bibliorum, p. 656.

[4] Bishop Horsley contends at great length, contrary to most interpreters, that the prophet's marriage was a real transaction, and a type of the whole Jewish nation, distinct parts of which were typified by the three children Jezrāel, Lo-ruhamah, and Lo-ammi. See the Preface to his version of Hosea, pp. viii.—xxv. Witsius, however, has shown that the whole was a figurative representation. Miscell. Sacr. lib. i. pp. 90—92.

[5] The prediction in Hosea xi. 10, 11., respecting the return of the Israelites to their own country, was partly fulfilled in consequence of Cyrus's decree (2 Chron. xxxvi. 22, 23. Ezra i. 1—4.); but, in its fullest extent, it remains to be accomplished in the future restoration of the Jews to their own land. This is one instance, among many, in which the language of the prophets is adapted to two or more events. We have the authority of an inspired writer to extend this remark to another part of the same chapter. (Compare xi. 1. with Matt. ii. 15.) Smith's Summary View of the Prophets, p. 177.

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altogether laconic and sententious.[1] "But this very circumstance, which anciently was supposed to impart uncommon force and elegance, in the present state of Hebrew literature, is productive of so much obscurity, that although the general subject of this writer is sufficiently obvious, he is the most difficult and perplexed of all the prophets. There is, however, another reason for the obscurity of his style. Hosea, we have seen, prophesied during the reigns of the four kings of Judah, Uzziah, Jotham, Ahaz, and Hezekiah: the duration of his ministry, therefore, in whatever manner we calculate it, must include a very considerable space of time. We have now only a small volume of his remaining, which, it seems, contains his principal prophecies; and these are extant in a continued series, with no marks of distinction as to the times when they were published, or of which they treat. It is, therefore, no wonder if, in perusing the prophecies of Hosea, we sometimes find ourselves in a similar predicament with those who consulted the scattered leaves of the sybil."[2]

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§ 4. ON THE BOOK OF THE PROPHET ISAIAH.

I. *Author and date.*—II. *Genuineness of Isaiah's prophecies.*—III. *Scope.*—IV. *Analysis of the contents of this book.*—V. *Observations on its style.*

BEFORE CHRIST, 810—698.

THOUGH fifth in the order of time, the writings of the prophet Isaiah are placed first in order of the prophetical books, principally on account of the sublimity and importance of his predictions, and partly also because the book, which bears his name, is larger than all the twelve minor prophets put together.

I. Concerning his family and descent nothing certain has been recorded, except what he himself tells us (i. 1.), viz. that he was the son of Amotz, and discharged the prophetic office *in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah*, who successively flourished between A. M. 3194 and 3305. There is a current tradition that he was of the blood-royal; and some writers have affirmed that his father Amotz or Amos was the son of Joash, and, consequently, brother of Uzziah king of Judah. Jerome, on the authority of some rabbinical writers, says, that the prophet gave his daughter in marriage to Manasseh king of Judah; but this opinion is scarcely credible, because Manasseh did not commence his reign until about sixty years after Isaiah had begun to discharge his prophetic functions. He must, indeed, have exercised the office of a prophet during a long period of time, if he lived in the reign of Manasseh; for the lowest computation, beginning from the year in which Uzziah died, when he is by some supposed to have received his first appointment to that office, brings it to sixty-one years. But the tradition of the Jews, which has been adopted by most Christian commentators, that he was put to death by Manasseh, is very uncertain; and Aben Ezra, one of the most celebrated Jewish writers, is rather of opinion that he died before Hezekiah; which Bishop Lowth thinks most probable. It is, however, certain, that he lived at least to the fifteenth or sixteenth year of Hezekiah; which makes the least possible term of the duration of his prophetic office to be about forty-eight years.

The name of Isaiah, as Vitringa has remarked after several preceding commentators, is in some measure descriptive of his high character, since it signifies the *Salvation-of-Jehovah*; and was given with singular propriety to him who foretold the advent of the Messiah, through *whom all flesh shall see the salvation of God.* (Compare Isa. xl. 5. with Luke iii. 6. and Acts iv. 12.) Isaiah was contemporary with the prophets Amos, Hosea, Joel, and Micah.

Isaiah is uniformly spoken of in the Scriptures as a prophet of the highest dignity: Bishop Lowth calls him the prince of all the prophets, and pronounces the whole of his book to be poetical, with the exception of a few detached passages. It is remarkable, that his wife is styled a *prophetess* in viii. 3., whence the rabbinical writers have concluded that she possessed the spirit of prophecy: but it is very probable that the prophets' wives were called prophetesses, as the priests' wives were termed priestesses, only from the quality of their husbands. Although nothing further is recorded in the Scriptures concerning the wife of Isaiah, we find two of his sons mentioned in his prophecy, who were types or figurative pledges of God's assurance; and their names and actions were intended to awaken a religious attention in the persons whom they were commissioned to address and to instruct.[3] Thus, Shearjashub (vii. 3.) signifies "*a remnant shall return*," and showed that the captives, who should be carried to Babylon, should return thence after a certain time; and Maher-shalal-hashbaz (viii. 1. 3.), which denotes "*make speed* (or, *run swiftly*) *to the spoil*," implied that the kingdoms of Israel and Syria would in a short time be ravaged.

Besides the volume of prophecies, which we are now to consider, it appears from 2 Chron. xxvi. 22. that Isaiah wrote an account of *the Acts of Uzziah* king of Judah: this has perished with some other writings of the prophets, which, as probably not written by inspiration, were never admitted into the canon of Scripture.[4] There are also two apocryphal books ascribed to him, viz. "*The Ascension of Isaiah*," and "*The Apocalypse of Isaiah*;" but these are evidently forgeries of a later date; and the *Apocalypse* has long since perished.[5]

II. Until the latter part of the eighteenth century, Isaiah was universally regarded both by Jews and Christians as the sole author of the book which bears his name. Koppe was the earliest writer who intimated that Ezekiel, or some other prophet who lived during the exile, might have been the author; as Doederlein was the first of the German commentators and critics who expressed a definite suspicion against the genuineness of those predictions which were delivered against the Gentiles, but especially the last twenty-seven chapters. Justi, Eichhorn, Bauer, Paulus, Rosenmüller, Bertholdt, De Wette, and others, have adopted the notions of Doederlein; and by various arguments have endeavoured to prove that the chapters in question first originated during the Babylonian captivity. These arguments have been copiously examined and refuted by Professor Jahn,[6] whose observations may be arranged under the following heads:—viz. 1. Proofs that all the prophecies ascribed to Isaiah are really his productions;—2. An examination and refutation, in detail, of objections against particular predictions;—and, 3. An examination of the questions whether Isaiah was the author of chapters xxxvi.—xxxix.

1. PROOFS THAT ALL THE PREDICTIONS ASCRIBED TO ISAIAH ARE REALLY HIS PRODUCTIONS.

i. "The STYLE differs scarcely any in the different prophecies. We find every where the same descriptions of particular objects, and the same images, taken from trees, especially cedars, firs, and oaks; from the pains of childbirth, from history, and from the golden age. The beginning of the prophecy constantly enters into the midst of the subject, and every where poetical passages are inserted; as v. 1—6. xii. 1—6. xiv. 4—20. xxv. 1—5.; so, exactly in the same manner, xlii. 10—13. lii. 9. s. lxi. 10. lxiii. 7. lxiv. 11. Every where the same clearness and obscurity, the same repetitions, and the same euphony of language, are observable. The visions are similar; comp. ch. xxi. and ch. xl. with ch. vi. Even the same phrases occur repeatedly: *e. g.* קדוש ישראל occurs in the first part *seventeen* times, in the second *twelve* times. יהוה, which occurs in all the rest of the Bible only *nine* times, is found in the first part of Isaiah *four* times, in the second *six*. צבאות, which is elsewhere only to be met with *four* times in the book of Job, is found here *twice* in the first part, and *five* times in the second. שרון is used in lxv. 10. just as in xxxiii. 9. xxv. 2.: יאמר יהוה, in xl. 1. xli. 7. 21. lxvi. 9. just as in i. 11. 18. xxxiii. 10., instead of which the other prophets say אמר יהוה, or ויאמר. The expressions applied to the Sabæans, ממשך *stretched out*, or *tall*, xviii. 2. 7., and אנשי מדה, *men of measure*, or *tall men*, are peculiar to our prophet, as well as many others, which we have not room

[1] Præf. in xii. Proph.

[2] Lowth's Prælect. xxi. vol. ii. p. 96. Bishop Horsley differs in opinion from Bishop Lowth, as to the cause of the obscurity which is observable in the prophecies of Hosea. Bishop Horsley ascribes it, not to the great antiquity of the composition, nor to any thing peculiar to the language of the author's age, but to his peculiar idioms, frequent changes of person, his use of the nominative case absolute, his anomalies of number and gender, and the ambiguity of pronouns. See the Preface to his version of Hosea, pp. xxix.—xliii.

[3] Gray's Key, p. 365.

[4] Ibid. p. 372.

[5] Ascensio enim Isaiæ et Apocalypsis Isaiæ hoc habent testimonium. Jerom. Comment. on Isaiah, ch. lxiv. (Op. tom. iii. p. 473.) See also tom. iv. p. 344. The *anabaticon* or ascension of Isaiah is mentioned by Epiphanius, among the books received by Hierax, founder of the sect of the Hieracites, in the fourth century. Hæres. 67. Dr. Lardner's Works. vol. iii. p. 402.

[6] The arguments of the various neologian objectors against the genuineness of Isaiah's predictions, and especially those of Professor Gesenius, are also very fully and ably renewed and refuted, *first*, by Professor Lee, in his Sermons and Dissertations on the Study of the Holy Scriptures, pp. 157—208.; and, *secondly*, by Dr. Hengstenberg in his "Christologie des Alten Testaments." (Christology of the Old Testament.) That part of Dr. H.'s treatise, which relates to the genuineness of Isaiah's predictions, has been translated into English by Professor Robinson of Andover (Massachusetts), and will be found in the Biblical Repository for the year 1831. (vol. i. pp. 700—733.) As the arguments of these learned writers do not admit of abridgment, the reader is necessarily referred to their publications.

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here to specify.—*The sublimity of the style* does not vary more throughout all the prophecies, than is usual in poems which are written by the same author at different times, as for example, the different Psalms of David; and the style in all is such as could by no means be expected from writers of the age of the Babylonian captivity. It is granted that style does not depend entirely upon the age, but in some measure upon the cultivated genius of the writer; yet it does not, therefore, become probable that such poems should be composed in the age of the Babylonian captivity, so that we may assert this without any historical testimony or tradition: more especially as we find nothing similar in the writings of Jeremiah or Ezekiel, who wanted neither genius nor polish.—The *language* itself is not the same as that observable in Jeremiah and Ezekiel: it is not probable that any one could have cultivated the knowledge of the Hebrew during the captivity more thoroughly than they, nor is such a state of the language discernible in Zechariah, who is usually cited as an instance of it.—Lastly, *the arrangement* and *method of treating the subject* are the same in all these prophecies. Chap. vii. contains a prophecy interwoven with a history, which is followed, ch. viii.—xii. by prophecies without titles; so also in ch. xxxix. the prophecy is woven into the history, and prophecies without a title follow. As in the first part there are several prophecies concerning Sennacherib; so also in the second, there are several concerning the overthrow of the Chaldæan monarchy, and the return of the Hebrews from captivity. As in the vision in ch. vi. we read, that the prophet's efforts should not be accompanied by a happy result; so the prophet, ch. xlii. 16. 23. xliii. 8. xlv. 4., and especially xlix. 4. lix. 6., complains that his endeavours had been unsuccessful.

ii. "What is said in ch. lxvi. 1—6. of the temple, does not suit the latter part of the period of exile, in which Haggai and Zechariah speak altogether differently on the same subject. Much less could any one during the captivity write, as in xlviii. 4—8., that the ruin and utter destruction of the city of Babylon had not yet been foretold, when Jeremiah l. li. had plainly predicted it; or speak, as in lii. 4., of the Egyptians and Assyrians as the only enemies of the Hebrews, and pass over the Chaldæans.—The severe reproofs, lvi. 9.—lix. 20. lxv. 11—16., especially those denounced against the shepherds, *i. e.* the kings, lvi. 11, &c.; the reproaches not only on account of idolatry, but also of the immolation of children, lvii. 1—13., and of enormous corruption of morals, lviii. 6—9. lix. 1—8., are entirely at variance with the times of the captivity. Then, we might rather expect mention to be made of the prophecies of Jeremiah, as in Dan. ix. 2. and that more should be said respecting the Magians or worshippers of Ormuzd, than that one allusion to the two principles of things, xlv. 7., which certainly were maintained by very many in an age older than that of the captivity.

iii. "Jeremiah shows that he had read these prophecies, seven years before the destruction of Jerusalem, Jer. li. 49—64.; for the connection of the prophecy of Jeremiah contained in Jer. l. li. with the predictions of Isaiah is evident: nor can it be said, that the author of the controverted prophecies of Isaiah, living toward the end of the captivity, had read the book of Jeremiah; for he is an original and independent author, drawing entirely from his own resources, and never imitating others; while, on the contrary, it is well known that Jeremiah had read the older prophets, and borrowed much from them, especially in his prophecies against foreign nations. Some passages have been observed in other prophets also, which have been taken from the controverted prophecies of Isaiah: as Zeph. ii. 14, &c. from Isa. xiii. 21, &c.; Ezek. xxxiv. from Isa. lvii. 10, &c.; Ezek. xxvi. 20. xxxi. 14—17. xxxii. 18—33. from Isa. xiv. 8—28.; Ezek. xxvi. 13. from Isa. xxiii. 25.; Ezek. xxxviii. xxxix. from Isa. lxvi. 6—9. 24. That Habakkuk is indebted to Isaiah, has been long since observed: compare Hab. i. 6. with Isa. xxiii. 13.

iv. "Cyrus, in his written proclamation (Ezra i. 2.), says, that the God of heaven had given him all kingdoms of the earth, and had charged him to build to Him a temple at Jerusalem.—These words, as well as the acts of Cyrus, namely, his dismission of the Jews to their own country, his grant of a sum of money for the building of the temple, and his restitution of the valuable holy vessels, can only be explained on the supposition that he had seen the prophecies of Isaiah concerning him, as Josephus states, and was induced, by their manifestly divine origin, to confer such great benefits upon the Jews. Nor was Cyrus the man to suffer recent prophecies scarcely yet published to be palmed upon him for ancient; not to mention that there were many who would have been glad to discover to him the fraud, if any had existed. Neither would Cyrus the Magian, who built nothing but pyres to Ormuzd, have been so easily led to construct a magnificent temple to the God of the Jews.

"It may, indeed, seem strange that the prophet should say so much concerning the return from Babylon, and yet make no express mention of the carrying away. But he certainly does say something concerning this subject, as xxxix. 4—7. vi. 11—13. v. 5—9. xi. 11—16.; and Micah, the contemporary of Isaiah, speaks clearly of this carrying away, and of the overthrow of Jerusalem; so that it would seem probable that Isaiah had said more on this subject, which has not been preserved to us. If this were the case, the prophet who sings the glad return would no more contradict himself by predicting the carrying away, than Jeremiah does, who has predicted both events.[1] To all this, analogy is said to be opposed, according to which, it is thought, prophets do not foretell such remote events as those concerning the Chaldæans, the Medes and Persians, Cyrus, and the return of the Hebrews, which Isaiah has predicted. But this analogy is by no means universal. Besides, in this objection it is supposed that the Chaldæans, Medes, and Persians, were in the age of Isaiah obscure nations, or entirely unknown; whereas, in fact, the Medes, almost 100 years before Isaiah and Hezekiah (826 before Christ, 149 after the division), had, under their king Arbaces, joined an alliance with Belesis the governor of Babylon, and overthrown the first Assyrian monarchy. It is true that the Median anarchy of seventy-nine years followed, but in the tenth of Hezekiah (728 before Christ, 257 after the division), they elected Dejoces king, who founded Ecbatana, and whose son Phraortes (665—643 before Christ, 310—332 after the division), attacking the new kingdom of the Assyrians, was slain while besieging Nineveh; and under Cyaxares I., Zoroaster found the kingdom of the Medes again flourishing.[2]—Elam was a celebrated kingdom even in the most ancient times, Gen. ch. xiv., and it is always by the ancient name עילם, Gen. x. 22. xiv. 1. that Isaiah mentions it, and never by the modern appellation פרס, which is given it, Dan vi. 28. Ezra i. 1, 2. iv. 5. 2 Chron. xxxvi. 22. s. The Elamites are mentioned as a part of the army of the Assyrians, Isa. xxii. 6., which prophecy is certainly Isaiah's, as appears from v. 8—11. compared with 2 Chron. xxxii. 2—5. Esarhaddon sent some Elamites among his other colonists to Samaria. (Ezra iv. 9. s.) At a later period Jeremiah, chap. xxv. 25. xlix. 24, &c. mentions Elam among the powerful kingdoms which should be conquered by the Chaldæans, and Ezekiel, ch. xxxii. 24. beholds Elam overthrown. It is only by a long succession of time and victories, that nations are enabled to conquer the surrounding people, and spread themselves so widely as to obtain sufficient celebrity to entitle them to an eminent place in history. It was not, therefore, in a short space of time that the Chaldæans, Medes, and Elamites or Persians, emerged from their obscurity into so great a light as to become conspicuous to the world when before they had been utterly unknown. If, then, Isaiah foretells the overthrow of the Chaldæans by the Medes and Elamites, his prophecy in that age would have been neither more nor less obscure than Zechariah's (ix. 13.) concerning the wars of the Jews against the Greeks in Syria. Isaiah might easily have used the name *Cyrus*, כורש (or Koresh), xliv. 28. xlv. 1., since it means nothing more than *king;* for in the language of the Parsees Khor means the *sun*, and Schid *splendour*, whence is compounded Korschid, *the splendour of the sun*, and with the addition of the word pae or pai, *habitation*, Korschidpai, *the habitation of the splendour of the sun*, which was a customary appellation of the kings of Persia. This appellation corrupted into כורש (Koresh), might become known to the Hebrews by means of merchants travelling between Judæa and Persia; and Isaiah, who did not hesitate to call Cyrus *the anointed*, משיח, may have called him by the appellative of the kings of

[1] Prophets are not, like historians, confined to the order of chronology in announcing future events. This is plain from their writings, which always give perspective views. Zechariah predicted a kingdom for the high-priest, without noticing the destruction of the Persian monarchy and the division of the Greek power. Isaiah foretold the return of the Israelites from the Assyrian captivity, without saying any thing of the intervening revolutions by the Chaldæans, Medes, and Persians. In prophecy the more remote events are often introduced, while the intermediate are unnoticed.

[2] Comp. Prideaux, Conn. Part I. Book I.

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Persia, which became afterwards the proper name of that particular king."[1]

2. EXAMINATION AND REFUTATION OF OBJECTIONS AGAINST PARTICULAR PREDICTIONS OF ISAIAH.

These may be referred to three heads; viz. i. Prophecies against the Egyptians, Elamites, Idumæans, &c.;—ii. The prophecies against Tyre;—and, iii. The prophecy concerning the subversion of the Chaldæo-Babylonian empire, and the return of the Hebrews from captivity.

i. *Prophecies against the Egyptians, Elamites, Idumæans, &c.*

(1.) "Some have said that the passage in Isa. ii. 2—4. is inserted by mistake by the person whom they suppose to have collected the several prophecies into this one book, about the end of the Babylonish captivity; but others have already remarked that this passage may have been taken by Isaiah from Micah iv. 1—3., or by Micah from Isaiah, or by both from some more ancient prophecy.

(2.) "Chapters xi. and xii. have been supposed not to belong to Isaiah, because in ch. xi. 11—16. the very distant event of the return of the Israelites from Assyria and Egypt and other regions is predicted. But this return was predicted also by Micah, the contemporary of Isaiah, by Hosea, and by Amos.

(3.) "The prophecy in chapters xv. xvi. is thought to have been written three years before the devastation of Moab by Nebuchadnezzar, xiv. 13, &c., because Zephaniah, ii. 8, &c. and Jeremiah, ch. xlviii., threaten the Moabites with the same calamity. But who can show that Isaiah did not speak of another calamity to be inflicted upon them by the Assyrians? or who would suppose that the Assyrians spared the Moabites? Their country was devastated, therefore, as Isaiah foretold, by the Assyrians, and then *again* by the Chaldæans, of whom Zephaniah and Jeremiah prophesied. That this prophecy of Isaiah was much older than the time of Jeremiah, is certain; for Jeremiah, ch. xlviii., borrows many ideas from it, as must be evident to every one who compares the two. That it is the production of Isaiah himself is shown by the time of its fulfilment being stated, which is according to Isaiah's usual practice. See vii. 14—17. viii. 4.

(4.) "No other reason is brought to prove that the passage ch. xix. 18—25. is not Isaiah's, than this, that in the same chapter, ver. 1—15., a prophecy of the calamity of Egypt had preceded, whereas ver. 18—25. predict prosperity. But this is nothing more than is common with the prophets—to promise better fortune after predicting calamity. As the Egyptians are called, ver. 25., the people of JEHOVAH, and the Assyrians, the work of the hands of JEHOVAH, the prophecy must necessarily have been the production of a Hebrew, and it is much more probable that Isaiah should have written it, than any more modern author.

(5.) "Isa. xxii. 1—14. is rejected as spurious, because the Elamites are mentioned, ver. 6.; but from a comparison of ver. 8—11. with 2 Chron. xxxii. 2—5. and Isa. vii., it appears that the subject is the irruption of Sennacherib: the mention of the Elamites, therefore, must be at least as old as the time of Isaiah: why, then, seek for any other author than Isaiah, who is mentioned in the title of the prophecy?

(6.) "They who contend that it is not natural that Isaiah should have uttered so many prophecies concerning the irruption of Sennacherib alone, do not consider that this event was one of great importance, and contributed very much to confirm the Hebrews in their religion, so that it well deserved a multitude of prophetic notices. The style and construction, too, confirm the opinion that they are productions of Isaiah, since they do not differ more from each other in this respect, than do the various Conferences of Hariri, or the different Psalms of David.

(7.) "The prophecy, Isa. xxiv.—xxvii., is referred to a more recent date, on account of the frequent occurrence of paronomasiæ. Now we know that these are considered singular beauties in the Oriental style, and that Micah, the contemporary of Isaiah, makes frequent use of them, so that they are no proof of a recent date. Besides, Isaiah himself elsewhere frequently uses paronomasiæ. See Isa. i. 7. 23. iii. 1. 5. vii. 7, 8. 22. s. xxix. 16.; compare Hos. i. 4. s. v. 1. and Mic. i. 14. s. iii. 12. iv. 10.

(8.) "The xxxivth chapter of Isaiah, in which the devastation of Idumæa is predicted, is thought to be of later origin, because the same devastation is predicted by Jeremiah xlix. 7. ss., and by Ezekiel xxv. 12. ss., and after a long time was first effected by Nebuchadnezzar, which is thought to be too distant from the time of the prophet. But it has not been disproved that Isaiah is speaking, ch. xxxiv., of another calamity, to be inflicted on Idumæa by the Assyrians, of which Amos, ch. i. 11—15., had spoken before him.

(9.) "The xxxvth chapter of Isaiah is entirely destitute of any thing which could give countenance to the supposition of a more recent origin, and ver. 8. compared with 2 Kings xvii. 25. proves it to belong to the age of Hezekiah."[2]

ii. *The Prophecy against Tyre.* Isa. xxiii.

"The prophecy concerning the destruction of Tyre by the Chaldæans, Isa. xxiii., points out its own age in ver. 13., where the Chaldæans are said to be a recent nation, to whom a district of country lying on the Euphrates had been assigned by the Assyrians, who must, consequently, have been at that time the prevailing power. For as Habakkuk also, who lived under Manasseh, asserts (i. 6.) that the Chaldæans were a late people, who were endeavouring to possess themselves of the territories of others, it is plain that the time of the delivery of the prophecy in Isa. xxiii. could not have been far distant from that of Habakkuk. It is, indeed, uncertain whether Isaiah lived till the reign of Manasseh; but as the Chaldæans made frequent irruptions out of their own settlements in the eastern and northern parts of Armenia into the more southern territories, during a long period of time, without doubt these incursions had begun as early as the latter years of the reign of Hezekiah, since the kingdom of Assyria was at that time so much weakened by the assassination of Sennacherib and the intestine tumults which followed that event, as to afford a sufficient inducement for such expeditions.—Without sufficient reason also is it asserted that the 70 years mentioned Isa. xxiii. 10. are a prophetic number taken from Jeremiah xxv. 11, 12. xxix. 10., and that therefore the whole prophecy must be later than the time of Jeremiah. If either of the prophets borrowed this number from the other, it is certainly more reasonable to conclude that Jeremiah, who, we know, has borrowed from prophets more ancient than himself, took it from the prophecy of Isaiah, than that the author of this prophecy, who every where else appears to rely solely upon his own resources was indebted for it to Jeremiah. What confirms this conclusion is, that particular specifications of time are altogether in character with Isaiah's manner. The distance of the event predicted is no objection; for Amos had before the time of Isaiah, denounced the destruction of Tyre. The Chaldaisms, Isa. xxiii. 11. לשבר מעוניה, will disappear, if we point the words לשבר מעוניה, *to destroy her weakened* or *expelled ones.*"[3]

iii. *Prophecies concerning the Subversion of the Chaldæo-Babylonian Empire, and the return of the Hebrews from Captivity.* (Isa. xiii. 1—14. 23. xxi. and xl.—lxvi.)

These predictions, it has been affirmed, must have been written in the time of the Babylonish captivity, for the following reasons; viz.

(1.) "*The difference of style:* for in the last twenty-seven chapters, the better part of the people is distinguished as *the servant* or *worshipper of* JEHOVAH, xli. 8, 9. xlii. 1, &c. xliv. 1. xlviii. 12. 20. xlix. 7. lii. 13., which is not the case in the former part of the book.—Idolatry is exposed to derision and contempt, xl. 19, 20. xliv. 9—17. xlvi. 5—7., an exhibition not to be found in those passages of the former part; *e. g.* ii. 19., wherein idolatry is reprehended.—The accomplishment of former prophecies is frequently noticed, xli. 21—24. 26—29. xliv. 6. s. xlv. 21. xlviii. 5., which argues a modern author, and is not to be found in the first part.—Lastly, words and phrases of frequent occurrence in the first part are not discoverable in the second."

To this objection Professor Jahn replies, that "the language, style, and composition are certainly not such as *must necessarily* be referred to the time of the captivity, and *could not* have been produced by Isaiah. On the contrary, the purity of the language, the sublimity of the style, and the elegance of the composition, are such as could not be expected from the leaden age of Hebrew literature; but show their origin to have been in the silver age. The difference of style in the two parts is not greater than the difference of Micah i.—v. from vi. vii., and is less than that which may be observed in Hosea i. iii. compared with ii. iv.—xiv., or

[1] Prof. Turner's and Mr. Whittingham's translation of Jahn's Introduction, pp. 346—350.

[2] Jahn's Introduction by Prof. Turner and Mr. Whittingham, pp. 352, 353.

[3] Ibid. p. 354.

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in Amos i.—vi. compared with vii. viii., or in the different psalms of David. The concurrence of some words or phrases not to be found in the other writings of the age of Isaiah proves nothing: for it is not to be expected that in the small remains of Hebrew literature, all the words and phrases of any particular age should repeatedly occur. Yet there are in the writings in question exceedingly few words or phrases of this kind.[1]—On the contrary, the accustomed vehemence of Isaiah, the same dismemberment of objects, and the same antithesis between Jacob and Israel, are observable in both parts of these prophecies. All the difference is, that the prophet, who in the first part was censuring wickedness, in the latter endeavours rather to teach and console, as the nature of his subject required: yet even here he sometimes inveighs against different vices, lvi. 9.—lvii. 12. lviii. 1—7. lix. 1—8. lxv. 11—14. If Isaiah wrote these prophecies in the latter years of his life, it is easy to conceive that the prophet, now old (in the time of Manasseh, as appears from every part of these prophecies), filled with consolatory prospects, chose rather to teach than to rebuke: but it was peculiarly proper for a teacher to address the people as the servant of God, to distinguish the better part of the nation, and to illustrate the madness of idolatry; which last, however, he had done in the first part, not only ch. ii. 18. s., but also ii. 8. viii. 19. 21., although with more brevity than in the latter part. The notice of the fulfilment of former prophecies was especially adapted to convey instruction, whether the author refers to the carrying away of the ten tribes, or to the deliverance of the Jews from the Assyrians, or to some other more ancient predictions: this, therefore, is no proof of a modern date. Such remarks do not occur in the first part of the book, because there the prophet neither teaches nor consoles, but reproves.—The occurrence of certain phrases in one part which are not to be found in the other might prove a difference of authors, if the genius of Isaiah were dry and barren; but not otherwise."

(2.) "*The particularity of the prophecies, and the distance of the events from the time of their prediction.*

"In the age of Isaiah there was no Chaldæan monarchy, nor were the Medes and Elamites, who are predicted to be the destroyers of the Chaldæan monarchy, nations of any celebrity. From the fourteenth year of Hezekiah to the founding of that monarchy was ninety years: it was one hundred and fifteen to the birth of Cyrus, who was appointed general of the Median army in the one hundred and fifty-fifth year after Hezekiah, and it was not until the one hundred and seventy-sixth year that he overthrew the Chaldæan monarchy. Yet our prophet so long before sees Judæa and Jerusalem devastated by the Chaldæans, xlv. 26—28.; discerns the kingdom which had brought such destruction upon Judæa verging to its ruin, and its enemies already rushing from the north, xlii. 14. xli. 2. 25.; and even designates Cyrus twice by his very name as the deliverer of the Hebrews, xliv. 28. xlv. 1."

In answer to this objection, it is urged by Jahn, that "the particularity of the predictions to be accomplished at a period so distant is indeed extraordinary: but the prophet frequently recommends this very circumstance to the attention of the reader as something remarkable; whence it appears that even in his age it seemed incredible to many, and therefore the fact that the remoteness of the fulfilment is noticed in these prophecies is a proof of the antiquity of their author.—It has already been shown that the Chaldæans, Medes and Persians, or Elamites, were not in the time of Isaiah such obscure nations as that the prophet, when speaking of them, could not have been understood as far as was necessary. That the prophets have sometimes spoken of very remote events has been already proved by several examples, some of which were even afforded by Isaiah himself: to these may be added, that in this same second part, Jesus the Messiah is predicted, ch. lii. 13.—liii. 12., a passage so clear that all attempts to explain it of any other are perfectly vain and fruitless. Compare also ch. lv. 1—5. Indeed, in his very first vision, ch. vi., the prophet foresees the entire devastation of Judæa, and the subsequent restoration. Lastly, the propagation of religion, predicted in the same second part, was itself exceedingly distant from the end of the Babylonian captivity; so that even allowing, for argument's sake, the hypothesis concerning the recent origin of these prophecies to be correct, there will yet remain a prophecy verified in a remote posterity, the Hebrew people, and more particularly the better part of that people, being pointed out as the instruments of its completion.—It is certainly true that the prophet discerns the hostile kingdom of the Chaldæo-Babylonians, the cities of Judæa overthrown, the ruins of Jerusalem, and the downfall of the Chaldæan monarchy, and names not only the Medes and Elamites, but even Cyrus himself. But that Isaiah, receiving such revelations in the time of Hezekiah or Manasseh, might so totally have lost himself in the contemplation of a very distant period, as to forget the present and write only of the future, will not be denied by any one who has observed that Micah, Joel, Habakkuk, and Nahum are altogether conversant with far distant ages. And Isaiah himself warns his reader of this, ch. xl. 1. xli. 7. 21. lxvi. 9., by the expression יאמר יהוה, *the* LORD WILL *say*. Compare Isa. xliv. 5."

(3.) "*The prophecies of events as far as the time of Cyrus are clear and perspicuous; but those which refer to later times are obscure; hence it may be concluded that the author was contemporary with Cyrus.*—For if it had pleased God to grant such very clear prophecies in times so far remote, and even to reveal the name of Cyrus; why is it said, ch. xlv. 14., that the Hebrews, after their return to their country, should participate in the commerce of the Cushites and Sabæans, when, as is evident from Ezra, Nehemiah, and Malachi, the event was not so? Nor were the great promises made, ch. lx. 6—10., ever fulfilled. The contemporaries of Isaiah certainly never could have been able to discern that those things which were prophesied concerning Cyrus should be literally fulfilled, but the others only in part, and figuratively."

To this objection Jahn answers, "That the prophecies relating to times anterior to Cyrus should be the more perspicuous, but those referring to more distant periods the more obscure, is not to be wondered at; for in visions, as in prospects, the more distant objects appear the more indistinctly marked. That the Cushites and Sabæans formerly carried on a considerable commerce and brought merchandise to the Hebrews even after the captivity, cannot be doubted: nor were the Hebrews of that time so universally poor as is pretended; for, Hag. i., they built ceiled houses, and supplied funds for the building of the temple, and, in the time of Nehemiah, even for the fortifications of Jerusalem. Besides, these passages relate not so much to commercial intercourse with these people, as to their conversion to the worship of the true God. That not a few of them did embrace Judaism, and visit the temple of Jerusalem, as is predicted ch. lx. 6—10., is certain from Acts ii. 10, 11. and viii. 27."[2]

3. EXAMINATION OF THE QUESTION WHETHER ISAIAH WAS THE AUTHOR OF CHAPTERS XXXVI.—XXXIX.?

These "chapters agree verbally in most respects with 2 Kings xviii. 13.—xx. 19.; yet in some they differ. Thus the song of Hezekiah, Isaiah xxxviii. 9—20., is wanting in 2 Kings: on the contrary, the reconciliation of Hezekiah with Sennacherib, 2 Kings xviii. 14—16., is wanting in Isaiah. What we read, 2 Kings xx. 7. s., concerning the lump of figs to be placed upon the boil of Hezekiah, is, in Isa. xxxviii., introduced where it does not belong: its natural place would have been after ver. 6. There are also some other discrepancies of less moment, which it is unnecessary to adduce. From all this it appears that the text of these two passages is so different and yet so similar, that both would seem to have been taken from one common source, namely, from the history of Hezekiah, which Isaiah wrote, 2 Chron. xxxii. 32. The speeches of the ambassadors of Sennacherib, of Hezekiah, and of Isaiah, and the attention paid to minute circumstances, show that the narration was written by a contemporary witness who was himself concerned, as it is certain that Isaiah was, in the transactions which he has recorded. The words פתח and יהודית, which occur in the narration, are not more recent than the time of Isaiah, and even if פתח were of Aramæan origin, that would not be a proof of a modern date, since some exotic words had already been introduced into the Hebrew language, in the time of Isaiah, as may be observed in the writings of Hosea and Amos. The word יהודית has not in this place the signification which it acquired after the captivity, but

[1] In his larger German Introduction, Prof. Jahn "declares that after repeated perusals, he can find only two such words: נצח, ch. lvi. 14. lxiii. 1. which occurs elsewhere only in Jer. ii. 20. xxviii. 12. but yet is not Aramæan; and סגנים, which is found in Isa. xli. 25. and elsewhere only in Jeremiah, Ezekiel, Ezra, and Nehemiah, but which cannot be a very modern word, as it was in use among the Assyrians. See Ezek. xxiii. 6. 12. 23.—Einleit. S. 485." *Notes of Prof. Turner and Mr. Whittingham.*

[2] Jahn's Introduction by Prof. Turner and Mr. Whittingham, pp. 355—368.

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designates the Hebrew language, which at that time flourished only in the kingdom of Judah."[1]

III. The SCOPE of Isaiah's predictions is three-fold; viz.

1. *To detect, reprove, and condemn the sins of the Jewish people especially*, and also the iniquities of the ten tribes of Israel, and the abominations of many Gentile nations and countries; denouncing the severest judgments against all sorts and degrees of persons, whether Jews or Gentiles.

2. *To invite persons of every rank and condition*, both Jews and Gentiles, to repentance and reformation, by numerous promises of pardon and mercy. It is worthy of remark that no such promises are intermingled with the denunciations of divine vengeance against Babylon, although they occur in the threatenings against every other people.

3. *To comfort all the truly pious* (in the midst of all the calamities and judgments denounced against the wicked) with prophetic promises of the true Messiah.[2] These predictions "seem almost to anticipate the Gospel history, so clearly do they foreshow the divine character of Christ (ch. vii. 14. compared with Matt. i. 18—23. and Luke i. 27—35.; vi. ix. 6. xxxv. 4. xl. 5. 9, 10. xlii. 6—8. lxi. 1. compared with Luke iv. 18. lxii. 11. lxiii. 1—4.); his miracles (ch. xxxv. 5, 6.); his peculiar qualities and virtues (ch. ix. 2, 3. xl. 11. xliii. 1—3.); his rejection (ch. vi. 9—12. viii. 14, 15. liii. 3.); and sufferings for our sins (ch. l. 6. liii. 4—11.;[3] his death, burial (ch. liii. 8, 9.), and victory over death (ch. xxv. 8. liii. 10—12.); and, lastly, his final glory (ch. xlix. 7. 22, 23. lii. 13—15. liii. 4, 5.), and the establishment, increase (ch. ii. 2—4. ix. 7. xlii. 4. xlvi. 13.), and perfection (ch. ix. 2. 7. xi. 4—10. xvi. 5. xxix. 18—24. xxxii. 1. xl. 4, 5. xlix. 9—13. li. 3—6. lii. 6—10. lv. 1—3. lix. 16—21. lx. lxi. 1—5. lxv. 25.) of his kingdom; each specifically pointed out, and portrayed with the most striking and discriminating characters. It is impossible, indeed, to reflect on these, and on the whole chain of his illustrious prophecies, and not to be sensible that they furnish the most incontestable evidence in support of Christianity."[4]

IV. The predictions of Isaiah are contained in sixty-six chapters; of which the five first are generally supposed to have been delivered in the reign of Uzziah: the sixth in the reign of Jotham; the seventh to the fifteenth in the reign of Ahaz; and the remainder in that of Hezekiah. Various modes of classifying them have been proposed, in order to present them in the most useful and lucid arrangement; some commentators and critics dividing them into three parts:—1. *Evangelico-Legal*, which contain denunciations of the divine vengeance, intermixed with evangelical promises;—2. *Historical*, comprising the narrative part;—and, 3. *Evangelical*, comprising prophecies and promises relative to the deliverance of the Jews from captivity, and the yet greater deliverance of mankind from the bondage of sin, by the Messiah. By other writers, the book of the prophet Isaiah is divided into,—1. *Reprehensory*, including sharp reproofs and threatenings of the Jews for their sins, in which are mingled promises to the penitent;—2. *Minatory*, containing threatenings against the enemies of the Jewish church, and also against the Jews themselves;—3. *Narrative* or *Historical*;—and, 4. *Consolatory* and evangelical promises concerning Messiah and the church. Other classifications have been proposed, which it is not necessary to specify; but, without adopting any of them, we apprehend that the following synopsis will be found to exhibit a clear view of the various topics discussed by the royal prophet. The predictions of Isaiah, then, may be divided into six parts, each containing a number of discourses, delivered by the prophet to the various nations or people whom he was commissioned to address.[5]

PART I. *contains a general Description of the Estate and Condition of the Jews, in the several Periods of their History; the Promulgation and Success of the Gospel and the Coming of Messiah to Judgment.* (ch. i.—v.)—*The Predictions in this Section were delivered during the Reign of Uzziah King of Judah.*

DISCOURSE 1. (ch. i. throughout.) The prophecy contained in this first chapter[6] stands single and unconnected, constituting an entire piece of itself. If, as we suppose to have been the case, it was delivered in the reign of Uzziah, the desolation which it describes may refer to the calamities which were occasioned before that time by Jehoash king of Israel (compare 2 Kings xiv. 12—14.); or, the prophet may describe scenes yet future, as already passing before his eyes, to denote their certainty. As, however, the portrait, which it presents of the desolate and distressed state of the land of Judah, agrees much better with the wicked and afflicted reign of the apostate Ahaz, than with the flourishing circumstances in the reigns of Uzziah and Jotham (who were both, in the main, good princes): on this account the learned Dr. John Taylor thinks it probable that the prediction in this chapter was uttered in the reign of Ahaz, and intends the invasion of Judah by Resin and Pekah, kings of Syria and Israel.[7] But whichever of these conjectures may be preferred, the chapter contains a severe remonstrance against the inclinations to idolatry, want of inward piety, and other corruptions, prevailing among the Jews of that time, intermixed with powerful exhortations to repentance, grievous threatenings to the impenitent, and gracious promises of better times, when the nation shall have been reformed by the just judgments of God. The whole of this discourse affords a beautiful example of the prophet's elegant and impressive manner of writing.

DISCOURSE 2. (ch. ii. iii. iv.) contains the following particulars:—

1. The kingdom of Messiah, the conversion of the Gentiles, and their admission into it. (ii. 1—5.)
2. A prediction of the punishment of the unbelieving Jews, for their idolatrous practices, for their confidence in their own strength, and distrust of God's protection; and likewise the destruction of idolatry, in consequence of the establishment of Messiah's kingdom. (ii. 6—20.)
3. A prophecy of calamities of the Babylonian invasion (perhaps also of the invasion by the Romans), with a particular amplification of the distress of the proud and luxurious daughters of Sion. (iii. 1—26.[8] iv. 1.)
4. A promise to the remnant that should escape this severe purgation, of a restoration to the favour and protection of God. (iv. 2—6.)

This prophetic sermon was probably delivered in the time of Jotham, or perhaps in the reign of Uzziah.

DISCOURSE 3. ch. v. This chapter likewise stands single and alone, unconnected with the preceding or following: its subject is nearly the same with that of ch. i., but it exceeds that chapter in force, in severity, in variety, and elegance. It is a general reproof of the Jews for their wickedness, which is represented in the parable of the vineyard (verses 1—5.); and it adds a more express declaration of vengeance by the Babylonian invasion. (verses 6—30.)

PART II. *comprises the Predictions delivered in the Reigns of Jotham and Ahaz.* (ch. vi.—xii.)

DISCOURSE 1. The vision and prophecy of Isaiah in the reign of Jotham. (ch. vi.)[9] As this vision seems to contain a solemn designation of Isaiah to the prophetical office, it is supposed by many interpreters to be the first in order of his prophecies. Bishop Lowth, however, conjectures that this may not be the case, because Isaiah is said, in the general title of his predictions, to have prophesied in the time of Uzziah; and is of opinion, that it is a new designation, to introduce, with the greater solemnity, a general declaration of the whole course

[1] Jahn's Introduction, p. 359. Bishop Lowth considers the narrative-chapters in Isaiah as a different copy of the relation in the second book of Kings, the account of Hezekiah's sickness only excepted. The difference of the two copies, he is of opinion, is little more than what has manifestly arisen from the mistakes of transcribers: they mutually correct each other; and most of the mistakes may be perfectly rectified by a collation of the two copies with the assistance of the ancient versions. Some few sentences, or members of sentences, are omitted in this copy of Isaiah, which are found in the other copy of the book of Kings; but he doubts whether these omissions were made by design or by mistake. Isaiah, vol. ii. p. 237.

[2] The scope of Isaiah's prophecies above given is abridged from Roberts's Clavis Bibliorum, p. 616.

[3] The Ethiopian eunuch appears to have been made a proselyte by Saint Philip's explication of this chapter. Vide Acts viii. 32. The whole of it is so minutely descriptive of Christ's passion, that a famous Rabbi, likewise, on reading it, was converted from Judaism.—Who, indeed, can resist its evidence?

[4] Gray's Key, pp. 369, 370.

[5] These general divisions of the prophecy are according to the scheme proposed by Vitringa (Comment. in Esaiam, tom. i. p. 24.) and Bishop Tomline. (Elements of Christ. Theol. vol. i. p. 107.) In the analysis of the various discourses, or prophetic sermons comprised under each section, we have principally followed Bishop Lowth, in his admirable translation of, and notes upon, the prophet Isaiah.

[6] Commentators are divided in opinion, whether the title in verse 1. (*the vision of Isaiah*) belongs to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy; the latter part, which enumerates the kings of Judah, under whom Isaiah exercised his prophetic office, seems to extend it to the entire collection of prophecies delivered in the course of his ministry. Vitringa (with whom Bishop Lowth agrees) has solved this doubt very judiciously. He supposes that the former part of the title was originally prefixed to this single prophecy; and that, when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it at the same time a proper title to the whole book. As such it is plainly taken in 2 Chron. xxxii. 32. where the book of Isaiah is cited by the title of "The Vision of Isaiah the Prophet, the Son of Amos." Vitringa, tom. i. pp. 25—29. Bishop Lowth's Isaiah, vol. ii. p. 4.

[7] Scheme of Scripture Divinity, chap. xxxiv. in vol. i. of Bishop Watson's Collection of Tracts, pp. 143, 144.

[8] See a striking medallic illustration of Isa. iii. 26. in Vol. I. p. 91.

[9] For a particular elucidation of this sublime vision, see Bp. Lowth's Isaiah, vol. ii. pp. 72—77. and Dr. Hales's Analysis of Chronology, vol. ii. book i. p. 436. *et seq.*

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of God's dispensations towards his people, and the fates of the nation,—events which are still depending, and will not be fully accomplished until the final restoration of Israel.

DISCOURSE 2. (ch. vii.—ix. 7.) commences with an historical account of the occasion of the prophecy (vii. 1—3.), and then follows a prediction of the ill success of the designs of the Israelites and Syrians against Judah (vii. 1—16.); to this succeeds the denunciation of the calamities that were to be brought upon the king and people of Judah by the Assyrians, whom they had now hired to assist them. (vii. 17—25.) These predictions are repeated and confirmed in ch. viii., the ninth and tenth verses of which give a repeated general assurance that all the designs of the enemies of God's people shall ultimately be frustrated; and the discourse concludes, after various admonitions and threatenings (viii. 11—22. ix. 1.), with an illustrious prophecy (ix. 2—7.), in the first instance, perhaps, of the restoration of prosperity under Hezekiah, but principally of the manifestation of the Messiah, the transcendent dignity of his character, and the universality and eternal duration of his kingdom.

DISCOURSE 3. (ch. ix. 8.—x. 4.) contains a distinct prophecy and a just poem, remarkable for the regularity of its disposition and the elegance of its plan. It has no relation to the preceding or to the following prophecy, but is exclusively addressed to the kingdom of Israel, and its subject is a denunciation of vengeance awaiting their enemies.

DISCOURSE 4. (ch. x. 5. xii.) foretells the invasion of Sennacherib, and the destruction of his army (x. 5—34. xi.); and, according to Isaiah's usual method, he takes occasion, from the mention of a great temporal deliverance by the destruction of the Assyrian host, to launch forth into a display of the spiritual deliverance of God's people by the Messiah, to whom this prophecy relates; for that this prophecy relates to the Messiah we have the express authority of St. Paul in Rom. xv. 12. The hymn in ch. xii. seems, by its whole tenor, as well as by many of its expressions, much better calculated for the use of the Christian than for the Jewish church under any circumstances, or at any time that can be assigned; and the Jews themselves seem to have applied it to the times of the Messiah.

PART III. *contains various Predictions against the Babylonians, Assyrians, Philistines, and other Nations with whom the Jews had any intercourse* (ch. xiii.—xxii.); *these Predictions are contained in nine Prophetic Poems or Discourses.*

DISCOURSE 1. (ch. xiii. xiv. 1—28.) contains one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians: it was probably delivered in the reign of Ahaz, about two hundred years before its completion. The captivity itself of the Jews at Babylon (which the prophet does not expressly foretell, but supposes in the spirit of prophecy as what was actually to be effected), did not take place till about one hundred and thirty years after this prediction was delivered. And the Medes, who (in xiii. 7.) are expressly mentioned as the principal agents in subverting this great monarchy, and releasing the Jews from that captivity, were at this time an inconsiderable people, having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part under Sardanapalus; and did not become a kingdom under Deioces, until about the seventeenth year of Hezekiah's reign. The former part of this prophecy, Bishop Lowth remarks, is one of the most beautiful examples that can be given of elegance of composition, variety of imagery, and sublimity of sentiment and diction in the prophetic style; and the latter part consists of a triumphal ode, which, for beauty of disposition, strength of colour, grandeur of sentiment, brevity, perspicuity, and force of expression, stands unrivalled among all the monuments of antiquity. The exact accomplishment of this prophecy is recorded in Dan. v. Jerome (*in loc.*) says, that, in his time, Babylon was quite in ruins; and all modern travellers unanimously attest that Babylon is so utterly annihilated, that even the place, where this wonder of the world once stood, cannot now be determined with any certainty. On the subject of this prophecy, see Vol. I. p. 126.

DISCOURSE 2. (ch. xiv. 29—32.) contains severe prophetic denunciations against the Philistines, the accomplishment of which is recorded in 2 Kings xviii. 8.

DISCOURSE 3. (ch. xv. xvi.) is a prophecy against the Moabites; it was delivered soon after the preceding, in the first year of Hezekiah, and it was accomplished in his fourth year when Shalmaneser invaded the kingdom of Israel. He might, probably, march through Moab; and, to secure every thing behind him, possess himself of their whole country, by taking their principal strong places. Jeremiah, says Bishop Lowth, has happily introduced much of this prophecy of Isaiah into his own larger prophecy against the same people in his forty eighth chapter; denouncing God's judgments on Moab subsequent to the calamity here foretold, and to be executed by Nebuchadnezzar, by which means several mistakes in the text of both prophets may be rectified.

DISCOURSE 4. (ch. xvii.) is a prophecy chiefly directed against Damascus or the kingdom of Syria, with whose sovereign the king of Samaria (or Israel) had confederated against the kingdom of Judah. Bishop Lowth conjectures that it was delivered, soon after the prophecies of the seventh and eighth chapters, in the commencement of Ahab's reign. It was fulfilled by Tiglath-Pileser's taking Damascus (2 Kings xvi. 9.), overrunning a very considerable part of the kingdom of Israel, and carrying a great number of the Israelites also captives into Assyria; and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmaneser. The three last verses of this chapter seem to have no relation to the prophecy to which they are joined: they contain a noble description of the formidable invasion and sudden overthrow of Sennacherib, which is intimated in the strongest terms and most expressive images, exactly suitable to the event.

DISCOURSE 5. (ch. xviii.) contains one of the most obscure prophecies in the whole book of Isaiah. Vitringa considers it as directed against the Assyrians; Bishop Lowth refers it to the Egyptians; and Rosenmüller, and others, to the Ethiopians.

DISCOURSE 6. (ch. xix. xx.) is a prophecy against Egypt, the conversion of whose inhabitants to the true religion is intimated in verses 18—25. of ch. xix.

DISCOURSE 7. (ch. xxi. 1—10.) contains a prediction of the taking of Babylon[1] by the Medes and Persians. "It is a passage singular in its kind for its brevity and force, for the variety and rapidity of the movements, and for the strength and energy of colouring with which the action and event are painted." The eleventh and twelfth verses of this chapter contain a prophecy concerning Dumah or Idumæa, the land of the Edomites, Mount Seir; which, from the uncertainty of the occasion on which it was delivered, as well as from the brevity of the expression, is very obscure. The five last verses comprise a prophecy respecting Arabia, which was fulfilled within a year after its delivery.

DISCOURSE 8. (ch. xxii.) is a prophecy concerning the capture of the Valley of Vision, or Jerusalem (verses 1—14.), the captivity of Shebna (15—19.), and the promotion of Eliakim. (20—24.) The invasion of Jerusalem here announced is either that by the Assyrians under Sennacherib; or by the Chaldæans under Nebuchadnezzar. Vitringa is of opinion that the prophet had *both* in view; viz. the invasion of the Chaldæans in verses 1—5. and that of the Assyrians in verses 8—11. Compare 2 Kings xxv. 4, 5. and 2 Chron. xxxii. 2—5.

DISCOURSE 9. (ch. xxiii.) denounces the destruction of Tyre by Nebuchadnezzar[2] (1—17.), the restoration of its prosperity, and the conversion of the Tyrians. Accordingly a Christian church was early formed at Tyre, which became a kind of mother-church to several others, which were connected with it. See Acts xxi. 1—6.[3]

PART IV. *contains a Prophecy of the great Calamities that should befall the People of God, His merciful Preservation of a Remnant of them, and of their Restoration to their Country, of their Conversion to the Gospel, and the Destruction of Antichrist.* (ch. xxiv.—xxxv.)

DISCOURSE 1. (ch. xxiv. xxv. xxvi.) was probably delivered before the destruction of Moab by Shalmaneser, in the beginning of Hezekiah's reign; but interpreters are not agreed whether the desolation announced in ch. xxiv. was that caused by the invasion of Shalmaneser, the invasion of Nebuchadnezzar, or the destruction of the city and nation by the Romans. Vitringa is singular in referring it to the persecution by Antiochus Epiphanes; and Bishop Lowth thinks it may have a view to all the three great desolations of the country, especially to the last. In verses 21—23. it is announced that God shall at length revisit and restore his people in the last age; and

[1] Bishop Newton has collected and illustrated the various predictions of Isaiah and other prophets against Babylon. See his Dissertation on the Prophecies, vol. i. diss. ix. See also Vol. I. p. 126. *supra.*

[2] On the accomplishment of the various prophecies against Tyre, see Bishop Newton's Dissertations, vol. i. diss. xi. See also Vol. I. pp. 124, 125.

[3] Scott, on Isa. xxiii. 18.

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then the kingdom of God shall be established in such perfection as wholly to obscure and eclipse the glory of the temporary, typical, preparatory kingdom now subsisting. On a review of this extensive scene of God's providence in all its parts, the prophet breaks out into a sublime and beautiful song of praise, in which his mind seems to be more possessed by the prospect of future mercies than by the recollection of past events (xxv.); this is followed by another hymn in ch. xxvi. In verse 19. the deliverance of the people of God from a state of the lowest misery is explained by images plainly taken from the resurrection of the dead.

DISCOURSE 2. (ch. xxvii.) treats on the nature, measure, and design of God's dealings with his people.

DISCOURSE 3. (ch. xxviii.) contains a prophecy directed both to the Israelites and to the Jews. The destruction of the former by Shalmaneser is manifestly denounced in verses 1—5.; and the prophecy "then turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Israelites. It commences with a favourable prognostication of their affairs under Hezekiah; but soon changes to reproofs and threatenings for their disobedience and profaneness."[1] In verses 23—29. the wisdom of Providence is illustrated by the discretion of the husbandman.

DISCOURSE 4. (ch. xxix.—xxxiii.) predicts the invasion of Sennacherib, the great distress of the Jews while it continued (xxix. 1—4.), and their sudden and immediate deliverance by God's interposition in their favour; and the subsequent prosperous state of the kingdom under Hezekiah; interspersed with severe reproofs and threats of punishment for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on assistance from Egypt; and with promises of better times both immediately to succeed and to be expected in the future age. (18—24. xxx.—xxxiii.)

DISCOURSE 5. (ch. xxxiv. xxxv.) makes one distinct prophecy, an entire, regular, and beautiful poem, consisting of two parts; the first containing a denunciation of the divine vengeance against the enemies of the people or church of God; the second part describing the flourishing state of the church of God consequent upon the execution of those judgments. It is plain from every part of it, that this chapter is to be understood of Gospel times. The fifth and sixth verses of ch. xxxv. were literally accomplished by our Saviour and his apostles.[2] In a secondary sense, Bishop Lowth remarks, they may have a further view; and, running parallel with the former part of the prophecy, may relate to the future advent of Christ, to the conversion of the Jews, and their restoration to their own land; and to the extension and purification of the Christian faith;—events predicted in the Holy Scriptures as preparatory to it.

PART V. *comprises the Historical Part of the Prophecy of Isaiah.*

Ch. xxxvi. relates the history of the invasion of Sennacherib, and of the miraculous destruction of his army, as a proper introduction to ch. xxxvii., which contains the answer of God to Hezekiah's prayer, that could not be properly understood without it. On the subject of these chapters, see p. 265. *supra.* Ch. xxxviii. and xxxix. relate Hezekiah's sickness and recovery, and his thanksgiving for restoration to health, together with the embassy of the king of Babylon.

PART VI. (ch. xl.—lxvi.) *comprises a series of Prophecies, delivered, in all probability, towards the close of Hezekiah's Reign.*

This portion of Isaiah's predictions constitutes the most elegant part of the sacred writings of the Old Testament. "The chief subject is the restoration of the church. This is pursued with the greatest regularity; containing the deliverance of the Jews from captivity—the vanity and destruction of idols—the vindication of the divine power and truth—consolations and invitations to the Jews—denunciations against them for their infidelity and impiety—their rejection, and the calling of the Gentiles—the happiness of the righteous and the final destruction of the wicked. But, as the subject of this very beautiful series of prophecies is chiefly of the consolatory kind, they are introduced with a promise of the restoration of the kingdom, and the return from the Babylonian captivity, through the merciful interposition of God. At the same time, this redemption from Babylon is employed as an image to shadow out a redemption of an infinitely higher and more important nature.[3] The prophet, Bishop Lowth remarks, connects these two events together, scarcely ever treating of the former without throwing in some intimations of the latter; and sometimes he is so fully possessed with the glories of the future more remote kingdom of the Messiah, that he seems to leave the immediate subject of his commission almost out of the question. This part consists of twelve prophetic poems or discourses.

DISCOURSE 1. (ch. xl. xli.) contains a promise of comfort to the people of God, interspersed with declarations of the omnipotence and omniscience of Jehovah, and a prediction of the restoration of the Jews from the Babylonian captivity by Cyrus.

DISCOURSE 2. The advent and office of the Messiah are foretold (xlii. 1—17.); for rejecting whom the incredulity of the Jews is reproved. (18—25.) A remnant of them, however, it is promised, shall be preserved, and ultimately restored to their own land. (xliii. 1—13.) The destruction of Babylon and the restoration of the Jews are again foretold, as also (perhaps) their return after the Roman dispersion (14—20.); and they are admonished to repent of those sins which would otherwise bring the severest judgments of God upon them. (21—28.)

DISCOURSE 3. contains promises of the pouring out of the Holy Spirit, intermingled with an exposure of the folly of idolatry (xliv. 1—20.), which, in force of argument, energy of expression, and elegance of composition, far surpasses any thing that was ever written upon the subject. The prophet then announces by name the instrument of their deliverance, Cyrus, (21—28. xlv. 1—5.);[4] and, after adverting, in splendid imagery, to the happy state of the people of God, restored to their country, and flourishing in peace and plenty, in piety and virtue, he proceeds to answer or prevent the objections and cavils of the unbelieving Jews, disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity. (6—25.) St. Paul has borrowed the prophet's imagery, and has applied it to the like purpose with equal force and elegance in Rom. ix. 20, 21.

DISCOURSE 4. foretells the carrying away of the idols of Babylon (xlvi. 1—5.); the folly of worshipping them is then strikingly contrasted with the attributes and perfections of Jehovah (6—13.); and the divine judgments upon Babylon and Chaldæa are further denounced. (xlvii.)

DISCOURSE 5. contains an earnest reproof of the Jews for their infidelity and idolatry (xlviii. 1—19. 21, 22.); and foretells their deliverance from the Babylonian captivity. (20.)

DISCOURSE 6. The Messiah (whose character and office had been generally exhibited in ch. xlii.) is here introduced in person, declaring the full extent of his commission, which is, not only to restore the Israelites, but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, and with them to partake of the same common salvation, procured for all by the great Redeemer and Reconciler of man to God. (xlix.)

DISCOURSE 7. predicts the dereliction of the Jews for their rejection of the Messiah (l. 1—3.), whose sufferings and exaltation are foretold. (4—11.) The prophet exhorts the believing Jews, after the pattern of Abraham, to trust in Christ, and foretells their future restoration after the Babylonish captivity, as also their ultimate conversion to Christianity. (li. lii. 1—12.)

DISCOURSE 8. predicts the humiliation of Christ, which had been intimated in l. 5, 6., and obviates the offence which would be occasioned by it, by declaring the important and necessary cause of it, and foreshowing the glory which should follow it. (lii. 13—15. liii.)

DISCOURSE 9. foretells the amplitude of the church, when Jews and Gentiles should be converted. (liv.)

DISCOURSE 10. is an invitation to partake of the blessings of the Gospel, from which none shall be excluded who come on the terms prescribed. (lv. lvi. 1—8.)

DISCOURSE 11. denounces calamities against the inhabitants of Judah, who are sharply reproved for their idolatry and hypocrisy. Bishop Lowth is of opinion, that the prophet probably

[1] Smith's Summary View of the Prophets, p. 56.

[2] Compare Matt. xi. 5. xv. 30. xxi. 14. John v. 8, 9. Acts iii. 2. viii. 7. xiv. 8—10.

[3] Smith's Summary View of the Prophets, p. 64.

[4] Isa. xliv. 28. "There is a remarkable beauty and propriety in this verse. 1. Cyrus is called God's Shepherd.—Shepherd was an epithet which Cyrus took to himself, and which he gave to all good kings. 2. This Cyrus should say to the temple—*Thy foundation shall be laid*; not, *Thou shalt be built*. The fact is, only the *foundation* was laid in the days of Cyrus, the Ammonites having prevented the building; nor was it resumed till the second year of Darius, one of his successors. There is often a precision in the expressions of the prophets, which is as honourable to truth, as it is unnoticed by careless readers." Dr. A. Clarke, on Isa. xliv. 28.

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has in view the destruction of their city and polity by the Chaldæans, and perhaps, by the Romans. (lvi. 9—12. lvii.—lix. 1—15.) The fifty-ninth chapter, he observes, is remarkable for the beauty, strength, and variety of the images with which it abounds, as well as for the elegance of the composition and the exact construction of the sentences.

DISCOURSE 12. chiefly predicts the general conversion of the Jews to the Gospel, the coming in of the fulness of the Gentiles, the restoration of the Jews, and the happy state of the Christian church. (lix. 16—21. lx.—lxvi.) In ch. lx. and lxi. the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations to it, are "set forth in such ample and exalted terms, as plainly show, that the full completion of the prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of highly poetical images, designed to give a general idea of the glories of that perfect state of the church, which we are taught to expect in the latter times; when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions; and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." (Bp. Lowth.) The remarkable prophecy in lxiii. 1—6., which some expositors refer to Judas Maccabæus, the learned prelate applies primarily to the destruction of Jerusalem and the Jewish polity; which in the Gospel is called the "coming of Christ," and the "days of vengeance" (Matt. xvi. 28. Luke xxi. 22.); but he thinks it may ultimately refer to the yet unfulfilled predictions, which intimate a great slaughter of the enemies of God and his people. The two last chapters of this prophecy manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.

V. Isaiah has, with singular propriety, been denominated the "*evangelical prophet*," on account of the number and variety of his prophecies concerning the advent and character, the ministry and preaching, the sufferings and death, and the extensive permanent kingdom of the Messiah. So explicit and determinate are his predictions, as well as so numerous, that he seems to speak rather of things *past* than of events yet *future;* and he may rather be called an evangelist, than a prophet. No one, indeed, can be at a loss in applying them to the mission and character of Jesus Christ, and to the events which are cited in his history by the writers of the New Testament. This prophet, says Bishop Lowth, abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of prophetic poetry. He is at once elegant and sublime, forcible and ornamented; he unites energy with copiousness, and dignity with variety. In his sentiments there is uncommon elevation and majesty; in his imagery, the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, that there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that, if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah; so that the saying of Ezekiel may most justly be applied to this prophet,—

> "Thou art the confirmed exemplar of measures,
> Full of wisdom, and perfect in beauty."—Ezek. xxviii. 12.

Isaiah also greatly excels in all the graces of method, order, connection, and arrangement: though in asserting this we must not forget the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects, from human to divine; we must likewise be careful in remarking the limits of particular predictions, since, as they are now extant, they are often improperly connected, without any marks of discrimination; which injudicious arrangement, on some occasions, creates almost insuperable difficulties.

Bishop Lowth has selected the thirty-fourth and thirty-fifth chapters of this prophet, as a specimen of the poetic style in which he delivers his predictions, and has illustrated at some length the various beauties which eminently distinguish the simple, regular, and perfect poem contained in those chapters. But the grandest specimen of his poetry is presented in the fourteenth chapter, which is one of the most sublime odes occurring in the Bible, and contains the noblest personifications to be found in the records of poetry.

The prophet, after predicting the liberation of the Jews from their severe captivity in Babylon, and their restoration to their own country (verses 1—3.), introduces a chorus of them, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms These oppressed kingdoms, or their rulers, are represented under the image of the fir trees and the cedars of Libanus which is frequently used to express any thing in the political or religious world that is supereminently great and majestic: the whole earth shouts for joy; the cedars of Libanus utter a severe taunt over the fallen tyrant, and boast their security now he is no more. (verses 4—8.)

This is followed (9.) by one of the boldest and most animated personifications of Hades, or the regions of the dead, that was ever executed in poetry. Hades excites his inhabitants, the shades of princes, and the departed spirits of monarchs. These illustrious shades arise at once from their couches as from their thrones;[1] and advancing to the entrance of the cavern to meet the king of Babylon, they insult and deride him on being reduced to the same low state of impotence and dissolution with themselves. (10, 11.) The Jews now resume the speech (12.): they address the king of Babylon as the morning-star fallen from heaven, as the first in splendour and dignity in the political world fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory; these are strongly contrasted, in the close, with his present low and abject condition. (13—15.)

Immediately follows a different scene, and a most happy image, to diversify the same subject, and give it a new turn and additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out and lying naked upon the bare ground, among the common slain, just after the taking of the city, covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered: which have deservedly brought upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace. (16—20.)

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath. (21—27.)

"How forcible," says Bishop Lowth, "is this imagery, how diversified, how sublime! how elevated the diction, the figures, the sentiments!—The Jewish nation, the cedars of Lebanon, the ghosts of departed kings, the Babylonish monarch, the travellers who find his corpse, and last of all JEHOVAH himself, are the characters which support this beautiful lyric drama. One continued action is kept up, or rather a series of interesting actions are connected together in an incomparable whole; this, indeed, is the principal and distinguished excellence of the sublimer ode, and is displayed in its utmost perfection in this poem of Isaiah, which may be considered as one of the most ancient, and certainly one of the most finished, specimens of that species of composition which has been transmitted to us. The personifications here are frequent, yet not confused; bold, yet not improbable: a free, elevated, and truly divine spirit pervades the whole; nor is there any thing wanting in this ode to defeat its claim to the character of perfect beauty and sublimity. If, indeed, I may be indulged in the free declaration of my own sentiments on this occasion, I do not know a single instance, in the whole compass of Greek and Roman poetry, which, in every excellence of composition, can be said to equal, or even to approach it."[2]

[1] "The image of the dead," so admirably described by the prophet, Bishop Lowth observes, "is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah. See Maundrell, p. 76. You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which there are cells, to receive the dead bodies: here the deceased monarchs lie in a distinguished sort of state suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. See Ezek. xxxii. 27. On which place Sir John Chardin's manuscript note is as follows:—'En Mingrelie ils dorment tous leurs epées sous leurs têtes, et leurs autres armes à leur côté; et on les enterre de mesme, leurs armes posées de cette façon.'" Bp. Lowth's Translation of Isaiah, vol. ii. p. 121.

[2] Bishop Lowth's Lectures on Hebrew Poetry, vol. ii. pp. 84—86. vol. i. pp. 294—301. and his Translation of Isaiah, vol. ii. pp. 230—232. Jahn, Introd. ad Vet. Fœd. p. 367.

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§ 5. ON THE BOOK OF THE PROPHET JOEL.

I. *Author and date.*—II. *Occasion and scope.*—III. *Analysis of the book.*—IV. *Observations on its style.*

BEFORE CHRIST, 810—660, *or later.*

I. CONCERNING the family, condition, and pursuits of this prophet, there is great diversity of opinion among learned men. Although several persons of the name of Joel are mentioned in the Old Testament,[1] we have no information concerning the prophet himself, except what is contained in the title of his predictions (i. 1.), that he was the son of Pethuel. According to some idle reports collected and preserved by the pseudo-Epiphanius,[2] he was of the tribe of Reuben, and was born at Bethhoron, a town situated in the confines of the territories of Judah and Benjamin.[3] It is equally uncertain under what sovereign he flourished, or where he died. The celebrated Rabbi Kimchi and others place him in the reign of Joram, and are of opinion that he foretold the seven years' famine which prevailed in that king's reign. (2 Kings viii. 1—3.) The authors of the two celebrated Jewish Chronicles entitled Seder Olam (both great and little), Jarchi, and several other Jewish writers, who are also followed by Drusius, Archbishop Newcome, and other Christian commentators, maintain that he prophesied under Manasseh. Tarnovius, Eckermann, Calmet, and others, place him in the reign of Josiah: but Vitringa,[4] Moldenhawer,[5] Rosenmüller,[6] and the majority of modern commentators, are of opinion (after Abarbanel), that he delivered his predictions during the reign of Uzziah: consequently he was contemporary with Amos and Hosea, if indeed he did not prophesy before Amos. This opinion, which we think more probable than any, is supported by the following arguments:—1. Only Egypt and Edom (iii. 19.) are enumerated among the enemies of Judah, no mention whatever being made of the Assyrians or Babylonians:—2. Joel (iii. 4—7.) denounces the same judgments, as Amos (i. 9—11.), against the Tyrians, Sidonians, and Idumæans (who had invaded the kingdom of Judah, carried off its inhabitants, and sold them as slaves to the Gentiles):—3. It appears from Joel ii. 15—17. that at the time he flourished the Jews were in the full enjoyment of their religious worship:—4. More prosperous times are promised to Judæa, together with uncommon plenty (ii. 18, 19.):—5. Although Joel foretells the calamity of famine and barrenness of the land, it is evident from Amos (iv. 6, 7.) that the Israelites had not only suffered from the same calamity, but were even then labouring under it.

II. From the palmer-worm, locust, canker-worm, caterpillar, &c. being sent upon the land of Judah, and devouring its fruits (the certain forerunners of a grievous famine), the prophet takes occasion to exhort the Jews to repentance, fasting, and prayer, promising them various temporal and spiritual blessings.

III. This book consists of three chapters, which may be divided into three discourses or parts; viz.

PART I. *is an Exhortation, both to the Priests and to the People, to repent, by reason of the Famine brought upon them by the Palmer-worm, &c. in consequence of their Sins* (i. 1—20.); *and is followed by a Denunciation of still greater Calamities, if they continued impenitent.* (ii. 1—11.)

This discourse contains a double prophecy, applicable, in its primary sense, to a plague of locusts, which was to devour the land, and was to be accompanied with so severe a drought and famine as should cause the public service of the temple to be interrupted;[7] and, in its secondary sense, it denotes the Babylonian invasion,—and perhaps also the invasions of the Persians, Greeks, and Romans, by whom the Jews were successively subjugated.

PART II. *An Exhortation to keep a public and solemn Fast* (ii. 12—17.), *with a promise of removing the Calamities of the Jews on their Repentance.* (18—26.)

From the fertility and prosperity of the land described in these verses, the prophet makes an easy transition to the copious blessings of the Gospel, particularly the effusion of the gifts of the Holy Spirit: with these he connects the destruction of the Jewish nation and polity in consequence of their rejecting the Gospel; interspersing promises of safety to the faithful and penitent, which were afterwards signally fulfilled to the Christians in that great national calamity. (27—32. Compare Acts ii. 17—21.)

PART III. *predicts the general Conversion and Return of the Jews, and the destruction of their Opponents, together with the glorious State of the Church that is to follow.* (iii.)

IV. The style of Joel, though different from that of Hosea, is highly poetical:[8] it is elegant, perspicuous, and copious; and at the same time nervous, animated, and sublime. In the two first chapters he displays the full force of the prophetic poetry; and his description of the plague of locusts, of the deep national repentance, and of the happy state of the Christian church, in the last times of the Gospel, are wrought up with admirable force and beauty.

[1] See Simonis Onomasticon Vet. Test. p. 517.
[2] De Vitis Prophetarum in Epiphanii op. tom. ii. p. 245.
[3] Relandi Palestina, p. 633.
[4] Typus Doctrinæ Prophet. cap. iv. p. 35. *et seq.*
[5] Introductio in Libros Canonicos Vet. et Nov. Test. pp. 120, 121.
[6] Scholia in Vet. Test. Partis septimæ, vol. i. pp. 433, 434.
[7] The famine predicted by Joel, Jahn refers to that which took place in the time of the Maccabees. See 1 Macc. ix. 23—27.

§ 6. ON THE BOOK OF THE PROPHET MICAH.

I. *Author and date.*—II. *Occasion and scope.*—III. *Synopsis of its contents.*—IV. *Prophecies concerning the Messiah.*—V. *Observations on its style.*

BEFORE CHRIST, 758—699.

I. MICAH, the third of the minor prophets, according to the arrangement in the Hebrew and all modern copies, as well as in the Septuagint, was a native of Morasthi, a small town in the southern part of the territory of Judah; and, as we learn from the commencement of his predictions, he prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of that country; consequently he was contemporary with Isaiah, Joel, Hosea, and Amos. The time, place, and manner of his death are unknown. The genuineness of his prophecies relating to the complete destruction of Jerusalem, and of the temple, is supported by the testimony of Jeremiah. (xxvi. 18, 19.)

II. The people of Judah and Israel being very profane and impenitent in the days of Isaiah[9] (in consequence of which the Assyrian captivity was then hastening upon Israel, and the Babylonian not long after fell upon Judah), the prophet Micah was raised up to second Isaiah, and to confirm his predictions against the Jews and Israelites, whom he invited to repentance both by threatened judgments and by promised mercies.[10]

III. This book contains seven chapters, forming three parts; viz.

INTRODUCTION OF title, i. 1.

PART I. *comprises the Prophecies delivered in the Reigns of Jotham King of Judah (with whom Pekah King of Israel was contemporary), in which the Divine Judgments are denounced against both Israel and Judah for their Sins.* (i. 2—16.)

PART II. *contains the Predictions delivered in the Reigns of Ahaz King of Judah (with whom his Son Hezekiah was associated in the Government during the latter Part of his Life), and of Pekah King of Israel, who was also contemporary with him.* (ii.—iv. 8.)

In this prophetic discourse, Micah foretells the captivity of both nations (ii. 1—5.), and particularly threatens Israel for their enmity to the house of David (6—13.), and Judah for their cruelty to the pious. (iii. 1—7.) He then vindicates his prophetic mission, and denounces to the princes of Israel, that, though they should "build up Zion with blood, and Jerusalem with iniquity," for their sake Zion should be ploughed as a field, and Jerusalem should become heaps. (8—12.) This prophecy had its utmost completion in the final destruction of the city and temple by the Romans. We learn from Jer. xxvi. 18, 19. 24., that this particular prediction was uttered in the time of Hezekiah; and that in the reign of Jehoiakim it was a means of preserving Jeremiah from being delivered into the hands of the people who were desirous of putting him to death. In ch. iv. 1—8. the glorious and peaceful kingdom of Messiah is foretold, together with the establishment of the church.

PART III. *includes the Prophecies delivered by Micah during the Reign of Hezekiah King of Judah, the first six years of whose Government were contemporary with the greater Part*

[8] Early in the last century, Mr. Hermann Von der Hardt, whom, from his love of philosophical paradoxes, Bp. Lowth has termed the "*Hardouin of Germany*," attempted to reduce Joel's elegies to iambic verse. He accordingly published the three first elegies at Helmstadt, in 1708; and again, with additions, at the same place, in 1720, in 8vo.
[9] Compare 2 Kings xv.—xix. 2 Chron. xxvi.—xxxi. Isa. xxxvi.—xxxviii.
[10] Roberts's Clavis Bibliorum, p. 671

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of the Reign of Hoshea, the last King of Israel. (iv. 9—13. v.—vii.

In this portion of the book of Micah, the Jews are threatened with the Babylonish captivity (iv. 9, 10.): this event took place almost one hundred and fifty years after Micah's time; and the Chaldæans, who were to be the instruments in effecting it, had not arisen in the prophet's age to any distinction among the nations. The total overthrow of Sennacherib's forces is foretold (11—13.); and the pious king Hezekiah is assured of God's preservation by a new promise of the Messiah, who should descend from him (and the place of whose nativity is particularly indicated), and by a prediction of Sennacherib's murder. (v. 1—15.) The people are then forewarned of the judgments that would befall them for their sins in the reign of Manasseh (vi. 1—16.): the wickedness of whose reign is further described, together with his captivity and return from Babylon, as also the return of the Jews from Babylon, and from their general dispersion after they shall be converted to the Gospel. (vii.)

IV. The book of Micah, who (we have seen) was the contemporary of Isaiah, contains a summary of the prophecies delivered by the latter concerning the Messiah and the final return of the Jews, which are thus translated and arranged by Dr. Hales:

CHAP. V. 2. "And art thou, *Bethlehem Ephratah, little to be esteemed*]
Among the thousands of *Judah?*——
From thee shall issue [THE LEADER],
Who shall rule my people, the Israel [of God]
(But *his issuings* are from *old*,
From *days of eternity*).
III. 3. Therefore he will give them up [for a season]
Until the time that *she which shall bear*
Have borne: then *shall return*
The residue of thy brethren [the *Jews*]
Along with the outcasts of Israel.
IV. 4. And he shall *stand* and *guide them*
In the strength of THE LORD,
In the majesty of THE NAME OF THE LORD HIS GOD.
And *when they return*, He shall be magnified
Unto the ends of the earth,
And he *shall be their* PEACE."

"This prophecy," Dr. Hales remarks, "consists of four parts, 1. The human birth-place of CHRIST. 2. His eternal generation. 3. His temporary desertion of the Jews, until his miraculous birth of the Virgin, after which they are to return with the true Israelites. 4. His spiritual and universal dominion.

The application of the first part of this prophecy was decided at the time of OUR SAVIOUR'S birth, by the most respectable Jewish synod that ever sat, convened by Herod, to determine from prophecy the birth-place of the MESSIAH, which they agreed to be *Bethlehem*, upon the authority of Micah, which they cited. Their citation, of the first part only, is given by the evangelist Matthew, in an improved translation of the original, greatly superior to any of the ancient versions.

Matt. ii. 6. "And thou *Bethlehem*, territory of *Judah*,
Art by no means least among the *captains of Judah;*
From thee shall issue THE LEADER,
Who shall guide my people, the Israel [of God]."

1. Here the evangelist has removed the ambiguity of the question proposed by the prophet, by supplying the answer in the negative. As in Nathan's prophecy, "*Shalt thou build me a house?*" (2 Sam. vii. 5.) the parallel passage answers in the negative, "*Thou shalt not build me a house.*" (1 Chron. xvii. 4.)

2. He has supplied a chasm in the Masorete text, of נגיד, *Nagid*, a usual epithet of the MESSIAH (1 Chron. v. 2. Isa. lv. 4. Dan. ix. 25.), usually rendered Ἡγούμενος, "*leader*," by the Septuagint, and retained here by the evangelist, as a necessary distinction of his character, as supreme commander, from "the *captains of thousands*," styled Ἡγεμόνες, judiciously substituted for *the thousands* themselves in Micah, to mark the analogy more correctly.

3. He has also determined the *pastoral* nature of the MESSIAH'S "rule" by the verb ποιμανεῖ, "shall guide as a *shepherd*," afterwards intimated by Micah, ורעה, καὶ ποιμανεῖ, as there rendered by the Septuagint. For He is "*the shepherd of Israel*" (Gen. xlix. 24. Psal. lxxx. 1.), "*the chief shepherd*" (1 Pet. v. 4.), and "*the good shepherd*" (John x. 14.), who appointed his apostles to "*guide* and *pasture* his *sheep*." (John xxi. 16.)

4. The *human* birth of the MESSIAH is carefully distinguished by Micah from his *eternal* generation, in the parenthetical clause, which strongly resembles the account of the primeval birth of Wisdom. (Prov. viii. 22—25.)

5. *The* blessed *virgin* of Isaiah's former prophecy (vii. 14.) is evidently alluded to by Micah, and also the *return of the remnant* of the Jews (Isa. x. 20, 21.), and of the final *peace* of his kingdom. (Isa. ix. 6, 7.)

This prophecy of Micah is, perhaps, the most important single prophecy in the Old Testament, and the most comprehensive, respecting the personal character of the MESSIAH, and his successive manifestation to the world. It crowns the whole chain of prophecies descriptive of the several limitations of *the blessed seed of the woman* to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David here terminating in his birth at Bethlehem, "the city of David." It carefully distinguishes his human nativity from his eternal generation; foretells the rejection of the Israelites and Jews for a season; their final restoration, and the universal *peace* destined to prevail throughout the earth in the *Regeneration*. It forms, therefore, the basis of the New Testament, which begins with his human birth at Bethlehem, the miraculous circumstances of which are recorded in the introductions of Matthew's and Luke's Gospels; his eternal generation, as the ORACLE or WISDOM, in the sublime introduction of John's Gospel: his prophetic character, and second coming, illustrated in the four *Gospels* and *Epistles*, ending with a prediction of the speedy approach of the latter in the *Apocalypse*. (Rev. xxii. 20.)[1]

V. The style of Micah is, for the most part, forcible, pointed, and concise, sometimes approaching the obscurity of Hosea; in many parts animated and sublime, and in general truly poetical.[2] His tropes are very beautiful, and varied according to the nature of the subject.

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§ 7. ON THE BOOK OF THE PROPHET NAHUM.

I. *Author and date.*—II. *Scope and synopsis of its contents.*—III. *Observations on its style.*

BEFORE CHRIST, 720—698.

I. NAHUM, the seventh of the minor prophets, is supposed to have been a native of Elkosh, or Elkosha, a village in Galilee, and situate in the territory that had been apportioned to the tribe of Simeon. There is very great uncertainty concerning the precise time when he lived; some making him contemporary with Jotham, others, with Manasseh, and others, with Josiah. The most probable opinion is that which places him between the Assyrian and Babylonian captivities, about the year 715 before the Christian æra; and, as the design of this prophet is to denounce ruin upon Nineveh and the Assyrians, for their cruel tyranny over the Israelites, and as the captivity of the ten tribes took place in the ninth year of Hoshea king of Israel (2 Kings xvii. 6. &c. compared with 2 Kings xviii. 9—11.), it is most likely that Nahum prophesied against the Assyrians for the comfort of the people of God towards the close of Hezekiah's reign, and not long after the subversion of the kingdom of Israel by Shalmaneser.

II. The SCOPE of this prophecy is, to denounce the certain and imminent destruction of the Assyrian empire, and particularly the inhabitants of its metropolis Nineveh; who, after a transient repentance in consequence of Jonah's preaching, had relapsed into their former sins, which they even aggravated by their wickedness. With this denunciation, the prophet introduces consolation for his countrymen, whom he encourages to trust in God.

His prophecy is one entire poem, which, opening with a sublime description of the justice and power of God tempered by long-suffering and goodness (i. 1—8.), foretells the destruction of Sennacherib's forces, and the subversion of the Assyrian empire (9—12.), together with the deliverance of Hezekiah and the death of Sennacherib. (13—15.) The destruction of Nineveh is then predicted, and described with singular minuteness. (ii. iii.)[3] This prophecy, Archbishop Newcome observes, was highly interesting to the Jews, as the Assyrians had often ravaged their country, and had recently destroyed the kingdom of Israel.

III. In boldness, ardour, and sublimity, Nahum is superior to all the minor prophets. His language is pure; and the exordium of his prophecy, which forms a regular and perfect poem, is not merely magnificent, it is truly majestic. The preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most

[1] Dr. Hales's Analysis of Chronology, vol. ii. book i. pp. 462, 463.
[2] Lowth's Lectures, vol. ii. p. 98.
[3] The best commentary, perhaps, on this prophet, is the ninth of Bishop Newton's Dissertations (vol. i. pp. 141—158.); in which he has ably illustrated the predictions of Nahum and other prophets who foretold the destruction of Nineveh.

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vivid colours and with images that are truly pathetic and sublime.[1]

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§ 8. ON THE BOOK OF THE PROPHET ZEPHANIAH.

I. *Author and date.*—II. *Scope and analysis of this book.*

BEFORE CHRIST, 640—609.

I. THIS prophet, who was "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah" (i. 1.), is supposed to have been of the tribe of Simeon; but, though he has mentioned his ancestors for no less than four generations, nothing certain can be inferred from thence, as to the family to which he belonged. We learn, however, from his prophecy, that he delivered his predictions in the reign of Josiah; consequently he prophesied about the time that Jeremiah entered on his prophetic office, and in method and subject he greatly resembles him.

On this account Zephaniah has been considered as the abbreviator of Jeremiah; but it is evident that he prophesied before Jeremiah, because the latter (Jer. ii. 5. 20. 22.) seems to speak of those abuses as partially removed, which the former (Zeph. i. 4, 5. 9.) describes as existing in the most flagitious extent. From his account of the disorders prevailing in Judah, it is probable that he discharged the prophetic office before the eighteenth year of Josiah; that is, before this prince had reformed the abuses and corruptions of his dominions. The style of Zephaniah is poetical, though it is not characterized by any striking or uncommon beauties.

II. In consequence of the idolatry and other iniquities prevailing in the kingdom of Judah, whose inhabitants had disregarded the denunciations and admonitions of former prophets, Zephaniah was commissioned to proclaim the enormity of their wickedness, and to denounce the imminent desolation that awaited them; to excite them to repentance, to foretell the destruction of their enemies, and to comfort the pious Jews with promises of future blessings.

His prophecy, which consists of three chapters, may be divided into four sections; viz.

SECT. 1. A denunciation against Judah for their idolatry. (i.)

SECT. 2. Repentance the only means to avert the divine vengeance. (ii. 1—3.)

SECT. 3. Prophecies against the Philistines (ii. 4—7.), Moabites, and Ammonites (8—11.), Ethiopia (12.), and Nineveh. (13—15.)

SECT. 4. The captivity of the Jews by the Babylonians foretold (iii. 1—7.), together with their future restoration and the ultimate prosperous state of the church. (8—20.)

SECTION III.

ON THE PROPHETS WHO FLOURISHED NEAR TO AND DURING THE BABYLONIAN CAPTIVITY.

§ 1. ON THE BOOK OF THE PROPHET JEREMIAH.

I. *Author and date.*—II. *Occasion of his prophecies.*—*Different collections of them.*—III. *Synopsis of their contents.*—IV. *Prophecies concerning the Messiah.*—V. *Observations on their style.*

BEFORE CHRIST, 628—586.

1. THE prophet Jeremiah was of the sacerdotal race, being (as he himself records) one of the priests that dwelt at Anathoth (i. 1.) in the land of Benjamin, a city appropriated out of that tribe to the use of the priests, the sons of Aaron (Josh. xxi. 18.), and situate, as we learn from Jerome, about three Roman miles north of Jerusalem.[2] Some critics have conjectured that his father was the same Hilkiah, the high-priest, who found the book of the law in the temple, in the eighteenth year of the reign of Josiah (2 Kings xxii. 8.): but for this opinion there is no better ground than that he bore the same name, which was of frequent occurrence among the Jews; for, if Hilkiah had really been the high-priest, he would doubtless have been distinguished by that title, and would not have been placed on a level with priests of an ordinary and inferior class. Jeremiah appears to have been very young when he was called to the exercise of the prophetical office, from which he modestly endeavoured to excuse himself, by pleading his youth and incapacity; but being overruled by the divine authority, he set himself to discharge the duties of his function with unremitting diligence and fidelity during a course of at least forty-two years reckoned from the thirteenth year of Josiah's reign. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees, whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him expressions, in the bitterness of his soul, which many have thought difficult to reconcile with his religious principles; but which, when duly weighed, may be found to demand our pity rather than censure. He was, in truth, a man of unblemished piety and conscientious integrity: a warm lover of his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him. At length, after the destruction of Jerusalem, having followed the remnant of the Jews into Egypt, whither they had resolved to retire, though contrary to his advice, upon the murder of Gedaliah, whom the Chaldæans had left governor in Judæa, he there continued warmly to remonstrate against their idolatrous practices, foretelling the consequences that would inevitably follow. But his freedom and zeal are said to have cost him his life; for there is a tradition, that the Jews at Tahpanhes were so offended at his faithful remonstrances, that they stoned him to death, which account of the manner of his decease, though not absolutely certain, is at least very likely to be true, considering the temper and disposition of the parties concerned. Their wickedness, however, did not long pass without its reward; for, in a few years after, they were miserably destroyed by the Babylonian armies which invaded Egypt, according to the prophet's prediction. (xliv. 27, 28.)[3] Some Jewish writers, however, affirm that he returned to Judæa, while others say that he went to Babylon, and died there; and a third class are of opinion that he died in Egypt, far advanced in years, and broken by the calamities which had happened both to himself and his country. This prophet's writings are all in Hebrew, except the eleventh verse of the tenth chapter, which is Chaldee. His predictions concerning the seventy years of the captivity were known to and read by the prophet Daniel. (ix. 1.)

II. The idolatrous apostasy and other criminal enormities of the people of Judah, and the severe judgments which God was preparing to inflict upon them, though not without a distant prospect of future restoration and deliverance, form the principal subjects of the prophecies of Jeremiah; except the forty-fifth chapter, which relates personally to Baruch, and the six following chapters, which respect the fortunes of some particular heathen nations.[4]

It is evident, from various passages of this book, that there were four distinct collections of Jeremiah's prophecies. The first was that mentioned in chap. xxxvi. 2. and made by divine command in the fourth year of the reign of Jehoiakim. In this collection were contained all the predictions which he had delivered and published, to that time, as well against other nations as against the Jews: the prophecies against the Gentiles are, in our Bibles, placed by themselves at the end of the book, as being in some measure unconnected with those denounced against the Jews; but in the present copies of the Septuagint, they follow immediately after the thirteenth verse of the twenty-fifth chapter.[5] This *first* collection comprised chapters i.—xx. xxv. xxvi. xxxv. xxxvi. xlv.—li. inclusive.

The *second* collection is that mentioned in chap. xxx. 2., and contained chapters xxvii.—xxxi. inclusive: it was made in the reign of Zedekiah, and, as may be inferred from xxviii 1., after the fourth year of the reign of Zedekiah.

The *third* collection was made soon after the destruction of Jerusalem, as is plainly indicated by the prophet himself in the general preface to his book, where he says that the word of Jehovah came to him "in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign; and came in the days of Jehoiakim the son of Josiah king of Judah, until the completion of the eleventh year of Zedekiah the son of Josiah king of Judah, *until the carrying away of Jerusalem into captivity in the fifth month.*" (i. 1—3.) Consequently, this third collection included chapters xxi.—xxiv xxxii.—xxxiv. and xxxvii.—xxxix.

[1] Lowth's Lectures, vol. ii. p. 99.

[2] Hieronymi Comm. in Jer. cc. i. xi. and xxxi. Eusebii Onomast. voce.

[3] Dr. Blayney's Translation of Jeremiah, pp. 221, 222. 2d edit.

[4] Ibid. p. 222.

[5] Carpzov has written an elaborate disquisition on the variations between the Hebrew and the Septuagint, in the order of Jeremiah's prophecies; and has given a table illustrating those variations. See his Introd. ad Libros Biblicos Vet. Test. pars iii. c. iii. § 4. pp. 144—152.

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The *fourth* collection, containing chapters xl.—xliv. inclusive, presents us with an account of Jeremiah himself, and of the other Jews who were left in Judæa by the command of Nebuchadnezzar. The fifty-second chapter was probably added by Ezra[1] as a preface to the book of Lamentations. It is chiefly taken out of the latter part of the second book of Kings, with additions, which Ezra might supply out of the inspired records, and forms a very useful appendage to the prophecies of Jeremiah, as it illustrates their fulfilment in the destruction of the kingdom, city, and temple, which are the subject of the Lamentations.

III. From the preceding statements it is obvious that the prophecies of Jeremiah are not arranged in the chronological order in which they were originally delivered; the cause of their transposition it is now impossible to ascertain.

Professor Dahler of Strasbourg, in his French version of this prophet, divides the book into fifty-five sections, which he disposes in the following manner; viz.

1. *Discourses published during the Reign of Josiah.*

Chapter	Year of Reign.	Chapter.	Year of Reign.
i. 1—19.	13.	iii. 6.—iv. 4.	after 18.
iv. v. vi. xxx.	after 18.	xvii. 19—27.	after 18.
ii. 1.—iii. 5.	after 18.	xlvii. 1—7.	uncertain

2. *Discourses published during the Reign of Jehoiakim.*

Chapter	Year of Reign.	Chapter.	Year of Reign.
vii.—ix. 25.	1 or 2.	xx. 14.—18.	
xxvi. 1—24.	1 or 2.	xxiii. 9—40.	uncertain.
xlvi. 2—12.	3 or 4.	xxxv. 1—19.	4 or 5.
x. 1—16.	4.	xxv. 1—38.	4 or 5.
xiv. 1.—v. 21.	4.	xxxvi. 1—32.	5.
xvi. 1.—xvii. 18.	uncertain.	xlv. 1—5.	5.
xviii. 1—23.	uncertain.	xii. 14—17.	7 or 8.
xix. 1.—xx. 13.	uncertain.	x. 17—25.	11.

3. *Discourses published during the Reign of Jeconiah.*
Chap. xiii. 1—27.

4. *Discourses published during the Reign of Zedekiah.*

Chapter	Year of Reign.	Chapter	Year of Reign.
xxii. 1.—xxiii. 8.	1.	xxxiv. 1—7.	10.
xi. 1—17.	1.	xxxvii. 1—10.	10.
xi. 18.—xii. 13.	1.	xxxiv. 8—22.	10.
xxiv. 1—10.	1.	xxxvii. 11—21.	10.
xxix. 1—32.	1 or 2.	xxxviii. 1—28.	10.
xxvii. 1.—xxviii. 17.	4.	xxxix. 15—18.	10.
xlix. 34—39.	4.	xxxii. 1—44.	10.
li. 59—64.	4.	xxxiii. 1—26.	11.
xxi. 1—14.	9.	xxxix. 1—10.	11.

5. *History of Jeremiah, and Discourses addressed by him to the Jews who were left in Palestine after the Capture of Jerusalem.*

Chapter	Year after Jer. taken.	Chapter	Year after Jer. taken.
xxxix. 11 14.	1.	xlii. 1.—xliii. 7.	1.
xl. 1.—xli. 18.	1.	xxx. 1. xxxi. 40.	1.

6. *Discourses addressed to the Jews in Egypt.*

Chapter.	Year after Jer. taken.
xliii. 8—13.	1
xlii. 1—30.	17 or 18.
xlvi. 13—28.	uncertain.

7. *Discourses of uncertain Date concerning foreign Nations.*

xlvi. 1.—xlix. 1—6. concerning the	Ammonites.
xlviii. 1—47.	Moab.
xlix. 7—22.	Edom.
xlix. 23—27.	Damascus.
l. 1.—li. 58—64.	Babylon.

8. *An Historical Appendix*, chap. lii. 1—34.

A somewhat different arrangement, and more simple than the preceding, was proposed by the Rev. Dr. Blayney in his version of the writings of Jeremiah; who has endeavoured, with great judgment, to restore their proper order by transposing the chapters wherever it appeared to be necessary. According to his arrangement, the predictions of Jeremiah are to be placed in the following order; viz.

1. *The Prophecies delivered in the Reign of Josiah*, containing chapters i.—xii. inclusive.

2. *The Prophecies delivered in the Reign of Jehoiakim*, comprising chapters xiii.—xx. xxii. xxiii. xxxv. xxxvi. xlv.—xlviii. and xlix. 1—33.

3. *The Prophecies delivered in the Reign of Zedekiah*, including chapters xxi. xxiv. xxvii.—xxxiv. xxxvii.—xxxix. xlix. 34—39. and l. li.

4. *The Prophecies delivered under the Government of Gedaliah*, from the taking of Jerusalem to the retreat of the people into Egypt, and the prophecies of Jeremiah delivered to the Jews in that country; comprehending chapters xl.—xliv. inclusive.

As this arrangement throws much light upon the predictions of Jeremiah, it has been adopted in the following synopsis, which accordingly consists of four parts, and thirty-one prophetic discourses:—

THE INTRODUCTION to the book contains its title (i. 1—3.), the call of Jeremiah to the prophetical office, and the commission given him by God (4—10.); the purport of which is explained by two symbolical images or visions, that of an almond tree (11.) indicating the nearness, and the vision of a seething-pot typifying the severity, of the divine judgments. The face of the pot being turned from the north denoted that they were to be inflicted by the Babylonians and Chaldæans, whose empire lay to the north of Judæa, and poured forth its multitudes like a thick vapour to overspread the land.

PART I. *comprises such Prophecies as were delivered in the Reign of Josiah.* (ch. ii.—xii.)

DISCOURSE 1. God, by his prophet, professes to retain the same kindness and favourable disposition for the Jews (ii. 1—3.), with whom he expostulates on account of their ungrateful returns for his past goodness (4—13.), and shows that it was their own extreme and unparalleled wickedness and disloyalty which had already subjected, and would still expose them to calamities and misery. (14—30.) This discourse concludes with a pathetic address, exhorting the Jews to return to God, with an implied promise of acceptance, and lamenting the necessity under which he was, through their continued obstinacy, of giving them further marks of his displeasure. (31—37. iii. 1—5.) Dr. Blayney (to whom we are indebted for this analysis of Jeremiah's writings) thinks that this prophecy was delivered soon after the commencement of Jeremiah's prophetic commission.

DISCOURSE 2. consists of two parts. The *first* part contains a complaint against Judah for having exceeded the guilt of her sister Israel, whom God had already cast off for her idolatrous apostasy. (iii. 6—12.) The charge of Judah with hypocrisy in the tenth verse points out the date of this prophetic discourse to have been some time after the eighteenth year of Josiah's reign, when the people, under the influence of their good king, were professedly engaged in measures of reformation, which, however, are here declared to have been insincere. The prophet is then commissioned to announce to Israel the promise of pardon upon her repentance, and the hope of a glorious restoration in after-times, which are plainly indicated to be the times of the Gospel, when the Gentiles themselves were to become a part of the church. (12—21.) The children of Israel, confessing and bewailing their sins, have the same comfortable assurances, as before, repeated to them. (22—25. iv. 1, 2.) In the *second* part, which is prefaced with an address to the people of Judah and Jerusalem, exhorting them to prevent the divine judgments by a timely repentance (iv. 3—5.), the Babylonian invasion is clearly and fully predicted, with all its attendant miseries; and the universal and incorrigible depravity of the people is represented at large, and stated to be the justly provoking cause of the national ruin. (iv. 6—31. v. vi.)

DISCOURSE 3. Although the date of this prophecy is not precisely marked, Dr. Blayney thinks it probable that it was delivered shortly after the preceding, and, it should seem, on the following occasion. Besides the prophets who were commissioned to announce the approaching calamities of Judah and Jerusalem, there were others who took upon themselves to flatter the people with opposite predictions. They taught them to regard such threats as groundless; since God (they said) would have too much regard for his own honour to suffer his temple to be profaned, and the seat of his holiness to be given up into the hands of strangers. In the former part of this discourse, therefore, Jeremiah is commanded openly to reprove the falsehood of those assertions, and to show, by an example in point, that the sanctity of the place would afford no security to the guilty; but that God would assuredly do by his house at Jerusalem, what he had done unto Shiloh, and would cast the people of Judah out of his sight, as he had already cast off the people of Israel for their wickedness. (vii. 1—16.) God justifies the severity of his proceedings by a representation of the people's impiety and idolatry. (17—20.) The prophet declares that their sacrifices would be unacceptable, while they continued deaf to the calls of God's messengers (21—28.); he further specifies the gross idolatries with which they were defiled, and pronounces a heavy sentence of divine vengeance both on the dead and on the living. (29—34. viii. 1—3.) In the latter part of this discourse, the prophet, at first, in the name of Jehovah, reproves the Jews, who vainly thought that He would save them because they had his law

[1] Carpzov ascribes it to Baruch, or some other inspired man. Introd. pars iii. p. 152.

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among them, though they kept not that law. (viii. 4—17.) Next, in his own person, Jeremiah gives vent to his lamentations at the foresight of the calamities which the Chaldæans would inflict upon the Jews (18—22. ix.); and earnestly dissuades his countrymen from idolatry (x. 1—18.), setting forth the vanity of idols in comparison with the true God. Jerusalem is then introduced, as lamenting the completion of her ruin, and humbly supplicating the divine mercy. (19—25.) In perusing this part of the prophet's discourse, the difference of speakers must be attended to; the transition from one to another being very quick and sudden, but full of animation and energy.

DISCOURSE 4. was probably delivered towards the close of Josiah's reign;[1] when the people, having forgotten the solemn covenant-engagements which they had made in the 18th year of Josiah (2 Kings xxii. 3. xxiii. 3.) are supposed to have relapsed into their former disregard and neglect of the divine law. The prophet was, therefore, sent to recall them to their duty, by proclaiming anew the terms of the covenant, and rebuking them sharply for their hereditary disobedience. (xi. 1—8.) He denounces severe judgments against the people of Judah and Jerusalem for their idolatrous apostasy. (9—17.) Being informed, by divine revelation, of the conspiracy of the men of Anathoth against his life, he prays against them, and is authorized to foretell their utter destruction (18—23.); and, emboldened by the success of his prayers, he expostulates with God concerning the prosperity of the wicked (xii. 1—6.), who answers the prophet's expostulation (7—13.), and promises the future restoration of his people, with a retaliation in kind upon their heathen neighbours who had oppressed them: but with this reservation, that such of them as would embrace the worship of the true God, would be received and incorporated into his church, while the unbelieving part would utterly perish. (14—17.)

PART II. *contains the Prophecies delivered in the reign of Jehoiakim.*

DISCOURSE 1. comprises a single and distinct prophecy; which, under two symbols, a linen girdle left to rot, and the breaking of bottles (that is, skins) filled with wine, foretells the utter destruction that was destined to fall on the whole Jewish nation. (xiii. 1—14.) An exhortation to humiliation and repentance is subjoined (v. 15—21.); and their incorrigible wickedness and profligacy are assigned as the cause of all the evils that imminently awaited them. (22—27.) The particular mention of the downfall of the king and queen in the 18th verse, Dr. Blayney thinks, will justify the opinion which ascribes this prophecy to the commencement of the reign of Jehoiakim, whose fate, with that of his queen, is in like manner noticed together in ch. xxii. 18.

DISCOURSE 2. was, in all probability, delivered shortly after the preceding. It predicts a severe famine, to punish the Jews for their sins, but which does not bring them to repentance (xiv. 1—22.); and announces God's peremptory decree to destroy Judah, unless they should speedily repent. (xv. 1—9.) The prophet, complaining that he is become an object of hatred by reason of his office, receives an assurance of divine protection, on condition of obedience and fidelity on his part. (10—21.)

DISCOURSE 3. foretells the utter ruin of the Jews, in the type of the prophet being forbidden to marry and to feast (xvi. 1—13.); and immediately afterwards announces their future restoration (14, 15.), as well as the conversion of the Gentiles (16—21.); accompanied with a severe reproof of the Jews for their attachment to idolatry (the fatal consequences of which are announced), and also for their too great reliance on human aid. (xvii. 1—18.)

DISCOURSE 4. is taken up with a distinct prophecy relative to the strict observance of the Sabbath-day (xvii. 19—27.), which Jeremiah was commanded to proclaim aloud in all the gates of Jerusalem, as a matter that concerned the conduct of each individual, and the general happiness of the whole nation.

DISCOURSE 5. shows, under the type of a potter, God's absolute authority over nations and kingdoms, to alter and regulate their condition at his own discretion. (xviii. 1—10.) The prophet is then directed to exhort the Jews to avert their impending dangers by repentance and amendment, and, on their refusal, to foretell their destruction. (11—17.) The Jews conspiring against him, Jeremiah implores judgment against them. (18—23.)

[1] Mr. Reeves and other commentators refer it to the commencement of Jehoiakim's reign, and consequently after the death of Josiah.

DISCOURSE 6. Under the type of breaking a potter's vessel, is foretold the similar ruin and desolation of the kingdom of Judah and the city of Jerusalem for their sins (xix.); and a severe judgment is denounced against Pashur for apprehending and punishing Jeremiah (xx. 1—6.), who complains of the persecutions he met with. (7—18.)

DISCOURSE 7. is supposed to have been delivered immediately after the preceding, and in the precincts of the temple, whence the prophet is commanded to "go down to the house of the king of Judah." It commences with an address to the king, his servants, and people, recommending an inviolable adherence to right and justice as the only means of establishing the throne, and preventing the ruin of both prince and people. (xxii. 1—9.) The captivity of Shallum is declared to be irreversible. (10—12.) Jehoiakim is severely reproved for his tyrannical expressions, and his miserable end is foretold. (13—19.) His family is threatened with a continuance of similar calamities; the fall and captivity of his son Jeconiah are explicitly set forth, together with the perpetual exclusion of his posterity from the throne. (20—30.) The prophecy concludes with consolatory promises of future blessings, of the return of the people from captivity, and of happier times under better governors; of the glorious establishment of Messiah's kingdom; and of the subsequent final restoration of all the dispersed Israelites to their own land. (xxiii. 1—8.)

DISCOURSE 8. denounces the divine judgments against false prophets, and mockers of true prophets. (xxiii. 9—40.)

DISCOURSE 9. predicts their subjugation, together with that of the neighbouring nations, to the king of Babylon for seventy years (xxv. 1—11.), at the expiration of which Babylon was to be destroyed (12—14.); and the destruction of Judah and several other countries (including Babylon herself, here called Sheshach), is prefigured by the prophet's drinking a cup of wine. (15—38.)

DISCOURSE 10. Jeremiah being directed to foretell the destruction of the temple and city of Jerusalem, without a speedy repentance and reformation (xxvi. 1—6.), is apprehended and accused before the council of a capital offence, but is acquitted, his advocate urging the precedent of Micah in the reign of Hezekiah. (7—19.) The sacred writer then observes, in his own person, that notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to the cause of Jeremiah, but for the powerful influence and authority exercised in his behalf by Ahikam, the son of Shaphan. (20—24.)

DISCOURSE 11. The Jews' disobedience to God is condemned by comparison with the obedience of the Rechabites to the commands of Jonadab their father, who had prescribed to them a certain rule of life. A blessing is promised to the Rechabites for their dutiful behaviour. (xxxv.)

DISCOURSE 12. By divine appointment Jeremiah causes Baruch to write all his former prophecies in a roll, and to read them to the people on a fast-day. (xxxvi. 1—10.) The princes being informed of it, send for Baruch, who reads the roll before them. (11—15.) Filled with consternation at its contents, they advise Jeremiah and Baruch to hide themselves (16—19.); they acquaint the king, who sends for the roll, and having heard part of its contents, he cuts it to pieces, and burns it. (20—26.) Jeremiah is commanded to write it anew, and to denounce the judgments of God against Jehoiakim (27—31.) Baruch accordingly writes a new copy with additions (32.); but being greatly alarmed at the threatenings contained in those predictions, and being perhaps afraid of sharing in the persecutions of the prophet, God commissions Jeremiah to assure Baruch that his life should be preserved by a special providence amidst all the calamities denounced against Judah. (xlv.)

DISCOURSE 13. contains a series of prophecies against several heathen nations (xlvi. 1.), which are supposed to have been placed towards the close of the book of Jeremiah, as being in some measure unconnected with the others. As, however, in point of time, they were evidently delivered during the reign of Jehoiakim, they may with great propriety be referred to the present section. In this discourse are comprised,

(1.) A prophecy of the defeat of the Egyptians that garrisoned Carchemish, by the Chaldæans (xlvi. 2—12.), and of the entire conquest of that country by Nebuchadnezzar. (13—28.)

(2.) Predictions of the subjugation of the land of the Philistines, including Tyre (xlvii.), and also of the Moabites (xlviii.), by the forces of Nebuchadnezzar.

(3.) Predictions of the conquest of the Ammonites (xlix. 1—6.) by the same monarch, and likewise of the land of Edom (7—22.), of Damascus (23—27.), and of Kedar. (28—33.)

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PART III. *contains the Prophecies delivered in the reign of Zedekiah King of Judah.*

DISCOURSE 1. A prediction of the conquest of Elam or Persia by the Chaldæans, delivered in the beginning of Zedekiah's reign. (xlix. 34—39.) On the final subversion of the Babylonish monarchy, Elam was restored (as promised in ver. 39.) to its former possessors, who had fought under the banners of the Medes and Persians.

DISCOURSE 2. Under the type of good and bad figs, God represents to Jeremiah the different manner in which he should deal with the people that were already gone into captivity, and with Zedekiah and his subjects who were left behind;—showing favour and kindness to the former in their restoration and re-establishment, but pursuing the latter with unrelenting judgments to utter destruction. (xxiv.)

DISCOURSE 3. The Jews at Babylon are warned not to believe such as pretended to foretell their speedy return into their own country (xxix. 1—23.); and judgment is denounced against Shemaiah for writing against Jeremiah to the Jews at Babylon (24—32.) Dr. Blayney has remarked that, in the Septuagint version, the fifteenth verse of this chapter is read immediately after verse 20., which seems to be its original and proper place.

DISCOURSE 4. contains prophecies of the restoration of the Jews from Babylon, but chiefly from their dispersion by the Romans, on their general conversion to Christianity (xxx.); and predicts their happy state after that glorious event shall be accomplished (xxxi. 1—26.), concluding with a fuller prophecy describing the Gospel state, as also the state of the Jews after their conversion. (27—38.) "Both events," Dr. Blayney remarks, "are frequently thus connected together in the prophetic writings, and perhaps with this design, that when that which was nearest at hand should be accomplished, it might afford the strongest and most satisfactory kind of evidence, that the latter, how remote soever its period, would in like manner be brought about by the interposition of Providence in its due season."

DISCOURSE 5. Zedekiah, in the fourth year of his reign, being solicited by ambassadors from the kings of Edom, Moab, and other neighbouring nations, to join them in a confederacy against the king of Babylon, the prophet Jeremiah is ordered, under the type of bonds and yokes, to admonish them, especially Zedekiah, quietly to submit to the king of Babylon, and warns them not to listen to the suggestions of false prophets (xxvii.); and the death of Hananiah, who was one of them, is foretold within the year (xxviii. 1—16.), who died accordingly about two months after. (17.)

DISCOURSE 6. contains a prophecy concerning the fall of Babylon, intermixed and contrasted with predictions concerning the redemption of Israel and Judah, who were not, like their predecessors, to be finally extirpated, but to survive, and, upon their repentance and conversion, they were to be pardoned and restored. (l. li. 1—58.) This prophecy against Babylon was delivered in the fourth year of Zedekiah's reign, and sent to the Jews there, in order to be read to them: after which it was to be sunk in the Euphrates, as a type of the perpetual destruction of Babylon.[1]

DISCOURSE 7. was probably delivered in the ninth year of Zedekiah, previously to the siege of Jerusalem, which commenced in the tenth month of that year. In this prophecy Jeremiah (who had been requested to "inquire of the Lord" for his countrymen) foretells a severe siege and miserable captivity, and advises the people to yield to the Chaldæans (xxi. 1—10.); and the members of the royal house are warned to prevent the effects of God's indignation by doing justice, and not to trust to their stronghold, which would be of no avail whatever to them when God was bent upon their destruction. (11—14.)

DISCOURSE 8. consists of two distinct prophecies. The *first*, probably delivered towards the close of the ninth year of Zedekiah's reign, announces to the Jewish monarch the capture and burning of Jerusalem, his own captivity, peaceful death, and honourable interment. (xxxiv. 1—7.) The *second* prophecy, which was announced some time after, when the Chaldæans had broken off the siege in order to encounter the Egyptian army, severely reproves and threatens the Jews for their perfidious violation of the covenant they had newly made of obedience to God. (8—22.)

DISCOURSE 9. Jeremiah foretells the retreat of the Egyptians, and the return of the Chaldæans to the siege of Jerusalem, which should be taken and burnt by the forces of Nebuchadnezzar. (xxxvii. 1—10.) For this he was put into a dungeon (11—15.), from which he was released, but still kept a prisoner, though the rigour of his confinement was abated. (16—21.)

DISCOURSE 10. confirms the promised return of the Jews from captivity, by Jeremiah being commanded to buy a field. (xxxii.)

DISCOURSE 11. predicts the restoration of Israel and Judah (xxxiii. 1—9.), and that the land, whose desolation the Jews deplored, should again flourish with multitudes of men and cattle (10—13.); whence the prophet takes occasion to confirm his former promise of establishing a perpetual kingdom of righteousness under the Messiah. (14—26.) This evangelical prediction is, as yet, unfulfilled. "The days, it is evident, are not yet arrived, though they will certainly come, for the performance of God's good promise concerning the restoration of the house of Israel and the house of Judah, under Christ THEIR RIGHTEOUSNESS."

DISCOURSE 12. contains the last transaction in which Jeremiah was prophetically concerned before the taking of Jerusalem. It relates the imprisonment of Jeremiah in a deep and miry dungeon, at the instance of the princes of Judah (xxxviii. 1—6.); his deliverance thence (7—13.); and the prophet's advice to Zedekiah, who had consulted him privately, to submit himself to the Chaldæans. (14—27.) The capture of the city, the flight of Zedekiah, and the particulars of his punishment after he had been taken and brought before the king of Babylon, are then related (xxxix. 1—10.) together with the kind treatment of the prophet in consequence of a special charge from Nebuchadnezzar. (11—13.) In conclusion, the piety of Ebedmelech is rewarded with a promise of personal safety amidst the ensuing public calamities. (15—18.)

PART IV. *contains a particular Account of what passed in the Land of Judah, from the taking of Jerusalem to the Retreat of the Jewish People into Egypt, and the Prophecies of Jeremiah concerning them while in that Country.*

DISCOURSE 1. Jeremiah has his choice either to go to Babylon, or to remain in Judæa (xl. 1—6.), whither the dispersed Jews repaired to Gedaliah the governor (7—12.); who being treacherously slain (13—16. xli. 1—10.), the Jews left in Judæa intend to go down to Egypt (11—18.), from which course the prophet dissuades them. (xlii.)

DISCOURSE 2. The Jews going into Egypt contrary to the divine command (xliii. 1—7.), Jeremiah foretells to them the conquest of that kingdom by Nebuchadnezzar (8—13.); he predicts destruction to all the Jews that willingly went into Egypt (xliv. 1—13.), whose obstinate idolatry is related (14—19.), destruction is denounced against them, and the dethronement of Pharaoh Hophrah king of Egypt (by profane authors called Apries) is foretold. (20—30.)

The CONCLUSION of Jeremiah's prophecy, containing the fifty-second chapter, was added after his time,[2] subsequently to the return from captivity, of which it gives a short account, and forms a proper argument or introduction to the Lamentations of Jeremiah.

IV. Although the greater part of Jeremiah's predictions related to his countrymen the Jews, many of whom lived to behold their literal fulfilment, and thus attested his prophetic mission, while several of his predictions concerned other nations (as will be seen from the preceding analysis); yet two or three of his prophecies so clearly announce the Messiah, that it would be a blamable omission were we to pass them unnoticed.

In ch. xxiii. 5, 6. is foretold the mediatorial kingdom of the Messiah, who is called the LORD OUR RIGHTEOUSNESS. On this passage Dr. Hales has cited the following remark from the ancient rabbinical book of *Ikkarim*, which (he observes) well expresses the reason of the appellation:—"The Scripture calls the name of the MESSIAH, JAOH, OUR RIGHTEOUSNESS, to intimate that he will be A MEDIATORIAL GOD, by whose hand we shall obtain *justification* from THE NAME: wherefore it calls him by the name of THE NAME

[1] The fifty-first chapter of Jeremiah closes with the following sentence:—"*Thus far* are *the words of Jeremiah;*" which, Dr. Blayney thinks, was added by the person (whoever it might be) that collected his prophecies, and digested them in the order in which we now find them in the Hebrew Bibles. This sentence does not occur in the Septuagint version, where indeed it could not be introduced at the end of this chapter, because the chapters are arranged differently in that version; and chapter li. forms only the twenty-eighth of the collection. The disposition of Jeremiah's prophecies is, apparently, so arbitrary, that it is not likely that it was made under the prophet's direction.

[2] See p. 273. *supra* of this volume.

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(that is, the ineffable name JAOH, here put for GOD HIMSELF)."[1]

Again, in Jer. xxxi. 22. we have a distinct prediction of the miraculous conception of Jesus Christ;[2] and in xxxi. 31—36. and xxxiii. 8. the efficacy of Christ's atonement, the spiritual character of the new covenant, and the inward efficacy of the Gospel, are most clearly and emphatically described. Compare Saint Paul's Epistle to the Hebrews, ch. viii. 8—13. and x. 16. *et seq.*

V. The STYLE of Jeremiah, though not deficient in elegance or sublimity, is considered by Bishop Lowth as being inferior in both respects to Isaiah. Jerome,[3] after some Jewish writers, has objected to the prophet a certain rusticity of expression, which however it is very difficult to trace. Though the sentiments of Jeremiah are not always the most elevated, nor his periods uniformly neat and compact; yet his style is in a high degree beautiful and tender, especially when he has occasion to excite the softer passions of grief and pity, which is frequently the case in the earlier parts of his prophecies.[4] These are chiefly poetical. The middle of his book is almost entirely historical, and is written in a plain prosaic style, suitable to historical narrative. On many occasions he is very elegant and sublime, especially in xlvi.—li. 1—59. which are wholly poetical, and in which the prophet approaches very near the sublimity of Isaiah.[5]

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§ 2. ON THE LAMENTATIONS OF JEREMIAH.

I. *Author, date, and argument of the book.*—II. *Synopsis of its contents.*—III. *Observations on its style and structure.*

I. THAT Jeremiah was the author of the Elegies or Lamentations which bear his name is evident, not only from a very ancient and almost uninterrupted tradition, but also from the argument and style of the book, which correspond exactly with those of his prophecies.[6]

Josephus, Jerome, Junius, Archbishop Usher, Michaelis, Dathe, and other eminent writers, are of opinion, that the Lamentations of Jeremiah were the same which are mentioned in 2 Chron. xxxv. 25. as being composed by the prophet on the death of the pious king Josiah, and which are there said to have been perpetuated by "an ordinance in Israel." But, whatever may have become of those Lamentations, it is evident that these cannot possibly be the same; for their whole tenor plainly shows, that they were not composed till after the subversion of the kingdom of Judah. The calamities which Jeremiah had foretold in his prophecies are here deplored as having actually taken place, viz. the impositions of the false prophets who had seduced the people by their lying declarations, the destruction of the holy city and temple, the overthrow of the state, and the extermination of the people. But though it be allowed that the Lamentations were primarily intended as a pathetic description of present calamities, yet it has with great probability been conjectured that, while Jeremiah mourns the desolation of Judah and Jerusalem, he may be considered as prophetically painting the still greater miseries they were to suffer at some future time; and this seems plainly indicated by his referring to the time when the punishment of their iniquity shall be accomplished, and they shall no more be carried into captivity. (iv. 22.)[7]

II. This book, which in our Bible is divided into five chapters, consists of five distinct elegies; viz.

ELEGY 1. The prophet begins with lamenting the sad reverse of fortune which his country had experienced, confessing at the same time that all her miseries were the just consequences of the national wickedness and rebellion against God. In the midst of his discourse he withdraws himself from view, and introduces Jerusalem, to continue the complaint, and humbly to solicit the divine compassion. Jahn is of opinion, that, in this elegy, Jeremiah deplores the deportation of king Jehoiachin, and ten thousand of the principal Jews, to Babylon. Compare 2 Kings xxiv. 8—17. and 2 Chron. xxxvi. 9, 10.

ELEGY 2. Jeremiah gives a melancholy detail of the dire effects of the divine anger in the subversion of the civil and religious constitution of the Jews, and in that extreme misery to which every class of individuals was reduced. He represents the wretchedness of his country as unparalleled; and charges the false prophets with having betrayed her into ruin by their false and flattering suggestions. In this forlorn and desolate condition,—the astonishment and by-word of all who see her,—Jerusalem is directed earnestly to implore the removal of those heavy judgments which God, in the height of his displeasure, had inflicted upon her.—Jahn thinks that this elegy was composed on the storming of Jerusalem by the Babylonian army.

ELEGY 3. The prophet, by describing his own most severe and trying afflictions, and setting forth the inexhaustible mercies of God, as the never-failing source of his consolation, exhorts his countrymen to be patient and resigned under the divine chastisements. He asserts the divine supremacy in the dispensations of good and evil, and argues that no man has a right to complain, when he is punished according to his deserts. He recommends it to his fellow-sufferers to examine themselves, and to turn to God with contrite hearts; and concludes by expressing his hope, that the same Providence that had formerly delivered him, would frustrate the malice of his present enemies, and would turn the scornful reproach, which they had cast upon him, to their own confusion.

ELEGY 4. exhibits a striking contrast, in various affecting instances, between the present deplorable and wretched condition of the Jewish nation and their former flourishing affairs; and ascribes the unhappy change chiefly to the profligacy of its priests and prophets. The people proceed with lamenting their hopeless condition, especially the captivity of their sovereign Zedekiah. This elegy concludes with predicting the judgments that were impending over the Edomites, together with a final cessation of Sion's calamities.

ELEGY 5. is an epilogue or conclusion to the preceding chapters or elegies. In the Syriac, Arabic, and Vulgate versions, this chapter is entitled THE PRAYER OF JEREMIAH; but no such title appears in the Hebrew copies, or in the Septuagint version. It is rather, as Dr. Blayney has remarked, a memorial representing, in the name of the whole body of Jewish exiles, the numerous calamities under which they groaned; and humbly supplicating God to commiserate their wretchedness, and to restore them once more to his favour, and to their ancient prosperity.

III. The Lamentations are evidently written in metre, and contain a number of plaintive effusions composed after the manner of funeral dirges. Bishop Lowth is of opinion that they were originally written by the prophet, as they arose in his mind, in a long course of separate stanzas, and that they were subsequently collected into one poem. Each elegy consists of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the four first chapters only that the several periods begin (after the manner of an acrostic) with the different letters following each other in alphabetical order. By this contrivance, the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, all having the same initial letter. The two first chapters, in like manner, consist of triplets, excepting only the seventh period of the first and the nineteenth of the second, each of which has a supernumerary line. The fourth chapter resembles the three former in metre, but the periods are only couplets; and in the fifth chapter the periods are couplets, though of a considerably shorter measure.

Although there is no artificial or methodical arrangement of the subject in these incomparable elegies, yet they are totally free from wild incoherency or abrupt transition. Never, perhaps, was there a greater variety of beautiful, tender, and pathetic images, all expressive of the deepest distress and sorrow, more happily chosen and applied than in the lamentations of this prophet; nor can we too much

[1] Dr. Hales's Analysis of Chronology, vol. ii. book i. p. 481. who cites Buxtorf's Lexicon, voce יהוה. Dr. H. thinks that Paul derived the declaration he has made concerning Jesus Christ, in 1 Cor. i. 30. and Phil. ii. 9—11., from the above cited passage of Jeremiah.

[2] Professor Dahler considers this simply as a proverbial expression; and the modern Jews, and a few Christian interpreters, particularly the late Dr. Blayney in his translation of Jeremiah, have denied the application of this prophecy to the Messiah: but the following remarks will show that this denial is not authorized. According to the first evangelical promise concerning the *seed of the woman*, followed this prediction of the prophet:—*The Lord hath created a new thing in the earth, a woman shall compass a man.* (Jer. xxxi. 22.) That new creation of a man is therefore *new*, and therefore a creation, because wrought in a woman only, without a man, compassing a man. This interpretation is ancient, literal, and clear. The words import a miraculous conception: the *ancient Jews* acknowledged this sense, and applied it determinately to the Messiah. This prophecy is illustrated by that of Isaiah vii. 14.—Bp. Pearson on the Creed, art. iii. p. 171. edit. 1715, folio.

[3] Pref. ad Com. in Jerem.

[4] See the whole of ch. ix. ch. xiv. 17. &c. and xx. 14—18.

[5] Lowth's Lectures, vol. ii. pp. 88, 89.

[6] Prof. Pareau has amply proved this point from a general collation of the Prophecies of Jeremiah with select passages of this book, in the preliminary Dissertation to his Latin version of the Lamentations (Lug. Bat. 1790. 8vo.), illustrated with notes.

[7] Bishop Tomline's Elements of Christian Theology, vol. i. pp. 112, 113.

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admire the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriot heart, and piously weeps over the ruin of his venerable country.[1]

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§ 3. ON THE BOOK OF THE PROPHET HABAKKUK.

I. *Author and date.*—II. *Analysis of his prophecy.*—III. *Observations on his style.*

BEFORE CHRIST, 612—598.

I. WE have no certain information concerning the tribe or birth-place of Habakkuk. The pseudo-Epiphanius affirms that he was of the tribe of Simeon, and was born at Bethcazar. Some commentators have supposed that he prophesied in Judæa in the reign of Manasseh, but Archbishop Usher places him, with greater probability, in the reign of Jehoiakim. Compare Hab. i. 5, 6. Consequently this prophet was contemporary with Jeremiah. Several apocryphal predictions and other writings are ascribed to Habakkuk, but without any foundation. His genuine writings are comprised in the three chapters which have been transmitted to us; and the subject of them is the same with that of Jeremiah, viz. the destruction of Judah and Jerusalem by the Chaldæans, for the heinous sins of the Jewish people, and the consolation of the faithful amid all their national calamities.

II. The prophecy of Habakkuk consists of two parts; the first is in the form of a dialogue between God and the prophet, and the second is a sublime ode or hymn, which was probably intended to be used in the public service.

PART I. *The Prophet complaining of the Growth of Iniquity among the Jews* (i. 1—4.), *God is introduced, announcing the Babylonish Captivity as a Punishment for their Wickedness.* (5—11.)

The prophet then humbly expostulates with God for punishing the Jews by the instrumentality of the Chaldæans. (12—17. ii. 1.) In answer to this complaint, God replies that he will, in due time, perform his promises to his people, of deliverance by the Messiah (implying also the nearer deliverance by Cyrus). (ii. 2—4.) The destruction of the Babylonish empire is then foretold, together with the judgment that would be inflicted upon the Chaldeans for their covetousness, cruelty, and idolatry. (5—20.)

ART II. *contains the Prayer or Psalm of Habakkuk.*

In this prayer he implores God to hasten the deliverance of his people (iii. 1, 2.), and takes occasion to recount the wonderful works of the Almighty in conducting his people through the wilderness, and giving them possession of the promised land (3—16.): whence he encourages himself and other pious persons to rely upon God for making good his promises to their posterity in after-ages.

III. Habakkuk holds a distinguished rank among the sacred poets; whoever reads his prophecy must be struck with the grandeur of his imagery and the sublimity of its style, especially of the hymn in the third chapter, which Bishop Lowth considers one of the most perfect specimens of the Hebrew ode. Michaelis, after a close examination, pronounces him to be a great imitator of former poets, but with some new additions of his own, which are characterzied by brevity, and by no common degree of sublimity. Compare Hab. ii. 12. with Mic. iii. 10., and Hab. ii. 14. with Isa. xi. 9.[2]

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§ 4. ON THE BOOK OF THE PROPHET DANIEL.

I. *Author and date.*—II. *Analysis of its contents.*—III. *Observations on its canonical authority and style.*—*Objections to its authenticity refuted.*—IV. *Account of the spurious additions made to it.*

BEFORE CHRIST, 606—534.

I. DANIEL, the fourth of the greater prophets, if not of royal birth (as the Jews affirm), was of noble descent, and was carried captive to Babylon at an early age, in the fourth year of Jehoiachin king of Judah, in the year 606 before the Christian æra, and seven years before the deportation of Ezekiel. Having been instructed in the language and literature of the Chaldæans, which at that time was greatly superior to the learning of the ancient Egyptians, he afterwards held a very distinguished office in the Babylonian empire. (Dan. i. 1—4.) He was contemporary with Ezekiel who mentions his extraordinary piety and wisdom (Ezek xiv. 14. 20.), and the latter even at that time seems to have become proverbial. (Ezek. xxviii. 3.) Daniel lived in great credit with the Babylonian monarchs; and his uncommon merit procured him the same regard from Darius and Cyrus, the two first sovereigns of Persia. He lived throughout the captivity, but it does not appear that he returned to his own country when Cyrus permitted the Jews to revisit their native land. The pseudo-Epiphanius, who wrote the lives of the prophets, says that he died at Babylon; and this assertion has been adopted by most succeeding writers: but as the last of his visions, of which we have any account, took place in the third year of Cyrus, about 534 years before the Christian æra, when he was about ninety-four years of age and resided at Susa on the Tigris, it is not improbable that he died there.

Although the name of Daniel is not prefixed to his book, the many passages in which he speaks in the first person sufficiently prove that he was the author. He is not reckoned among the prophets by the Jews since the time of Jesus Christ, who say that he lived the life of a courtier in the court of the king of Babylon, rather than that of a prophet; and they further assert, that, though he received divine revelations, yet these were only by dreams and visions of the night, which they consider as the most imperfect mode of revelation. But Josephus, one of the most ancient profane writers of that nation, accounts Daniel one of the greatest of the prophets; and says that he conversed familiarly with God, and not only predicted future events (as other prophets did), but also determined the time of their accomplishment.[3]

II. The book of Daniel may be divided into two parts. The first is historical, and contains a relation of various circumstances that happened to himself and to the Jews, under several kings at Babylon; the second is strictly prophetical, and comprises the visions and prophecies with which he was favoured, and which enabled him to foretell numerous important events relative to the monarchies of the world, the time of the advent and death of the Messiah, the restoration of the Jews, and the conversion of the Gentiles.

PART I. *contains the Historical Part of the Book of Daniel* (ch. i.—vi.), *forming six Sections;* viz.

SECT. 1. A compendious history of the carrying away of Daniel and his three friends to Babylon, with other young sons of the principal Hebrews, and of their education and employment. (ch. i.)

"Between the first and second chapters there is a great chasm in the history. In ii. 1. the second year of Nebuchadnezzar's reign is indeed mentioned, but this cannot be the second year of his government; for, at that time, Daniel was a youth in the second year of his course of instruction; whereas in this chapter he appears as a man. We learn, moreover, from ii. 29., that Nebuchadnezzar had been thinking of what should transpire after his death, which supposes him to be of considerable age. Chap. ii. 28. also informs us that his conquests were ended; and as Ezekiel in xxix. 17. announces the conquest of Egypt in the twenty-seventh year of his exile and the thirty-fourth of Nebuchadnezzar's government, the campaign opening about that time, the account in Dan. ii. can hardly be placed before his fortieth year. The 'second year,' therefore, in ii. 1., must refer to Nebuchadnezzar's government over the conquered countries; in other words, it was the second year of his universal monarchy, which perhaps gave rise to a new method of reckoning time."[4]

SECT. 2. Nebuchadnezzar's dream concerning an image composed of different metals (ii. 1—13.); the interpretation thereof communicated to Daniel (14—23.), who reveals it to the monarch (24—35.), and interprets it of the four great monarchies. The head of gold represented the Babylonian empire (32.); the breast and arms, which were of silver, represented the Medo-Persian empire (32. 39.); the brazen belly and thighs represented the Macedo-Grecian empire (32. 39.); the legs and feet, which were partly of iron and partly of clay, represented the Roman empire (33. 40—43.), which would bruise and break to pieces every other kingdom, but in its last stage should be divided into ten smaller kingdoms, denoted by the ten toes of the image. The

[1] Dr. Blayney's Jeremiah, p. 455. *et seq.* Bishop Lowth's Lectures on Hebrew Poetry, lect. xxii. *in fine.* Jahn, Introd. ad Vet. Fœd. pp. 415—417. Carpzov, Introd. ad Libros Biblicos, pars iii. cap. iv. pp. 177—197.

[2] Lowth's Lectures, vol. ii. p. 99.

[3] Josephus, Ant. Jud. lib. x. c. 11. § 7.

[4] Jahn's Introduction by Professor Turner, p. 406.

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stone, "cut out of the mountain without hands, which brake in pieces the iron, the brass, the clay, the silver, and the gold" (34, 35.), represented the kingdom of the Messiah, which was "to fill the whole earth," become universal, and stand for ever, unchangeable and eternal. (44, 45.) This section concludes with an account of the promotion of Daniel and his friends to distinguished honour.

SECT. 3. An account of the miraculous preservation of Shadrach, Meshach, and Abednego, who, having refused to worship a golden image that had been set up by Nebuchadnezzar, were cast into a fiery furnace. (iii.)

SECT. 4. Nebuchadnezzar, having been punished, on account of his pride, with the loss of his reason, and driven from the conversation of men, is restored to reason and to his throne; and by a public instrument proclaims to the world Daniel's interpretation of his dream, and extols the God of heaven. (iv.) For an account of the nature of his insanity, see Vol. II. Part III. Chap. IX. Sect. I. § III. 7.

SECT. 5. Relates the history of Daniel under Belshazzar; who, while rioting in his palace, and profaning the sacred vessels which Nebuchadnezzar had carried away from Jerusalem, is suddenly terrified with the figure of a hand inscribing certain words on the wall, which Daniel promptly reads and interprets. In the course of that same night, Belshazzar is slain, and the Babylonian empire is transferred to the Medes and Persians. (v.)

SECT. 6. Daniel being promoted to the highest office in the empire under Darius the Mede, a conspiracy is formed against him. The prophet, being in consequence cast into a den of lions, is miraculously preserved; and Darius publishes a decree that all men should glorify the God of Daniel. (vi.)

PART II. *comprises various Prophecies and Visions of Things future, until the Advent and Death of the Messiah, and the ultimate Conversion of the Jews and Gentiles to the Faith of the Gospel, in four Sections.* (ch. vii.—xii.)

SECT. 1. The vision of the four beasts concerning the four great monarchies of the world: it was delivered about forty-eight years after Nebuchadnezzar's dream related in ch. ii. but with some different circumstances. The first beast (4.) represented the Babylonian empire, the second (5.) the Medo-Persian empire: the third (6.) the Macedo-Grecian empire; and the fourth (7.), the Roman empire. The ten horns of this beast denote ten kingdoms or principalities which arose out of it, and were signified by the ten toes of the image. (ii. 41, 42.) These ten kingdoms or principalities are variously enumerated by different writers, who have supported their respective hypotheses with great learning and ingenuity, for which we must refer the reader to their works. The following table, however, will exhibit the result of their elaborate researches:—

	Machiavel.[1]	Mede.[2]	Bishop Lloyd[3] and Dr. Hales.[4]	Sir Isaac Newton.[5]	Bishop Newton.[6]
1. The first horn.	The Ostrogoths in Mœsia.	The Britons.	The Huns, A. D. 356.	Vandals and Alans in Spain and Africa.	The Senate of Rome, who revolted from the Greek emperors, and claimed the privilege of choosing a new emperor.
2. The second horn.	The Visigoths in Pannonia.	The Saxons in Britain.	Ostrogoths, 377.	The Suevians in Spain.	The Greeks in Ravenna.
3. The third horn.	The Sueves and Alans in Gascoigne and Spain.	The Franks.	Visigoths, 378.	The Visigoths.	The Lombards in Lombardy.
4. The fourth horn.	The Vandals in Africa.	The Burgundians in France.	Franks, 407.	The Alans in Gallia.	The Huns in Hungary.
5. The fifth horn.	The Franks in France.	The Visigoths in the south of France and part of Spain.	Vandals, 407.	The Burgundians.	The Alemanni in Germany.
6. The sixth horn.	The Burgundians in Burgundy.	The Sueves and Alans in Gallicia and Portugal.	Sueves and Alans, 407.	The Franks.	The Franks in France.
7. The seventh horn.	The Heruli and Thuringi in Italy.	The Vandals in Africa.	Burgundians, 407.	The Britons.	Burgundians in Burgundy.
8. The eighth horn.	The Saxons and Angles in Britain.	The Alemanni in Germany.	The Herules, Rugians, and Thuringians, 476.	The Huns.	The Goths in Spain.
9. The ninth horn.	The Huns in Hungary.	The Ostrogoths, who were succeeded by the Lombards in Pannonia, and afterwards in Italy.	The Saxons, 476.	The Lombards.	The Britons.
10. The tenth horn.	The Lombards, first upon the Danube, and afterwards in Italy.	The Greeks in the residue of the empire.	The Longobardi in Hungary, 536; who were seated in the northern parts of Germany about 483.	The kingdom of Ravenna.	The Saxons in Britain.

The number of these kingdoms was not constantly ten, there being sometimes more and sometimes fewer; but Sir Isaac Newton observes, whatever was their number afterwards, they are still called the *ten kings* from their first number. Besides these ten horns or kingdoms, there was to spring up another little horn (vii. 8. 24.), which Grotius and others have erroneously applied to Antiochus Epiphanes; but which is generally conceived to denote the pope of Rome, whose power as a horn or temporal prince was established in the eighth century. All the kingdoms above described will be succeeded by the kingdom of Messiah. (9—13. 27.)

SECT. 2. In Daniel's vision of the ram and the he-goat is foretold the destruciton of the Medo-Persian empire (typified by the ram, which was the armorial ensign of the Persian empire), by the Greeks or Macedonians under Alexander, represented by the he-goat: because the Macedonians, at first, about two hundred years before Daniel, were denominated *Ægeadæ*, or the goat's people, as their first seat was called Ægeæ or Ægæ, or goat's town, a goat being their ensign or standard. (viii. 1—7. 20—22.) The four "notable" horns, that sprang up on the fracture of the great horn (8. 23.), denote the four kingdoms of Greece, Thrace, Syria, and Egypt, erected by Cassander, Lysimachus, Seleucus, and Ptolemy. The little horn, which is described as arising among the four horns of the Grecian empire (9—12. 23, 24.), is by many Jewish and Christian commentators understood to mean Antiochus Epiphanes, to which hypothesis Mr. Wintle inclines; but Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman temporal power, and no other, is intended: for, although some of the particulars may agree very well with that king, yet others can by no means be reconciled to him; while all of them correspond exactly with the Romans, and with no other power whatever: it was the Roman power that destroyed the polity and temple of the Jews, and left the nation and holy city in that desolate state in which they are to remain to the end of two thousand three hundred prophetic days, that is, years. (13, 14. 24, 25, 26.) The distress of Daniel (17. 27.), on learning the great and lasting calamities that were to befall his nation, represents him in a very amiable light, both as a patriot and as a prophet, and gives an additional lustre to his glory and exalted character.

SECT. 3. While Daniel, understanding from the prophecies of Jeremiah (compare Jer. xxv. 11, 12. xxix. 10.), that the seventy years' captivity was now drawing to a close (Dan.

[1] Hist. Flor. lib. i.
[2] Works, p. 661.
[3] In Lowth's Commentary on the Prophets, pp. 381, 382.
[4] Analysis of Chronology, vol. ii. book i. pp. 536—538.
[5] On Daniel, ch. vi. p. 47.
[6] Dissertations on the Prophecies, vol. i. p. 267.

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ix. 1, 2.), was humbling himself in fasting and prayer for the sins of his people, and earnestly imploring the restoration of Jerusalem (3—19.), the angel Gabriel is sent to him. (20—23.) He announces to the prophet, that the holy city should be rebuilt and peopled, even in troublous times (compare Neh. iv. 7., &c. vi. 15.), and should subsist for seventy weeks, that is, weeks of years, or four hundred and ninety years; at the expiration of which it should be utterly destroyed for putting the Messiah to death. (25—27.) It was in consequence of this prophecy that the advent of Messiah, towards the end of the period, was generally expected among the nations of the East. The latter part of the prediction (27.) relates to the subversion of the Jewish temple and polity, and the second coming of the Messiah.[1]

SECT. 4. contains Daniel's fourth and last prophetic vision, in the third year of the reign of Cyrus, in which he is informed of various particulars concerning the Persian, Grecian, and Roman empires, and the kingdom of the Messiah. (x.—xii.)

An introductory narrative states the occasion of the vision, viz. Daniel's fasting and supplication (probably on account of the obstruction of the building of the temple),[2] and describes the glorious person who appeared to the prophet. (Dan. x. 1—21. xi. 1.) The prediction then describes the fate of the Persian empire (xi. 2.), which was invaded and destroyed by Alexander (3.); the partition of his vast dominions into four kingdoms (4.); and the wars between the kingdoms of Egypt (which lay to the south-west of Judæa) and of Syria (which lay to the north-east of the Holy Land) are then foretold, together with the conquest of Macedon by the Romans. (5—36.) The prophecy then declares the tyranny of the papal Antichrist, which was to spring up under the Roman empire (36—39.), and the invasion of the Saracens and of the Turks in the *time of the end*, or latter days of the Roman monarchy. (40—45.) This prophetic vision concludes with foretelling the general resurrection (xii. 1—4.), and with announcing the time when all these great events were to have their final consummation, when the Jews were to be restored, Antichrist destroyed, the fulness of the Gentiles brought in, and the millennium, or reign of saints, was to begin. (5—13.) But the exact period, until PROVIDENCE shall open more of the seals,[3] cannot be fully ascertained.

Upon the whole, we may observe with Bishop Newton,[4] from whom the preceding analysis is chiefly abridged, "what an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, upwards of 530 years before Christ, to the general resurrection! What a proof of a Divine Providence, and of a Divine Revelation! for who could thus declare the things that shall be, with their times and seasons, but HE only who hath them in his power: whose dominion is over all, and whose kingdom endureth from generation to generation!"

III. Of all the old prophets Daniel is the most distinct in the order of time, and the easiest to be understood; and on this account, Sir Isaac Newton observes,[5] in those events which concern the last times, he must be the interpreter of the rest. All his predictions relate to each other, as if they were several parts of one general prophecy. The first is the easiest to be understood, and every succeeding prophecy adds something to the former. Though his style is not so lofty and figurative as that of the other prophets, it is more suitable to his subject, being clear and concise: his narratives and descriptions are simple and natural; and, in short, he writes more like an historian than a prophet.

Of the genuineness and authenticity of the book of Daniel we have every possible evidence, both external and internal.

1. With regard to the EXTERNAL EVIDENCE, we have not only the general testimony of the whole Jewish church and nation, which have constantly received this book as canonical; but we have the particular testimony of Josephus, who (we have seen) commends Daniel as the greatest of prophets; of the Jewish Targums and Talmuds, which frequently quote and appeal to his authority; of JESUS CHRIST himself, who has cited his words, and has styled him, "Daniel the Prophet" (compare Dan. ix. 26, 27. with Matt. xxiv. 15. and Mark xiii. 14.); and likewise of the apostle Paul, who has frequently quoted or alluded to him (compare Dan. iii. 23—25. and vii. 22. with Heb. xi. 33, 34. and Dan. xi. 36. with 2 Thess. ii. 4.), as also of St. John, whose Revelation derives great light from being compared with the predictions of Daniel. To these testimonies we may add that of Ezekiel, a contemporary writer, who greatly extols his exemplary character (Ezek. xiv. 14. 20. xxviii. 3.), and also the testimony of ancient profane historians, who relate many of the same transactions.[6]

2. The INTERNAL EVIDENCE is not less convincing; for

(1.) The language, style, and manner of writing, are all perfectly agreeable to that age, and prove that it was written about the time of the Babylonish captivity. Part of the book, viz. from the fourth verse of the second chapter to the end of the seventh chapter, is written in the Chaldee language (which, however, abounds with Hebraisms to such a degree as to prove that none but a Hebrew could have written it), because that portion treats of the Chaldæan or Babylonish affairs: the rest of the book is pure Hebrew, with the exception of four words which have been supposed to be Greek, the occurrence of which, however, is satisfactorily accounted for.[7]

(2.) The extraordinary accuracy, which this book exhibits in its historical statements and allusions, is another important internal evidence of its authenticity. To adduce one or two examples:—

[1.] The first chapters represent Daniel as having attained, while yet a young man, an extensive reputation for extraordinary wisdom and devotion to his God. How satisfactorily does this explain the language of Ezekiel, his contemporary and an older man! "Son of man, when the land sinneth against me, &c. though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their *righteousness*, said the Lord God." (Ezek. xiv. 13, 14.) "Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a God, &c. thou art *wiser* than Daniel; there is no secret that they can hide from thee." (xxviii. 2, 3.) Can this praise be accounted for in any other way than by supposing just such facts as are recorded in the book of Daniel?

[2.] The truth with which the characters of certain kings are drawn deserves attention. The last king of Babylon is represented by Xenophon as an effeminate, but cruel and impious, voluptuary, who put a man to death, because he missed his aim in hunting, and was guilty of innumerable other cruelties; who despised the Deity, and spent his time in riotous debauchery, but was at heart a coward. Is not this Belshazzar? The same historian represents Cyaxares as weak and pliable, but of a cruel temper, easily managed for the most part, but ferocious in his anger. Is not this Darius[8]—the same Darius who allowed his nobles to make laws for him, and then repented—suffered Daniel to be cast into the lion's den, and then spent a night in lamentation, and at last, in strict conformity with Xenophon's description, condemned to death, not only his false counsellors, but all their wives and children?

[3.] It is also observable, that in this book, certain events are mentioned as a contemporary would be apt to mention them; that is, concisely, and without minute detail, as being perfectly familiar to his immediate readers. Thus we are told that Daniel survived the first year of Cyrus, a notable

[1] Of this illustrious prophecy, which Sir Isaac Newton has justly pronounced to be the foundation of the Christian religion, Dr. Hales has given some chronological computations, slightly differing from the above. See his Analysis, vol. ii. p. 559. *et seq.*

[2] See Ezra iv. 4, 5.

[3] The reader who is desirous of studying what has been written on this subject is referred to the writings of Sir Isaac Newton, Bishop Newton, Mr. Faber and Dr. Hales, who have collected a great variety of important information on the fulfilment of Daniel's prophecies.

[4] Dissertations on Prophecy, vol. i. pp. 413, 414.

[5] On Daniel, p. 15.

[6] The most important of these testimonies are collected by the writers referred to in the preceding column.

[7] The occurrence of Greek words (some German critics have objected) indicates a period not earlier at the furthest than the middle of the reign of Darius Hystaspes, when (they assert) Daniel could not have been living. Of these words Bertholdt reckons ten. But four of them have been traced by later critics to the old Persian, and Gesenius himself maintains that the Chaldees and Assyrians were of Medo-Persian origin. Another of these ten words is admitted by the same distinguished scholar to be Syriac. The remaining four are the names of musical instruments occurring in the fifth verse of the third chapter. The *similarity* of these to certain Greek words may be accounted for in either of these ways:—1. From the ancient intercourse between the Greeks and Babylonians, mentioned by Strabo, Quintus Curtius, and Berosus;—2. On the supposition, that the Shemitish and Greek languages bore a common relation to an older tongue;—3. On the supposition, that the names of musical instruments were in the first instance onomapoetic, and therefore might be analagous in languages totally distinct. Nothing more need be added than a statement of the fact, that the latest writer on the wrong side of the question (Kirms) has yielded this whole ground of opposition as untenable. (Philadelphia Biblical Repertory, vol. iv. p. 51.)

[8] The difference of name is explained at length by Dr. Hengstenberg.

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year in Jewish history, the year of the return from exile. Now a later writer, one, for instance, in the days of the Maccabees, would have been very likely to explain why this was mentioned as a sort of epoch.

3. A distinct but analogous body of internal evidence is furnished by the accurate acquaintance which the writer of this book evinces with the manners, usages, and institutions of the age and country in which it is alleged to have been written. The particular instances are many and minute; we shall indicate a few.

(1.) Daniel never speaks of adoration being rendered to the kings of Babylon, according to the ancient, oriental usage. Why? Arrian informs us, that Cyrus was the first who received such homage, which arose from a notion that the Persian kings were incarnations of the Deity. For the same reason, their decrees were esteemed irrevocable, while no such doctrine seems to have prevailed under the Chaldee monarchs. Daniel accordingly asserts no such thing of any but Darius.

(2.) The *land of Shinar* was the name used by the natives, as we learn from good authority. It occurs nowhere in the historical parts of Scripture, after the book of Genesis, until we meet with it in Daniel. (i. 2.) A resident in Palestine would not have thought of using it.

(3.) Nebuchadnezzar commands (i. 5.) that the young men chosen for his service should be fed from his table. That this was the oriental custom, we are informed by Ctesias and others.

(4.) Daniel and his companions, when selected for the royal service, received new names. (i. 7.) In 2 Kings xxiv. 17. we read, that "the king of Babylon made Mattaniah king, and changed his name to Zedekiah." Two of these names, moreover, are apparently derived from those of Babylonish idols.

(5.) In Dan. ii. 5. iii. 6. there are tokens of an accurate acquaintance with the forms of capital punishment in use among the Chaldees; while in the sixth chapter a new sort is described as usual with the Medes and Persians.

(6.) The description of the image, in the third chapter, corresponds remarkably with what is known from other sources of the Chaldee taste in sculpture; and the use of music at the worship of it, completely tallies with their well-known fondness for that art.

(7.) We find in ch. v. 2. that women were present at the royal banquet. So far was this from being usual in later times, that the Septuagint translators have expunged it from the text. And yet we know from Xenophon, that before the Persian conquest such was indeed the practice of the Babylonian court.

4. There are some things peculiar to the prophecies of this book, which clearly indicate that he who was the organ of them, was a *bonâ fide* resident in Babylon. Thus,

(1.) In the earlier predictions of this book, as in Zechariah and Ezekiel, we find less poetry, and more of symbolical language, than in the pure Hebrew prophets. Every thing is designated by material emblems. Beasts are the representatives of kings and kingdoms. The imagery likewise appears cast in a gigantic mould. All this is in accordance with the Babylonish taste, with which the Prophet was familiar, and to which the Holy Spirit condescended to accommodate his teachings. A striking confirmation of this exegesis is, that this mode of exhibition ceases suddenly and wholly with the Chaldee dynasty. The last four chapters, which were written under the Medo-Persian domination, are without a trace of it.

(2.) Again, Daniel's visions, like those of Ezekiel, have the banks of rivers for their scene. (Dan. viii. 2.—x. 4. Ezek. i. 1. 3.) Does not this imply, that the author had resided in a land of lordly streams? This minute local propriety would scarcely have been looked for in a Canaanitish forger, though writing in full view of the very "swellings of Jordan."

(3.) Lastly, Daniel, still like his fellow in captivity and the prophetic office, displays a chronological precision quite unknown to earlier seers, but perfectly in keeping with the character of one who had been naturalized among the great astronomers and chronologers of the old world.[1]

5. But the most satisfactory internal evidence for the genuineness and authenticity of this book is to be found in the exact accomplishment of Daniel's prophecies, as well those which have been already fulfilled as those which are now fulfilling in the world. So clear and explicit, indeed, are his predictions concerning the advent of the Messiah, and other important events, of times far remote from those in which he lived, that Porphyry,[2] a learned adversary of the Christian faith in the third century,—finding that Daniel's predictions concerning the several empires were so universally acknowledged to be fulfilled, that he could not disprove the fact of their accomplishment,—alleged against them that they must have been written after the events to which they refer had actually occurred. To him they appeared to be a narration of events that had already taken place, rather than a prediction of things future; such was the striking coincidence between the facts when accomplished, and the prophecies which foretold them. And he further affirmed that they were not composed by Daniel, whose name they bore, but by some person who lived in Judæa about the time of Antiochus Epiphanes; because all the prophecies to that time contained true history, but all beyond that period were manifestly false. But this method of opposing the prophecies, as Jerome has rightly observed,[3] affords the strongest testimony to their truth; for they were fulfilled with such exactness, that, to infidels, the prophet seemed not to have foretold things future, but to have related things past. With respect to the particular prophecy (Dan. xi.) relating to the kings of Syria and Egypt, which Porphyry affirmed was written *after* the time of Antiochus Epiphanes, we may remark that the book of Daniel was translated into the Greek language one hundred years *before* he lived; and that very translation was in the hands of the Egyptians, who did not cherish any great kindness towards the Jews and their religion: and those prophecies which foretold the successes of Alexander (Dan. viii. 5. xi. 3.) were shown to him by the Jews, in consequence of which he conferred upon them several privileges.[4] Conclusive as the preceding external and internal evidences are, for the genuineness of Daniel's predictions, the destruction of their credit has in all ages been a favourite object with the enemies of divine revelation, whether open or disguised, —pagans, deists, or neologians. All the various objections of these writers (many of which are sufficiently absurd, as well as weak) have been collected and refuted in detail by Professor Hengstenberg, in his Treatise on "The Authenticity of Daniel and the Integrity of Zechariah."[5] From this learned writer's masterly treatise the following observations, comprising his refutations of the most material neologian objections, have been selected:[6]—

OBJECTION 1.—Daniel is not mentioned by the son of Sirach when eulogizing the worthies of his nation in Ecclus. xlvii. 50.

ANSWER.—If this proves any thing, it proves too much. It proves that no such man as Daniel ever lived,—nor Ezra,—nor Mordecai,—nor any of the minor prophets,—not one of whom is mentioned.

OBJECTION 2.—The book of Daniel, in the Hebrew Bibles, stands near the end of the Hagiographa, and not among the prophets.

ANSWER.—This circumstance Bertholdt explains by saying, that this third division of the Old Testament was not formed until after the other two were closed. The compilers, or authors of the canon, he supposes, intended to make two great classes, the law and the prophets. The books of Joshua, Judges, Samuel, and Kings, were included in the second, merely because there was no third. A third was eventually formed to receive those writings which afterwards laid claim to inspiration. To this explanation, Dr. Hengstenberg objects, that it rests on mere assumptions, and is flatly contradicted by all Jewish authorities. His own solution may be briefly stated thus:—The distinction between the prophets and the Hagiographa is not of a chronological kind at all, but is founded on the peculiar character and

[1] For the above proofs of the genuineness and authenticity of the book of Daniel we are indebted to Professor Hengstenberg of Berlin, whose Vindication of this Prophet is analyzed at considerable length in the fourth volume of the Biblical Repertory, printed at Philadelphia in 1832. (pp. 65—68.)

[2] Porphyry seems to have been the first who impugned the genuineness and authority of Daniel's writings, in the twelfth of his fifteen books against the Christians. Dr. Lardner has collected such of his objections as are extant, together with Jerome's answers to them. Jewish and Heathen Testimonies, chap. xxxvii. (Works, vol. viii. pp. 185—204. 8vo.; or vol. iv. pp. 214—225. 4to.) Methodius, Eusebius, and Apollinarius, also wrote answers to Porphyry, which have long since perished.

[3] Præf. ad Danielem, et Procem. ad Comment. in Daniel.

[4] Michaelis has *demonstrated* that the Hebrew and Chaldee text of Daniel was the original, and more ancient than the genuine Septuagint version of this *book*, in the fourth volume of his (German) Bibliotheca Orientalis. See an English version of this demonstration in Dr. Apthorp's Discourses on Prophecy, vol. i. pp. 244—250.

[5] Die Authentie des Daniel und die Integrität des Sacharjah, erwiesen von Ernst Wilhelm Hengstenberg. Berlin, 1831. 8vo.

[6] These refutations of neologian objections are abridged from the Biblical Repertory printed at Philadelphia, vol. iv. N. S. pp. 51—58.

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office of the writers. The prophetic *gift* must be discriminated from the prophetic *office*. The one was common to all who were inspired; the latter to the regular, official prophets, who communicated the divine will to the Jewish nation. The books written by these prophets, as such, formed the second great division. The third, Dr. H. thinks, contains the inofficial prophecies. Why else should Jeremiah's Lamentations be disjoined from his prophecies? As to the relative position of the book among the Hagiographa, it evidently proves neither one thing nor another; as the book of Ezra is placed *after* it, and a slight inspection shows that no regard was had to date in the arrangement of the parts.

OBJECTION 3.—The authors of the Talmud and the modern Jews regard the book of Daniel with contempt.

ANSWER.—The Talmudists have been misapprehended, and the prejudice of the modern Jews has naturally sprung from their hatred to the Gospel, and whatever tends to prove its authenticity.

OBJECTION 4.—A fourth objection is founded on the words of the book itself. "In the first year of his reign, I, Daniel, understood by BOOKS the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." (Dan. ix. 2.) The Hebrew word translated *books* has the article prefixed. This Bleek considers as synonymous with *biblia* or *the Scriptures*, and a decisive proof that the Old Testament canon was already closed, and in the hands of the writer of this book.

ANSWER.—*First*, We have no proof of these *books* containing any other matter than the prophecies of Jeremiah. *Secondly*, The technical term in use among the later Jews to designate the canon was not "the books," but "the writings." *Thirdly*, The supposititious forger of the book of Daniel never would have hinted at the canon's being closed, when his very object was to have his book included in it. *Fourthly*, Before the adjustment of the canon, there were private collections of the sacred books, as appears not only from the nature of the case, but from the fact, that Jeremiah quotes and imitates Moses, Isaiah, Obadiah, and Micah, a circumstance admitted both by Eichhorn and De Wette. These reasons are, we think, sufficient, without appealing, as Pareau does, to the Jewish tradition, that the sacred books were secured by Jeremiah before the burning of the temple, and entrusted to the care of Daniel.

OBJECTION 5.—The lavish expenditure of signs and wonders, without any apparent object, is unworthy of the Deity.

ANSWER.—It is worthy of remark, that one of those who urge this difficulty has supplied an answer. This is Griesinger, who innocently observes, that no better reason seems assignable for all these miracles than a disposition to exalt Jehovah above other Gods! Can a better be desired! It is true, the adversaries still object, *cui bono?* We need only condense Dr. Hengstenberg's three replies into as many sentences. 1. That the faith and hope of the exiles might be maintained. 2. That a way might be opened for their restoration. 3. That the heathen might be awed into forbearance and respect towards God's peculiar people.

OBJECTION 6.—The book of Daniel contains historical inaccuracies.

(1.) The grossest of these is said to be the statement in the first two verses in the eighth chapter. Bertholdt's objections are —that Elam is mentioned as a province of the Babylonish empire, in which Daniel acted as a royal officer (v. 27.), whereas it was a province of the Median empire, as appears from Isaiah xxi. 2. and Jeremiah xxv. 5. 2. That a palace is spoken of at Shushan, whereas the palace there was built by Darius Hystaspes, as appears from Pliny.[1] 3. That the name *Shushan* itself (which signifies a *lily*) was not given until long after Darius, and was intended to express the beauty of the edifices which that prince erected.

ANSWER.—*First*, The subjection of Elam by the Chaldees is predicted by Jeremiah (xlix. 34.), and the fulfilment of the prophecy recorded by Ezekiel. (xxxii. 24.) The prediction quoted by Bertholdt (Jer. xxv. 5.) represents Elam, not as a province of Media, but as an independent monarchy, and intimates its overthrow. This prophecy was uttered in the first year of Nebuchadnezzar's reign, that of Daniel in the third of Belshazzar's. But even admitting the assertion of the adversary, there is no departure from the truth of history. Daniel was at Shushan only "in a vision," as appears from a strict translation of the passage. The scene of his vision, so to speak, was there, because Shushan was to be the capital of the empire whose fortunes he foresaw. *Secondly*, Pliny's statement as to the building of the palace, and indeed the whole city, by Darius Hystaspes, is contradicted by all Greek and Oriental writers, who represent it as extremely ancient. *Thirdly*, Athenæus and others state that the city was called *Shushan*, from the multitude of lilies growing in that region, a fact reconcilable with any date whatever.

[1] Hist. Nat. vi. 26.

(2.) Another passage which has been objected to, is what De Wette calls the laughable description (in ch. vi.) of a lion's den like a cistern, with a stone to close the orifice.

ANSWER.—We know nothing about the lions' dens in that part of the world; but we know, that in Fez and Morocco they are subterraneous, and that criminals are often thrown into them. Who knows how large the stone was in the case before us!

(3.) A third objection of the same kind is, that Belshazzar is represented (Dan. v. 11. 13. 18. 22.) as the son of Nebuchadnezzar, whereas, according to profane historians, he was his fourth successor.

ANSWER.—No fact is more familiar, than that *father* denotes an *ancestor*, *son*, a *descendant*.

(4.) The other historical objections which Dr. Hengstenberg notices, are, that Cyaxares II. is by Daniel called Darius—and that in the first verse of the first chapter, Jerusalem is said to have been taken by Nebuchadnezzar, in the third year of Jehoiakim, while it appears from Jer. xlvi. 1. that the battle of Carchemish, which must have preceded that event, occurred in the fourth year of Jehoiakim, and from Jer. xxv. 1. that this same fourth year was the first of Nebuchadnezzar. Dr. Hengstenberg's solution of these difficulties carries him so far into minutiæ that we can neither follow copy nor abridge his argument. Suffice it to say, that it is wholly satisfactory, and exhibits in a strong light his critical sagacity, his learning, and his judgment.

OBJECTION 7.—The book of Daniel contains various inconsistencies and contradictions.

ANSWER.—These alleged inconsistencies and contradictions are merely apparent, not real. The last verse of the first chapter, for instance, has been represented as at variance with the first verse of the tenth, as though the former intimated that he lived no longer! A similar objection has been founded on Belshazzar's not knowing Daniel (v. 14.), who had been exalted to such honour by Nebuchadnezzar (ii. 48, 49.); a circumstance explained by the very characters of the prophet and the king, which were too opposite to admit of intimacy. Daniel would naturally stand aloof from so debauched a court.

Again, the indefatigable adversary asks, how could Nebuchadnezzar be ignorant (iii. 14.) whether the Hebrews served his God, when he had himself (ii. 47.) acknowledged theirs to be a God of gods and Lord of lords! This inconsistency, as Dr. Hengstenberg observes, is chargeable not upon the sacred writer, but upon the heathen king. His former acknowledgment resulted not from a change of heart, but from astonishment and terror—a distinction which the psychology of rationalists knows nothing of. The same may be said of the objection started to the diverse exhibitions of this same king's character in the first three chapters and the fourth.

OBJECTION 8.—Opinions and usages are mentioned in this book, which are clearly modern, that is, of later date than that claimed for the book itself.

(1.) Dan. vi. 11. "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open *in his chamber towards Jerusalem*, he kneeled upon his knees *three times a day*, and prayed, and gave thanks to his God as he did aforetime." Here it is objected that these are allusions to three modern customs,—that of praying thrice towards Jerusalem—that of praying thrice a day—and that of having a chamber appropriated to prayer.

ANSWER.—There are no such allusions to modern customs.

That the custom of *praying towards Jerusalem* was an ancient practice, is susceptible of proof from Scripture. The law of Moses required all sacrifices to be offered at the place which the Lord should choose "to put his name there." (Deut. xii. 5, 6.) Prayer would of course accompany oblation. "Their burnt-offerings," says the Lord by the mouth of Isaiah, "and their sacrifices, shall be accepted upon my altar; for mine house shall be called a *house of prayer* for all people." (Isa. lvi. 7.) "In thy fear," says David, "will I worship *toward thy holy temple*." (Psal. v. 7. cxxxviii. 2.) "I lift up my hands *toward thy holy oracle*." (xxviii. 2.) Now, if in the temple prayer was offered toward the oracle or sanctuary, and in the city toward the temple, surely those who were out of the city, whether far or near, would be likely to offer theirs toward Jerusalem itself. "If thy people," says Solomon in his dedicatory prayer, "go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord *toward the city* which thou hast chosen, and

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toward the house that I have built for thy name, then hear thou in heaven," &c. (1 Kings viii. 44.) Nor would the practice cease, because the temple was destroyed. Its very site was regarded by the Jews as holy. "Remember this mount Sion, wherein thou hast dwelt. They have set thy sanctuary on fire," &c. (Psal. lxxiv. 2. 7.)

With regard to the custom of *praying thrice a day*, it is so natural, that we find it among those with whom the Jews could have had no intercourse, the Brahmins for example. And what says David? "Evening and morning and at noon will I pray and cry aloud." (Psal. lv. 17.)

The third particular—that of having *a chamber appropriated to prayer*—rests upon mere assumption. There is nothing said about a chamber used exclusively for devotional purposes; and if there was, there can be no ground for the assertion, that this was an invention of the later Jewish formalists. Our Lord commands his disciples to go into their closets, and not to pray in public, like the Pharisees. (Matt. vi.) On the other hand, David "went up to the chamber over the gate," if not to pray, at least to vent his grief (2 Sam. xviii. 33.), and Elijah went "into a loft," and "cried unto the Lord." (1 Kings xvii. 20.) Was this a modern pharisaical invention, as affirmed by Bertholdt?

(2.) The advice of Daniel to Nebuchadnezzar, (iv. 27.) is represented by Bertholdt as ascribing an efficacy to alms-giving, which was never dreamed of in the days of old. He translates the verse—"Buy off (compensate or atone for) thy sins by gifts, and thy guilt by doing good to the poor." Dr. Hengstenberg shows clearly that the true sense is that which our own translation gives—"Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." The adversary has the credit, therefore, not of the objection only, but of the fault objected to!

(3.) A similar objection has been raised by Gramberg, in relation to the doctrine of *meritorious* fasting, as implied in ch. ix. That religious fasting was a most ancient usage of the Jews, any compendium of biblical antiquities will show. That the popish notion of merit should be found in a passage where such words as these occur—"We do not present our supplications before thee for our righteousness, but for thy great mercies" (Dan. ix. 18.)—argues something rather worse than inadvertence in the caviller who finds it there.[1]

IV. In the Vulgate Latin edition of the Bible, as well as in Theodotion's Greek version, which was adopted by all the Greek churches in the East in lieu of the incorrect Septuagint translation above alluded to, there is added, in the third chapter of Daniel, between the twenty-third and twenty-fourth verses, the song of the three children, Hananiah, Mishael, and Azariah, who were cast into the fiery furnace. The version of Theodotion also introduces, at the *beginning* of this book, the history of Susanna, and, at the *end*, the stories of Bel and the Dragon; and this arrangement is followed by the modern version in use in the Greek church. But, in the Latin Vulgate, both these apocryphal pieces were separated by Jerome from the canonical book, and were dismissed to its close, with an express notice that they were NOT found by him in the Hebrew, but were translated from Theodotion. In a later age, however, they were improperly made a continuation of Daniel, being numbered chapters xiii. and xiv.; an arrangement which has been followed in all the modern versions from the Vulgate in use among the members of the Romish church, and sometimes (particularly in the Dublin edition of the Anglo-Romish version of the Bible printed in 1825) with the unjustifiable omission of the cautionary notice of Jerome. The narratives of Susanna and of Bel and the Dragon do *not* exist in the genuine Septuagint version of Daniel, recovered in the middle of the eighteenth century; nor were these apocryphal additions ever received into the canon of Holy Writ by the Jewish church. They are not extant in the Hebrew or Chaldee languages, nor is there any evidence that they ever were so extant. The occurrence of Hebraisms in them proves nothing more than that they were written by a Hebrew in the Greek tongue, into which he transferred the idioms of his own language; and that they were thus originally written in Greek by some Hellenistic Jew, without having any higher source whence they could be derived, is evident from this circumstance, that, in the history of Susanna, Daniel, in his replies to the elders, alludes to the *Greek* names of the trees, under which, they said, the adultery charged upon Susanna was committed, which allusions cannot hold good in any other language.[2] The church of Rome, however, allows these spurious additions to be of the same authority with the rest of the book of Daniel; and, by a decree of the fourth session of the council of Trent, has given them an equal place in the canonical Scriptures. But they were never recognised as part of the sacred volume by the ancient fathers of the Christian church. Julius Africanus, Eusebius, and Apollinarius rejected these pieces, not only as being uncanonical, but also as fabulous; and Jerome, who has been followed by Erasmus and other modern writers, has given the history of Bel and the Dragon no better title than that of "*The Fable of Bel and the Dragon.*" And others, who have admitted them for instruction of manners, have nevertheless rejected them from the canonical Scriptures; in which conduct they have been followed by the Protestant churches, who exclude them from the canonical, and class them among the apocryphal writings.[3]

[1] The above are the *principal* objections of modern neologians, with the very satisfactory refutations of Dr. Hengstenberg; who has further investigated various anachronisms, improbabilities, and incongruities alleged to exist in the book of Daniel, at greater length than the limits of this work will admit of being stated even in the most condensed form. The reader is therefore necessarily referred to the English translation (forming part of the Edinburgh Biblical Cabinet), of his "Critical Inquiry into the Authenticity and Integrity of the Books of Daniel and Zechariah," which was announced for publication while this sheet was passing through the press.

[2] In the examination of the elders, when one of them said he saw the crime committed, υπο σχινον, *under a mastich tree*, Daniel is represented as answering, in allusion to σχινον, "The angel of God hath received sentence of God, ΣΧΙΣΑΙ σε μεσον, *to cut thee in two.*" And when the other elder said that it was υπο πρινον, *under a holm tree*, Daniel is made to answer, in allusion to the word πρινον, "The angel of the Lord waiteth with the sword, ΠΡΙΣΑΙ σε μεσον, *to cut thee in two.*" Jerome, *ut supra.*

[3] Dr. Prideaux's Connection part i. book iii. *sub anno* 534. vol. i. pp. 164, 165. edit. 1720. Calmet's Dictionary, voce *Daniel*, and his Preface sur Daniel, Comm. Litt. tom. vi. pp. 609—612. The fullest vindication of the genuineness and canonical authority of the prophecies of Daniel is to be found in Bishop Chandler's "Vindication of the Defence of Christianity, from the Prophecies of the Old Testament," in Dr. Samuel Chandler's "Vindication of the Antiquity and Authority of Daniel's Prophecies," both published at London in 1728, in 8vo.; and in Dr. Hengstenberg's treatise already referred to in the course of this section.

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§ 5. ON THE BOOK OF THE PROPHET OBADIAH.

I. *Author and date.*—II. *Synopsis of its contents.*

BEFORE CHRIST, 588—583.

I. THE time when this prophet flourished is wholly uncertain. Jerome, with the Jews, is of opinion that he was the same person who was governor of Ahab's house, and who hid and fed one hundred prophets whom Jezebel would have destroyed. Some other critics think that he was the Obadiah whom Josiah constituted overseer of the works of the temple, mentioned in 2 Chron. xxxiv. 12. Dupin refers him to the time of Ahaz, in whose reign the Edomites, in conjunction with the Israelites, made war against the tribe of Judah; because his prophecy is almost wholly directed against the Edomites or Idumæans. Grotius, Huet, Dr. Lightfoot, and other commentators, however, make him to be contemporary with Hosea, Joel, and Amos, agreeably to the rule of the Jewish writers, viz. that, where the time of the prophet is not expressed, his predictions are to be placed in the same chronological order as the prophecy immediately preceding. Archbishop Newcome, with great probability, supposes that Obadiah prophesied between the taking of Jerusalem (which happened in the year 587 before Christ) and the destruction of Idumæa by Nebuchadnezzar, which took place a very few years after; consequently he was partly contemporary with Jeremiah. As the latter has many expressions similar to others in Obadiah, it is a question which of the two has borrowed from the other. Opinions vary on this subject, and there is not much preponderance of evidence on either side; except that, as Jeremiah has used the works of other prophets in his predictions against foreign nations, this fact renders it more probable that he had read Obadiah than the reverse. The following table of the parallel passages will enable the reader to form his own judgment:—

Obadiah, verse 1.	compared with Jeremiah	xlix. 14.
2.	- - - -	15.
3, 4.	- - - -	16.
5.	- - - -	9.
6.	- - - -	10.
8.	- - - -	7.[4]

The writings of Obadiah, which consist of only one chapter, are composed with much beauty, and unfold a very interesting scene of prophecy.

[4] Professor Turner's Translation of Jahn, p. 369. note.

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II. The prophecy of Obadiah consists of two parts; viz.

PART I. *is minatory, and denounces the destruction of Edom for their Pride and carnal Security* (1—9.), *and for their cruel Insults and Enmity to the Jews, after the Capture of their City.* (10—16.)

This prediction, according to Archbishop Usher, was fulfilled, about five years after the destruction of Jerusalem, by the Babylonians subduing and expelling them from Arabia Petræa, of which they never afterwards recovered possession.

PART II. *is consolatory, and foretells the Restoration of the Jews* (17.), *their Victory over their Enemies, and their flourishing State in consequence.* (18—21.)

Archbishop Newcome considers this prophecy as fulfilled by the conquest of the Maccabees over the Edomites. (See 1 Macc. v. 3—5. 65, &c.) There is no doubt that it was in part accomplished by the return from the Babylonian captivity; and by the victories of the Maccabæan princes; but the prediction in the last verse will not receive its complete fulfilment until that time when "the kingdoms of the world are become *the kingdoms of our Lord and of his Christ.* (Rev. xi. 15.)

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§ 6. ON THE BOOK OF THE PROPHET EZEKIEL.

I. *Author and date.*—II. *Canonical authority of the prophecies of Ezekiel.*—III. *Their scope.*—IV. *Analysis of them.*—V. *Observations on the style of Ezekiel.*

BEFORE CHRIST, 595—536.

I. EZEKIEL, whose name imports the *strength of God*, was the son of Buzi, of the sacerdotal race, and one of the captives carried by Nebuchadnezzar to Babylon, with Jehoiachin king of Judah; it does not appear that he had prophesied before he came into Mesopotamia. The principal scene of his predictions was some place on the river Chebar, which flows into the Euphrates about two hundred miles to the north of Babylon, where the prophet resided; though he was, occasionally, conveyed in vision to Jerusalem. He commenced his prophetic ministry in the thirtieth year of his age, according to general accounts; or rather, as Calmet thinks, in the thirtieth year after the covenant was renewed with God in the reign of Josiah, which answers to the fifth year of Ezekiel's and Jehoiachin's captivity (Ezek. i. 1. xl. 1.), the æra whence he dates his predictions; and it appears from xxix. 17. that he continued to prophesy about twenty-one years and three quarters. The events of his life, after his call to the prophetic office, are interwoven with the detail which he has himself given of his predictions; but the manner of its termination is nowhere ascertained. The pseudo-Epiphanius, in his lives of the prophets, says that he was put to death by the prince or commander of the Jews in the place of his exile, because this prince was addicted to idolatry, and could not bear the reproaches of the prophet. No reliance, however, can be placed on this account, which is intermixed with many fables. Jerome is of opinion, that, as Ezekiel was in part contemporary with Jeremiah, who prophesied in Judæa while Ezekiel delivered his predictions beyond the Euphrates, their prophecies were interchanged for the consolation and encouragement of the captive Jews. There is, indeed, a striking agreement between the subject-matter and their respective prophecies; but Ezekiel is more vehement than Jeremiah in reproving the sins of his countrymen, and abounds more in visions, which render some passages of his book exceedingly difficult to be understood. On this account no Jew was, anciently, permitted to read the writings of this prophet, until he had completed his thirtieth year.[1]

II. Until of late years the prophecies of Ezekiel have always been acknowledged to be canonical, nor was it ever disputed that he was their author. The Jews, indeed, say that the sanhedrin deliberated for a long time whether his book should form a part of the sacred canon. They objected to the great obscurity at the beginning and end of his prophecy; and to what he says in ch. xviii. 20. that the son should not bear the iniquity of his father, which they urged was contrary to Moses, who says (Exod. xx. 5.), that God visits the "sins of the fathers upon the children unto the third and fourth *generation.*" But it is worthy of remark, that Moses himself (Deut. xxiv. 16.) says the very same thing as Ezekiel.[2]

The genuineness of certain chapters of this prophet has been impugned by some writers both on the Continent and in our own country.

i. On the Continent it has been denied that the last nine chapters are to be attributed to Ezekiel; but the arguments adduced in behalf of this hypothesis are by no means sufficient to sustain it: for

1. The alleged obscurity of these chapters is "certainly not at variance with the opinion that they were written by Ezekiel, for many other parts of his work are less perspicuous, not to say, that descriptions of this kind, particularly of buildings, can scarcely be made very intelligible without the aid of drawings.

2. "These chapters are supposed to contain commands which were disregarded by the Hebrews after their return, and, therefore, it is inferred that they did not then exist, or at least were not ascribed to Ezekiel. But this supposition is unfounded; for those chapters do not contain commands, but an emblematic or figurative representation intended to confirm the certainty of the return, and the re-establishment of divine worship.

3. "It is further objected, that the prophet could not possibly retain in memory the numbers of so many measurements as were perceived by him in his vision. But this is of little weight; for as the impressions of the visions were the more vehement on account of the outward senses being at rest, there would be the less difficulty in retaining them in the memory. Besides, there are persons who commit numbers to memory with great facility, and if the objectors to these prophecies allow that visions constitute merely the dress and form in which the prophets announce their predictions, there would have been no need of memory in the case.

4. "Josephus[3] attributes to Ezekiel two books concerning the Babylonish captivity: but as by the second book of Ezekiel he means the last nine chapters, how is it possible thence to infer that Ezekiel is not their author? There is no necessity, therefore, to apply the language to Jeremiah (as Eichhorn did), which cannot be done without violence to the series of the discourse."

Altogether worthless is the conjecture "that some Hebrew, who returned later than the great body of his brethren, made up these chapters, in order to effect a new distribution of the country, by which he might acquire a portion for himself: for no such impostor would have written so largely and in such a manner of *the temple* and *of the division of the country among the tribes*, and at the same time forget entirely the distribution *among individuals.*

"Nothing, therefore, can be established in opposition to the genuineness of these prophecies; and it is confirmed by their contents. The *visions*, the *manner of conveying reproof*, the *multitude of circumstantial particulars*, the *character of the language and style*, in all which respects Ezekiel is remarkably distinguished from other writers, prove that he must have been the author of these chapters. No imitation could possibly have been so successful."[4]

ii. In England, an anonymous writer[5] has denied that "the prophecies in chapters xxv.—xxxii. xxxv. xxxvi. xxxviii. and xxxix. are Ezekiel's. His reasons are so exceedingly trifling, that they are not worthy of refutation. Nor indeed is this necessary, for these very parts of the book contain evidence that they are the work of this prophet; very many particulars which Ezekiel is accustomed to introduce elsewhere are found in these prophecies; as, for instance, the *designation of the year, the month and the day*, on which a revelation was communicated; the remarkable phraseology *son of man* corresponding with the usage in the Aramæan dialect; the forms, *set thy face towards* or *against*—*prophesy against*—*hear the word of Jehovah*—*thus saith the Lord Jehovah*—*the word of Jehovah came to me*—*they shall know that I am Jehovah*—*take up a lamentation for.* In these chapters, as in ch. i.—xxiv., the terms נגיד and נשיא are frequently applied to kings, the same devices for conducting sieges סלל, a *circumvallation*, and רים, *a mound*, are mentioned, compare ch. xxvi. 8. with iv. 2. xvii. 17. xxi. 27. (22.), and, in fine, the same particularity and multitude of circumstances occur. Indeed xxviii. 14. contains a reference to the vision mentioned in i. 13. x. 2. If the mentioning the regions of the departed more frequently than is usual (see xxvi. 20. xxxi. 14—17. xxxii. 18—32.) would seem to indicate a foreign origin, it must be considered that the subject required it, and it can never be alleged with any weight

[1] Hieronymi Procem. in lib. i. Comm. in Ezech.
[2] Calmet, Preface sur Ezekiel. Comment. Litt. tom. vi. pp. 353, 354.
[3] Antiq. Jud. lib. x. c. 5. § 1.
[4] Prof. Turner's Translation of Jahn, p. 403.
[5] Monthly Magazine, March, 1798, p. 189.

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as a proof that these portions of Ezekiel's prophecies differ in character from the remainder."[1]

Josephus ascribes to this prophet two books concerning the Babylonian captivity;[2] and says, that, having foretold in Babylon the calamities which were coming upon the people, he sent accounts of them to Jerusalem.[3] But these circumstances are not recorded in the predictions now extant; nor have we any means of ascertaining what foundation Josephus had for his assertion. Most commentators are of opinion that the Jewish historian divided the prophecy we now have into two books, and that he took that part of the prophecy, which contains a description of the temple (xli.—xlviii.) for a distinct book, because it treats on a subject wholly different from the topics discussed in the former part of his writings.

III. The chief design of Ezekiel's prophecies is, to comfort his brethren in captivity, who deplored their having too lightly credited the promises of Jeremiah, who had exhorted them speedily to submit to the Chaldees, on account of the approaching ruin of Jerusalem. As these captives saw no appearance of the fulfilment of Jeremiah's predictions, God raised up Ezekiel to confirm them in the faith, and to support by new prophecies those which Jeremiah had long before published, and even then continued to announce in Judæa. In pursuance of this design, Ezekiel predicts the dreadful calamities which soon after were inflicted upon Judæa and Jerusalem, on account of the idolatry, impiety, and profligacy of their inhabitants; the divine judgments that would be executed on the false prophets and prophetesses, who deluded and hardened the Jews in their rebellion against God; the punishments that awaited the Ammonites, Edomites, and Philistines, for their hatred of the Jews, and insulting them in their distress; the destruction of Tyre; the conquest of Egypt; the future restoration of Israel and Judah from their several dispersions; and their ultimately happy state after the advent and under the government of the Messiah.

IV. The prophecies of Ezekiel form, in our Bibles, forty-eight chapters; and, as he is extremely punctual in dating them, we have little or no difficulty in arranging them in chronological order.[4] They may be divided into four parts; viz.

PART I. *Ezekiel's Call to the Prophetic Office* (i. 1. to the first part of verse 28.), *his Commission, Instructions, and Encouragements for executing it.* (i. 28. latter clause, ii. iii. 1—21.)

PART II. *Denunciations against the Jewish People.* (iii. 22—27. iv.—xxiv.)

SECT. 1. Under the emblem of a siege delineated upon a tile is represented the manner in which the Chaldæan army would surround Jerusalem during the reign of Zedekiah. (iii. 22—27. iv. 1—3.)[5] The inhabitants there encouraged the captives in Chaldæa to hope for a return; and such a hope they actually cherished, so long as Jerusalem was safe: but this vision was designed to overthrow their confidence. From the specimens preserved in cabinets, it is well known that the tiles or bricks, anciently used in oriental buildings, were of considerable size, with one of the surfaces well polished, so as to be capable of receiving the representation described by the prophet. By Ezekiel's lying upon his right and left side a certain number of (prophetic) days, is exhibited the number of years, during which God had borne with the iniquities of the house of Israel. (4—8.) The scanty supply and intermixture of coarse food represented the scarcity and hard fare which the Jews should have during the continuance of the siege by Nebuchadnezzar.

SECT. 2. Under the type of shaving his head and beard, and weighing his hair, one-third part of which was to be burnt, another to be cut small with a knife, and the remainder to be burnt (v. 1—4.), are, in vision, denounced the divine judgments against Jerusalem, by famine, sword, and dispersion. (5—17.) The head here represents Jerusalem; the hair, the great number of its inhabitants; and the balances, the exactness of God's judgments.

SECT. 3. denounces the divine judgments against the Jews for their idolatry (vi. 1—7.), but promises that a remnant shall be saved, and shall be brought to a sense of their sins by their afflictions. (8—14.)

SECT. 4. announces the irreversible judgment of captivity, and final desolation of the Jews for their idolatry and other heinous sins (vii. 1—22.): the severity of their captivity, which is prefigured by a chain. (23—27.)

SECT. 5. describes the carrying of the prophet, in a vision, to Jerusalem (viii. 1—4.), where he is shown the idolatries committed by the Jews within the precincts of the temple; particularly the image of Baal, by a bold figure called the *image of Jealousy*, from the provocation it gave to God, by setting up a rival against him in the place dedicated to his worship (5.): the Egyptian (6—12.), the Phenician (13, 14.), and the Persian superstitions. (15, 16.)[6] The prophet then denounces vengeance against the wicked, and foretells the preservation of the pious Jews (17, 18. ix.); and under the command to scatter coals of fire over the city (x. 1—7.), and the vision of the Shechinah departing from the temple (8—22.), are prefigured the destruction of Jerusalem, and Jehovah's forsaking the temple. This section concludes with a severe denunciation against those wicked princes and people who remained in Jerusalem, and derided the types and predictions of the prophets (xi. 1—13.); and the return of the Jews is then foretold (14—21.); Jehovah's utterly forsaking the temple and city is represented by the departure of the Shechinah (22, 23.); and the prophet returns to communicate his instructions to his brethren of the captivity. (24, 25.)

SECT. 6. Under the types of Ezekiel's removing himself and his household goods (xii. 1—7.), and eating and drinking "with quaking, and with carefulness" (17—20.), is prefigured the captivity of Zedekiah and of the Jews still remaining at Jerusalem (8—16.);[7] and speedy judgment is denounced against the Jews for their abuse of the divine forbearance. (21—28.)

SECT. 7. The false prophets (xiii. 1—16.), and false prophetesses (17—23.), are reproved and threatened with signal punishment.

SECT. 8. A denunciation of the divine judgments against the idolatrous elders and their false prophets (xiv. 1—11.), and against the Jews for their obstinate impenitency (12—21.); a remnant of whom, it is promised, shall be saved. (22, 23.)

SECT. 9. Under the parable of an unfruitful and unprofitable vine is set forth the utter rejection of Jerusalem. (xv.)

SECT. 10. Under the emblem of an exposed and wretched infant is represented the natural state of the Jewish nation, and the great love of God to it in Egypt, as well as afterwards. (xvi. 1—14.) The heinous and unparalleled sins of the Jews are set forth; for which sore judgments are denounced against them. But, notwithstanding all these provocations, God promises in the end to show them mercy under his new and everlasting covenant. (60—63.) The figurative mode of describing adultery, which is of frequent occurrence in the prophets, is pursued with great force, and at considerable length, both in this and the 23d chapter.

SECT. 11. Under the allegory of two eagles and a vine is represented God's judgment upon the Jews, for revolting from Babylon to Egypt. (xvii. 1—21.) The "great eagle with great wings" (3.) means Nebuchadnezzar, as the "feathers of divers colours" mean the various nations that

[1] Prof. Turner's Translation of Jahn, p. 404.
[2] Antiq. Jud. lib. x. c. 5. § 1.
[3] Ibid. lib. x. c. 7. § 2.
[4] The arrangement proposed by Prof. De Wette coincides very nearly with that given in this work. He divides the predictions of Ezekiel into four parts, viz. I. From chap. i. to chap. xxiv. containing prophecies relating to the Jews and anterior to the destruction of Jerusalem, in chronological order; II. From chap. xxv. to chap. xxxii. containing prophecies relating to various heathen nations, disposed according to the order of subjects; III. From chap. xxxiii. to xlviii. containing prophecies posterior to the destruction of Jerusalem, in chronological order.
[5] The prophetical types and figures are often adapted to the genius and education of the prophets. Amos, for instance, derives his figures from objects which were familiar to a shepherd or a husbandman. As Ezekiel seems to have had a peculiar talent for architecture, several of his representations are suitable to that profession. "And they that suppose the emblem here made use of to be below the dignity of the prophetic office, may as well accuse Archimedes of folly for making lines in the dust." W. Lowth on Ezek. i.; from whose summaries of chapters and the marginal abstracts of Mr. Reeves this analysis of Ezekiel is chiefly derived, in the present as well as in former editions of this work.
[6] Bishop Warburton has an excellent illustration of this prediction in his Divine Legation of Moses, book iv. sect. 6. (Works, vol. iv. pp. 295—300.); the most material parts of which are inserted in Bishop Mant's and Dr. D'Oyly's Commentary on the Bible.
[7] Josephus informs us that Zedekiah, thinking the prophecy of Ezekiel in the thirteenth verse of this chapter (that he should be brought to Babylon, which, however, he should not see, though he should die there), inconsistent with the prediction of Jeremiah (xxxii. 4. and xxxiv. 3.) that the Jewish king should see the eyes of the king of Babylon,—determined to give no credit to either of them. Both prophecies, as we have already seen (Vol. I. p. 124.) were literally fulfilled, and the event convinced him that they were not irreconcilable. Compare Josephus, Ant. Jud. lib x. c. 8. § 2. with 2 Kings xxv. 4—7. and Jer. lii. 8—11.

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were subject to his sway. The other "great eagle" (7.) means the king of Egypt. The preaching of the Gospel, and the universal kingdom of the Messiah, are foretold. (22—24.)

SECT. 12. The Jews, in Ezekiel's time, having complained (xviii. 1, 2.) of the divine justice, as if the calamities which had befallen them were inflicted merely for the sins of their forefathers, this section contains a vindication of God's eternal rules of justice in punishing no one eternally for the sins of another, and in pardoning the wicked on their true repentance. (3—32.)

SECT. 13. Under the parable of a lion's whelps are foretold the cruelty and captivity of Jehoahaz, who was deposed by the king of Egypt,[1] and of Jehoiakim, who was deposed by the king of Babylon.[2] (xix. 1—9.) And under the parable of a vine scorched by the east wind, torn up and transplanted in the wilderness, are set forth the desolation and captivity of the whole Jewish people. (10—14.)

SECT. 14. A deputation of the elders having come to the prophet, in the seventh year of Jehoiakim's and his own captivity, to request him to ask counsel of God in the midst of their calamity, Ezekiel, by divine command, reminds them of God's mercies to them, and of their idolatry, and rebellions against him, from their departure out of Egypt to that very day. (xx. 1—39.) Yet, notwithstanding all their provocations, their return from captivity is foretold, and also that the twelve tribes shall serve God at Jerusalem.

SECT. 15. Under the emblem of a forest, doomed to be consumed by fire, is foretold the destruction of Jerusalem, termed the "forest of the south," because that city lay to the south of Chaldæa, where the prophet then was. (xx. 45—49.) And under the emblem of a sharp sword is predicted the destruction of the Jews (xxi. 1—17.), of Jerusalem (18—27.), and of the Ammonites (28—32.), by Nebuchadnezzar. The prophecy against the Ammonites was accomplished about five years after Jerusalem was destroyed.

SECT. 16. contains a recital of the sins committed in Jerusalem, and by all orders and classes of people in that city; for which the severest judgments are denounced. (xxii.)

SECT. 17. represents the idolatries of Samaria and Jerusalem by the lewd practices of two common harlots (xxiii. 1—21.); for which crimes God denounces very severe judgments against them both. (22—49.)

SECT. 18. Under the figure of a boiling pot is shown the destruction of Jerusalem and its inhabitants (xxiv. 1—14.); and, by the prophet's being forbidden to mourn for his wife, it is signified that the calamities of the Jews shall be so astonishing as to surpass all expressions of sorrow. (15—27.)

PART III. *comprises Ezekiel's Prophecies against various neighbouring Nations, Enemies to the Jews.* (xxv.—xxxii.)

SECT. 1. denotes the judgments of God against the Ammonites (xxv. 1—7.), Moabites (8—11.), Edomites (12—14.), and Philistines (15—17.), on account of their hatred of his people, and insulting them in the time of their distress. According to Archbishop Usher and Josephus, these predictions were fulfilled by Nebuchadnezzar about five years after the destruction of Jerusalem.[3]

SECT. 2. announces, in language singularly elegant and animated, the destruction of Tyre (xxvi. xxvii. xxviii. 1—19.), whose vast trade, riches, splendour, and power are largely described. This prediction[4] was accomplished, nineteen years after its delivery, by Nebuchadnezzar, who captured Tyre after besieging it for thirteen years, and utterly destroyed that city. The destruction of Zidon, the mother city of Tyre (in whose prosperity and adversity she generally participated), is then declared (20—23.); and this section of prophecy concludes with promises of the happy state of the Jews on their deliverance from all their enemies, together with their general conversion to Christianity. (24—26.)

SECT. 3. The deposition and death of Pharaoh-Hophrah (or Apries) king of Egypt (xxix. 1—8.), and the conquest of that country by Nebuchadnezzar (9—21. xxx.—xxxii.), are foretold. The imagery of the latter part of this prophecy is both sublime and terrible. These predictions were in the tenth, twenty-seventh, eleventh, and twelfth years of Jehoiachin's captivity.

PART IV. *contains a Series of Exhortations and consolatory Promises to the Jews, of future Deliverance under Cyrus, but principally of their final Restoration and Conversion under the Kingdom of Messiah.* (xxxiii.—xlviii.) *These Predictions were probably delivered in the twelfth year of Jehoiachin's Captivity.*

SECT. 1. sets forth the duty of a prophet or minister of God, exemplified by that of a watchman, in warning a people of their sins. (xxxiii. 1—9.) Then follows an earnest exhortation to repentance, vindicating the equity of the divine government, and declaring the terms of acceptance (as in ch. xviii.) to be without respect of persons; so that the ruin of obstinate and impenitent sinners must be attributed to themselves. (xxxiii. 10—20.) While Ezekiel was thus under the prophetic impulse, tidings being brought to him of the destruction of Jerusalem by the Babylonians (21, 22.), he takes occasion to predict the utter desolation of Judæa, to check the vain confidence of those who still remain there, and he also reproves the hypocrisy of those Jews who were of the captivity. (23—33.)

SECT. 2. In this section God reproves the conduct of the civil and ecclesiastical governors of the Jewish people (xxxiv. 1—10.), and promises a general restoration of the people. Their happy condition under the reign of Messiah their king is described in the most beautiful terms. (11—31.)

SECT. 3. contains a renewal of the prophet's former denunciations against the Edomites (see xxv. 12.) as a just punishment for their insults to the Jews during their calamities. (xxxv.)[5]

SECT. 4. announces the general restoration of the Jews, of which the return of the two tribes from Babylon may be considered an earnest, and their consequent felicity. (xxxvi.) The same subject is further illustrated under the vision of a resurrection of dry bones. (xxxvii. 1—14.) The address to the dry bones in ver. 4. is by some commentators considered as a prophetical representation of that voice of the Son of God, which all that are in their graves shall hear at the last day, and come forth. Under the emblem of the union of two sticks is foretold the incorporation of Israel and Judah into one state and church, which will enjoy the land of Canaan and the blessings of the Gospel under the Messiah. (15—28.)

SECT. 5. contains a remarkable prophecy against Gog and all his allies, and the victory of Israel over them (xxxviii. xxxix. 1—22.), together with a promise of deliverance from captivity, and of the final restoration and conversion of the Jews to the Gospel, under the Messiah. (23—29.) This prophecy relates to the latter ages of the world, and will be best understood by its accomplishment.

SECT. 6. contains a representation, partly literal and partly mystical, of Solomon's temple; also a mystical representation of the city of Jerusalem, and mystical directions concerning the division of the Holy Land;—all which were designed to give the Jews a greater assurance of their returning into their own country from the Babylonish captivity; and, more remotely, of their return after their general conversion to Christianity, and of the lasting and firmly settled and prosperous state they shall then enjoy in their own country. It seems that no model of Solomon's temple had remained. To direct the Jews, therefore, in the dimensions, parts, order, and regulations of the new temple, on their return from the Babylonish captivity, is one reason why Ezekiel is so particular in his description of the old temple; to which the new was conformable in figure and parts, though inferior in magnificence on account of the poverty of the nation at that time. Whatever was august or illustrious in the prophetic figures, and not literally fulfilled in or near their own time, the ancient Jews justly considered as belonging to the times of the Messiah.[6] Ac-

[1] See 2 Kings xxiii. 33. and 2 Chron. xxxvi. 4.

[2] See 2 Kings xxiv. and 2 Chron. xxxvi. 6.

[3] Ussérii Annales, ad A. M. 3419. Josephus, Ant. Jud. lib. x. c. 11. § 1.

[4] Though these predictions chiefly relate to Old Tyre, yet Dr. Prideaux is of opinion that they also comprehend New Tyre, which was erected on an island about half a mile distant from the shore, and was conquered by Alexander the Great. Connection, part i. book ii. *sub anno* 573. (vol. i. pp. 91, 92.) See Vol. I. pp. 124, 125. for the proofs of the literal accomplishment of Ezekiel's prophecy, that Tyre should be a place "to spread nets upon," and be "built no more." (xxvi 14.)

[5] This prophecy was accomplished in the conquest of the Edomites, first by the Nabatheans, and secondly by John Hyrcanus, who compelled them to embrace the Jewish religion; in consequence of which they at length became incorporated with that nation. Dr. Prideaux's Connection, part ii. book v. *sub anno* 129. (vol. ii. pp. 307, 308.)

[6] See particularly 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 20—22. 1 Tim. iii. 15. The same metaphor is also pursued in 2 Thess. ii. 4., and occurs repeat-

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cordingly, when they found that the second temple fell short, at least in their opinion, of the model of the temple described by Ezekiel, they supposed the prophecy to refer, at least in part, to the period now mentioned: and, doubtless, the temple and temple worship were a figure of Christ's church, frequently represented in the New Testament under the metaphor of a temple, in allusion to the beauty, symmetry, and firmness of that erected by Solomon, to its orderly worship, and to the manifestations of the divine presence there vouchsafed.[1] This section comprises the last nine chapters of Ezekiel's prophecy; which are thus analyzed by Dr. Smith:[2]

Ch. xl. contains a description of the two outer courts, and of the chambers belonging to them (1—47.), together with the porch of the temple. (48.)

Ch. xli. describes the measures, parts, and ornaments of the temple itself.

Ch. xlii. describes the priests' chambers and their use, and the dimensions of the holy mount on which the temple stood.

Ch. xliii. represents the glory of the Lord as returning to the temple, where God promises to fix his people repent and forsake those sins which caused him to depart from them. (1—11.) The measures of the altar and the ordinances relating to it are set down. (12—27.)

Ch. xliv. describes the glory of God as actually returned to the temple, and reproves the Jews for suffering idolatrous priests to profane the temple with their ministrations. (1—14.) Ordinances are then given for the deportment of God's true priests, and the maintenance due to them. (15—31.)

Ch. xlv. appoints the several portions of land for the sanctuary and its ministers (1—5.), for the city (6.), and for the prince (7, 8.); and institutes various ordinances concerning the provisions for the ordinary and extraordinary sacrifices. (9—25. xlvi. 1—15.)

Ch. xlvi. (16—24.) gives directions concerning the inheriting of any part of the prince's portion, and also concerning the boiling and baking any part of the holy oblations.

Ch. xlvii. contains the vision of the holy waters issuing out of the temple, and their virtue (1—12.); a most beautiful emblem of the gradual progress of the Gospel, and of the power of divine grace under it, which is capable of healing all but the incorrigibly impenitent and hypocrites; who, in verse 11., are compared to marshy ground, which, after all the care or culture that can be bestowed upon it, continues barren and unprofitable. The extent and division of the Holy Land are then described, which is to be indiscriminately shared between the Israelites and proselytes sojourning among them (13—23.); mystically denoting the incorporation of the Gentiles into the same church with the Jews. (Compare Eph. iii. 6.)

Ch. xlviii. comprises a description of the several portions of land belonging to each tribe (1—7. 23—29.); together with the portions allotted to the sanctuary (8—14.), the city (15—19.), and the prince (20—22.); and also the measures and names of the gates of the new city. (30—35.)

The points in these prophecies, which are principally worthy of attention, are the following:—

1. That the prophet, more than one hundred miles distant from the scene, should have announced the beginning of the siege of Jerusalem on the very day it took place; and, like Jeremiah, should have constantly predicted the conquest and destruction of the city, and the carrying away of the inhabitants.

2. That he should have foreseen also the flight of Zedekiah through the broken walls at night, together with these circumstances; viz. that he should be overtaken by the Chaldæans, and that he should not be slain, but carried into their country, which, however, he should not see. This was verified by Nebuchadnezzar's causing his eyes to be put out.

3. That moreover, like Jeremiah, he should plainly predict the return of the Jews to their country, and their perseverance in the worship of God,—events so remote and in themselves improbable,—and also the conquest of Idumæa by the Hebrews.

4. That he should have announced not only the demolition of Tyre, to be rebuilt no more (for the new city was founded upon an island), but also that its ruins should be thrown into the sea; a prediction which Alexander unconsciously verified.

5. Lastly, that like Jeremiah, he should have foretold the advent of Messiah the great son of David, at a period when David's family were deprived of royal dignity.

V. Most biblical critics concur in opinion as to the excellency and sublimity of Ezekiel's style. Grotius[3] observes, that he possessed great erudition and genius; so that, setting aside his gift of prophecy, which is incomparable, he may deserve to be compared with Homer, on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various subjects, particularly of architecture. Bishop Lowth, in his twenty-first lecture on the sacred poetry of the Hebrews, gives us the following description of the peculiar and discriminating characters of this prophet. "Ezekiel," says he, "is much inferior to Jeremiah in elegance; in sublimity he is not even excelled by Isaiah: but his sublimity is of a totally different kind. He is deep, vehement, tragical; the only sensation he affects to excite is the terrible; his sentiments are elevated, fervid, full of fire, indignant; his imagery is crowded, magnificent, terrific, sometimes almost to disgust; his language is pompous, solemn, austere, rough, and at times unpolished: he employs frequent repetitions, not for the sake of grace or elegance, but from the vehemence of passion and indignation. Whatever subject he treats of, that he sedulously pursues, from that he rarely departs, but cleaves as it were to it; whence the connection is in general evident and well preserved. In many respects he is perhaps excelled by the other prophets; but in that species of composition to which he seems by nature adapted,—the forcible, the impetuous, the great and solemn,—not one of the sacred writers is superior to him. His diction is sufficiently perspicuous, all his obscurity consists in the nature of the subject. Visions (as for instance, among others, those of Hosea, Amos, and Jeremiah) are necessarily dark and confused. The greater part of Ezekiel, towards the middle of the book especially, is poetical, whether we regard the matter or the diction." His periods, however, are frequently so rude, that Bishop Lowth expresses himself as being often at a loss how to pronounce concerning his performance in this respect. In another place the same learned prelate remarks, that Ezekiel should be oftener classed among the orators than the poets; and he is of opinion that, with respect to style, we may justly assign to Ezekiel the same rank among the Hebrews, as Homer, Simonides, and Æschylus hold among the Greeks.

From this high praise of Bishop Lowth's, his learned annotator, Michaelis, dissents; and is so far from esteeming Ezekiel as equal to Isaiah in sublimity, that he is disposed to think the prophet displays more art and luxuriance in amplifying and decorating his subject, than is consistent with poetical fervour, or, indeed, with true sublimity. Michaelis further pronounces Ezekiel to be in general an imitator, who possesses the art of giving an air of novelty and ingenuity, but not of grandeur and sublimity, to all his compositions; and is of opinion that, as the prophet lived at a period when the Hebrew language was visibly on the decline; and also that, if we compare him with the Latin poets who succeeded the Augustan age, we may find some resemblance in the style, something that indicates the old age of poetry. In these sentiments the English translator of Bishop Lowth's lectures partially acquiesces, observing that Ezekiel's fault is a want of neither novelty nor sublimity, but of grace and uniformity; while Eichhorn minutely discusses his claims to originality.[4] Archbishop Newcome, however, has completely vindicated the prophet's style. He observes, with equal truth and judgment, that Ezekiel is not to be considered as the framer of those august and astonishing visions, and of those admirable poetical representations which he committed to writing; but as an instrument in the hands of God, who vouchsafed to reveal himself, through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in different manners, as by voice, by dreams, by inspiration, and by plain or enigmatical vision. If he is circumstantial in describing the wonderful scenes which were presented to him in the visions of God, he should be regarded as a faithful representer of the divine revelations, for the purpose of information and instruction, and not as exhausting an exuberant fancy in minutely filling up an ideal picture. The learned prelate thinks it probable that Buzi, the prophet's father, had preserved his own family from the taint of idolatry, and had educated his son for the priestly office in all the learning of the Hebrews, and particularly in he study of their sacred books. Being a youth at the time of his captivity,—a season of life when the fervour of imagination is natural in men of superior endowments,—his genius led him to amplification, like that of some of the Roman poets; though he occasionally shows himself capable of the austere and concise style, of which the seventh chapter is a remarkable instance. But the Divine Spirit did not overrule the natural bent of his mind. Variety is thus produced in the

edly in the Revelation of St. John, who not only describes the heavenly sanctuary by representations taken from the Jewish temple (see Rev. xi. 19. xiv. 17. xv. 5. 8.), but also transcribes several of Ezekiel's expressions (Rev. iv. 2, 3. 6. xi. 1, 2. xxi. 12. &c., xxii. 1, 2.); and borrows his allusions from the state of the first temple, not of the second temple which existed in our Saviour's time; as if the former had a more immediate reference to the times of the Gospel. Compare Rev. iv. 1. &c. with Ezek i. 6. *et seq.* —Lowth on Ezek. xl.

[1] Reeves and Lowth on Ezek. xl.

[2] View of the Prophets, pp. 153, 154.

[3] Præf. ad Ezechiel. in Crit. Sacr. tom. iv. p. 8.

[4] Bishop Lowth's Lectures, vol. ii. pp. 99—95.

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sacred writings. Nahum sounds the trumpet of war; Hosea is sententious, Isaiah sublime, Jeremiah pathetic, Ezekiel copious. This diffuseness of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and consequent sufferings of his countrymen, seems wisely adapted to their capacities and circumstances, and must have had a forcible tendency to awaken them from their lethargy.[1]

SECTION IV.

ON THE PROPHETS WHO FLOURISHED AFTER THE RETURN OF THE JEWS FROM BABYLON.

§ 1. ON THE BOOK OF THE PROPHET HAGGAI.

I. *Author and date.*—II. *Argument and scope.*—III. *Analysis of its contents.*—IV. *Observations on its style.*

BEFORE CHRIST, 520—518.

I. NOTHING is certainly known concerning the tribe or birth-place of Haggai, the tenth in order of the minor prophets, but the first of the three who were commissioned to make known the divine will to the Jews after their return from captivity. The general opinion, founded on the assertion of the pseudo-Epiphanius, is that he was born at Babylon, and was one of the Jews who returned with Zerubbabel, in consequence of the edict of Cyrus. The same author affirms that he was buried at Jerusalem among the priests, whence some have conjectured that he was of the family of Aaron. The times of his predictions, however, are so distinctly marked by himself, that we have as much certainty on this point as we have with respect to any of the prophets.

II. The Jews, who were released from captivity in the first year of the reign of Cyrus (Ezra i. 1. *et seq.*), having returned to Jerusalem and commenced the rebuilding of the temple (Ezra ii. iii.), were interrupted in their undertakings by the neighbouring satraps, who contrived to prejudice the Persian monarch (the pseudo-Smerdis) against them (Ezra iv. 1. with 24.) until the second year of Darius. Discouraged by these impediments, the people ceased, for fourteen years, to prosecute the erection of the second temple, as if the time were not yet come, and applied themselves to the building of their own houses: but God, disposing that sovereign to renew the decree of Cyrus, raised up the prophet Haggai about the year 520 before Christ; and, in consequence of his exhortations, they resumed the work, which was completed in a few years.

Further, in order to encourage them to proceed in this undertaking, the prophet assured them from God, that the glory of this latter house should far exceed the glory of the former.

III. The book of the prophet Haggai comprises three distinct prophecies or discourses, viz.

DISCOURSE 1. The prophet reproves the delay of the people in rebuilding the temple; which neglect he denounces as the reason why they were punished with great drought and unproductive seasons. (i. 1—12.) He then encourages them to undertake the work, and promises them Divine assistance. (13—15.)

DISCOURSE 2. The prophet further encourages the builders by a promise, that the glory of the second temple should surpass that of the first; and that in the following year God would bless them with a fruitful harvest. (ii. 1—19.) This prophecy was fulfilled by Jesus Christ honouring the second temple with his presence, and there publishing his saving doctrine to the world. See Luke xix. 47. xx. 1. xxi. 38. John xviii. 20.[2]

DISCOURSE 3. The prophet foretells the setting up of the Messiah's kingdom under the name of Zerubbabel. (ii. 20—23.)

IV. The style of this prophet is for the most part plain and prosaic, and vehement when he reproves; it is, however, interspersed with passages of much sublimity and pathos when he treats of the advent of the Messiah, whom he emphatically terms "the desire of all nations."

[1] Archbishop Newcome's Preface to his Translation of Ezekiel, pp. xxvii. xxviii. To justify the character above given, the learned prelate descends to particulars (which we have not room to specify), and gives opposite examples, not only of the *clear*, the *flowing*, and the *nervous*, but also of the sublime. He concludes his observations on the style of Ezekiel by stating it to be his deliberate opinion, that, if the prophet's "style is the old age of the Hebrew language and composition, it is a firm and vigorous one, and should induce us to trace its youth and manhood with the most assiduous attention." Ibid. pp. xxviii.—lxii.

[2] W. Lowth's Commentary on Haggai.

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§ 2. ON THE BOOK OF THE PROPHET ZECHARIAH.

I. *Author and date.*—II. *Analysis of its contents.*—III. *Observations on its style.*—IV. *The last six chapters proved to be genuine.*

BEFORE CHRIST, 520—518.

I. ALTHOUGH the names of Zechariah's father and grandfather are specified (Zech. i. 1.), it is not known from what tribe or family this prophet was descended, nor where he was born; but that he was one of the captives who returned to Jerusalem in consequence of the decree of Cyrus, is unquestionable. As he opened his prophetic commission in the eighth month of the second year of Darius the son of Hystaspes, that is, about the year 520 before the Christian æra, it is evident that he was contemporary with Haggai, and his authority was equally effectual in promoting the building of the temple. From an expression in ch. ii. 4. we have every reason to believe that Zechariah was called to the prophetic ministry when he was a young man.

II. The prophecy of Zechariah consists of two parts, the first of which concerns the events which were then taking place, viz. the restoration of the temple, interspersing predictions relative to the advent of the Messiah. The second part comprises prophecies relative to more remote events, particularly the coming of Jesus Christ, and the war of the Romans against the Jews.

PART I. *contains the Prophecies delivered in the second Year of Darius King of Persia.* (i.—vi.)

DISCOURSE 1. An exhortation to the Jews who had returned from captivity, to guard against those sins which had drawn so much distress upon their ancestors, and to go on with the building of the temple (i. 1—6.), which it is predicted that Darius should permit (7—17.); and that the Samaritans should be compelled to suspend their opposition to the building. (18—21.) Further to encourage the Jews in their work, the prophet foretells the prosperity of Jerusalem (ii. 1—5.), and admonishes the Jews to depart from Babylon before her destruction (6—9.), promising them the divine presence. (10—13.) These promises, though primarily to be understood of the Jews after their return from Babylon, are secondarily and principally to be understood of the restoration of the Jews, and their conversion to the Gospel.

DISCOURSE 2. Under the type of Joshua the high-priest, clothed with new sacerdotal attire, is set forth the glory of Christ as the chief corner-stone of his church. (8—10.)

DISCOURSE 3. Under the vision of the golden candlestick and two olive trees is typically represented the success of Zerubbabel and Joshua in rebuilding the temple and restoring its service. (iv.)

DISCOURSE 4. Under the vision of a flying roll, the divine judgments are denounced against robbery and perjury (v. 1—4.); and the Jews are threatened with a second captivity, if they continue in sin. (5—11.)

DISCOURSE 5. Under the vision of the four chariots, drawn by several sorts of horses, are represented the succession of the Babylonians, Persians, Macedo-Greek and Roman empires (vi. 1—8.), and by the two crowns placed upon the head of Joshua are set forth primarily, the re-establishment of the civil and religious polity of the Jews under Zerubbabel and Joshua; and, secondarily but principally, the high-priesthood and kingdom of Christ, here emphatically termed the *Branch* (9—15.), who is to be both king and high-priest of the church of God.

PART 2. *Prophecies delivered in the fourth Year of the Reign of Darius.* (vii.—xiv.)

DISCOURSE 1. Some Jews having been sent to Jerusalem from the exiles then at Babylon, to inquire of the priests and prophets whether they were still bound to observe the fasts that had been instituted on account of the destruction of Jerusalem, and which had been observed during the captivity (vii. 1—3.),—the prophet is commanded to take this occasion of enforcing upon them the weightier matters of the law, viz. judgment and mercy, lest the same calamities should befall them which had been inflicted upon their fathers for their neglect of those duties. (4—14.) In the event of their obedience, God promises the continuance of his favour (viii. 1—8.);

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they are encouraged to go on with the building (9—17.), and are permitted to discontinue the observance of the fasts which they had kept during the captivity. (18—23.)

DISCOURSE 2. contains predictions of the conquest of Syria, Phœnicia, and Palestine, by Alexander the Great (ix. 1—7.), and of the watchful providence of God over his temple in those troublesome times. (8.) Whence he takes occasion to describe, as in a parenthesis, the advent of Christ (9, 10. with Matt. xxi. 5. and John xii. 15.); and then returning to his former subject, he announces the conquest of the Jews, particularly of the Maccabees, over the princes of the Grecian monarchy. (11—17.) Prosperity is further promised to the Jews (x. 1—3.), and their victories over their enemies are again foretold. (4—12.) It is probable that this prophetic discourse remains to be fully accomplished in the general and final restoration of the Jews.

DISCOURSE 3. predicts the rejection of the Jews for their rejection of Messiah, and valuing him and his labours at the base price of thirty pieces of silver. (xi.) This prediction was literally fulfilled in the person of Jesus Christ. (Compare Matt. xxvi. 14, 15. and xxvii. 3—10. with Zech. xi. 11—13.) The Jews themselves have expounded this prophecy of the Messiah.

DISCOURSE 4. comprises a series of prophecies, relating principally to the latter times of the Gospel. The former part of it (xii. 1—9.) announces the preservation of Jerusalem against an invasion in the last ages of the world, which most commentators think is that of Gog and Magog, more largely described in the thirty-eighth and thirty-ninth chapters of Ezekiel. The grief of the Jews, for their fathers having crucified the Messiah, on their conversion, is then foretold (10—14.), as also the crucifixion itself, and the general conversion of the Jews. (xiii.) The destruction of their enemies, predicted at the beginning of this prophetic sermon, is again foretold (xiv. 1—15.); and the prophecy concludes with announcing the final conversion of all nations to the Gospel, and the prosperity of the church. (16—21.)

III. Zechariah is the longest of the twelve minor prophets. His style, like that of Haggai, is for the most part prosaic, though more obscure towards the beginning on account of his types and visions. But the difficulties arising from his alleged obscurity may be accounted for by the fact, "that some of his predictions relate to matters which are still involved in the womb of futurity: no wonder, then, that these fall not within the reach of our perfect comprehension. Others there are, which we have good reason to believe have already been fulfilled, but do not appear with such a degree of evidence, as they probably would have done, if we had been better informed concerning the time and facts to which they relate. With respect to the emblems and types that are exhibited, they are most of them of easy and determinate application. And in favour of the importance of his subject matter, it must be acknowledged that, next to Isaiah, Zechariah is the most evangelical of all the prophets, having more frequent and more clear and direct allusions to the character and coming of the Messiah, and his kingdom, than any of the rest. Nor in his language and composition do we find any particular bias to obscurity, except that the quickness and suddenness of the transitions are sometimes apt to confound the boundaries of discourse, so as to leave the less attentive reader at a loss to whom the several parts of it are to be ascribed. But upon the whole we shall find the diction remarkably pure, the construction natural and perspicuous, and the style judiciously varied according to the nature of the subject; simple and plain in the narrative and historical parts; but in those that are wholly prophetical, the latter chapters in particular, rising to a degree of elevation and grandeur scarcely inferior to the sublimest of the inspired writings."[1]

IV. The diversity of style observable in the writings of this prophet has induced many modern critics to conclude that the last six chapters could not have been written by Zechariah: but their objections, however formidable in appearance, admit of an easy and satisfactory solution.

1. It is alleged that the evangelist Matthew (xxvii. 9.) cites a passage now found in Zech. xi. 13. as spoken, not by Zechariah, but by Jeremiah. But it is more probable (as we have already shown in the first volume of this work), that the name of Jeremiah has slipped into the text through some mistake of the transcribers.

[1] Dr Blayney's Translation of Zechariah, Prel. Disc. pp. xv. xvi.

2. It is urged, that many things are mentioned in these chapters, which by no means correspond with Zechariah's time; as, when events are foretold, which had actually taken place before that time. But it may be questioned, whether those subjects of prophecy have been rightly understood; and whether that, which has been construed as having reference to past transactions, may not in reality terminate in others of a later period, and some perhaps which are yet to come.

3. Another argument is drawn from ch. xi., which contains a prophecy of the destruction of the temple and people of the Jews;—a prophecy, "which (it has been said) is not agreeable to the scope of Zechariah's commission, who, together with his colleague Haggai, was sent to encourage the people, lately returned from captivity, to build their temple, and to restore their commonwealth." This, it is granted, was the general scope of Zechariah's commission in the first eight chapters; nor would it have been a fit time to foretell the destruction of both the temple and commonwealth, while they were but yet building. But, between the date of these first chapters and that of the succeeding ones, many circumstances might have occurred, and certainly did occur, to give rise to a commission of a very different complexion from the foregoing. The former are expressly dated in the second and fourth years of the reign of Darius; to the latter, no date at all is annexed. Darius is supposed to have reigned thirty-six years; and the Jews have a tradition that the three prophets, Haggai, Zechariah, and Malachi, did not die before the last year of that king's reign. Admitting, then, Zechariah to have prophesied again towards the close of his life, he may well be supposed to have published without any incongruity, after such an interval, what would not altogether have accorded with the period and purport of his first commission. And as there is good reason to believe that this was the case; so upon this ground we may also not improbably conclude him to have been that very Zechariah of whom our Saviour spake (Matt. xxiii. 35.) as slain between the temple and the altar. For he was, according to our Saviour's description, the son of Barachias, and comes in—where, from what is said of him he might naturally be expected—at the close of that series of prophets (for there were none after him until the coming of Christ) who were put to death in the faithful discharge of their duty. That he was become obnoxious to his countrymen, may be collected from ch. xi. 8. And, if the records of the Old Testament are silent concerning his death, let it be remembered that it was a very small part of them, if any, that was written after that event.

4. Lastly, upon the same supposition, the allowed difference of style and manner may be accounted for, not only as arising from the diversity of the subject, but from the different age of the author; who may well be credited to have written with more dignity in his advanced years, than when he was but a youth, as he is said to be in ch. ii. 4.

Upon the whole this conclusion may be drawn; that, setting aside the doubtful authority of St. Matthew's text, there is nothing else to be found sufficient to invalidate the title of Zechariah to the chapters in question;[2] and, consequently, that it was not written *by* Jeremiah, as Mede, Dr Hammond, and others have supposed, nor *before* the time of that prophet, as Archbishop Newcome conjectured, whose opinion was adopted by Archbishop Secker, and also by Doederlein.

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§ 3. ON THE BOOK OF THE PROPHET MALACHI.

I. *Author and date.*—II. *Occasion and scope of his prophecy.*—III. *Analysis of its contents.*—IV. *Style.*

BEFORE CHRIST, 436—420.

I. CONCERNING Malachi, the last of the minor prophets (which name signifies *my angel* or *my messenger*), so little is known, that it has been doubted whether his name be a proper name, or only a generic name, signifying the angel of the Lord, a messenger, a prophet. From a comparison of Haggai (i. 13.) with Malachi (iii. 1.), it appears, that in those times the appellation of *Malach-Jehovah*, or the messenger of the Lord, was given to the prophets. The Septuagint translators have rendered Malachi *his angel* instead of *my*

[2] Dr. Blayney's Translation of Zechariah, pp. 35—37. The genuineness of the latter part of the prophecy of Zechariah is satisfactorily proved, by a minute examination of its language, style, poetical structure, argument, and scope, by Dr. F. B. Koester, in his Meletemata Critica in Zechariæ Prophetæ Partem posteriorem, cap. ix.—xiv. pro tuenda ejus authentiâ. 8vo. Gottingæ, 1819.

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angel, as the original imports; and several of the fathers have quoted Malachi under the name of the angel of the Lord. Origen entertained the extravagant notion, that Malachi was an angel incarnate sent from God. Calmet, after Jerome and some other ancient writers, thinks that Malachi was the same person as Ezra, who wrote the canonical book that passes under his name, and was governor of the Jews after their return from the captivity. As he revised the Holy Scriptures, and collected the canon of the Old Testament, and performed various other important services to the Jewish church, Ezra has been considered both by ancient Jewish, and also by the early Christian writers, as a very extraordinary person sent from God, and therefore they thought him very appropriately denominated Malachi: but for these opinions there is no foundation whatever.

It is certain that Malachi was a distinct person from Ezra, and (as Rosenmüller observes) the whole argument of his book proves that he flourished after the return from the captivity. That he was contemporary with Nehemiah was the unvarying opinion of the ancients, and is placed beyond all doubt by the subject of the book, which presents the same aspect of things as in Nehemiah's time. Thus, it speaks of the temple as having been built a considerable time;—it introduces the Jews as complaining of the unfavourable state of their affairs;—it finds fault with the heathen wives, whom Nehemiah after some time separated from the people (Neh. xiii. 23—30.);—it censures the withholding of tithes, which was also noticed by Nehemiah. (xiii. 5.)[1] From all these circumstances it appears that Malachi prophesied while Nehemiah was governor of Judæa, more particularly after his second coming from the Persian court; and he appears to have contributed the weight of his exhortations to the restoration of the Jewish polity, and the final reform established by that pious and excellent governor. Archbishop Newcome supposes this prophet to have flourished about the year 436 before the Christian æra: but Dr. Kennicott places him about the year 420 before Christ, which date is adopted by Dr. Hales, as sufficiently agreeing with the description of Josephus and the varying dates of chronologers.[2]

II. The Jews, having rebuilt the temple and re-established the worship of Jehovah, after the death of Zerubbabel and Joshua relapsed into their former irreligion in consequence of the negligence of the priests. Although they were subsequently reformed during the governments of Ezra and Nehemiah, yet they fell into gross abuses after the death of Ezra, and during Nehemiah's absence at the court of Persia. The prophet Malachi was therefore commissioned to reprove he priests and people, more particularly after Nehemiah's second return, for their irreligious practices, and to invite them to repentance and reformation of life by promises of the great blessings that should be bestowed at the advent of the Messiah.

III. The writings of Malachi, which consist of four chapters, comprise two distinct prophetic discourses, viz.

DISCOURSE 1. The Jews having complained that God had shown them no particular kindness, the prophet in reply reminds them of the special favour which God had bestowed upon them; their country being a cultivated land, while that of the Edomites was laid waste, and was to be still farther devastated, by the Persian armies marching through those territories against the revolting Egyptians. (i. 1—5.) Malachi then reproves them for not showing due reverence to God (6—10.), for which their rejection is threatened, and the calling of the Gentiles is announced. (11.) The divine judgments are threatened both against the priests for their unfaithfulness in their office (12—14. ii. 1—10.), and also for the unlawful intermarriages of the people with idolatresses, and divorcing even their legitimate wives. (11—17.)

DISCOURSE 2. foretells the coming of Christ, and his forerunner John the Baptist, under the name of Elias, to purify the sons of Levi, the priests, and to smite the land with a curse, unless they all repented. Reproofs are interspersed for withholding their tithes and other oblations, and also for their blasphemy; and the reward of the good and the punishment of the wicked are predicted. (iii. iv. 1—3.) The prophecy concludes with enjoining the strict observance of the law, since they were to expect no prophet until the forerunner already promised should appear in the spirit and power of Elijah, to introduce the Messiah, and commence a new and everlasting dispensation. (4—6.) "The great and terrible day of the Lord," in verse 5. denotes the destruction of Jerusalem by the Romans A. D. 70.; though this expression may also be applied to the general dissolution of all things, agreeably to the usual mode of speaking among the prophets. Compare Isa. xiii. 9, 10.[3]

IV. Although the writings of this prophet are almost wholly in prose, yet they are by no means destitute of force and elegance. He reproves the wickedness of his countrymen with great vehemence; and Bishop Lowth observes that his book is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and, being past its prime and vigour, was then fast verging towards the debility of age.

CHAPTER V.

ON THE APOCRYPHA.[4]

I. Account of the First Book of Esdras.—II. *Of the Second Book of Esdras.*—III. *Of the Book of Tobit.*—IV. *Of the Book of Judith.*—V. *Of the rest of the Chapters of Esther.*—VI. *Of the Book of Wisdom.*—VII. *Of the Book of Ecclesiasticus.*—VIII. *Of Baruch.*—IX. *Of the Song of the Three Children.*—X. *Of the History of Susanna.*—XI. *Of Bel and the Dragon.*—XII. *Of the Prayer of Manasses.*—XIII. *Of the Book of Maccabees.*

I. IT is not known at what time the FIRST BOOK OF ESDRAS was written: it is only extant in Greek, and in the Alexandrian manuscript it is placed before the canonical book of Ezra, and is there called the first book of Ezra, because the events related in it occurred prior to the return from the Babylonish captivity. In some editions of the Septuagint it is called the *first book of the priest* (meaning Ezra), the authentic book of Ezra being called the second book. In the editions of the Latin Vulgate, previous to the council of Trent, this and the following book are styled the third and fourth books of Esdras, those of Esdras and Nehemiah being entitled the first and second books. The author of this book is not known; it is compiled from the books of Ezra and Nehemiah, which, however, it contradicts in many instances. The first book of Esdras is chiefly historical, and gives an account of the return of the Jews from the Babylonish captivity, the building of the temple, and the re-establishment of divine worship. The style of this book is much purer than that of the greater part of the Septuagint version, and is said frequently to approach that of Symmachus, the most elegant of all the Greek translators of the Bible. Although this book is often cited by the fathers, it is rejected by Jerome as being spurious, and the church of Rome never recognised its canonical authority: it is not appointed to be read for lessons in the Anglican church. There is a Syriac version of this book extant.

II. In what language the SECOND BOOK OF ESDRAS was originally written, it seems impossible at this distant period to determine with certainty. Morinus conjectures that it was Hebrew, or perhaps Chaldee, from which it was translated into Greek, and thence into Latin:[5] and this conjecture he

[1] Jahn's Introduction, p. 435.
[2] Archbishop Newcome's Minor Prophets, p. xliii. Kennicott, Dissertatio Generalis, § 14. p. 6. Dr. Hales's Analysis of Chronology, vol. ii. p. 533.
[3] W. Lowth and Reeves on Malachi.
[4] For a critical account of the reasons why the Apocryphal Books, which are usually printed between the Old and New Testaments, are justly rejected from the canon of Scripture, as uninspired writings, see Vol. I. Appendix, No. I. Section I. pp. 435, 436.
[5] Exercitationes Biblicæ, lib. ii. p. 295.

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grounds upon what he considers to be its evidently Jewish style and phraseology. Archbishop Laurence thinks it highly probable that the Latin version was immediately and literally taken from the Greek: it is indisputably of very high antiquity. It is also extant in an Arabic translation, the date of which is unknown, and in an Ethiopic version (where it is called the first book of Esdras),[1] which cannot be traced higher than the fourth century: both, however, seem to be taken from the Greek, and differ considerably from the Latin version: which last, in the judgment of Dr. Laurence, may be advantageously corrected by the other two. In the Ethiopic version, it is termed the first book of Esdras. Both this and the Arabic versions have only from Chapter III. to Chapter XIV. inclusive. The remaining chapters, as found in the Latin Vulgate, have clearly no connection with it, but form two separate apocryphal pieces, and are thus distinguished in almost all the *manuscripts* of the Vulgate, though they are now *printed* as part of the second book of Esdras.

The author of this book is unknown; although he personates Ezra, it is manifest from the style and contents of his book that he lived long after that celebrated Jewish reformer. He pretends to visions and revelations, but they are so fanciful, indigested, ridiculous, and absurd, that it is clear that the Holy Spirit could have no concern in dictating them. He believed that the day of judgment was at hand, and that the souls of good and wicked men would all be delivered out of hell after the day of judgment. Numerous rabbinical fables occur in this book, particularly the account of the six days' creation, and the story of Behemoth and Leviathan, two monstrous creatures that are designed as a feast for the elect after the day of resurrection, &c. He says that the ten tribes are gone away into a country which he calls Arsareth (xiii. 40—45.), and that Ezra restored the whole body of the Scriptures, which had been entirely lost. (xiv. 21.) And he speaks of Jesus Christ and his apostles in so clear a manner, that the Gospel itself is scarcely more explicit. On these accounts, and from the numerous vestiges of the language of the New Testament, and especially of the Revelation of Saint John, which are discoverable in this book, Moldenhawer and some other critics conclude that it was written by some converted Jew, in the close of the first or early in the second century, who assumed the name of Esdras or Ezra. But Archbishop Laurence considers those passages to be interpolations, and observes that the character which the unknown writer gives of the Messiah is a very different one from what a Christian would have given. He is therefore of opinion that this book was written by a Jew, who lived before the commencement of the Christian æra; and that, as an authentic record of Jewish opinions on several interesting points almost immediately before the rise of Christianity, it seems to deserve no inconsiderable attention.[2] This book was rejected as apocryphal by Jerome.

III. Concerning the author of the book of TOBIT, or the time when he flourished, we have no authentic information. It professes to relate the history of Tobit and his family, who were carried into captivity to Nineveh by Shalmaneser; but it contains so many rabbinical fables, and allusions to the Babylonian demonology, that many learned men consider it as an ingenious and amusing fiction, calculated to form a pious temper, and to teach the most important duties. From some apparent coincidences between this book and some parts of the New Testament, Moldenhawer is disposed to refer it to the end of the first century: but Jahn and most other commentators and critics think it was written about one hundred and fifty or two hundred years before the birth of our Saviour. According to Jerome, who translated the book of Tobit into Latin, it was originally written in Chaldee by some Babylonian Jew. It was probably begun by Tobit, continued by his son Tobias, and finished by some other individual of the family; after which it was digested into the order in which we now have it. There is a Greek version of this book extant, much more ancient than Jerome's Latin translation: for it is referred to by Polycarp, Clement of Alexandria, and other fathers, who lived long before the time of Jerome. From this Greek version the Syriac translation was made, and also that which is found among the apocryphal books in our English Bibles. Although the book of Tobit has always been rejected from the sacred canon, it was cited with respect by the early fathers of the Christian church: the simplicity of its narrative, and the pious and moral lessons it inculcates, have imparted to it an interest, which has rendered it one of the most popular of the apocryphal writings.

IV. The BOOK OF JUDITH professes to relate the defeat of the Assyrians by the Jews, through the instrumentality of their countrywoman Judith, whose genealogy is recorded in the eighth chapter; but so many geographical, historical, and chronological difficulties attend this book, that Luther, Grotius, and other eminent critics, have considered it rather as a drama or parable than a real history. Dr. Prideaux, however, is of opinion that it carries with it the air of a true history in most particulars, except that of the long-continued peace said to have been procured by Judith; which, according to the account given in this book, must have continued *eighty* years. But, as the Jews never enjoyed a peace of so long continuance since they were a nation, he is disposed to allow that circumstance to be a fiction, though he is inclined to think that the book in other respects is a true history. In opposition to this opinion, it has been contended by Heidegger, Moldenhawer, and others, that if it were a true history, some notice of the victory it records would have been taken by Josephus, who is on no occasion deficient when an opportunity presents itself of magnifying the achievements of his countrymen. Philo is equally silent concerning this book and its author. The time when and the place where he lived are totally unknown. Dr. Prideaux refers the book to the time of Manasseh; Jahn assigns it to the age of the Maccabees, and thinks it was written to animate the Jews against the Syrians. Grotius refers it to the same period, and is of opinion that it is wholly a parabolic fiction written in the time of Antiochus Epiphanes, when he came into Judæa to persecute the Jewish church, and that its design was to confirm the Jews, under that persecution, in their hope that God would send them a deliverer. According to him, by Judith is intended Judæa: by Bethulia the temple or house of God; and by the sword which went out thence, the prayers of the saints; Nebuchadonosor denotes the devil; Assyria his kingdom, that is, pride: Holofernes means Antiochus Epiphanes, who was the devil's instrument in that persecution, &c. &c. But such conjectures, as an able commentator[3] remarks, however ingenious, are better calculated to exhibit the powers of fancy and the abuse of learning, than to investigate truth, or throw light on what is uncertain and obscure.

The book of Judith was originally written in Chaldee, and translated into Latin. Besides this translation, there are two others,—one in Greek, and the other in Syriac; the former is attributed to Theodotion, but is certainly much older, for it is cited by Clement of Rome in his Epistle to the Corinthians, who flourished sixty years before Theodotion. The Syriac version was made from the Greek, whence also our present English translation was made.[4]

V. "THE REST OF THE CHAPTERS OF THE BOOK OF ESTHER, which are found neither in the Hebrew nor in the Chaldee," were originally written in Greek, whence they were translated into Latin, and formed part of the Italic or old Latin version in use before the time of Jerome. Being there annexed to the canonical book, they passed without censure, but were rejected by Jerome in his version, because he confined himself to the Hebrew Scriptures, and these chapters never were extant in the Hebrew language. They are evidently the production of an Hellenistic Jew, but are considered both by Jerome and Grotius as a work of pure fiction, which was annexed to the canonical book of Esther by way of embellishment.[5]

From the coincidence between some of these apocryphal chapters and Josephus, it has been supposed that they are a compilation from the Jewish historian; and this conjecture is further confirmed by the mention of Ptolemy and Cleopatra, who lived no long time before Josephus. These additions to the book of Esther are often cited by the fathers of the church; and the council of Trent has assigned them a place among the canonical books.

VI. "THE WISDOM OF SOLOMON" is commonly ascribed to that Hebrew monarch, either because the author imitated his sententious manner of writing, or because he sometimes speaks in his name, the better to recommend his moral precepts. It is, however, certain that Solomon was not the author, for it was never extant in Hebrew, nor received into

[1] Primi Esræ Libri Versio Æthiopica. General Remarks, pp. 280—289. 291.

[2] Ibid. pp. 309, 310. 320.

[3] Mr. Hewlett, in his Preface to the book of Judith.

[4] Grotii Præfatio ad Annotationes in Librum Judith, apud Crit. Sacr. tom. v. p. 50. Moldenhawer, Introd. ad Vet. Test. pp. 155—158. Dr. Prideaux's Connection, vol. i. pp. 36—40. Jahn, Introd. ad Vet. Fœd. pp. 554—561.

[5] From the subscription to the book of Esther in LXX., it seems to have been translated B. C. 163.; at which time it is probable the apocryphal parts were first interpolated.

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the Hebrew canon, nor is the style like that of Solomon. Further, it is evident that it could not have been written by him, not only from the numerous passages which are cited in it from the prophecies of Isaiah and Jeremiah, who did not live till long after that king's reign, but also from its contradictions of historical truth, particularly in ch. xv. 14. where the author represents his countrymen as being in *subjection to enemies*, whom he describes as being "most foolish, and more miserable than the very babes." Whereas we are expressly informed by the sacred historian, that Judah and Israel enjoyed the greatest possible prosperity and peace during the reign of Solomon. (1 Kings iv. 20, 21. 24, 25.) To which we may add, that this book contains several words borrowed from the Grecian games, that were not in use till long after his time; for instance, στεφανοφορειν (iv. 2.), to wear a crown, such as was given to victors,—πομπευειν (iv. 2.), to make a triumphant entry as the victors did, after they had received the crown,—αγων (iv. 2. x. 12.), the stadium or place appointed for the race,—αθλον (iv. 2.), the reward appropriated to the successful candidate,—and βραβευειν (x. 12.), to confer the prize of victory. On these accounts, Jerome[1] informs us that several ancient writers of the first three centuries ascribed it to Philo the Jew, a native of Alexandria, who flourished in the first century; and this opinion is generally adopted by the moderns, from the Platonic notions discoverable in it, as well as from its style, which evidently shows that it was the production of an Hellenistic Jew of Alexandria. Drusius indeed attributes it to another Philo, more ancient than the person just mentioned, and who is cited by Josephus;[2] but this hypothesis is untenable, because the author of the book of Wisdom was confessedly a Jew, and the Philo of Drusius was a heathen. Bishop Lowth considers this book evidently to be the production of some Hellenistic Jew, by whom it was originally written in Greek.

The book of Wisdom consists of three parts; the *first*, which is written in the name of Solomon, contains a description or encomium of wisdom, by which comprehensive term the ancient Jews understood prudence and foresight, knowledge and understanding, and principally the duties of religion and morality. This division includes the first six chapters. The *second* part points out the source of true wisdom and the means of obtaining it, in the seventh and eighth chapters. In the *third* part, comprising the remainder of the book, the author personifies Solomon, in whose name he introduces a long and tedious prayer or address to the Deity, which treats on a variety of topics, differing from the subject of the two preceding parts; viz. reflections on the history and conduct of the Israelites during their journeyings in the wilderness, and their subsequent proneness to idolatry. Hence he takes occasion to inveigh against idolatry, the origin of which he investigates, and concludes with reflections on the history of the people of God. His allegorical interpretations of the Pentateuch, and the precept (xvi. 28.), to worship God before the rising of the sun, have induced some critics to think that the author was of the sect of the Essenes.

The style of this book, Bishop Lowth pronounces to be very unequal. "It is often pompous and turgid, as well as tedious and diffuse, and abounds in epithets, directly contrary to the practice of the Hebrews; it is, however, sometimes temperate, poetical, and sublime."[3] The book of Wisdom has always been admired for the sublime ideas which it contains of the perfections of God, and for the excellent moral tendency of its precepts; on which account some of the ancients styled it *Panaretos*, or the treasury of virtue. Although the fathers of the church, and particularly Jerome, uniformly considered it as apocryphal, yet they recommended its perusal, in consideration of its excellence. The third council of Carthage, held in 397, pronounced it to be a canonical book, under the name of the fourth book of Solomon, and the council of Trent confirmed this decision. Three ancient translations of it are extant, in Syriac, Arabic, and Latin; the last was executed before the time of Jerome, who says that he did not correct it. It is full of barbarisms.

VII. "THE WISDOM OF JESUS THE SON OF SIRACH, or ECCLESIASTICUS," like the preceding, has sometimes been considered as the production of Solomon, whence the council of Carthage deemed it canonical, under the title of the fifth book of Solomon, and their decision was adopted by the council of Trent. It is however manifest, that it was not, and could not, be written by Solomon, because allusion is made (xlvii. 24, 25.) to the captivity: although it is not improbable that the author collected some scattered sentiments ascribed to Solomon, which he arranged with the other materials he had selected for his work. Sonntag is of opinion that this book is a collection of fragments or miscellaneous hints for a large work, planned out and begun, but not completed.[4] Respecting the author of the book of Ecclesiasticus, we have no information but what we collect from the book itself; and from this it appears that it was written by a person of the name of Jesus the son of Sirach, who had travelled in pursuit of knowledge, and who, according to Bretschneider,[5] lived about 180 B. C. This man being deeply conversant with the Old Testament, and having collected many things from the prophets, blended them, as well as the sentences ascribed to Solomon, with the result of his own observation, and thus endeavoured to produce an ethical treatise that might be useful to his countrymen. This book was written in Hebrew, or rather the Syro-Chaldaic dialect then in use in Judæa, and was translated by his grandson into Greek, about the year 130 B. C.,[6] for the use of the Alexandrian Jews, who were ignorant of the language of Judæa. The translator himself is supposed to have been a son of Sirach, as well as his grandfather the author.

The book of Ecclesiasticus "is a collection, without any definite order, of meditations and proverbs relating to religion, to morals, and to the conduct of human life; generally distinguished by much acuteness of thought, and propriety of diction; and not unfrequently marked by considerable beauty and elegance of expression; and occasionally rising to the sublimest heights of human eloquence."[6] From the great similarity between this book and the proverbs of Solomon, in matter, sentiments, diction, complexion of the style, and construction of the periods, Bishop Lowth is of opinion, that the author adopted the same mode of versification which is found in the Proverbs; and that he has performed his translation with such a religious regard to the Hebrew idiom, that, were it literally and accurately to be retranslated, he has very little doubt that, for the most part, the original diction might be recovered.[7]

This book has met with general and deserved esteem in the Western church, and was introduced into the public service by the venerable reformers and compilers of our national liturgy. It may be divided into three parts; the *first* of which (from ch. i. to xliii.) contains a commendation of wisdom, and precepts for the regulation of life, that are adapted to persons of all classes and conditions, and of every age and sex. In the *second* part, the author celebrates the patriarchs, prophets, and other distinguished men among the Jews. (xliv.—l.) And the *third* part, containing the fiftieth chapter, concludes with a prayer or hymn of the author, and an exhortation to the pursuit of wisdom.

The book of Ecclesiasticus was frequently cited by the fathers of the church under the titles of *ἡ Ιησου Σοφια, the wisdom of Jesus*, Παναρετος Σοφια, *wisdom, the treasure of all the virtues*, or Λογος, *the discourse*. The Latins cite it under the appellation of *Ecclesiasticus*, that is, a book which was read in the churches, to distinguish it from the book of Ecclesiastes. Anciently it was put into the hands of catechumens, on account of the edifying nature of its instruction; next to the inspired writings, a collection of purer moral precepts does not exist. Besides the Greek copy of this book, and the Latin version, there are two versions of it, one in Syriac, and the other in Arabic; the Latin translation is supposed to have been executed in the first century of the Christian æra: it is full of Greek terms, but differs widely from the present Greek of Ecclesiasticus. "The authorized English version of this treatise appears to have been made from the Greek text, as exhibited in the Complutensian Polyglott,—a text which has, not without reason, been suspected of having been made conformable in many places to the Vulgate. A new translation, made immediately from the Vatican or Alexandrian text, would exhibit this treatise to us in a purer form."[8]

VIII. The book of BARUCH is not extant in Hebrew, and only in Greek and Syriac; but in what language it was

[1] Præf. in Prov. Sal. [2] Drusius de Henocho, c. 11.
[3] Bishop Lowth's Lectures, vol. i. p. 179.

[4] De Jesu Siracidæ Ecclesiastico Commentarius. 4to. Riga, 1792.
[5] Bretschneider, Liber Jesu Siracidæ. Proleg. pp. 10—32.
[6] Christian Remembrancer, May, 1827, p. 262. Addison has recorded his opinion, that "the little apocryphal treatise, entitled the Wisdom of the Son of Sirach, would be regarded by our modern wits as one of the most shining tracts of morality that is extant, if it appeared under the name of a Confucius, or of any celebrated Grecian philosopher." Spectator, No. 68.
[7] Bishop Lowth's Lectures, vol. ii. p. 177.
[8] Christian Remembrancer, vol. ix. p. 263.

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originally written, it is now impossible to ascertain. It is equally uncertain by whom this book was written, and whether it contains any matters historically true, or whether the whole is a fiction. Grotius is of opinion that it is an entire fiction, and that it was composed by some Hellenistic Jew under the name of Baruch. In the Vulgate version it is placed after the Lamentations of Jeremiah; but it was never considered as a canonical book by the Jews, though, in the earliest ages of Christianity, it was cited and read as a production entitled to credit. The principal subject of the book is an epistle, pretended to be sent by Jehoiakim and the captive Jews in Babylon, to their brethren in Judah and Jerusalem. The last chapter contains an epistle which falsely bears the name of Jeremiah; there are two versions of this book extant, one in Syriac, and one in Arabic; the Latin translation in the Vulgate is prior to the time of Jerome.

IX. "THE SONG OF THE THREE CHILDREN" is placed in the Greek versions of Daniel (both the Septuagint and Theodotion's), and also in the Vulgate Latin version, between the twenty-third and twenty-fourth verses of the third chapter. It does not appear to have ever been extant in Hebrew, and although it has always been admired for the piety of its sentiments, it was never admitted to be canonical, until it was recognised by the council of Trent. The fifteenth verse contains a direct falsehood; for it asserts that there was no prophet at that time, when it is well known that Daniel and Ezekiel both exercised the prophetic ministry in Babylon. This apocryphal fragment is therefore most probably the production of some Hellenistic Jew. The hymn (verses 29. *et seq.*) resembles the hundred and forty-eighth Psalm. It was introduced into the public formularies of the Christian church very early, and was so approved of by the compilers of our liturgy, that, in the first Common Prayer Book of King Edward VI. it was retained and was used instead of the *Te Deum* during Lent, though it is now seldom read, except perhaps when the third chapter of the book of Daniel is the first lesson.[1] It is on record, that this hymn was used so early as the third century in the Liturgies of the Christian church.

X. THE HISTORY OF SUSANNA has always been treated with some respect, but has never been considered as canonical, though the council of Trent admitted it into the number of sacred books. It is evidently the work of some Hellenistic Jew,[2] and in the Vulgate version it forms the thirteenth chapter of the book of Daniel, being avowedly translated from Theodotion's Greek version, in which it is placed at the beginning of that book. The Septuagint version of Daniel (which was excluded for Theodotion's, in or soon after the second century) does *not* contain it, as appears by the Chigi MS., published at Rome in 1772. Lamy and some other modern critics, after Julius Africanus, consider it to be both spurious and fabulous.

XI. "The History of the Destruction of BEL AND THE DRAGON" was always rejected by the Jewish church: it is not extant either in the Hebrew or the Chaldee language. Jerome gives it no better title than that of *the fable of Bel and the Dragon;* nor has it obtained more credit with posterity, except with the divines of the council of Trent, who determined it to be a part of the canonical Scriptures. The design of this fiction is to render idolatry ridiculous, and to exalt the true God; but the author has destroyed the illusion of his fiction by transporting to Babylon the worship of animals, which was never practised in that country. This book forms the fourteenth chapter of Daniel in the Latin Vulgate; in the Greek it was called the prophecy of Habbakuk, the son of Jesus, of the tribe of Levi; but this is evidently false, for that prophet lived before the time of Nebuchadnezzar, and the events pretended to have taken place in this fable are assigned to the time of Cyrus. There are two Greek texts of this fragment, that of the Septuagint, and that found in Theodotion's Greek version of Daniel. The former is the most ancient, and has been translated into Syriac. The Latin and Arabic versions, together with another Syriac translation, have been made from the texts of Theodotion.

XII. "THE PRAYER OF MANASSES, king of Judah, when he was holden captive in Babylon," though not unworthy of the occasion on which it is pretended to have been composed, was never recognised as canonical. It is rejected as spurious even by the church of Rome. In 2 Chron. xxxiii. 18, 19. there is mention of a prayer by the king, which is said to be written "in the Book of the Kings of Israel," and also, "among the sayings of the seers." But it is evident that this composition, which abounds with deeply pious and penitent expressions, cannot be the prayer there alluded to for it never was extant in Hebrew, nor can it be traced to a higher source than the Vulgate Latin version. As it is mentioned by no writer more ancient than the pseudo-Clement, in the pretended apostolical constitutions, which were compiled in the fourth century, it is probable that this prayer was composed by some unknown person, who thought he could supply the loss of the original prayer.

XIII. The two books of MACCABEES are thus denominated, because they relate the patriotic and gallant exploits of Judas Maccabæus and his brethren: they are both admitted into the canon of Scripture by the church of Rome.

1. The FIRST BOOK contains the history of the Jews, from the beginning of the reign of Antiochus Epiphanes to the death of Simon, a period of about thirty-four years. Its original language has been greatly controverted. Jerome expressly says that he had seen the original in Hebrew.[3] But this is supposed to have been lost.[4] The title which it then bore, was *Sharbit Sar Bene El*, which has been variously translated, *The Scourge of the Rebels against the Lord*, and *The Sceptre of the Prince of the Sons of God:* a title which is not unsuitable to the character of Judas, who was a valiant commander of the persecuted Israelites. The author of this book is not certainly known; some conjecture that it was written by John Hyrcanus, the son of Simon, who was prince and high-priest of the Jews for nearly thirty years, and who commenced his government at the time when this history ends; by others it is ascribed to one of the Maccabees, and many are of opinion that it was compiled by the Great Synagogue. It is, however, not improbable, that it was composed in the time of John Hyrcanus, when the wars of the Maccabees were terminated, either by Hyrcanus himself, or by some persons employed by him. From the Syro-Chaldaic (or Hebrew) it was translated into Greek, and thence into Latin. Our English version is made from the Greek.[5] The first book of Maccabees is a most valuable historical monument, written with great accuracy and fidelity, on which more reliance may be placed than on the writings of Josephus, who has borrowed his materials from it, and has frequently mistaken its meaning.[6]

2. The SECOND BOOK OF MACCABEES consists of several pieces compiled by an unknown author. It commences with two epistles sent from the Jews of Jerusalem to those of Alexandria and Egypt, exhorting them to observe the feast of the dedication of the new altar, erected by Judas Maccabæus on his purifying the temple. These epistles, which are confessedly spurious, are followed by the author's preface to his history, which is an abridgment of a larger work, compiled by one Jason, an Hellenistic Jew of Cyrene; who wrote in Greek the history of Judas Maccabæus and his brethren, and an account of the wars against Antiochus Epiphanes, and his son Eupator, in five books. The entire work of Jason has long since perished, and Dr. Prideaux is of opinion[7] that the author of this second book of Maccabees was an Hellenistic Jew of Alexandria, because he makes a distinction between the temple in Egypt and that at Jerusalem, calling the latter "*the great temple.*" This book is by no means equal in accuracy to the first, which it contradicts in some instances; it is not arranged in chronological order, and sometimes also it is at variance with the inspired writings. Compare 2 Macc. i. 18. with Ezra iii. 2, 3. and ii. 5—8. with Jer. iii. 16. The second book of Maccabees, therefore, must be read with great caution. It contains the history of about fifteen years, from the execution of the commission of Heliodorus, who was sent by Seleucus to bring away the treasures of the temple, to the victory obtained by Judas Maccabæus over Nicanor, that is, from the year of the world 3828 to 3843. Two ancient translations of this book are extant, one in Syriac, the other in Latin; both are prior to the time of Jerome, and both miserably executed. The version in our Bibles was executed from the Greek.

[1] Wheatley on the Common Prayer, chap. iii. sect. 12. Shepherd on the Common Prayer, p. 231. London, 1796, 8vo.

[2] Of this the reader may see a proof in the paranomasia, or play upon words, which has already been noticed in p. 292. of this volume.

[3] Hieron. Prolog. Galeat, sive Præf. in Lib. Regum.

[4] Dr. Kennicott, however, in his "Dissertatio Generalis," cites two manuscripts, one of which, No. 474., is preserved at Rome, "Libr. Maccab. Chaldaice," written early in the thirteenth century; a second, No. 613., existing at Hamburgh, "Libr. Maccab. Hebraice," written in the ye 1448. Dr. Cotton's Five Books of Maccabees, p. xxi.

[5] Prideaux's Connection, vol. ii. pp. 185, 186.

[6] Michaelis, Introd. to New Test. vol. i. p. 71.

[7] Connection, vol. ii. pp. 186, 187.

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Besides the two books of Maccabees here noticed, there are three others which bear their names, but very improperly: neither of them has ever been reputed canonical.

3. The THIRD BOOK OF MACCABEES contains the history of the persecution of the Jews in Egypt by Ptolemy Philopater, and their sufferings under it. From its style, this book appears to have been written by some Alexandrian Jew: it abounds with the most absurd fables. With regard to its subject, it ought in strictness to be called the FIRST book of Maccabees, as the events it professes to relate occurred before the achievements of that heroic family; but as it is of less authority and repute than the other two, it is reckoned after them. It is extant in Syriac, though the translator seems to have been but imperfectly acquainted with the Greek language; and it is also found in some ancient manuscripts of the Greek Septuagint, particularly in the Alexandrian and Vatican manuscripts; but it was never inserted in the Latin Vulgate, nor in our English Bibles.[1] Being reputed to be a canonical book by the Greek church, it is inserted in the various editions of the Septuagint: a translation of the third book of Maccabees is inserted in Becke's edition of the English Bible, printed in 1551; a second translation by Mr. Whiston was published in his "Authentic Documents," in two volumes, 8vo. 1719–27; and a third version, made by the Rev. Clement Crutwell, was added to his edition of the authorized English version, with the notes of Bishop Wilson. Dr. Cotton considers Mr. Whiston's version to be the more faithful of the three; but he has not held himself bound to retain it in his English edition of the five books of Maccabees, wherever an examination of the original suggested an alteration as advisable.[2]

4. The FOURTH BOOK OF MACCABEES is supposed to be the same as the book "concerning the government, or empire of reason," ascribed to Josephus by Philostratus, Eusebius, and Jerome. Its author is not known: it is extant in the Vatican and Alexandrian manuscripts, and in various editions of the Septuagint, in which it is placed after the three books of Maccabees, but it is not extant in any Latin Bibles. It is designed to adorn and enlarge the history of old Eleazar, and of the seven brothers, who with their mother suffered martyrdom under Antiochus, as is related more succinctly in the sixth and seventh chapters of the second book of Maccabees.[3] Dr. Cotton has the honour of giving the first correct English version of this book.

5. The FIFTH BOOK OF MACCABEES is the work of an unknown author, who lived after the capture of Jerusalem by Titus; it is supposed to have been compiled from the acts of each successive high-priest. Although Calmet is of opinion that it was originally written in Hebrew, whence it was translated into Greek, yet it is not now extant in either of those languages. It is, however, extant both in Syriac and in Arabic. Dr. Cotton has given an English translation of it from the Latin version of the Arabic text, printed in Bishop Walton's Polyglott edition of the Bible. This book "is a kind of chronicle of Jewish affairs, commencing with the attempt on the treasury of Jerusalem by Heliodorus (with an interpolation of the history of the Septuagint version, composed by desire of Ptolemy), and reaching down to the birth of Christ; or, speaking accurately, to that particular point of time, at which Herod, almost glutted with the noblest blood of the Jews, turned his murderous hands upon the members of his own family; and completed the sad tragedy of the Asmonæan princes, by the slaughter of his own wife Mariamne, her mother, and his own two sons."[4]

PART VI.

ANALYSIS OF THE NEW TESTAMENT.

CHAPTER I.

ON THE CLASSIFICATION OF THE BOOKS OF THE NEW TESTAMENT

VARIOUS modes of arranging the books of the New Testament have obtained at different times; nor does the order in which they are to be found in manuscripts correspond with that in which they occur in the printed copies and modern translations. In the time of Ignatius (who flourished A. D. 107), the New Testament consisted of two codes or collections, called "Gospels," and "Epistles," or "Gospels," and "Apostles;"[5] the same division prevailed in the time of Tertullian, A. D. 200. (the Acts being included in the latter division), who called the Gospels "our Digesta," in allusion, as it seems, to some collection of the Roman laws digested into order.[6] This division also obtained in the time of Cyprian, who flourished soon after Tertullian.[7] About a century afterwards, Athanasius, or the author of the Synopsis of the Sacred Scriptures attributed to him, makes the New Testament to consist of eight volumes or parts, viz. the four Gospels; the *fifth* book is the Acts of the Apostles; the *sixth* contains the seven Catholic Epistles; the *seventh*, the fourteen Epistles of St. Paul; and the *eighth*, the Revelation of Saint John. In a later age, Leontius of Byzantium[8] (or Constantinople) distributed the books of the New Testament into six books or parts, the *first* of which comprised the Gospels of Matthew and Mark; the *second* those of Luke and John; the *third*, the Acts of the Apostles; the *fourth*, the seven Catholic Epistles; the *fifth*, the Epistles of Saint Paul; and the *sixth*, the Apocalypse. But the more modern, and certainly more convenient arrangement, is that of the *Historical*, *Doctrinal*, and *Prophetical* Books.

The HISTORICAL BOOKS are such as contain principally matters of fact, though points of faith and doctrine are also interwoven. They consist of two parts; the *first*, comprising the four Gospels, relates the transactions of Jesus Christ. These, when formed into a volume, have sometimes been collectively termed Ευαγγελιον, *the Gospel*, and Ευαγγελικη Γραφη, *the Scripture of the Gospels*. The *second* part of these historical books relates the transactions of the Apostles, especially those of Peter and Paul, and comprises the books called the Acts of the Apostles. The DOCTRINAL BOOKS include the fourteen Epistles of Saint Paul, and also the seven Catholic Epistles, so called because they were chiefly addressed to the converted Jews, who were dispersed throughout the Roman empire. The appellation of *Catholic Epistles* is of considerable antiquity, being mentioned by Eusebius, Jerome, and the pseudo-Athanasius.[9] The Revelation of Saint John forms the PROPHETICAL class of the books of the New Testament.

On the preceding classification we may remark, that the appellation of Historical Books is given to the Gospels and Acts, because their subject-matter is principally historical; and that the Gospels are placed *first*, on account of the importance of their contents, which relate the history of the life, discourses, doctrines, miracles, death, resurrection, and ascension of Jesus Christ, which form the primary articles of the Christian faith.[10] The Acts of the Apostles are placed

[1] Prideaux's Connection, vol. ii. p. 111. 8th edit. *sub anno* 216.

[2] Cotton's Five Books of Maccabees, p. xx.

[3] Calmet's Preface sur le IV. livre des Maccabees. Dissertationes, tom. ii. pp. 423—428.; where he has collected all the traditionary information extant concerning this book.

[4] Cotton's Five Books of Maccabees, p. xxxii. xxxiv. xxxi.

[5] See the passages in Dr. Lardner's Works, 8vo. vol. ii. pp. 81, 82.; 4to. vol. i. pp. 322, 323.

[6] Ibid. 8vo. vol. ii. pp. 278—282.; 4to. vol. i. pp. 431—433.

[7] Ibid. 8vo. vol. iii. pp. 179, 180.; 4to. vol. ii. pp. 28, 29.

[8] De Sectis, art. 2. cited by Heidegger, Manuale Biblicum, p. 441 and Rumpæus, Com. Crit. ad Libros N. T. p. 97.

[9] Eusebius, Hist. Eccl. lib. ii. c. 23. Hieronymi, Cat. Script. Eccles. (Opp. tom. i. pp. 169, 170. Francof. 1684.) Pseudo-Athanasii Synops. Sacr. Script. in Athanasii Opp. p. 59.

[10] Considerable discussion has taken place among the German critics, and some few critics in this country, respecting the sources of the four Gospels. Hypothesis has succeeded to hypothesis; and the last is as unsatisfactory as the first. For an account of the principal theories on this subject, the reader is referred to Appendix I. to this volume.

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second in order, because they continue and confirm the history delivered in the Gospels, and give an account of the churches which were planted by the apostles. The Epistles hold the *third* place, because they contain instructions to the newly-planted churches, and more fully explain, confirm, and apply the doctrines of the Gospel. In the *fourth* place comes the Apocalypse, which, Dr. Mill remarks,[1] is fitly placed last, because it predicts things that are hereafter to be fulfilled, and is therefore of a different kind from the rest: and also because it has, towards the end, that remarkable clause (Rev. xxii. 18, 19.) against adding to or taking from it, which may be applied to all the books of Scripture: to which observation we may add, that there are strong reasons for believing it to be the last written of all the books of the New Testament.[2]

With respect to the order in which particular books (especially Saint Paul's Epistles) are to be placed under these respective classes, there is a considerable difference of opinion among learned men, in consequence of the diversity of the dates when the books are supposed to have been written. As these dates are particularly considered in the account of each book, given in the following pages, it may suffice at present to remark that the order now generally received is the most ancient, being that adopted by Eusebius in the early part of the fourth century, as it had probably been the order adopted by Ignatius, who lived at the close of the first and during the former half of the second century. Dr. Lardner (in whose judgment Bishop Tomline[3] has acquiesced) is of opinion that the received order is the best: and although it is both entertaining and useful to know the order in which Saint Paul's epistles were written, yet he is of opinion that we should not deviate from that arrangement which has been so long established in all the editions of the original Greek, as well as in all modern versions, partly on account of the difficulty which would attend such an alteration, and also because the order of time has not yet been settled beyond the possibility of dispute.[4]

The following table will perhaps be useful to the student, as exhibiting at one view the various classes of the books of the New Testament above enumerated.[5]

The Books of the NEW TESTAMENT are,				
I. HISTORICAL, describing the history of		1. *Jesus Christ*, the head of the Church; whose genealogy, birth, life, doctrine, miracles, death, resurrection, and ascension are recorded by the four evangelists		Matthew, Mark, Luke, John.
		2. *The Christian Church*, whose primitive plantation, state, and increase, both among Jews and Gentiles, are declared in the		Acts of the Apostles.
II. DOCTRINAL, comprising all the Epistles written by the Apostles, either,	1. To believing Gentiles, as Paul's Epistles,	1. *General*, which Paul wrote unto whole churches about matters of general and public concernment, as the Epistles to the		Romans. I. Corinthians. II. Corinthians. Galatians. Ephesians. Philippians. Colossians. I. Thessalonians. II. Thessalonians.
		2. *Particular*, to particular persons concerning,	1. *Public* or Ecclesiastical affairs, as his Epistles to	I. Timothy. II. Timothy. Titus.
			2. *Private*, or Economical affairs, as his Epistle to	Philemon.
	2. To the believing Jews, as it is probable all these Epistles were; viz.	1. The Epistle, written by Paul to the		Hebrews.
		2. The seven Epistles, commonly called *General*, or the *Catholic Epistles*, of	James	James.
			Peter	I. Peter. II. Peter.
			John	General: I. John. Particular: II. John. III. John.
			Jude	Jude.
III. PROPHETICAL, foretelling what shall be the future state and condition of the Church of Christ to the end of the world, written by John the Apostle; viz.				The Revelations.

CHAPTER II.

ON THE HISTORICAL BOOKS OF THE NEW TESTAMENT.

SECTION I.

ON THE NAME AND NUMBER OF THE CANONICAL GOSPELS.

I. Observations on the general Appellation of GOSPEL, *as applied to the Histories of Jesus Christ.*—II. *General Scope of the Gospels.*—III. *Their Number.*—IV. *Importance of the Gospels.*

I. THE word ΕΥΑΓΓΕΛΙΟΝ, which we translate Gospel, among Greek profane writers,[6] signifies any good tidings (from ευ, good, and αγγελια, a *message* or *tidings*), and corresponds exactly with our English word Gospel, which is derived from the Saxon words god, *God* or *good*, and spel, *word* or *tiding*, and denotes God's word or *good tidings*. In the New Testament this term is confined to the glad tidings of the actual coming of the Messiah, and is even opposed to the prophecies concerning Christ. (Rom. i. 1, 2.) Thus, in Matt. xi. 5. our Lord says, "the poor have the Gospel preached to them,"—that is, the advent and doctrines of the Messiah or Christ are preached to the poor. Hence ecclesiastical writers gave the appellation of Gospels to the lives of Christ,—that is, to those sacred histories in which are recorded the "good tidings of great joy to all people," of the advent of the Messiah, together with all its joyful circumstances; and hence the authors of those histories have acquired the title of EVANGELISTS.[7] Besides this general title, the sacred writers use the term Gospel, with a variety of epithets, which it may be necessary to mention.

Thus, it is called the *Gospel of Peace* (Eph. vi. 15.), because it proclaims peace with God to fallen man, through Jesus Christ;—*The Gospel of God concerning his Son* (Rom. i. 1. 3.), because it relates every thing concerning the conception, birth, preaching, miracles, death, resurrection, and ascension of Jesus Christ;—*The Gospel of his Son* (Rom. i. 9.);—*The Gospel of Salvation* (Eph. i. 13.), because it offers salvation to the lost or miserable;—*The Gospel of the Kingdom of God* (Matt. iv. 23. ix. 35. xxiv. 14. Mark i. 14.), because it proclaims the power and dominion of the Messiah, the nature and privileges of his kingdom, its laws, and the duties of its subjects;—*The Word or Doctrine* (λογος) *of the*

[1] Millii Prolegom. ad Nov. Test. § 239.
[2] Rumpæi. Comm. Crit. ad Nov. Test. pp. 98—120. Moldenhawer, Introd. ad. Lib. Bibl. pp. 204—206. Heidegger, Manuale Biblicum, pp. 441—447.
[3] Elements of Christian Theology, vol. i. p. 276.
[4] Dr. Lardner's Works, 8vo. vol. vi. pp. 641—649.; 4to. vol. iii. pp. 454—458.
[5] From Roberts's Clavis Bibliorum, p. 692.
[6] On the various meanings of the word Ευαγγελιον, Schleusner's and Parkhurst's Greek Lexicon, or Leusden's Philologus Græcus (pp. 133—136.), may be advantageously consulted.
[7] Rosenmüller, Scholia in N. T. tom. i. pp. 2, 3. Michaelis, vol. iii. pp. 1, 2.

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Gospel (Acts xv. 7.);—*The Word of Reconciliation* (2 Cor. v. 19.), because it makes known the manner and terms by which God is reconciled to sinners;—*The Gospel of Glory* (or the glorious Gospel) *of the blessed God* (1 Tim. i. 11.), as being that dispensation which exhibits the glory of all the divine attributes in the salvation of mankind;—and *The Gospel of the Grace of God* (Acts xx. 24.), because it is a declaration of God's free favour towards all men.—The blessings and privileges promised in the New Testament (1 Cor. ix. 23.)—The public profession of Christian doctrine (Mark viii. 35. x. 29. 2 Tim. i. 8. Philem. ver. 13.);—and in Gal. i. 6. 8, 9. any new doctrines, whether true or false, are respectively called *the Gospel*.[1]

II. The general design of the evangelists in writing the Gospels was, doubtless, to confirm the Christians of that (and every succeeding) age in their belief of the truth that Jesus is the Messiah, the Son of God, through whom alone they can obtain eternal life (John xx. 31.), and also to defend this momentous truth against the calumnies of the adversaries of the Christian faith. For, as the Jews, and those who supported the Jewish superstition, would calumniate, and endeavour to render suspected, the oral declarations of the apostles concerning the life, transactions, and resurrection of our Saviour, it would not a little tend to strengthen the faith and courage of the first Christians, if the most important events in the history of Jesus Christ were committed to writing in a narrative which should set forth his dignity and divine majesty. This task was executed by two *apostles*, Matthew and John, and *two companions* of the apostles, Mark and Luke, if indeed Luke was not one of those who attended the ministry of Jesus Christ. Of these evangelists, Matthew, Mark, and Luke have chiefly related the actions and doctrines of Jesus in Galilee, probably on account of the false reports circulated by the Jews of Jerusalem: who, being unable to deny the memorable and notorious transactions performed there by Jesus Christ, seem to have directed all their efforts to invalidate the credibility of what he is said to have taught and done in Galilee. This is the more likely, as we know that they held the Galileans in the utmost contempt, as well as every thing which came from that country. (John vii. 52.) Such appears to have been the reason why these three evangelists have related the transactions of Jesus Christ in Galilee more at length; while, with the exception of his passion and resurrection, they have only touched briefly on the other circumstances of his life. On the contrary, John expatiates more largely on the actions and doctrines of our Saviour both at Jerusalem and in Judæa, and adds a variety of particulars omitted by the others.

III. The Gospels which have been transmitted to us are four in number; and we learn from undoubted authority that four, and four only, were ever received by the Christian church as the genuine and inspired writings of the evangelists.[2] Many of the ancient fathers have attempted to assign the reason why we have precisely this number of Gospels, and have fancied that they discovered a mysterious analogy between the four Gospels and the four winds, the four regions or corners of the earth, the four rivers of Paradise, and the four corners and four rings of the ark of the covenant! But the most celebrated analogy is that of the four animals described by Ezekiel (i. 5—10.), which was first observed by Irenæus,[3] and after him by Jerome,[4] and which gave rise to the well-known paintings of the four evangelists. The following table exhibits the most probable dates, as well as the names of the places, where the historical books of the New Testament were written.

GOSPELS.	PLACES.	A. D.
Matthew (Hebrew) } ——— (Greek) }	Judæa	37 or 38. 61.
Mark	Rome	between 60 and 63.
Luke (Gospel) } ——— (Acts of the Apostles) }	Greece	63 or 64.
John	Ephesus	97 or 98.

IV. "It is a considerable advantage that a history of such importance as that of Jesus Christ has been recorded by the pens of separate and independent writers, who, from the contradictions, whether real or apparent, which are visible in these accounts, have incontestably proved that they did not unite with a view of imposing a fabulous narrative on mankind. That Saint Matthew had never seen the Gospel of Saint Luke, nor Saint Luke the Gospel of Saint Matthew, is evident from a comparison of their writings. The Gospel of Saint Mark, which was written later, must likewise have been unknown to Saint Luke; and that Saint Mark had ever read the Gospel of Saint Luke, is at least improbable, because their Gospels so frequently differ."[5] It is a generally received opinion, that Saint Mark made use of Saint Matthew's Gospel in the composition of his own: but this, it will be shown in a subsequent page,[6] is an unfounded hypothesis. The Gospel of Saint John, being written after the other three, supplies what they had omitted. Thus have we four distinct and independent writers of one and the same history; and though trifling variations may seem to exist in their narratives, yet these admit of easy solutions;[7] and in all matters of consequence, whether doctrinal or historical, there is such a manifest agreement between them as is to be found in no other writings whatever.

"Though we have only four original writers of the life of Jesus, the evidence of the history does not rest on the testimony of four men. Christianity had been propagated in a great part of the world before any of them had written, on the testimony of thousands and tens of thousands, who had been witnesses of the great facts which they have recorded; so that the writing of these particular books is not to be considered as the *cause*, but rather the *effect*, of the belief of Christianity; nor could those books have been written and received as they were, viz. as *authentic histories*, of the subject of which all persons of that age were judges, if the facts they have recorded had not been well known to be true."[8]

SECTION II.

ON THE GOSPEL BY SAINT MATTHEW.

I. *Title.*—II. *Author.*—III. *Date.*—IV. *In what language written.*—V. *Genuineness and authenticity of Saint Matthew's Gospel in general.*—VI. *The authenticity of the two first chapters examined and substantiated.*—VII. *Scope of this Gospel.*—VIII. *Synopsis of its contents.*—IX. *Observations on its style.*

I. In some Greek and Latin manuscripts, and the earlier printed editions, as well as in the Coptic version and many Greek and Latin fathers, the TITLE of this book is, Ευαγγελιον κατα Ματθαιον, "Gospel according to Matthew." In many other MSS., however, but of later date, it is Το κατα Ματθαιον αγιον Ευαγγελιον, which may be rendered either, "The Holy Gospel according to Matthew," or (which is adopted in our authorized version), "The Gospel according to Saint Matthew." But in many of the most ancient Greek manuscripts, and in several editions it is Το κατα Ματθαιον Ευαγγελιον, which in the ancient Latin versions is rendered *Evangelium secundum Matthæum*,—the Gospel according to Matthew: κατα Ματθαιον being equivalent to του Ματθαιου, as the preposition κατα is used by Greek writers in the same manner as the ל of the Hebrews in many of the titles of the psalms,—to indicate the author. The "Gospel according to Matthew," therefore, means the history of or by Matthew, concerning the life, acts, and doctrines of Jesus Christ:[9] and as the evangelist's design is, to show that every thing done or taught by Him was characteristic of the Messiah, Hug remarks, that his book deserved to be called Ευαγγελιον,—the consolatory annunciation of the Messiah; an appellation, which (he thinks) was subsequently attached to all the other biographies of Jesus, though though their peculiar aim was entirely different from that of Matthew.[10] In the Arabic ver-

[1] Dr. Clarke's Preface to the Gospel of Matthew, p. ii. 4.

[2] Irenæus adv. Hæres. lib. iii. c. 11. expressly states that in the *second* century the *four* Gospels were received by the church. See additional testimonies to the number of the Gospels in the Index to Dr. Lardner's Works, voce *Gospels*.

[3] Irenæus adv. Hæres. lib. iii. c. 11. The first living creature, says this father, which is like a lion, signifies Christ's efficacy, principality, and regality; viz. John;—the second, like a calf, denotes his sacerdotal order, viz. Luke;—the third, having as it were a man's face, describes his coming in the flesh as man, viz. Matthew;—and the fourth, like a flying eagle, manifests the grace of the Spirit flying into the church, viz. Mark!!

[4] Jerome, Procem. in Matth. The reader, who is desirous of reading more of these fanciful analogies, will find them collected by Suicer, in his Thesaurus Ecclesiasticus, tom. i. pp. 1222, 1223.

[5] Michaelis, vol. iii. p. 4.

[6] See Section III. § VIII. *infra*.

[7] See Vol. I. Part II. Book II. Chap. VII. on the Contradictions which are alleged to exist in the Scriptures.

[8] Dr. Priestley's Notes on the Bible, vol. iii. p. 7.

[9] A similar mode of expression occurs in the second apocryphal Book of Maccabees (ii. 13.), where we read και εν τοις υπομνηματισμοις τοις ΚΑΤΑ ΤΟΝ ΝΕΕΜΙΑΝ, in our version rendered "the commentaries of NEHEMIAS."

[10] Pritii Introd. ad Nov. Test. p. 169. Keilnoel Prolegomena ad Matthæum, § 2. Hug's Introd. to the New Testament, by Dr Wait, vol. ii. p. 9. Griesbach's edit. of the New Testament, vol. i. on Matt. i. 1. Moldenhawer, Introd. ad Libros Biblicos, p. 245.

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sion, as printed in Bishop Walton's Polyglott, this Gospel is thus entitled: "The Gospel of Saint Matthew the apostle, which he wrote in Hebrew by the inspiration of the Holy Spirit." In the Persian version it is:—"The Gospel of Matthew, which was spoken in the Hebrew tongue, in a city of Palestine, but written in Syriac at Antioch;" and in the Syriac version, "The Gospel, the preaching of Matthew."

II. Matthew, surnamed Levi, was the son of Alpheus, but not of that Alpheus or Cleopas who was the father of James mentioned in Matt. x. 3. He was a native of Galilee, but of what city in that country, or of what tribe of the people of Israel, we are not informed. Before his conversion to Christianity, he was a publican or tax-gatherer, under the Romans, and collected the customs of all goods exported or imported at Capernaum, a maritime town on the sea of Galilee, and also received the tribute paid by all passengers who went by water. While employed "at the receipt of custom," Jesus called him to be a witness of his words and works, thus conferring upon him the honourable office of an apostle. From that time he continued with Jesus Christ, a familiar attendant on his person, a spectator of his public and private conduct, a hearer of his discourses, a witness of his miracles, and an evidence of his resurrection. After our Saviour's ascension, Matthew continued at Jerusalem with the other apostles, and with them on the day of Pentecost was endowed with the gift of the Holy Spirit. How long he remained in Judæa after that event, we have no authentic account. Socrates, an ecclesiastical historian of the fifth century, relates, that when the apostles went abroad to preach to the Gentiles, Thomas took Parthia for his lot; Bartholomew, India; and Matthew, Ethiopia. The common opinion is that he was crowned with martyrdom at Naddabar or Naddaver, a city in that country: but this is contradicted by the account of Heracleon, a learned Valentinian of the second century; who, as cited by Clement of Alexandria,[1] reckons Matthew among the apostles that did not die by martyrdom: and as his statement is not contradicted by Clement, it is more likely to be true than the relation of Socrates, who did not flourish until three hundred years after Heracleon.[2]

III. Matthew is generally allowed to have written first of all the evangelists. His Gospel is uniformly placed first in all the codes or volumes of the Gospels: and the priority is constantly given to it in all the quotations of the primitive fathers, as well as of the early heretics. Its precedence, therefore, is unquestionable, though the precise time when it was composed is a question that has been greatly agitated. Dr. Mill, Michaelis, and Bishop Percy, after Irenæus,[3] assign to it the year 61; Moldenhawer, to 61 or 62; Dr. Hales, to 63; Dr. Lardner and Mr. Hewlett, to 64; Baronius, Grotius, Wetstein, Mr. Jer. Jones, and others, after Eusebius,[4] to 41; Dr. Benson, to 43; Dr. Cave, to 48; Dr. Owen and Bishop Tomline, to 38; and Dr. Townson, to the year 37. In this conflict of opinions, it is difficult to decide. The accounts left us by the ecclesiastical writers of antiquity, concerning the times when the Gospels were written or published, are so vague, confused, and discordant, that they lead us to no solid or certain determination. The oldest of the ancient fathers collected the reports of their own times, and set them down for certain truths; and those who followed adopted their accounts with implicit reverence. Thus traditions, true or false, passed on from one writer to another, without examination, until it became almost too late to examine them to any purpose. Since, then, *external* evidence affords us but little assistance, it becomes necessary to have recourse to the *internal* testimony which the Gospel of Saint Matthew affords, and we apprehend that it will be found to preponderate in favour of an early date.

In the first place, it is by no means probable that the Christians should be left any considerable number of years without a genuine and authentic written history of our Saviour's ministry. "It is certain," Bishop Tomline remarks, "that the apostles immediately after the descent of the Holy Ghost, which took place only ten days after the ascension of our Saviour into heaven, preached the Gospel to the Jews with great success: and surely it is reasonable to suppose that an authentic account of our Saviour's doctrines and miracles would very soon be committed to writing for the confirmation of those who believed in his divine mission, and for the conversion of others, and more particularly to enable the Jews to compare the circumstances of the birth, death, and resurrection of Jesus with their ancient prophecies relative to the Messiah: and we may conceive that the apostles would be desirous of losing no time in writing an account of the miracles which Jesus performed, and of the discourses which he delivered, because, the sooner such an account was published, the easier it would be to inquire into its truth and accuracy; and, consequently, when these points were satisfactorily ascertained, the greater would be its weight and authority."[5] On these accounts the learned prelate assigns the date of St. Matthew's Gospel to the year 38.

Secondly, as the sacred writers had a regard to the circumstances of the persons for whose use they wrote, we have an additional evidence for the early date of this Gospel, in the state of persecution in which the church was at the time when it was written: for it contains many obvious references to such a state, and many very apposite addresses both to the *injured* and to the *injurious* party.

1. Thus, the evangelist informs the *injured* and persecuted Christians, that their afflictions were no more than they had been taught to expect, and had promised to bear, when they embraced the Gospel (x. 21, 22. 34—36. xvi. 24.); that, however unreasonable their sufferings might be, considered as the effects of the malice of their enemies, they were yet useful and profitable to themselves, considered as trials of their faith and fidelity (v. 11. xxiv. 9—13.); that, though they were grievous to be borne at present, yet they operated powerfully to their future joy (v. 4. 10—12.); that a pusillanimous desertion of the faith would be so far from bettering their state and condition, that it would infallibly expose them to greater calamities, and cut them off from the hopes of heaven (x. 28. 32, 33. 39.); that they were not, however, forbidden to use the lawful means of preservation; but even enjoined to put them in practice, whenever they could do it with innocence (x. 16, 17. 23.); that the due observance of the Christian precepts was an excellent method to appease the wrath and fury of their enemies, and what therefore they were obliged in point of prudence as well as duty carefully to mind and attend to (v. 39. vii. 12. 24—27. v. 13—20.); that if it should be their fate to suffer martyrdom at last for their religion, it was infinitely better to continue faithful to their important trust, than by any base compliance to incur his displeasure, in whose hands are the issues not only of this life, but also of that which is to come. (xvi. 25—27. x. 28.)

2. On the other hand, again, to calm the passions of the enraged Jews, and win them over to the profession of the Gospel, he labours to soften and abate their prejudices, and to engage them in the practice of meekness and charity. (ix. 13.) To this

[1] Stromata, lib. 4. p. 502. B. See the passage in Dr. Lardner's Works, 8vo. vol. vi. p. 48.; 4to. vol. iii. p. 159.

[2] Lardner's Works, vol. vi. pp. 45—47. 8vo.; or vol. iii. pp. 157—159. 4to. Pritil Introductio Lectionem Novi Testamenti, pp. 154—157. Michaelis's Introduction, vol. iii. pp. 96—99.

[3] Of all the primitive fathers, Irenæus (who flourished in the second century) is the only one who has said any thing concerning the exact time when St. Matthew's Gospel was written; and the passage (adv. Hæres. lib. iii. c. 1.) in which he has mentioned it, is so obscure, that no positive conclusion can be drawn from it. Dr. Lardner (8vo. vol. vi. p. 49.; 4to. vol. iii. p. 160.) and Dr. Townson (discourse iv. on the Gospels, sect iv. § 6.) understand it in very different senses. The following is a literal translation of the original passage, which the reader will find in Dr. Lardner's works. *Matthew put forth* (or published) *a gospel among the Hebrews while Peter and Paul were preaching the Gospel at Rome and laying the foundations of a church there.* Now, though it does not appear that Peter was at Rome until after Paul's liberation from his first imprisonment, A. D. 63, yet we know that the latter arrived there in the spring of A. D. 61, consequently the date intended by Irenæus must be the year 61.

[4] Eusebius, who lived in the early part of the fourth century, merely says that Matthew, after preaching to the Hebrews, wrote his Gospel for their information, previously to his going to evangelize other nations (Eccl. Hist. lib. iii. c. 24.); but he does not specify the time, nor is it mentioned by any other ancient writer. In his *Chronicon*, however, Eusebius places the writings of St. Matthew's Gospel in the third year of the reign of the emperor Caligula, that is, eight years after Christ's ascension, or A. D. 41.

[5] Elem. of Christ. Theol. vol. i. p. 301. The following observations of the profound critic Le Clerc will materially confirm the preceding remarks. "Those," says he, "who think that the Gospels were written so late as Irenæus states, and who suppose that, for the space of about thirty years after our Lord's ascension, there were many spurious gospels in the hands of the Christians, and not one that was genuine and authentic, do unwarily cast a very great reflection upon the wisdom of the apostles. For, what could have been more imprudent in them, than tamely to have suffered the idle stories concerning Christ to be read by the Christians, and not to contradict them by some authentic history, written by some credible persons, which might reach the knowledge of all men? For my part, I can never be persuaded to entertain so mean an opinion of men under the direction of the Holy Spirit. Besides, Matthew has delivered to us, not only the actions, but also the discourses of Christ; and this he must necessarily be able to do with the greater certainty, while they were fresh in his memory, than when, through length of time, he began to lose the impressions of them. It is true that the Holy Spirit was with the apostles, to bring all the things to their remembrance, which they had received of Christ, according to his promise (John xiv. 26.): but the Holy Spirit not only inspired them, but also dealt with them according to their natural powers, as the variety of expressions in the Gospel shows." Clerici Hist. Eccl. sæculi I. A. D. LXII. § 9.

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end, he lays before them the dignity and amiableness of a compassionate, benevolent disposition (v. 43. 48. xviii. 23—35.);[1] the natural good consequences that are annexed to it here; and the distinguished regard which the Almighty himself will pay to it hereafter. (v. 5. 7. 9. x. 40—42. xviii. 23—35. v. 21—26. xxv. 31—46.) Then he reminds them of the repeated punishments which God had inflicted on their forefathers for their cruel and barbarous treatment of his prophets, and assures them that a still more accumulated vengeance was reserved for themselves, if they obstinately persisted in the ways of cruelty (xxiii. 27—39. x. 14, 15.); for God, though patient and long-suffering, was sure at last to vindicate his elect, and to punish their oppressors, unless they repented, believed, and reformed, with the dreadful rigour of a general destruction. (xxiv. 2. &c.)

These and similar arguments which Saint Matthew has inserted in the body of his Gospel (by way of comfort to the afflicted Christians, and also as a warning to their injurious oppressors and persecutors) evidently refer to a state of distress and persecution under which the church of Christ laboured at the time when the evangelist advanced and urged them. Now the greatest persecution ever raised against the church, while it was composed only of Jewish and Samaritan converts, was that which was commenced by the Sanhedrin, and was afterwards continued and conducted by Saul with implacable rage and fury. During this calamity, which lasted in the whole about six years, viz. till the third year of Caligula A. D. 39 or 40 (when the Jews were too much alarmed concerning their own affairs to give any further disturbance to the Christians), the members of the Christian church stood in need of all the support, consolation, and assistance that could be administered to them. But what comfort could they possibly receive, in their distressed situation, comparable to that which resulted from the example of their suffering Master, and the promise he had made to his faithful followers? This example, and those promises, Saint Matthew seasonably laid before them, towards the close of this period of trial, for their imitation and encouragement, and delivered it to them, as the anchor of their hope, to keep them steadfast in this violent tempest. From this consideration Dr. Owen was led to fix the date of Saint Matthew's Gospel to the year 38.[2]

Thirdly, Saint Matthew ascribes those titles of sanctity to Jerusalem, by which it had been distinguished by the prophets and ancient historians,[3] and also testifies a higher veneration for the temple than the other evangelists:[4] and this fact proves that his Gospel was written *before* the destruction of Jerusalem, and not *after* it, as a recent scoffing antagonist of Christianity has asserted, contrary to all evidence. The evangelist's comparative gentleness in mentioning John the Baptist's reproof of Herod, and his silence concerning the insults offered by Herod to our Lord on the morning of his crucifixion, are additional evidences for the early date of his Gospel: for, as Herod was still reigning in Galilee, the evangelist diplayed no more of that sovereign's bad character than was absolutely necessary, lest he should excite Herod's jealousy of his believing subjects or their disaffection to him. If he was influenced by these motives, he must have written before the year 39, for in that year Herod was deposed and banished to Lyons by Caligula.

Lastly, to omit circumstances of minor importance, Matthew's frequent mention (not fewer than nine times) of Pilate, as being then actually governor of Judæa, is an additional evidence of the early date of his Gospel. For Josephus[5] informs us, that Pilate having been ordered by Vitellius, governor of Syria, to go to Rome, to answer a complaint of the Samaritans before the emperor, hastened thither, but before he arrived the emperor was dead. Now, as Tiberius died in the spring of 37, it is highly probable that Saint Matthew's Gospel was written by that time.[6]

Dr. Lardner,[7] however, and Bishop Percy,[8] think that they discover marks of a lower date in Saint Matthew's writings. They argue from the knowledge which he shows of the spirituality of the Gospel, and of the excellence of the moral above the ceremonial law: and from the great clearness with which the comprehensive design of the Christian dispensation, as extending to the whole Gentile world, together with the rejection of the Jews, is unfolded in this Gospel. Of these topics, they suppose the evangelist not to have treated, until a course of years had developed their meaning, removed his Jewish prejudices, and given him a clearer discernment of their nature.

This objection, however, carries but little force with it. For, in the first place, as Dr. Townson has justly observed, with regard to the doctrinal part of his Gospel, if Saint Matthew exhibits a noble idea of pure religion and morality, he teaches no more than he had heard frequently taught, and often opposed to the maxims of the Jews, by his divine Instructor. And when the Holy Spirit, the guide into all truth, had descended upon him, it seems strange to imagine that he still wanted twenty or thirty years to enlighten his mind. If he was not then furnished with knowledge to relate these things as an evangelist, how was he qualified to preach them to the Jews as an apostle?

In the next place, it is true that the prophetic parts of his Gospel declare the extent of Christ's kingdom, and the calling and acceptance of the Gentiles. But these events had been plainly foretold by the ancient prophets, and were expected by devout Israelites to happen in the days of the Messiah;[9] and in those passages which relate to the universality of the Gospel dispensation, the evangelist merely states that the Gospel would be successfully preached among the Gentiles in all parts of the earth. He only recites the words of our Saviour without any explanation or remark; and we know it was promised to the apostles, that after Christ's ascension, the Holy Spirit should bring all things to their remembrance, and guide them into all truth. "Whether Saint Matthew was aware of the call of the Gentiles, before the Gospel was actually embraced by them, cannot be ascertained: nor is it material, since it is generally agreed, that the inspired penmen often did not comprehend the full meaning of their own writings when they referred to future events; and it is obvious that it might answer a good purpose to have the future call of the Gentiles intimated in an authentic history of our Saviour's ministry, to which the believing Jews might refer, when that extraordinary and unexpected event should take place. Their minds would thus be more easily satisfied; and they would more readily admit the comprehensive design of the Gospel, when they found it declared in a book which they acknowledged as the rule of their faith and practice."[10]

Once more, with respect to the argument deduced from this evangelist's mentioning prophecies and prophetic parables, that speak of the rejection and overthrow of the Jews, it may be observed, that if this argument means, that, being at first prejudiced in favour of a kingdom to be restored to Israel, he could not understand these prophecies, and therefore would not think of relating them if he wrote early;—though the premises should be admitted, we may justly deny the conclusion. Saint Matthew might not clearly discern in what manner the predictions were to be accomplished, yet he must see, what they all denounced, that God would reject those who rejected the Gospel: hence, he always had an inducement to notify them to his countrymen; and the sooner he apprized them of their danger, the greater charity he showed them.[11]

Since, therefore, the objections to the early date by no means balance the weight of evidence in its favour, we are justified in assigning the date of this Gospel to the year of our Lord 37, or at the latest to the year 38. And as the weight of evidence is also in favour of Saint Matthew's having composed his Gospel in *Hebrew* AND *Greek*,[12] we may refer the early date of A. D. 37 or 38 to the *former*, and A. D. 61 to the *latter*. This will reconcile the apparently conflicting testimonies of Irenæus and Eusebius above mentioned,[13] which have led biblical critics to form such widely different opinions concerning the real date of Saint Matthew's Gospel.

IV. The next subject of inquiry respects the LANGUAGE in which Saint Matthew wrote his Gospel, and which has been contested among critics with no small degree of acrimony; Erasmus, Paræus, Calvin, Le Clerc, Fabricius, Pfeiffer, Dr. Lightfoot, Beausobre, Basnage, Wetstein, Rumpæus, Dr. Whitby, Edelmann, Hug, Fritsche, Hoffman, Moldenhawer,

[1] The same temper is also particularly illustrated in all our Saviour's miracles.

[2] Owen's Observations on the Four Gospels (8vo. Lond. 1764.), pp. 8—21.

[3] Compare Neh. xi. 1. 18. Isa. xlviii. 2. lii. 1. Dan. ix. 24. with Matt. iv. 5. v. 35. xxvii. 53.

[4] Compare Matt. xxi. 12. with Mark xi. 15. Luke xix. 45. and Matt. xxvi. 61. with Mark xiv. 58.

[5] Ant. Jud. lib. xviii. c. iv. § 2.

[6] Dr. Townson's Discourses on the Gospels, Works, vol. i. pp. 107—115.

[7] Works, 8vo. vol. vi. pp. 57, 58.; 4to. vol. iii. pp. 163, 164.

[8] Key to the New Test. p. 55. 3d edit.

[9] Thus Zacharias, the father of the Baptist, speaks of Christ as coming *to give light to them that sit in darkness and in the shadow of death* (Luke i. 79.), which description includes the Gentiles; and Simeon expressly calls him *a light to lighten the Gentiles*. (Luke ii. 32.)

[10] Bishop Tomline's Elements of Christ. Theol. vol. i. p. 302.

[11] Dr. Townson's Discourses, disc. iv. sect. iv. Works, vol. i. pp. 116, 117.

[12] See pp. 298, 299. *infra*.

[13] See p. 296. notes 3. and 4. *supra*.

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Viser, Harles, Jones, Drs. Jortin, Lardner, Hey, and Hales, Mr. Hewlett, and others, have strenuously vindicated the GREEK original of Saint Matthew's Gospel. On the other hand, Bellarmin, Grotius, Casaubon, Bishops Walton and Tomline, Drs. Cave, Hammond, Mill, Harwood, Owen, Campbell, and A. Clarke, Simon, Tillemont, Pritius, Du Pin, Calmet, Michaelis, Storr, Alber, Grawitz, and others having supported the opinion of Papias as cited by Irenæus, Origen, Cyril, Epiphanius, Chrysostom, Jerome, and other early writers, that this Gospel was written in HEBREW, that is, in the Western Aramæan or Syro-Chaldaic dialect then spoken by the Jews, which Professor Adler[1] terms the Syriac; and which consisted chiefly of words derived from Hebrew origin, and was in fact the Hebrew corrupted by a large mixture of foreign words. A third opinion has been offered by Dr. Townson, and some few modern divines, that there were TWO originals, one in Hebrew, and the other in Greek. He thinks that there *seems* to be more reason for allowing two originals, than for contesting either; the consent of antiquity pleading strongly for the Hebrew, and evident marks of originality for the Greek.

1. The presumption, it must be acknowledged, is in favour of the opinion *first* stated, that Saint Matthew wrote in GREEK: for Greek, as we have already seen,[2] was the prevailing language in the time of our Saviour and his apostles. Matthew, too, while he was a collector of customs, and before he was called to be an apostle, would have frequent occasions both to write and to speak Greek, and could not discharge his office without understanding that language. We may therefore (say the advocates for this hypothesis) consider it as highly probable, or even certain, that he understood Greek. Besides, as all the other evangelists and apostles wrote their Gospels and Epistles in that language for the use of Christians (whether Jews or Gentiles) throughout the known world, and as Saint Matthew's Gospel, though in the first instance written for the use of Jewish and Samaritan converts, was ultimately designed for universal dissemination, it is not likely that it was written in any other language than that which was employed by all the other writers of the New Testament. This presumption is corroborated by the numerous and remarkable instances of verbal agreement between Matthew and the other evangelists; which, on the supposition that he wrote in Hebrew, or the vernacular Syro-Chaldaic dialect, would not be credible. Even those who maintain that opinion are obliged to confess that an early Greek translation of this Gospel was in existence before Mark and Luke composed theirs, which they saw and consulted. After all, the main point in dispute is, whether the present Greek copy is entitled to the *authority* of an original or not; and as this is a question of real and serious importance, we shall proceed to state the principal arguments on both sides.

2. The modern advocates for the *second* opinion above noticed, viz. that Saint Matthew wrote in HEBREW, lay most stress upon the testimonies of Papias (bishop of Hierapolis, A. D. 116), of Irenæus (A. D. 178), and of Origen (A. D. 230); which testimonies have been followed by Chrysostom, Jerome, and others of the early fathers of the Christian church.[3] But these good men, as Wetstein has well observed, do not so properly bear testimony, as deliver their own conjectures, which we are not bound to admit, unless they are supported by good reasons. Supposing and taking it for granted that Matthew wrote for the Jews in Judæa, they concluded that he wrote in Hebrew:[4] and because the fathers formed this conclusion, modern writers, relying on their authority, have also inferred that Matthew composed his Gospel in that language. Let us now review their testimonies.

(1.) Papias, as cited by Eusebius, says,[5] "Matthew composed the divine oracles in the *Hebrew* dialect, *and each interpreted them as he was able.*"

(2.) Irenæus, as quoted by the same historian,[6] says, "Matthew published also a Scripture of the Gospel among the Hebrews, in their own dialect."

(3.) Origen as cited by Eusebius,[7] says, "As I have learned *by tradition* concerning the four Gospels, which alone are received without dispute by the whole church of God under heaven.—The first was written by Matthew, once a publican, afterwards an apostle of Jesus Christ, who published it for the believers of Judaism, *composed in Hebrew letters.*"

In opposition to these testimonies, it is contended by the advocates for the Greek original of the Gospel,

i. That the testimony of Papias, who was a weak and credulous man,[8] is vague and indecisive; that he had not seen the Hebrew Gospel itself; that it could not have been intended for universal circulation by his own account, because every one was not able to interpret it; and that the Greek Gospel was published before his time, as appears from the express or tacit references made by the apostolical fathers who were all prior to Papias, and all of whom wrote in Greek.

ii. The passage of Irenæus above given, more critically translated, may be understood to signify that, in addition to his Greek Gospel, Matthew published ALSO a Hebrew Gospel, for the benefit of the Hebrews, or converts from Judaism, who used no other language but the vernacular dialect of Palestine. This, Dr. Hales thinks, was most probably the fact.[9] This might be the original basis of the Gospel of the Nazarenes, the Gospel of the Ebionites, the Gospel according to the Hebrews, cited by Origen, Epiphanius, and Jerome, which in process of time became so adulterated by these Judaizing converts, as to lose all authority in the church, and be deemed spurious.

iii. The testimony of Origen perfectly corresponds with this: for surely, when he cited *tradition* for the existence of a Hebrew Gospel, written by Matthew for the converts from Judaism, he by no means denied but rather presupposed his Greek Gospel, written for all classes of Christians, *composing the whole church of God under heaven*, for whose use the Hebrew Gospel would be utterly inadequate. In fact, in his treatise on prayer, he intimates that the evangelist published it in Greek also; for, discoursing on the word σκεῦος, he considers it as formed by Matthew himself.[10] That Origen considered the Greek as the only authentic original in his time, is evident for the following reasons:—1. Origen, in his Hexapla, was accustomed to correct the *Greek* version of the Old Testament by the Hebrew original: but he virtually confesses that he had none by which he could correct the text of Matthew's Gospel;[11] and, 2. He expressly cites[12] "a certain Gospel according to the Hebrews, if any one chooses to receive it, not as of *authority*, but for illustration" of the question he was then discussing. Now, if this Hebrew Gospel had been the production of Saint Matthew, he certainly would have cited it in a different manner.

iv. In the Gospel of Saint Matthew, as we now have it, there is no appearance of its being a translation; but many considerations prove the contrary. For how can we account for the interpretation of Hebrew names, which, by an author writing in Hebrew, was by no means necessary? (Compare Matt. i. 23. xxvii. 33. 46.) Again, why should the testimonies and parallel passages of the Old Testament be cited, not from the original Hebrew, but generally from the Septuagint version, even when that differs from the Hebrew? Lastly, how does it happen, that all the versions which are extant, such as the Latin, the Syriac, the Coptic, the Armenian, and the Ethiopic, are adapted, not to the Hebrew original, but to the Greek translation? These questions are all readily answered, if we admit that Matthew wrote his Gospel in Greek.[13]

[1] Nonnulla Matthæi et Marci enunciata ex indole Linguæ Syriacæ explicantur.... Prolusio J. G. C. Adler. Haunia, 1784, 4to.

[2] See Vol. I. p. 193—195.

[3] The various testimonies of the ancient fathers concerning the Hebrew original of St. Matthew's Gospel are produced and considered at length by J. T. Buslav, in his Dissertatio Historico-Critico Exegetica de Lingua Originali Evangelii secundum Matthæum. Vratislaviæ, 1825. 8vo.

[4] Wetstenii Nov. Test. tom. i. p. 224. *note.*

[5] Ματθαῖος μὲν οὖν ΕΒΡΑΪΔΙ ΔΙΑΛΕΚΤῷ ΤΑ ΛΟΓΙΑ ΣΥΝΕΓΡΑΨΑΤΟ· ἡρμήνευσε δ' αὐτὰ ὡς ἦδυνατο ἕκαστος. Eusebii Hist. Eccl. lib. iii. c. 39. tom. i. p. 133. edit. Reading.

[6] Ὁ μὲν δὴ Ματθαῖος ἐν τοῖς ΕΒΡΑΟΙΣ, ΕΝ ΤΗ ΙΔΙΑ ΥΤΩΝ ΔΙΑΛΕΚΤΩ, ΚΑΙ ΓΡΑΦΗΝ ΕΞΕΝΕΓΚΕΝ ΕΥΑΓΓΕΛΙΟΥ. Ibid. lib. v. c. 8. tom. i. p. 219.

[7] Eusebii Hist. E cl. lib. vi. c. 25. tom. i. p. 290. Ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων .... ὅτι κρυπτὸν μὲν γέγραπται τὸ κατὰ .... ΜΑΤΘΑΙΟΝ ἐκδεδόκοτα τοῖς ἐκ Ἰουδαϊσμοῦ πιστεύουσι, ΓΡΑΜΜΑΣΙΝ ΕΒΡΑΙΚΟΙΣ ΣΥΝΕΤΑΓΜΕΝΟΝ.

[8] See Jortin's Remarks on Eccl. Hist. vol. i. pp. 309, 310. 2d edit.

[9] This conjecture, Dr. Hales remarks, derives additional weight from the incorrect reports of Eutychius and Theophylact. that Matthew wrote his Hebrew Gospel at Jerusalem, which John the Evangelist translated into Greek. Analysis of Chronology, vol. ii. book ii. p. 665.

[10] Origen de oratione, c. 161. p. 150. edit. Reading.

[11] See his words, Op. tom. iii. p. 671. edit. De la Rue, or in Bishop Marsh's Michaelis, vol. iii. part ii. pp. 114, 115., where they are cited and explained.

[12] Dr. Lardner has given the passage at length, Works, 8vo. vol. ii. p. 506.; 4to. vol. i. p. 553.

[13] Mr. Hewlett's note on Matt. i. 1. Dr. Hales's Analysis. vol. ii. pp. 664—667. Lardner's Supp. to Credibility, chap. 5. (Works, 8vo. vol. vi. pp. 45—65.; 4to. vol. ii. pp. 157—167.) Pritii, Introd. ad Nov. Test. pp. 298—311. Moldenhawer, Introd. ad Libros Canonicos, pp. 247—254. Michaelis, vol. iii. pp. 112—201. Rumpæi, Com. Crit. in Nov. Test. pp. 81—84. Viser, Herm. Sacr. Nov. Test. pars ii. pp. 344—362. Dr. Campbell's Preface to Matthew, vol. ii. pp. 1—20. Hug's Introduction, vol. ii. pp. 17—59. Alber, Hermeneut. Novi Test. vol. i. pp. 239—244.

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It only remains that we briefly notice the *third* opinion above mentioned; viz. that there were two originals,—one in Hebrew, the other in Greek, but both written by Saint Matthew. This opinion, we believe, was first intimated by Sixtus Senensis,[1] from whom it was adopted by Drs. Whitby,[2] Benson,[3] Hey, and Townson, Bishops Cleaver and Gleig, and some other modern divines. The consent of antiquity pleads strongly for the Hebrew, and evident marks of originality for the Greek. Bishop Gleig thinks, that Saint Matthew, on his departure to preach the Gospel to the Gentiles, left with the church of Jerusalem, or at least with some of its members, the Hebrew or Syriac memorandums of our Lord's doctrines and miracles, which he had made for his own use at the time when the doctrines were taught, and the miracles performed; and that the Greek Gospel was written long after the apostles had quitted Jerusalem, and dispersed themselves in the discharge of the duties of their office. This conjecture receives some countenance from the terms in which Eusebius, when giving his own opinion, mentions Saint Matthew's Gospel. "Matthew," says that historian, "having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel composed in their native language: that to those, from whom he was sent away, he might by his writings supply the loss of his presence."[4] This opinion is further corroborated by the fact, that there are instances on record of authors who have themselves published the same work in two languages. Thus Josephus wrote the History of the Jewish War in Hebrew and Greek.[5] In like manner we have two originals, one in Latin, the other in English, of the thirty-nine articles of the Anglican church. As Saint Matthew wanted neither ability nor disposition, we cannot think he wanted inducement to "do the work of an evangelist" for his brethren of the common faith, Hellenists as well as Hebrews; to both of whom charity made him a debtor. The popular language of the first believers was Hebrew, or what is called so by the sacred and ancient ecclesiastical writers: but those who spoke Greek quickly became a considerable part of the church of Christ.

From a review of all the arguments adduced on this much litigated question, we cannot but prefer the last stated opinion as that which best harmonizes with the consent of antiquity, namely, that Saint Matthew wrote first a Hebrew Gospel for the use of the first Hebrew converts. Its subsequent disappearance is easily accounted for, by its being so corrupted by the Ebionites that it lost all its authority in the church, and was deemed spurious, and also by the prevalence of the Greek language, especially after the destruction of Jerusalem, when the Jewish language and every thing belonging to the Jews fell into the utmost contempt. It also is clear, that our present Greek Gospel is an authentic original, and consequently an inspired production of the evangelist Matthew, written (not as Bishop Gleig and other writers suppose, long after our Lord's resurrection and ascension, but) within a few years after those memorable and important events.[6]

V. Of the GENUINENESS AND AUTHENTICITY of Saint Matthew's Gospel, we have the most satisfactory evidence. There are seven distinct allusions to it in the Epistle of Barnabas; two in Clement's Epistle to the Corinthians; ten in the Shepherd of Hermas; nine in the genuine Epistles of Ignatius; and five in the Epistle of Polycarp. In the time of Papias it was well known, and is expressly ascribed to the evangelist by him, and by several ancient writers of the first century that were consulted by Eusebius.[7] In the following century it was recognised by Tatian, who composed his harmony of the four evangelists, and by Hegesippus, a Hebrew Christian; and it is repeatedly quoted by Justin Martyr, Irenæus, Athenagoras, Theophilus of Antioch, and Clement of Alexandria, and also by Celsus, the most sagacious and inquisitive adversary of Christianity. In the third century, Tertullian, Ammonius, the author of the harmony, Julius Africanus, and Origen, unanimously quote this Gospel as the undoubted production of Matthew, who are followed by a long train of ecclesiastical writers.[8] The fact, therefore, is fully established, that Matthew, the apostle of our Saviour, was the author of that Gospel which is placed first in our editions of the New Testament.

Faustus, a Manichean bishop (who wrote towards the close of the fourth century), *attempted*, indeed, to prove that this Gospel was not written by Saint Matthew, on account of the *oblique manner of expression* which occurs in Matt. ix. 9.—*And as Jesus passed forth from thence, he saw a* man *named Matthew, sitting at the receipt of custom, and he saith unto* him, *Follow me. And* he *arose and followed him.* Hence, says Faustus, "Matthew did not write that Gospel, but some other person under his name, as is clear from those words of the pretended Matthew: for who, writing concerning himself, would say, he saw a MAN, and called HIM, and HE followed him; and would not rather say, He saw ME, and called ME, and I followed him?" Nothing, however, can be more weak than this mode of arguing: for it is an undeniable fact that this oblique way of writing is common among profane historians, both ancient and modern: who frequently speak of themselves not in the first but in the *third* person. Moses uniformly speaks thus of himself,[9], as Jesus Christ, and his disciples also, very frequently did.[10] So that the objection of Faustus falls to the ground for want of proof.[11]

VI. But, though we have such a chain of unbroken evidence, the most clear and decisive that can possibly be adduced or desired, to the genuineness of Saint Matthew's Gospel, several attempts have of late years been made by those who deny the miraculous conception of our Saviour,[12] to expunge the two first chapters from the sacred code, as being a spurious interpolation: and, hence, a recent antagonist of divine revelation has taken occasion (without examining the mass of evidence to the contrary) to affirm that the whole Gospel is a falsehood.[13] We have, however, indisputable evidence, both internal and external, that these chapters form an integral part of that Gospel.

[i.] With regard to the *external* evidence for the genuineness of these chapters:—

1. In the *first* place, the beginning of the third chapter (εν δε ταις ημεραις εκειναις, *Now in those days*) manifestly shows that something had preceded, to which these words must refer.[14] If we examine the end of the second chapter, where Jesus is said to have come and dwelt with his parents at Nazareth, it will be manifest to what time those words are to be referred. Some, indeed, have objected that the words "*Now in those days*" are not the words of Matthew, but of his Greek translator, who thus connected the first and second chapters with the third.—But this conjecture (for the objection amounts to nothing more) is opposed by the fact that Saint Matthew's Gospel was, as we have already seen, *not* translated into Greek by any person, but was originally written in that language by the evangelist himself. And, to mention no other arguments by which it is opposed, it is contradicted by the following undisputed passage in Matt. iv. 13., where we read "*And Jesus leaving Nazareth.*" Now, how could Saint Matthew have thus recorded his departure from Nazareth, unless chap. ii. 13. had preceded, where we are told that he came and dwelt in that town?[15] Further, in the first

[1] Sixtus Senens. Biblioth. Sanct. lib. vii. p. 582.

[2] Preface to Saint Matthew's Gospel, vol. i. p. 1.

[3] Benson's Hist. of the First Planting of the Christian Religion, vol. i. p. 257.

[4] Eusebius, Eccl. Hist. lib. iii. c. 24.

[5] Dr. Hey's Norrisian Lectures, vol. i. pp. 28, 29. Bishop Gleig's edit. of Stackhouse, vol. iii. p. 112. Dr. Townson's Works, vol. i. pp. 30—32.

[6] There are extant in print two editions of a Hebrew Gospel, one published by Jean de Tilet, Bishop of Brieux, at Paris, in 1555, the other published by Munster at Basil, in 1557; but it is certain that neither of these is St. Matthew's original, and that neither of them was used by the Nazarenes or by the Ebionites. See an account of them in Michaelis, vol. iii. pp. 195—201.

[7] Hist. Eccl. lib. iii. c. 36.

[8] For an account of these later writers, see Lardner's Works, 8vo. vol. vi. pp. 49—52; 4to. vol. iii. pp. 159—161. As the references to Dr. L.'s works for the earlier fathers have already been given in the notes to Vol. I. p. 41—45., it is not necessary to repeat them. The reader who may not possess or have the opportunity of consulting Dr. Lardner's works, will find the quotations above noticed, in the learned Jeremiah Jones's New and Full Method of settling the Canonical Authority of the New Testament, vol. iii. pp. 17—42. 8vo. Oxford, 1798.

[9] See Vol. I. p. 61, 62. *supra:* and also compare other instances from the Old Testament, in Gen. iv. 24. xliv. 19. Num. xxiv. 3, 4. 1 Sam. xii. 11. Jer. xxviii. 5. 10. 15. Jonah i. 1. and throughout that book.

[10] Compare Matt. viii. 20. xi. 19. xviii. 11. Luke xviii. 8. John v. 23. 25—27. xxi. 24.

[11] Augustin contra Faustum, lib. xvii. c. 4. Glassii Philologia Sacra, tom. i. p. 649. edit. Dathii; or column 1238 of the Leipsic edition, 4to. 1725.

[12] Particularly by Dr. Williams in his "Free Inquiry," first published in 1771, and again in 1789, 4to.; and the editors of the modern Socinian version of the New Testament.

[13] Professor Bauer, of Altorf, in Germany, boldly affirms that the narrative of the miraculous conception, recorded by Matthew and Luke, is a *philosophical mythos* or fable of later date!!! Brevarium Theologiæ Biblicæ, p. 248. Lipsiæ, 1803, 8vo.

[14] This was agreeable to the usage of the Hebrew writers; who, when commencing their narratives, were accustomed to add the name of the king, prince, or other person, in whose time any event is said to have come to pass, and to preface it with the formula, *In the days of* .... To mention no other instances, see Isaiah i. 1.

[15] Kuinöel, Comm. in Historicos N. T. Libros, vol. i. p. 15.

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and second chapters of Matthew we find quotations made from the Old Testament precisely in the same manner as in other parts of his Gospel. Moreover, the want of a genealogy in this Gospel, which was written for Jewish Christians of Palestine, would be a deficiency in the work.[1]

2. In the *second* place, it is worthy of remark that *the two first chapters of Saint Matthew's Gospel are to be found in* ALL *the ancient manuscripts now extant*, which are entire, as well as in many that have come down to us, mutilated by the hand of time,[2] and also in all the ancient versions without exception. Some of the manuscripts now extant, particularly the Vatican and the Cambridge manuscripts, and the Codex Rescriptus in the Library of Trinity College, Dublin,[3] are undoubtedly of very high antiquity, bearing date from the fifth or sixth centuries at latest, if they are not earlier. The versions carry us still higher. The *Peschito*, or Old Syriac, and what is called the Old Italic, are nearly coeval with the formation of the canon of the New Testament. The Coptic, Arabic, and other versions, also bear marks of high antiquity: and though some of them contain discrepancies of more or less moment from the copies generally received, yet *all* of them have this part of the Gospel of Matthew, as integral portions of the whole.

Much stress, indeed, has been laid upon the genealogy being separated from the other parts of the Gospel in some Latin manuscripts; but the spuriousness of the genealogy is not a necessary consequence of such separation. For, in the first place, as Kuinöel,[4] and the learned annotator on Michaelis,[5] have both remarked, the transcribers of the Latin manuscripts, who wrote the genealogy detached from the rest of the Gospel, were actuated not by critical but by theological motives; they found difficulty in reconciling the genealogy in Matt. i. with that of Luke iii., and, therefore, *they wished to get rid of it*. And, secondly, although the genealogy is thus separated in some Latin manuscripts, it does not necessarily follow that the copyists either deemed it to be without authority, or were desirous of getting rid of it; for, in the illuminated copies of this Gospel, so far from any stigma being thrown upon the genealogy (though separated in the way described), it is in general *particularly* embellished, and as much ornamented by the artist as the succeeding passages.

3. Besides the uncontradicted testimony of manuscripts and versions, we have the clear and undisputed evidence of the *ancient fathers* in favour of the genuineness of these chapters, whence they have cited both words and verses in their writings; to which we may add, that the earliest opposers of Christianity never appear to have doubted their genuineness. As the miraculous conception of our Saviour is a vital and fundamental doctrine of the Christian revelation, we think it right to state these evidences more particularly.

(1.) CLEMENT of Alexandria, who lived towards the close of the second century (A. D. 194), speaking of the order of the Gospel which he had received from the presbyters of more ancient times, says expressly that the Gospels containing the genealogies were *first written*.[6] Here, then, we have two things proved, viz. the curiosity and inquisitiveness of the ancient Christians, concerning the books of the New Testament which they had received, and likewise an assurance of the genuineness of the genealogies in Matt. i. and Luke iii. This testimony to the first chapter of Saint Matthew's Gospel is so strong, as to put its antiquity and genuineness beyond all question.

(2.) In a fragment of the ecclesiastical history composed by HEGESIPPUS, a converted Jew, who flourished A. D. 173, which is preserved by Eusebius,[7] there is an account of the emperor Domitian's inquiry after the posterity of David, two of whom were brought before him: "*for*," adds the historian, "*he too was afraid of the coming of Christ, as well as Herod*." In this passage there is an explicit reference to the second chapter of Matthew, which plainly shows that this portion of his Gospel was received by this Hebrew Christian, who used our Greek Gospel. Or, if he used only the Hebrew edition of Saint Matthew's Gospel, it is equally certain that the historical fact alluded to must have been extant in it in the time of Hegesippus.

(3.) JUSTIN Martyr, who, we have already seen, flourished about the year 140, has, in his writings, so many and such decisive references to these two chapters, as nearly to supply a recapitulation of all the facts related in them, and in such language as clearly proves that his information was principally derived from those chapters. The very words, also, of Saint Matthew are sometimes quoted with a precision so unequivocal as to determine the source of the quotations. Passages and phrases which occur in Saint Matthew only, and applications of the prophecies of Isaiah, Micah and Jeremiah, which are made by no other evangelist, are adopted by him with a literal adherence to Saint Matthew's text; and, what renders the demonstration perfect, with a literal adherence to those very citations from the Old Testament, in which Saint Matthew has departed from the words both of the Hebrew and of the Septuagint.[8]

(4.) IGNATIUS, who flourished A. D. 107, in his epistle to the Ephesians,[9] has an express reference to the history of the Virgin Mary's miraculous conception of our Lord, and to the appearance of the star that so wonderfully announced his birth. Now, as this father was contemporary with the apostles, and survived the evangelist John only six or seven years, we have in his testimony what amounts to that of the apostles for the truth and authenticity of Saint Matthew's Gospel.

As the testimonies of Irenæus and all the later fathers are undisputed, it is not necessary to adduce their evidence. Let us appeal in the next place to

4. The *Testimonies of the Enemies of Christianity*.—Three of these are peculiarly distinguished for their enmity to the Christian name and faith; viz. the emperor Julian, who wrote in the middle of the fourth century; Porphyry, who wrote in the third century; and Celsus, who wrote in the middle of the second century. Though their works are lost, their arguments are preserved in the answers of their opponents; and from these it appears that they were by no means deficient in industry to discover means of invalidating any portion of the Gospel history. They stated many objections to particular circumstances in the narrative of the miraculous conception, but never entertained the most remote idea of treating the whole as spurious. They did not contend, as our modern objectors do, that Saint Matthew and Saint Luke never wrote these accounts; but that, in writing them, they committed errors or related falsehoods.[10] That Celsus, in particular, was specifically acquainted with the genealogy contained in the first chapter is evident: for he speaks of historians who trace the genealogy of Jesus from the first father of the human family and from Jewish kings.[11] By the former, Luke must be intended; and by the latter, Matthew. That Celsus should pass over unnoticed the seeming contradiction of the genealogy of Matthew and Luke, is no more remarkable than that he should omit to mention many other things.[12] Besides the testimonies of these enemies of the Gospel, we can produce another of still higher antiquity—that of Cerinthus, an heresiarch who was contemporary with the evangelist Saint John. Cerinthus received the Gospel of Saint Matthew (though not entire), and Epiphanius expressly states that his followers "*preferred it on account of its genealogy*." The same father also records, in terms equally explicit, that, "*it is* ALLOWED *by all* THAT CERINTHUS MADE USE OF THE BEGINNING *of Saint Mat-*

[1] Schmucker's Biblical Theology, vol. ii. p. 149.

[2] The Codex Ebnerianus, a manuscript written at the close of the fourteenth century, begins with Matt. i. 18. Του δε Ιδσου Χριστου η γενεσις ουτως ην, *Now the birth of Jesus Christ was on this wise*. Since no book can well begin with the particle δε, *now*, we may conclude that in the more ancient Greek manuscripts, whence the Codex Ebnerianus was copied, something preceded, viz. the genealogy, as in other Greek manuscripts. Bishop Marsh's Michaelis, vol. iii. part ii. p. 136. See also Griesbach's Ενιμετρον to his Commentarius Criticus in Græcum Matthæi Textum, 4to. Jena, 1801.

[3] An account of these manuscripts is given in the first volume of this work. In the Codex Rescriptus above noticed, we find *the first two chapters of Saint Matthew's Gospel*, with the exception of some verses, which are wanting from mutilation, viz. the first sixteen verses of the first chapter; and from the seventh to the twelfth and from twelve to the twenty-third verses of the second chapter.

[4] Kuinöel, Comm. in Historicos Libros, Nov. Test. vol. i. p. 13.

[5] Bp. Marsh's Michaelis, vol. iii. part ii. p. 139.

[6] See the passage at length, both in Greek and English, in Dr. Lardner's Works, 8vo. vol. ii. pp. 211, 212. and notes; 4to. vol. i. p. 395.

[7] Eccl. Hist. lib. iii. c. 19, 20. See the original passage in Dr. Lardner's Works, 8vo. vol. ii. pp. 142, 143.; 4to. vol. i. pp. 356, 357.

[8] Archbp. Magee on the Atonement, vol. ii. p. 440. In pp. 448—454. he has adduced the passages at length from Justin. See also Dr. Lardner's account of Justin, Works, 8vo. vol. ii. pp. 119—122.; 4to. vol. i. pp. 343—345. The testimony of Justin is also examined at length in Hug's Introduction to the New Test. vol. ii. pp. 282—294., where the words of Matthew and Justin are exhibited in parallel columns.

[9] The following is the passage of Ignatius above alluded to:—"Now the virginity of Mary and her delivery were kept in secret from the prince of this world; as was also the death of our Lord;—Three of the most notable mysteries [*of the Gospel*], yet done in secret by God. How then was [*our Saviour*] manifested to the world? A star shone in heaven beyond all the other stars, and its light was inexpressible; and its novelty struck terror [*into men's minds*]." Ignatii Epist. ad Ephes. sect. 19. Cotelerii Patres Apostolici, tom. ii. p. 51.

[10] See the passage of Julian at length, in Lardner, 8vo. vol. viii. p. 397.; 4to. vol. iv. p. 334.; of Porphyry, in Dr. Mill's Prolegomena to his edition of the New Testament, § 702, 703.; and of Celsus, in Lardner, 8vo. vol. viii. pp. 10, 11. 19—22. 58, 59. 63.; 4to. vol. iv. pp. 116. 121, 122. 143. 145.

[11] Stor. Opuscula Academica, tom. iii. p. 106.

[12] Schmucker's Biblical Theology, vol. ii. p. 148.

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thew's Gospel, and from thence endeavoured to prove that Jesus was the son of Joseph and Mary."[1] To these decisive testimonies of the adversaries of Christianity we add a fact by no means unimportant, as an accessory proof; which is, that no objections were ever brought against these chapters in the early centuries, during the heat of religious contention, when all parties sought to defend themselves, and to assail their opponents, by arguments of all kinds, industriously drawn from every quarter.[2]

[ii.] Against the weight of this *positive* evidence, which so clearly, fully, and decisively establishes the genuineness of the narratives of the miraculous conception by Matthew and Luke, and places them on the same footing with the other parts of the Gospels, the antagonists of their authenticity have attempted to produce arguments partly external and partly collateral or internal.

1. With regard to the *external evidence*, they affirm, on the authority of Epiphanius and Jerome, that these narratives were wanting in the copies used by the Nazarenes and Ebionites, that is, by the ancient Hebrew Christians, for whose instruction this Gospel was originally written, and consequently formed no part of the genuine narrative. In this statement, the terms Hebrew Christians, Nazarenes, and Ebionites, are classed together as *synonymous*; whereas they were decidedly distinct, as the late Bishop Horsley has long since shown.

The Hebrew Christians, to whom Saint Matthew wrote, were the body of Jewish converts in his time, who laid aside the use of the Mosaic law.

Of the Nazarenes there were two descriptions: 1. The Nazarenes of the better sort, who were orthodox in their creed, though they continued to observe the Mosaic law: but being great admirers of Saint Paul, they could not esteem the law generally necessary to salvation. 2. The Nazarenes of a worse sort were bigoted to the Jewish law, but still orthodox in their creed, for any thing that appears to the contrary. These were the proper Nazarenes mentioned by Epiphanius and Jerome. Both of these classes of Nazarenes believed Jesus Christ to be born of a virgin by the special interposition of God, and consequently received the two first chapters of Saint Matthew's Gospel.

The Ebionites also were divided into two classes: 1. Those who denied our Lord's divinity, but admitted the fact of the miraculous conception: consequently the two first chapters of Matthew were admitted by them; and, 2. Ebionites of a worse sort, who, though they denied the miraculous conception, still maintained a union of Jesus with a divine being, which commenced upon his baptism. These Ebionites, Epiphanius relates, made use of a Hebrew Gospel of Matthew, which was not only defective, but also contained many fabulous stories. The Ebionites, he adds, branched off from the Nazarenes, and did not appear until *after* the destruction of Jerusalem.[3]

Now, since the Ebionites "of a worse sort," as Bishop Horsley terms them, did not make their appearance until the commencement of the *second* century, and as they used a *mutilated* and *corrupted* copy of Matthew's Gospel, the absence of the two first chapters of Matthew from their Gospel is so far from making any thing against the authenticity of those chapters, that, on the contrary, it affords a strong evidence for it; since we are enabled satisfactorily to account for the omission of those chapters in their copies, and to prove from the united antecedent, concurrent, and subsequent testimonies of various writers, both Christians and adversaries of Christianity, that they did exist in all the other copies of Matthew's Gospel, and were explicitly referred to or cited by them.[4]

2. The collateral or *internal* arguments against the authenticity of these chapters, deduced from their contents, are as follow.

(1.) It has been admitted by many writers that Mark in most places agrees with the method and order both of Matthew and Luke, as also does John, after a short introduction concerning the Logos. Mark begins his Gospel at what we call the third chapter of Matthew, that is, at the time when John came baptizing in the wilderness. It is farther urged that, as it is most probable that Luke was the first who published a Gospel; and as he had given the genealogy and a full account of the birth, &c. of Christ, there was no necessity for those who came after him to repeat the same things, as they were not particularly important to the salvation and happiness of man,—the great ends which our Saviour and his disciples had in view. Besides, it is alleged that Luke's account of the birth of Jesus, and of all the subsequent events, till Joseph and Mary carried him home to Nazareth, which he has fully detailed, is totally different from that which is found in the first and second chapters of Matthew's Gospel. No coincidence occurs, excepting Christ's being born at Bethlehem of a virgin. Hence it is inferred by those who oppose the authenticity of these chapters, that the absolute silence of Luke respecting many remarkable events yields a strong negative argument against it. This inference, however, is more specious than solid; but before we admit its force, let us examine the premises on which it is founded. The agreement of the four evangelists is readily accounted for, by their narrating the life and transactions of one and the same person. Having either been chosen witnesses of our Saviour's discourses and actions (as Matthew and John were), or having derived their information from others who had been eye-witnesses of them (as Mark and Luke had), they were enabled by inspiration to repeat the former with little or no variation of words, and to relate the latter without any material variation. They did so in their preaching; and, forming the same judgment of the importance of what they had seen and heard, they repeated nearly the same things and the same words. The reason why Mark begins at what we call the third chapter of Matthew is to be found in the object he had in view in writing his Gospel; which, being in all probability written at Rome, was adapted to the state of the church there.[5] Further, it is *not* probable that Luke's Gospel was first written; we have already proved (as far at least as such a thing can now be proved) that Matthew's Gospel was the first composed,[6] and Luke did not write his Gospel until about the year 63 or 64.[7] His account of the birth, &c. of Jesus Christ is totally different from that of Matthew; whose Gospel, being designed for the Hebrew Christians, traces the pedigree of our Saviour in the line of Joseph, his *reputed* or legal father, to show the accomplishment of the prophecies contained in the Old Testament respecting the Messiah; and then proceeds to notice the fact that Christ was born in Bethlehem agreeably to the prediction of Micah, without detailing the intermediate circumstances, which, in fact, were not necessary, as he wrote at a time when those events were fresh in the recollections of his countrymen and contemporaries. Luke, on the contrary, writing for *Gentiles* who were ignorant of Jewish affairs, and after Matthew composed his Gospels, begins his history much farther back than the other evangelists; is particularly careful in specifying times and places; and gives the genealogy of Christ according to his natural descent from the Virgin Mary, and carries it up to Adam, to show that he was that very seed of *the woman*, who was promised for the redemption of the *whole* world. The silence of Luke, therefore, respecting many remarkable events related by Matthew, admits of an easy and satisfactory solution; and concludes nothing against the authenticity of his two first chapters.

(2.) The appearance of a star in the east, directing the Magi to the new-born Messiah in Judæa (Matt. ii. 1—12), it has been said, has more the air of an Eastern invention than of a real history. It is true this has been *said*; but so far is it from being an oriental fiction, that it is referred to *as a fact* by Ignatius,[8] who had conversed familiarly with several of the apostles, and who certainly had better means of ascertaining its reality than any writer of the eighteenth or nineteenth century. The reality of this fact was also admitted by that acute adversary of the Christian faith, Celsus, who flourished towards the close of the second century.[9]

[1] See the passage of Epiphanius, in Lardner, 8vo. vol. ix. pp. 322. 329.; 4to. vol. iv. pp. 565. 570.

[2] Quarterly Review, vol. i. p. 321.

[3] See the various passages of Irenæus, Tertullian, Epiphanius, Jerome and other fathers, in Lardner, 8vo. vol. viii. pp. 19—24.; 4to. vol. iii. pp. 483—485. Bishop Horsley's Tracts in reply to Dr. Priestley, pp. 378—386. (edition of 1789.) Mosheim's Commentaries on the Affairs of Christians, vol. ii. pp. 194—204. Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. ii. part ii. pp. 731—741.

[4] The reader who may be desirous of investigating at length the evidence of the authenticity of Matt. i. and ii. will find it very copiously discussed in Dr. Naree's masterly Remarks on the Unitarian Version of the New Testament, pp. 4—27. (2d edit.); Archbp. Laurence's Critical Reflections on the Unitarian Version of the New Testament, pp. 14—50. 8vo. Oxford, 1811; Archbp. Magee's Discourses on the Atonement, vol. ii. part i. pp. 419—454.; the Quarterly Review, vol. i. pp. 320—326.; the Sixth Sermon in Mr. Falconer's Bampton Lectures for 1810, pp. 176—207.; Dr. Bell's Arguments in proof of the authenticity of the two first chapters of the Gospels of Matthew and Luke prefixed to his Enquiry into the Divine Missions of John the Baptist and Jesus Christ, 8vo. London, 1810; and especially to Mr. Bevan's very complete, and indeed *unanswerable*, "Vindication of the authenticity of the Narratives contained in the two first chapters of the Gospels of St. Matthew and St. Luke, 1822," 8vo.

[5] See this proved, Sect. III. § IV. p. 305. *infra*.

[6] See pp. 296—299. *supra*.

[7] See Sect. IV. § IV. p. 310. *infra*.

[8] Ignatii Epist. ad Ephesios, § 19. apud Cotelerii Patres Apost. tom. ii. p. 51.

[9] See the passages at length, in Lardner, 8vo. vol. viii. pp. 11. 59. 68. 4to. vol. iv pp. 116. 143. 145. The circumstance of the coming of the wise

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(3.) It is said to be a circumstance scarcely credible, that "when Herod had heard these things" (the arrival of the Magi, &c.), "he was troubled, and *all Jerusalem* with him." Now this circumstance is so far from being incredible, that it is precisely what we should expect from the well known sanguinary and jealous character of Herod, who had caused the death of his wife, his children, and the greater part of his family, not to mention numbers of his subjects who fell victims to his savage jealousy: so that the Jews, especially the Pharisees, dreaded and hated him.

(4.) Much stress has been laid on the supposed difficulty of reconciling the genealogies of Christ, as recorded by Matthew and Luke; but the different designs with which those evangelists composed their respective Gospels completely solve this apparent difficulty: which has been considered and explained in the first volume of this work.

(5.) The slaughter of the infants at Bethlehem is further objected against the authenticity of the second chapter of Matthew, because that event is not mentioned by any writer but by the "supposed Matthew, and by those who quote from him." The credibility of this event, and consequently the authenticity of the evangelist, has likewise been established in the same volume.

(6.) It is alleged that there are in these two chapters several prophecies cited as being fulfilled, but which cannot easily be made to correspond with the events by which they are declared to be accomplished. A little attention, however, to the Hebrew modes of quoting the prophecies will show the fallacy of this objection. For Isa. vii. 14. cited in Matt. i. 23., and Micah v. 2. cited in Matt. ii. 6., are prophecies quoted as being literally accomplished; and Jer. xxxi. 15. cited in Matt. ii. 17., and Hos. xi. 1. cited in Matt. ii. 15., are passages from those prophets applied to similar facts, introduced with the usual formulas of Jewish writers, *That it might be fulfilled*, and *Then was fulfilled*.

Lastly, It is said that the flight of Joseph with Mary and Jesus into Egypt is inexplicable; that it could not be from Bethlehem, for Luke expressly says that they continued there forty days (ii. 22.), at the expiration of which he was carried to Jerusalem to be presented to the Lord, and afterwards was taken to Nazareth (39.): and that the flight from this latter place was altogether unnecessary, because the slaughter did not extend so far. A little attention, however, to the different orders pursued by the evangelists in their Gospels, will remove this seeming objection; and the different narratives concerning our Lord's infancy, given us by Matthew and Luke, will appear very consistent, if we only suppose that, immediately after the transactions in the temple, Joseph and Mary went to Nazareth, as Luke says, but only to settle their affairs there, and soon after returned to Bethlehem, where the report of the shepherds, and the favourable impressions it had made on the inhabitants (see Luke ii. 17, 18.), would suggest many cogent motives to fix their abode. There they might have dwelt many months before the arrival of the wise men related by Matthew: for the order issued by Herod for the slaughter of the children, in consequence of the diligent inquiry he had made of the Magi concerning the time when the star appeared, affords us ground to conclude, that a considerable time had intervened between the birth of the child, or the appearance of the star (supposing them to coincide), and the coming of the wise men. It is also worthy of observation, that on Joseph's return from Egypt, his first intention seems to have been to go into Judæa (see Matt. ii. 22.); but, through fear of Archelaus, and by divine direction, he fixed at Nazareth, the place of his first abode. There he and his family were at the time of the only event of our Lord's childhood which Luke has recorded, and therefore it was not to his purpose to take notice of any removal or other place of abode.[1]

To sum up the evidence upon this question, the importance of which must apologize for the length of the preceding discussion:—The commencement of the third chapter of Saint Matthew's Gospel shows that something had preceded, analogous to what we read in chap. ii. All the ancient manuscripts now extant, as well as all the ancient versions (two of which are of apostolical antiquity), contain the two first chapters. They are found in a genuine epistle of Ignatius, the only apostolical father who had occasion to refer to them. Justin Martyr, Hegesippus, and Clement of Alexandria, who all flourished in the second century, have referred to them: as also have Irenæus and all the fathers who immediately succeeded him, and whose testimony is undisputed. Celsus, Porphyry, and Julian, the most acute and inveterate enemies of the Gospel, in the second, third, and fourth centuries, likewise admitted them. "Thus, we have one continued and unbroken series of testimony," of Christians as well as of persons inimical to the Christian faith, "from the days of the apostles to the present time; and in opposition to this we find only a vague report of the state of a Hebrew copy of Matthew's Gospel, *said* to be received amongst an obscure and unrecognised description of Hebrew Christians, who are admitted even by the very writers who claim the support of their authenticity, to have mutilated the copy which they possessed, by removing the genealogy."[2]

VII. The voice of antiquity accords with Irenæus, Origen, and Eusebius[3] in testifying that Matthew wrote his Gospel in Judæa for the Jewish nation, while the church consisted wholly of the circumcision, that is, of Jewish and Samaritan believers, but principally Jewish; and that he wrote it primarily for their use, with a view to confirm those who believed, and to convert those who believed not, we have, besides historical facts, very strong presumptions from the book itself. Every circumstance is carefully pointed out, which might conciliate the faith of that nation; and every unnecessary expression is avoided, that might in any way tend to obstruct it. To illustrate this remark by a few particulars:—There was no sentiment relating to the Messiah, with which the Jews were more strongly possessed, than that he must be of the race of Abraham, and of the family of David. Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jesus; which, agreeably to the Jewish custom, he gives according to his legal descent by Joseph his supposed father, deducing it from Abraham through David to show his title to the kingdom of Israel.

That he should be born at Bethlehem in Judæa was another circumstance in which the learned among the Jews were universally agreed; accordingly, this historian has also taken the first opportunity to mention his birth in that town, together with some very memorable circumstances that attended it. Those passages in the prophets, or other sacred books, which either foretell any thing that should happen to the Messiah, or admit of an allusive application to him, or were in that age generally understood to be applicable to events which respect the Messiah, are never passed over in silence by this evangelist. To the Jews who were convinced of the inspiration of their sacred writings, the fulfilment of prophecy was always strong evidence: accordingly, neither of the evangelists has been more careful than Matthew that no evidence of this kind should be overlooked.[4]

Further, this evangelist very frequently refers to Jewish customs, and relates most of our Saviour's discourses against the errors and superstitions of the Jews, whose most considerable objections he answers. How admirably his Gospel was adapted to that people, will appear from the following considerations: "The Jews were much disposed to consider the letter of the law as the complete rule and measure of moral duty; to place religion in the observance of rites and ceremonies, or in a strict adherence to some favourite precepts, written or traditionary; to ascribe to themselves sufficient power of doing the divine will without the divine assistance; and, vain of a civil or legal righteousness, to contemn all others, and esteem themselves so just that they needed no repentance, nor any expiation but what the law provided. They rested in the covenant of circumcision and their descent from Abraham as a sure title to salvation, whatever lives they led; and though they looked for a Messiah, yet with so little idea of an atonement for sin to be made by his death, that the cross proved the great stumbling-block to them. They expected him to appear with outward splendour, as the dispenser of temporal felicity: the chief blessings of which were to redound to their own nation in an earthly Canaan, and in conquest and dominion over the rest of mankind. A tincture of these delusive notions, which they had imbibed by education and the doctrine of their elders, would be apt to remain with too many, even after their admission into the church of Christ. How necessary

men and their worshipping of the Infant Jesus are discussed in Mr. Franks's Hulsean Prize Dissertation on the Magi, 8vo. 1814.; and the objections of Professor Schleiermacher are satisfactorily refuted in the British Critic and Theological Review, vol. ii. pp. 385, 386.

[1] Dr. Priestley's Notes on the Bible, vol. iii. p. 31. See also Lightfoot's, Doddridge's, and Macknight's Harmonies on Matt. ii. and Cellérier's Introduction au Nouv. Test. pp. 334- 337.

[2] Archbp. Magee on the Atonement, vol. ii. p. 447.

[3] Irenæus adv. Hær. lib. iii. c. 1. Eusebius, Eccl. Hist. lib. v. c. 8. Origenis Exposit. in Matt. apud Euseb. lib. vi. c. 25.

[4] Dr. Campbell's Translation of the Gospels, vol. ii. p. 18. Dr. Townson's Works, vol. i. pp. 121—137.

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then was it, that just principles concerning the way of life and happiness, and the nature and extent of the Gospel, should be infused into the breasts of these sons of Sion, that they might be able to work out their own salvation, and promote that of others; since they were to be the *salt of the earth*, and *the light of the world;* the first preachers of righteousness to the nations, and the instruments of calling mankind to the knowledge of the truth.

"Matthew, therefore, has chosen, out of the materials before him, such parts of our blessed Saviour's history and discourses as were best suited to the purpose of awakening them to a sense of their sins, of abating their self-conceit and overweening hopes, of rectifying their errors, correcting their prejudices, and exalting and purifying their minds. After a short account, more particularly requisite in the first writer of a Gospel, of the genealogy and miraculous birth of Christ, and a few circumstances relating to his infancy, he proceeds to describe his forerunner John the Baptist, who preached the necessity of repentance to the race of Abraham and children of the circumcision; and by his testimony prepares us to expect one mightier than he: mightier as a prophet in deed and in word, and above the sphere of a prophet, mighty to sanctify by his spirit, to pardon, reward, and punish by his sovereignty. Then the spiritual nature of his kingdom, the pure and perfect laws by which it is administered, and the necessity of vital and universal obedience to them, are set before us in various discourses, beginning with the sermon on the mount, to which Saint Matthew hastens, as with a rapid pace, to lead his readers. And that the holy light shining on the mind by the word and life of Christ, and quickening the heart by his spirit, might be seconded in his operations by the powers of hope and fear: the twenty-fifth chapter of this Gospel, which finishes the legislation of Christ, exhibits him enforcing his precepts, and adding a sanction to his laws, by that noble and awful description of his future appearance in glory, and the gathering of all nations before him to judgment. Saint Matthew, then, passing to the history of the Passion, shows them that the *new covenant*, foretold by the prophets, was a covenant of spiritual not temporal blessings, established in the sufferings and death of Christ, *whose blood was shed for many*, FOR THE REMISSION OF SINS (Matt. xxvi. 28.); which it was not possible that the blood of bulls and goats should take away. To purge the conscience from the pollution of dead and sinful works required the blood of Him, *who through the eternal Spirit offered himself without spot to God.* With the instructions of Christ are intermixed many hints, that the kingdom of God would not be confined to the Jews, but, while numbers of them were excluded through unbelief, would be increased by subjects of other nations. And thus the devout Israelite was taught, in submission to the will and ordinance of Heaven, to embrace the believing Samaritan as a brother, and to welcome the admission of the Gentiles into the church, which was soon after to commence with the calling of Cornelius. And as they suffered persecution from their own nation, and were to expect it elsewhere in following Christ, all that can fortify the mind with neglect of earthly good, and contempt of worldly danger, when they come in competition with our duty, is strongly inculcated."[1]

VIII. The Gospel of Matthew, which comprises twenty-eight chapters and 1071 verses, consists of four parts, viz.

PART I. *treats on the Infancy of Jesus Christ.*

SECT. 1. The genealogy of Christ. (i. 1—17.)

SECT. 2. The birth of Christ. (i. 18—25.)

SECT. 3. The adoration of the Magi, and slaughter of the infants at Bethlehem and in its vicinity. (ii.)

PART II. *records the Discourses and Actions of John the Baptist, preparatory to our Saviour's commencing his Public Ministry.* (iii. iv. 1—11.)

SECT. 1. The preaching of John the Baptist, and the baptism of Jesus Christ by him. (iii.)

SECT. 2. The temptation of Christ in the wilderness. (iv. 1—11.)

PART III. *relates the Discourses and Actions of Christ in Galilee, by which he demonstrated that he was the Messiah.* (iv. 12.—xx. 16.)

SECT. 1. Christ goes into Galilee, calls Peter, Andrew, James, and John, and performs various miraculous cures. (iv. 12—25.)

SECT. 2. The sermon on the mount. (v. vi. vii.) showing,

§ i. Who only are truly happy (v. 1—12.), and the duty of Christians to be exemplary. (13—16.)

§ ii. The design of Christ's coming, viz. to ratify the divine law (17—20.), which had been much impaired by the traditions of the Pharisees.—I. IN RESPECT OF ITS EXTENT:—this is exemplified in what concerns, 1. *Murder* (21—26.); 2. *Adultery* (27—30.); 3. *Divorce* (31, 32.); 4. *Oaths* (33—37.); 5. *Retaliation* (38—42.); 6. *The love of our neighbour* (43—48.)—II. IN RESPECT OF MOTIVE; where the end is applause, the virtue is destroyed. This is exemplified, 1. *In alms-giving* (vi. 1—4.); 2. *In prayer* (5—15.); 3. *In fasting.* (16—18.)

§ iii. Heavenly-mindedness enforced by various considerations. (vi. 19—34.)

§ iv. Cautions against censoriousness in judging of others (vii. 1—5.); admonition to discretion in dispensing religious benefits (6.); to assiduity in pursuing spiritual good (7—11.); to humanity and equity in our behaviour to all (12.); and to withstand all sinful affections (13, 14.); warnings against false teachers, who are commonly known by their actions (15—20.); the wisdom of adding practice to knowledge, and the insignificancy of the latter without the former. (21—29.)

SECT. 3. A narrative of several miracles, performed by Christ, and of the call of Matthew. (viii. ix.)

SECT. 4. Christ's charge to his twelve apostles, whom he sent forth to preach to the Jews. (x. xi. 1.)

SECT. 5. relates the manner in which the discourses and actions of Jesus Christ were received by various descriptions of men, and the effect produced by his discourses and miracles. (xi. 2.—xvi. 1—12.)

SECT. 6. contains the discourses and actions of Christ, immediately concerning his disciples. (xvi. 13.—xx. 1—16.)

PART IV. *contains the Transactions relative to the Passion and Resurrection of Christ.* (xx. 17.—xxviii.)

SECT. 1. The discourses and miracle of Christ in his way to Jerusalem. (xx. 17—34.)

SECT. 2. The transactions at Jerusalem until his passion.

§ i. *On Palm Sunday* (as we now call it), or the *first* day of Passion week, Christ makes his triumphal entry into Jerusalem, where he expels the money-changers, and other traders out of the temple. (xxi 1—17.)

§ ii. *On Monday*, or the *second* day of Passion-week.—The barren fig tree withered. (xxi. 18—22.)

§ iii. *On Tuesday*, or the *third* day of Passion-week.

(*a*) *In the Temple.*—The chief priests and elders confuted, 1. By a question concerning John's baptism. (xxi. 23—27.)—2. By the parables of the two sons (28—32.), and of the labourers of the vineyard (33—44.); for which they seek to lay hands on him. (45, 46.) The parable of the marriage-feast. (xxii. 1—14.) Christ confutes the Pharisees and Sadducees by showing, 1. The lawfulness of paying tribute. (xxii. 15—22.)—2. Proving the resurrection. (23—33.)—3. The great commandment (34—40.), and silences the Pharisees (41—46.), against whom he denounces eight woes for their hypocrisy (xxiii. 1—36.); his lamentation over Jerusalem. (37—39.)

(*b*) *Out of the Temple.*—Christ's prophetic discourse concerning the destruction of Jerusalem and the end of the world (xxiv.); the parables of the ten virgins and of the talents, and the last judgment. (xxv.)

§ iv. *On Wednesday*, or the *fourth* day of Passion-week, Christ forewarns his disciples of his approaching crucifixion: the chief priests consult to apprehend him. (3—5.) A woman anoints Christ at Bethany. (xxvi. 6—13.)

§ v. *On Thursday*, or the *fifth* day of Passion-week.—Judas covenants to betray him (14—16.); the passover prepared. (17—19.)

§ vi. *On the Passover day*, that is, *from Thursday evening to Friday evening of Passion-week.*

(*a*) *In the evening* Christ eats the passover (xxvi. 20—25.), and institutes the sacrament of the Lord's Supper. (26—29.)

(*b*) *Towards night* Jesus, 1. Foretells the cowardice of the apostles. (xxvi. 33—35.)—2. Is in an agony. (36—46.)—3. Is apprehended, reproves Peter and the multitude, and is forsaken by all. (47—56.)

(*c*) *During the night*, 1. Christ is led to Caiaphas, falsely accused, condemned, and derided. (57—68.)—2. Peter's denial of Christ and repentance. (69—75.)

(*d*) *On Friday morning*, 1. Jesus being delivered to Pilate, Judas commits suicide. (xxvii. 1—10.)—2. Transactions before Pilate. (11—26.)—3. Christ is mocked and led forth. (27—32.)

(*e*) Transactions of the *third hour.*—The vinegar and gall; the crucifixion; Christ's garments divided; the inscription on the cross; the two robbers; blasphemies of the Jews. (xxvii. 33—44.)

(*f*) *From the sixth to the ninth hour.*—The darkness over the land; Christ's last agony and death; its concomitant events. (xxvii. 45—56.)

(*g*) *Between the ninth hour and sunset*, Christ is interred by Joseph of Arimathea. (xxvii. 57—61.)

SECT. 3. The transactions on the *Sabbath of the Passover-week* (that is, *from sunset on Friday to sunset on Saturday in Passion-week.*)—The sepulchre of Christ secured (xxvii. 62—66.)

SECT. 4. Transactions after Christ's resurrection, chiefly *on Easter-day.*

§ i. Christ's resurrection testified, first, to the women by an angel (xxviii. 1—8.), and afterwards by Christ himself. (9, 10.)

§ ii. The resurrection denied by his adversaries (xxvii. 11—15.), but proved to the apostles. (16—20.)

IX. Except John, the evangelist Matthew enjoyed the best opportunity for writing a regular and connected narrative of the life of Christ, according to the order of time and the exact series of his transactions. His style is every where plain and perspicuous, and he is eminently distinguished for the clearness and particularity with which he has related many of our Saviour's discourses and moral instructions. "Of

[1] Dr. Townson's Works, vol. i. pp. 5—7.

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these, his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on Mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his master to the cavils of his adversaries."[1] He is the only evangelist who has given us an account of our Lord's description of the process of the general judgment; and his relation of that momentous event is awfully impressive.

SECTION III.

ON THE GOSPEL BY SAINT MARK.

I. Title.—II. Author.—III. Genuineness and authenticity of this Gospel.—IV. Probable date.—V. Occasion and scope.—VI. In what language written.—VII. Synopsis of its contents.—VIII. Examination of the question, whether Mark transcribed or abridged the Gospel of Matthew.—IX. Observations on his style.

I. THE TITLE of the Gospel by Saint Mark is, in the Vatican manuscript, κατα Μαρκον, *according to Mark*. In the Alexandrian MS., the Codex Bezæ, the Codex Regius, 62 (formerly 2862, Stephani [1]), and some other editions, it is Το κατα Μαρκον Ευαγγελιον, *the Gospel according to Mark;* and in some manuscripts and editions, Το κατα Μαρκον αγιον Ευαγγελιον, *the Holy Gospel according to Mark*, or (as in the authorized English version), *the Gospel according to Saint Mark.*[2] In the Syriac version, in Bishop Walton's Polyglott, it is entitled "The Gospel of the Evangelist Mark;" in the Arabic version, "The Gospel of St. Mark the Apostle, which he wrote in the Roman [tongue] by the inspiration of the Spirit of Holiness;" and in the Persian version, "The beginning of the Gospel of Mark, which was written at Rome, in the Latin tongue."

II. This evangelist was not an apostle, or companion of Jesus Christ during his ministry, though Epiphanius and several other fathers affirm that he was one of the seventy disciples. All that we learn from the New Testament concerning him is, that he was "sister's son to Barnabas" (Col. iv. 10.), and the son of Mary, a pious woman of Jerusalem, at whose house the apostles and first Christians often assembled. (Acts xii. 12.) His Hebrew name was John, and Michaelis thinks, that he adopted the surname of Mark when he left Judæa to preach the Gospel in foreign countries,—a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited than by that which they had been distinguished in their own country. From Peter's styling him *his son* (1 Pet. v. 13.), this evangelist is supposed to have been converted by Saint Peter; and on his deliverance (A. D. 44, recorded in Acts xii. 12.), Mark went from Jerusalem with Paul and Barnabas, and soon after accompanied them to other countries as their minister (Acts xiii. 5.); but declining to attend them through their whole progress, he returned to Jerusalem, and kept up an intercourse with Peter and the other apostles. Afterwards, however, when Paul and Barnabas settled at Antioch on the termination of their journey, we find Mark with them, and disposed to accompany them in their future journeys. At this time he went with Barnabas to Cyprus (Acts xv. 37—39.); and subsequently accompanied Timothy to Rome, at the express desire of Saint Paul (2 Tim. iv. 11.), during his confinement in that city, whence Mark sent his salutations to Philemon (24.), and to the church at Colosse. (Col. iv. 10.) From Rome he probably went into Asia, where he found Saint Peter, with whom he returned to that city, in which he is supposed to have written and published his Gospel. Such are the outlines of this evangelist's history, as furnished to us by the New Testament. From Eusebius, Epiphanius, and Jerome,[3] we learn that Mark, after he had written his Gospel, went to Egypt; and, having planted a church at Alexandria, Jerome states that he died and was buried there in the eighth year of the reign of Nero. Baronius, Cave, Wetstein, and other writers, affirm that Saint Mark suffered martyrdom; but this fact is not mentioned by Eusebius or any other ancient writer and is contradicted by Jerome, whose expressions seem to imply that he died a natural death.

III. That Mark was the author of the Gospel which bears his name, is proved by the unanimous testimony of ancient Christians, particularly Papias,[4] by several ancient writers of the first century consulted by Eusebius,[5] by Justin Martyr,[6] Tatian,[7] Irenæus,[8] Clement of Alexandria,[9] Tertullian,[10] Ammonius,[11] Origen,[12] and by all the fathers of the third and following centuries.[13] Though not cited by name, this Gospel appears to have been alluded to by Clement of Rome in the first century;[14] but the testimony of antiquity is not equally uniform concerning the order in which it should be placed. Clement of Alexandria affirms that the Gospels containing the genealogies were first written: according to this account, Mark wrote after Luke; but Papias, on the information of John the Presbyter, a disciple of Jesus, and a companion of the apostles, expressly states that it was the second in order; and with him agree Irenæus and other writers.

Satisfactory as is the testimony, to the genuineness and authenticity of the Gospel of Mark, generally, some critics have thought that the last twelve verses of the sixteenth chapter were not written by the evangelist.[15] The following is a concise statement of the question. Gregory, bishop of Nyssa, in Cappadocia, has said in his second discourse on the resurrection, that this Gospel terminates *in the more correct copies* with the words εφοβουντο γαρ, *for they were afraid:* and Jerome has observed,[16] that few of the Greek MSS. which he had seen, contained these verses. But the very concise affirmation of Jerome is greatly restricted by what he had himself said of a various reading in the *fourteenth* verse, viz. that it is found *in quibusdam exemplaribus, et maxime Græcis codicibus.* It is evident, therefore, that, in the former passage, he has exaggerated,—which is no unusual occurrence with this writer. With regard to the assertion of Gregory, at this distance of time it is difficult, if not impossible, to determine what he meant by the *most exact manuscripts.* Perhaps he intended MSS. more correctly written, but this merit alone would add nothing to their authority; nor can we now ascertain the recension to which they belonged. We must, therefore, examine the evidences which actually exist. The verses in question are certainly wanting in the Vatican manuscripts; and in Nos. 137. and 138. of Griesbach's notation they are marked with an asterisk; they are also wanting in the canons of Eusebius: but, on the other hand, their authenticity is attested by authorities of the greatest importance. These verses are extant in the Codex Alexandrinus; the most considerable portion of the disputed passage (that is, the seven first verses) is in the Codex Bezæ, *à primâ manu*, but the remainder has been added by a later hand, and they are extant in the Greek commentaries of Theophylact. The whole twelve verses are likewise found in the Peschito (or Old Syriac) and Arabic versions, and in those MSS. of the Vulgate Latin Version, which are not mutilated at the end of the second Gospel; and they are cited by Augustine, Ambrose, and Leo bishop of Rome (surnamed the Great), who followed this version. But what is of most importance is, that the manner in which so ancient a writer as Irenæus, in the *second* century, refers to this Gospel, renders it highly probable that the whole passage was read in all the copies known to him. His words are these:—*In fine autem Evangelii, ait Marcus: Et quidem Dominus Jesus, postquam locutus est eis, receptus est in cœlo, et sedet ad dexteram Dei.*[17]

The verse here quoted is the nineteenth, and the chapter contains only twenty verses. Hippolytus, who wrote in the early part of the third century, also bears testimony in favour of the disputed fragment, in the beginning of his book Περι Χαρισματων. It is further worthy of notice, that there is not a single manuscript containing this verse, which has not also

[1] Dr. Campbell on the Gospels, vol. ii. p. 20. Dr. Harwood's Introd. to the New Test. vol. i. p. 176. Bishop Cleaver has an excellent Discourse on the Style of Saint Matthew's Gospel in his Sermons on Select Subjects, pp. 189—205.

[2] Griesbach, Nov. Test. tom. i. on Mark i. 1.

[3] See the passages of these writers in Dr. Lardner's Works, 8vo. vol. vi. pp. 82—84.; 4to. vol. iii. pp. 176, 177.

[4] A. D. 116. Lardner, 8vo. vol. ii. pp. 109. 112.; 4to. vol. i. pp. 338, 339.

[5] Eccl. Hist. lib. iii. c. 33.

[6] A. D. 140. Lardner, 8vo. vol. ii. p. 120.; 4to. vol. i. p. 344.

[7] A. D. 172. Ibid. 8vo. vol. ii. p. 138.; 4to. vol. i. p. 354.

[8] A. D. 178. Ibid. 8vo. vol. ii. pp. 158, 159.; 4to. vol. i. pp. 365, 366.

[9] A. D. 194. Ibid. 8vo. vol. ii. pp. 211, 212.; 4to. vol. i. p. 395.

[10] A. D. 200. Ibid. 8vo. vol. ii. pp. 257, 258.; 4to. vol. i. p. 420.

[11] A. D. 220. Ibid. 8vo. vol. ii. pp. 414, *et seq.*; 4to. vol. i. pp. 503, *et seq.*

[12] A. D. 230. Ibid. 8vo. vol. ii. pp. 466, 467.; 4to. vol. i. p. 332.

[13] See the later testimonies in Lardner, 8vo. vol. vi. pp. 87—90.; 4to. vol. iii. pp. 179, 180.

[14] Lardner, 8vo. vol. ii. p. 31.; 4to. vol. i. p. 294.

[15] Michaelis (Introd. chap. iii. sect. 3. vol. i. pp. 87—97.) has brought forward some strong objections to the canonical authority of the Gospel of Mark. As his objections apply equally to the Gospel of Luke, the reader is referred to pp. 308, 309. *infra*; where those objections are considered, and (it is hoped) satisfactorily refuted.

[16] Quæst. ad Hedib. Quæst. 3.

[17] Adv. Hær. lib. iii. c. 10. (al. 11.)

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the whole passage from the eighth to the end: nor is there a single manuscript, in which this verse is wanting, that does not also want the whole. No authority of equal antiquity has yet been produced on the other side. It has been conjectured that the difficulty of reconciling Mark's account of our Lord's appearances, after his resurrection, with those of the other evangelists, has emboldened some transcribers to omit them. The plausibility of this conjecture renders it highly probable: to which we may subjoin, that the abruptness of the conclusion of this history, without the words in question, and the want of any thing like a reason for adding them if they had not been there originally, afford a strong collateral proof of their authenticity. Transcribers, Dr. Campbell well remarks, presume to add and alter in order to *remove* contradictions, but not in order to *make* them. The conclusion, therefore, is, that the disputed fragment is an integral part of the Gospel of Mark, and consequently is genuine.[1]

IV. Although the genuineness and authenticity of Mark's Gospel are thus satisfactorily ascertained, considerable uncertainty prevails as to the time when it was composed. It is allowed by all the ancient authors that Mark wrote it at Rome; and many of them assert that he was no more than an amanuensis or interpreter to Peter, who dictated this Gospel to him, though others affirm that he wrote it after Peter's death. Hence a variety of dates has been assigned between the years 56 and 65; so that it becomes difficult to determine the precise year when it was written. But as it is evident from the evangelist's own narrative (Mark xvi. 20.), that he did not write until after the apostles had dispersed themselves among the Gentiles, and had preached the Gospel every where, *the Lord working with them and confirming the words with signs following;* and as it does not appear that *all* the apostles quitted Judæa earlier than the year 50[2] (though several of them laboured among the Gentiles with great success), perhaps we shall approximate nearest to the real date, if we place it between the years 60 and 63.

V. Saint Peter having publicly preached the Christian religion at Rome, many who were present entreated Mark, as he had for a long time been that apostle's companion, and had a clear understanding of what Peter had delivered, that he would commit the particulars to writing. Accordingly, when Mark had finished his Gospel, he delivered it to the persons who made this request. Such is the unanimous testimony of ancient writers,[3] which is further confirmed by internal evidence, derived from the Gospel itself. Thus, the great humility of Peter is conspicuous in every part of it, where any thing is related or might be related of him; his weaknesses and fall being fully exposed to view, while the things which redound to his honour are either slightly touched or wholly concealed. And with regard to Christ, scarcely an action that was done, or word spoken by him, is mentioned, at which this apostle was not present, and with such minuteness of circumstance as shows that the person who dictated the Gospel had been an eye-witness of the transactions recorded in it.[4]

From the Hebraisms discoverable in the style of this Gospel, we should readily conclude that its author was by birth and education a Jew: but the numerous Latinisms[5] it contains, not only show that it was composed by a person who had lived among the Latins, but also that it was written beyond the confines of Judæa. That this Gospel was designed principally for Gentile believers (though we know that there were some Jewish converts in the church of Rome) is further evident from the explanations introduced by the evangelist, which would have been unnecessary, if he had written for Hebrew Christians exclusively. Thus, the first time the Jordan is mentioned, the appellation "*river*" is added to the name. (Mark i. 5.) Again, as the Romans could not understand the Jewish phrase of "*defiled* or *common hands*," the evangelist adds the parenthetical explanation of "*that is, unwashen*." (vii. 2.) When he uses the word *corban*, he subjoins the interpretation, "*that is, a gift*" (vii. 11.); and instead of the word *mammon*, he uses the common term χρηματα, "riches." Again, the word Gehenna, which in our version is translated *hell* (ix. 43.), originally signified the valley of Hinnom, where infants had been sacrificed to Moloch, and where a continual fire was afterwards maintained to consume the filth of Jerusalem. As this word could not have been understood by a foreigner, the evangelist adds the words, "unquenchable fire" by way of explanation. These particularities corroborate the historical evidence above cited, that Mark designed his Gospel for the use of Gentile Christians.[6]

Lastly, the manner in which Saint Mark relates the life of our Saviour, is an additional evidence that he wrote for Gentile Christians. His narrative is clear, exact, and concise, and his exordium is singular; for while the other evangelists style our Saviour the "*Son of man*," Saint Mark announces him at once as the *Son of God* (i. 1.), an august title, the more likely to engage the attention of the Romans; omitting the genealogy of Christ, his miraculous conception, the massacre of the infants at Bethlehem, and other particulars, which could not be essentially important in the eyes of foreigners.

VI. That this evangelist wrote his Gospel in Greek is attested by the uninterrupted voice of antiquity; nor was this point ever disputed until the cardinals Baronius and Bellarmine, and, after them, the Jesuit Inchofer, anxious to exalt the language in which the Latin Vulgate version was executed, affirmed that Mark wrote in Latin.[7] This assertion, however, not only contradicts historical evidence, but (as Michaelis has well observed) is in itself almost incredible: for, as the Latin church, from the very earliest ages of Christianity, was in a very flourishing state, and as the Latin language was diffused over the whole Roman empire, the Latin original of Mark's Gospel, if it had ever existed, could not have been neglected in such a manner as that no copy of it should descend to posterity. The only *semblance* of testimony, that has been produced in support of this opinion, is the subscription annexed to the old Syriac version, that Mark wrote in the Romish, that is, in the Latin language, and that in the Philoxenian version, which explains Romish by *Frankish*. But subscriptions of this kind are of no authority whatever: for the authors of them are unknown, and some of them contain the most glaring errors. Besides, as the Syriac version was made in the East, and taken immediately from the Greek, no appeal can be made to a Syriac subscription in regard to the language in which Mark wrote at Rome.[8] The advocates for the Latin original of this Gospel have appealed to a Latin manuscript pretended to be the autograph of the evangelist himself, and said to be preserved in the library of Saint Mark at Venice. But this is now proved to be a mere fable: for the Venetian manuscript formerly made part of the Latin manuscript preserved at Friuli, most of which was printed by Blanchini in his Evangeliarum Quadruplex. The Venice manuscript contained the first forty pages, or five quaternions of Mark's Gospel; the two last quaternions or sixteen pages are preserved at Prague, where they were printed by M. Dobrowsky, under the title of *Fragmentum Pragense Evangelii S. Marci vulgo autographi*. 1778. 4to.[9]

VII. The Gospel of Mark consists of sixteen chapters, which may be divided into three parts; viz.

PART I. *The transactions from the Baptism of Christ to his entering on the more public part of his Ministry.* (ch. i. 1—13.)

PART II. *The Discourses and Actions of Jesus Christ to his going up to Jerusalem to the fourth and last Passover.* (i. 14.—x.)

SECT. 1. The transactions between the first and second passovers. (i. 14—45. ii. 1—22.)

[1] Griesbach, Comm. Crit. in Text. Nov. Test. Particula II. p. 199. Dr. Campbell, on the Gospels, note on Mark xvi. (vol. ii. p. 405. 3d edit.) Cellérier, Introd. au N. T. pp. 344—352. Hug's Introduction, vol. ii. pp. 285—295.

[2] See Dr. Lardner's Supplement to his Credibility, chap. 7., where this subject is amply discussed. Works, 8vo. vol. viii. pp. 65—77.; 4to. vol. iii. pp. 167—173.

[3] Clemens Alexandr. apud Eusebii Hist. Eccl. lib. vi. c. 14. Jerome de Viris Illustribus, cap. viii. Tertulliani Opera, p. 505. edit. Rigaltii.

[4] See several instances of this adduced in Dr. Townson's Works, vol. i. pp. 151—163.

[5] Several of these Latinisms are specified in Vol. I. p. 29.

[6] Dr. Campbell's Pref. to Mark, vol. ii. pp. 82, 83.

[7] Pritii, Introd. ad Lect. Nov. Test. p. 311.

[8] Michaelis, vol. iii. p. 225. See also Jones on the Canon of the New Test. vol. iii. p. 67—69.

[9] The history of the pretended autograph manuscript of St. Mark is briefly as follows. There was, at Aquileia, a very ancient Latin MS. of the four Gospels; two quaternions or sixteen pages of which the emperor Charles IV. obtained in 1534, from Nicholas, patriarch of Aquileia, and sent them to Prague. The remaining five quaternions the canons of the church at Aquileia, during the troubles which befell that city, carried to Friuli, together with other valuable articles belonging to their church, A. D. 1420. and from the inhabitants of Friuli the Venetian Doge, Tomaso Macenico obtained these five quaternions, which were subsequently passed for the original autograph of St. Mark. (Alber, Hermeneut. Nov. Test. tom. i. p. 238.) There is a particular account of the Prague Fragment of St. Mark's Gospel, by Schœpflin, in the third volume of the Historia et Commentationes Academiæ Electoralis Theodoro-Palatinæ, 8vo. Manheim, 1773.; in which a fac-simile is given. The account is abridged, and the fac-simile copied in the Gentleman's Magazine for 1778, vol. xlvi. pp. 321, 322.

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SECT. 2. The transactions between the second and third passovers. (ii. 23—28. iii.—vi.)

SECT. 3. The transactions of the third passover to Christ's going up to Jerusalem to the fourth passover. (vii.—x.)

PART III. *The Passion, Death, and Resurrection of Christ.* (xi.—xvi.)

SECT. 1. The *first day* of Passion-week or Palm Sunday—Christ's triumphal entry into Jerusalem. (xi. 1—11.)

Sect. 2. The transactions of the *second day*, or Monday. (xi. 12—19.)

SECT. 3. The transactions of the *third day*, or Tuesday—

§ i. In the morning. (xi. 20—33. xii.)

§ ii. In the evening. (xiii.)

SECT. 4. The transactions of the *fourth day*, or Wednesday. (xiv. 1—9.)

SECT. 5. The transactions of the *fifth day*, or Thursday. (xiv. 10—16.)

SECT. 6. The transactions of the *Passover-day*, that is, from Thursday evening to Friday evening of the Passion-week; including the institution of the Lord's Supper, Christ's agony in the garden, his being betrayed by Judas, his trial, crucifixion, and burial. (xiv. 17—72. xv.)

SECT. 7. The transactions after the resurrection of Christ. (xvi.)

VIII. From the striking coincidence between the Gospel of Mark and that of Matthew, several learned men have imagined that Mark compiled his Gospel from him. Augustine was the first who asserted that Mark was a servile copyist (*pedissequus*) and epitomizer of Matthew, and his opinion has been adopted by Simon, Calmet, Adler,[1] Owen, Harwood, and others.

In the year 1782, Koppe published a dissertation,[2] in which he has proved that this hypothesis is no longer tenable, and Michaelis has acquiesced in the result of his inquiries. The following observations are chiefly abridged from both these writers.

The assertion, that Mark abridged the Gospel of Matthew, contradicts the unanimous voice of antiquity, which states that Mark wrote his Gospel under the inspection and dictation of Peter; and, although there is a coincidence between these two evangelists, yet it does not thence necessarily follow that he abridged the Gospel of Matthew. For, in the first place, he frequently deviates from Matthew in the order of time, or in the arrangement of his facts,[3] and likewise adds many things of which Matthew has taken no notice whatever.[4] Now, as Matthew was an apostle, and eyewitness of the facts which he related, Mark could not have desired better authority; if, therefore, he had Matthew's Gospel before him when he wrote his own, he would scarcely have adopted a different arrangement, or have inserted facts which he could not have found in his original author.

Again, although there are several parts of Matthew's Gospel, which an evangelist, who wrote chiefly for the use of the Romans, might not improperly omit—such as the genealogy—the healing of the centurion's servant at Capernaum——Christ's argument to John's disciples, to prove that he was the Messiah—the sermon on the mount—some prophecies from the Old Testament—and the narrative of the death of Judas Iscariot;—yet, on the other hand, there are several relations in Matthew's Gospel, for the omission of which it is very difficult to assign a reason, and which therefore lead to the conclusion that his Gospel was not used by Mark.—See particularly the discourses and parables related in Matt. viii. 18—22.; x. 15—22.; xi. 20—30.; xii. 33—45.; xiii. 1—39.; xviii. 10—35.; xix. 10—12.; xx. 16.; and xxii. 1—14.[5]

Lastly, Mark's imperfect description of Christ's transactions with the apostles, after his resurrection, affords the strongest proof that he was totally unacquainted with the contents of Matthew's Gospel. The latter evangelist has given us a very circumstantial description of Christ's conversation with his apostles on a mountain in Galilee, yet the former, though he had before related Christ's promise that he would go before them into Galilee, has, in the last chapter of his Gospel, no account whatever of Christ's appearance in Galilee. Now, if he had read Matthew's Gospel, this important event could not have been unknown to him, and consequently he would not have neglected to record it.

Michaelis further observes, that if Mark had had Matthew's Gospel before him, he would have avoided every appearance of contradiction to the accounts given by an apostle and an eye-witness. His account of the call of Levi, under the very same circumstance as Matthew mentions his own call, is at least a variation from Matthew's description; and this very variation would have been avoided, if Mark had had access to Matthew's Gospel. The same may be observed of Mark x. 46., where only one blind man is mentioned, whereas Matthew, in the parallel passage, mentions two. In Mark's account of Peter's denial of Christ, the very same woman, who addressed Peter the first time, addressed him likewise the second time, whereas, according to Matthew, he was addressed by a different person; for Mark (xiv. 69.) uses the expression ἡ παιδισκη, *the maid*, which, without a violation of grammar, can be construed only of the same maid who had been mentioned immediately before, whereas Matthew (xxvi. 71.) has αλλη, *another maid*.[6] Now, in whatever manner harmonists may reconcile these examples, there will always remain a difference between the two accounts, which would have been avoided if Mark had copied from Matthew. But what shall we say of instances, in which there is no mode of reconciliation? If we compare Mark iv. 35. and i. 35. with Matt. viii. 28—34., we shall find not only a difference in the arrangement of the facts, but such a determination of time as renders a reconciliation impracticable. For, according to Matthew, on the day after the sermon on the mount, Christ entered into a ship, and crossed the lake of Gennesareth, where he encountered a violent tempest: but, according to Mark, this event took place on the day after the sermon in parables; and, on the day which followed that on which the sermon on the mount was delivered, Christ went, not to the sea-side, but to a desert place, whence he passed through the towns and villages of Galilee. Another instance, in which we shall find it equally impracticable to reconcile the two evangelists, is Mark xi. 28. compared with Matt. xxi. 23. In both places the Jewish priests propose this question to Christ, ἐν ποιᾳ ἐξουσιᾳ ταυτα ποιεις; alluding to his expulsion of the buyers and sellers from the temple. But, according to what Saint Mark had previously related in the same chapter, this question was proposed on the third day of Christ's entry into Jerusalem; according to Matthew, it was proposed on the second. If Mark had copied from Matthew, this difference in their accounts would hardly have taken place.[7]

Since, then, it is evident that Saint Mark did not copy from the Gospel of Saint Matthew, the question recurs, how are we to reconcile the striking coincidences between them, which confessedly exist both in style, words, and things? Koppe, and after him Michaelis, endeavoured to account for the examples of verbal harmony in the three first Gospels, by the supposition that in those examples the evangelists

[1] Prof. Adler's hypothesisis, that Mark first epitomized the Gospel of Matthew into Greek, omitting those topics which the heathens (for whom he wrote) would not understand; such as the Genealogy, the Discourse delivered on the Mount, the 23d chapter, which was addressed to the Pharisees, some references to the Old Testament, and a few parables. After which he imagines (for the hypothesis is utterly destitute of proof) that the whole was translated into Greek, for the use of the Greek or Hellenistic Jews.

[2] The title of this tract is *Marcus non Epitomator Matthæi.* It was reprinted by Pott and Ruperti in the first volume of their Sylloge Commentationum Theologicarum. Helmstadt, 1800, 8vo.

[3] Koppe has given *thirteen* instances. See Pott's Sylloge, vol. i. pp. 55—57.

[4] Koppe has given *twenty-three* instances of these additions. Ibid. pp. 59—64.

[5] Koppe has specified several other omissions in the Gospel of St. Mark, which we have not room to enumerate. Ibid. pp. 49—53.

[6] The whole difficulty, in reconciling this apparent discrepancy between the two evangelists, "has arisen from the vain expectation that they must always agree with each other in the most minute and trivial particulars: as if the credibility of our religion rested on such agreement, or any reasonable scheme of inspiration required this exact correspondency. The solution, which Michaelis afterwards offered in his *Anmerkungen*, affords all the satisfaction which a candid man can desire. After stating that Matthew had said 'another maid,' Mark 'the maid,' and Luke 'another man,' (ἑτερος), he observes, the whole contradiction vanishes at once, if we only attend to John, the quiet spectator of all which passed. For he writes (xviii. 25.), 'They said unto him, Wast thou not also one of his disciples?' Whence it appears that there were several who spake on this occasion, and that all which is said by Matthew, Mark, and Luke may very easily be true. There might probably be more than the three who are named; but the maid, who had in a former instance recognised Peter, appears to have made the deepest impression on his mind; and hence, in dictating this Gospel to Mark, he might have said *the* maid." Bishop Middleton's Doctrine of the Greek Article, p. 285. first edition.

[7] Michaelis, vol. iii. p. 220. Koppe (*ut supra*, pp. 57—59.) has given several additional examples of seeming contradictions between the two evangelists, proving that Mark could not have copied from Matthew. On the subject above discussed, the reader will find much important information in Jones's Vindication of the former part of Saint Matthew's Gospel from Mr. Whiston's Charge of Dislocations, pp. 47—86., printed at the end of his third volume on the Canon: and also in the Latin thesis of Bartus van Willes, entitled Specimen Hermeneuticum de iis, quæ ab uno Marco sunt narrata, aut copiosius et explicatius, ab eo, quam a cæteris Evangelistis exposita. 8vo. Trajecti ad Rhenum, 1811.

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retained the words which had been used in more ancient Gospels, such as those mentioned by Luke in this preface.[1] But there does not appear to be any necessity for resorting to such an hypothesis: for, in the first place, it contradicts the accounts given from the early Christian writers above cited; and, secondly, it may be accounted for from other causes. Peter was, equally with Matthew, an eye-witness of our Lord's miracles, and had also heard his discourses, and on some occasions was admitted to be a spectator of transactions to which all the other disciples were not admitted. Both were Hebrews, though they wrote in Hellenistic Greek. Peter would therefore naturally recite in his preaching the same events and discourses which Matthew recorded in his Gospel; and the same circumstance might be mentioned in the same manner by men, who sought not after "excellency of speech," but whose minds retained the remembrance of facts or conversations which strongly impressed them, even without taking into consideration the idea of supernatural guidance.[2]

IX. Simplicity and conciseness are the characteristics of Mark's Gospel, which, considering the copiousness and majesty of its subject—the variety of great actions it relates, and the surprising circumstances that attended them, together with the numerous and important doctrines and precepts which it contains—is the shortest and clearest, the most marvellous, and at the same time the most satisfactory history in the whole world.[3]

SECTION IV.

ON THE GOSPEL BY SAINT LUKE.

I. *Title.*—II. *Author.*—III. *General proofs of the genuineness and authenticity of this Gospel.*—1. *Vindication of its genuineness from the objections of Michaelis in particular.*—2. *Genuineness of the first two chapters, and of chapters* viii. 27—39., *and* xxii. 43, 44.—IV. *Date, and where written.*—V. *For whom written.*—VI. *Occasion and scope of this Gospel.*—VII. *Synopsis of its contents.*—VIII. *Observations on this Gospel.*

I. THE TITLE of this Gospel in manuscripts and early editions is nearly the same as that of the Gospel by St. Mark. In the Syriac version it is called "The Holy Gospel, the preaching of Luke the evangelist, which he spoke and published (or announced) in Greek, in Great Alexandria:" in the Arabic version, it is "The Gospel of St. Luke the physician, one of the seventy, which he wrote in Greek, the Holy Spirit inspiring [him]:" and, in the Persian version, "The Gospel of Luke, which he wrote in the Egyptian Greek tongue, at Alexandria."

II. Concerning this evangelist, we have but little certain information: from what is recorded in the Scriptures, as well as from the circumstances related by the early Christian writers, the following particulars have been obtained.

According to Eusebius, Luke was a native of Antioch, by profession a physician, and for the most part a companion of the apostle Paul. The report, first announced by Nicephoras Callisti, a writer of the fourteenth century, that he was a painter, is now justly exploded, as being destitute of foundation, and countenanced by no ancient writers. From his attending Paul in his travels, and also from the testimony of some of the early fathers, Basnage, Fabricius, Dr. Lardner, and Bishop Gleig have been led to conclude that this evangelist was a Jew, and Origen, Epiphanius, and others have supposed that he was one of the seventy disciples; but this appears to be contradicted by Luke's own declaration that he was not an eye-witness of our Saviour's actions.[4] Michaelis is of opinion that he was a Gentile, on the authority of Paul's expressions in Col. iv. 10, 11. 14. The most proable conjecture is that of Bolton, adopted by Kuinöel, viz. that Luke was descended from Gentile parents, and that in his youth he had embraced Judaism, from which he was converted to Christianity. The Hebraic-Greek style of writing observable in his writings, and especially the accurate knowledge of the Jewish religion, rites, ceremonies, and usages, every where discernible both in his Gospel and in the Acts of the Apostles, sufficiently evince that their author was a Jew; while his intimate knowledge of the Greek language, displayed in the preface to his Gospel, which is composed in elegant Greek, and his Greek name Λουκας, evidently show that he was descended from Gentile parents. This conjecture is further supported by a passage in the Acts, and by another in the Epistle to the Colossians. In the former (Acts xxi. 27.) it is related that the Asiatic Jews stirred up the people, because Paul had introduced Gentiles into the temple, and in the following verse it is added that they had before seen with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple. No mention is here made of Luke, though he was with the apostle. Compare Acts xxi. 15. 17., where Luke speaks of himself among the companions of Paul. Hence we infer that he was reckoned among the Jews, one of whom he might be accounted, if he had become a proselyte from Gentilism to the Jewish religion. In the Epistle to the Colossians (iv. 11. 14.) after Paul had written the salutations of Aristarchus, Marcus, and of Jesus, surnamed Justus, he adds, "*who are of the circumcision. These only,*" he continues, "*are my fellow-workers* (meaning those of the circumcision) *unto the kingdom of God.*" Then in the fourteenth verse, he adds, "*Luke, the beloved physician, and Demas, salute you.*" As the apostle in this passage opposes them to the Christians who had been converted from Judaism, it is evident that Luke was descended from Gentile parents.

The first time that this evangelist is mentioned in the New Testament, is in his own history of the Acts of the Apostles. We there find him (Acts xvi. 10, 11.) with Paul at Troas; thence he attended him to Jerusalem: continued with him in his troubles in Judæa; and sailed in the same ship with him, when he was sent a prisoner from Cæsarea to Rome, where he stayed with him during his two years' confinement. As none of the ancient fathers have mentioned his suffering martyrdom, it is probable that he died a natural death.[5]

III. The genuineness and authenticity of Luke's Gospel, and of his history of the Acts of the Apostles, are confirmed by the unanimous testimonies of the ancient writers.—The Gospel is alluded to by the apostolical fathers, Barnabas,[6] Clement of Rome,[7] Hermas,[8] and Polycarp.[9] In the following century it is repeatedly cited by Justin Martyr,[10] by the martyrs of Lyons,[11] and by Irenæus.[12] Tertullian,[13] at the commencement of the third century, asserted against Marcion the genuineness and integrity of the copies of Luke's Gospel, which were admitted to be canonical by himself and Christians in general, and for this he appealed to various apostolical churches. Origen,[14] a few years after, mentions the Gospels in the order in which they are now generally received; the third of which he says, "is that according to Luke, the Gospel commended by Paul, published for the sake of the Gentile converts." These testimonies are confirmed by Eusebius, the pseudo-Athanasius, Gregory Nazianzen, Gregory Nyssen,

[1] Poli Synopsis Comment. vol. i. pp. 65—69. Michaelis, vol. iii. pp. 214, 215.

[2] Pritii, Introd. ad Lectionem Nov. Test. p. 179. Bishop Tomline's Elements of Christ. Theol. vol. i. p. 319.

[3] Blackwall's Sacred Classics, vol. i. p. 293.

[4] Bishop Gleig, however, has argued at great length, that the construction of Luke i. 2. leads to the conclusion that he was himself an eye-witness and personal attendant upon Jesus Christ; and that, as he is the only evangelist who gives an account of the appointment of the seventy, it is most probable that he was one of that number. He adds, that the account of Christ's commencement of his ministry at Nazareth (iv. 16—32.), which is only slightly referred to by Matthew, and is related by none other of the evangelists, is given with such particularity of circumstances, and in such a manner, as evinces that they actually passed in the presence of the writer: and, further, that, as he mentions Cleopas by name in his very particular and interesting account of all that passed between Christ and the two disciples on the road to Emmaus, we can hardly suppose him to be ignorant of the name of the other disciple, which Dr. Gleig understands to be Luke himself, and thinks that he concealed his name for the same reason that John conceals his own name in the Gospel. (Dissertation on the Origin of the first three Gospels, in Bp. G.'s edition of Stackhouse's History of the Bible, vol. iii. pp. 89—93., and also in his Directions for the Study of Theology, pp. 366—377.) But this hypothesis, which is proposed and supported with great ability, is opposed by the facts that the name of the evangelist is NOT Jewish; and that since Jesus Christ employed only native Jews as his apostles and missionaries (for in this light we may consider the seventy disciples), it is not likely that he would have selected one who was not a Hebrew of the Hebrews, in other words, a Jew by descent from both his parents, and duly initiated into the Jewish church. Besides, the words ἐν ἡμῖν—*among us* (i. 1.) authorize the conjecture that he had resided for a considerable time in Judæa: and, as he professes that he derived his information from eye-witnesses and ministers of Jesus Christ, this circumstance will account for the graphic minuteness with which he has recorded particular events.

[5] Lardner's Supplement to his Credibility, chap. viii. Works, 8vo. vol. viii. pp. 105—107.; 4to. vol. iii. pp. 187, 188.

[6] Lardner, 8vo. vol. ii. p. 15.; 4to. vol. i. p. 285.

[7] Ibid. 8vo. vol. ii. p. 31.; 4to. vol. i. p. 294.

[8] Ibid. 8vo. vol. ii. p. 55.; 4to. vol. i. pp. 307, 308.

[9] Ibid. 8vo. vol. ii. p. 93.; 4to. vol. i. p. 328.

[10] Ibid. 8vo. vol. ii. p. 120.; 4to. vol. i. p. 344.

[11] Ibid. 8vo. vol. ii. p. 150.; 4to. vol. i. p. 361.

[12] Ibid. 8vo. vol. ii. pp. 159, 160.; 4to. vol. i. p. 366.

[13] Ibid. 8vo. vol. ii. p. 268.; 4to. vol. i. p. 420.

[14] Ibid. 8vo. vol. ii. p. 466. 4to. vol. i. p. 532.

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Jerome, Augustine, Chrysostom, and a host of later writers; whose evidence, being collected by the accurate and laborious Dr. Lardner,[1] it is not necessary to repeat in this place.

Notwithstanding this unbroken chain of testimony to the genuineness and authenticity of Luke's Gospel, its canonical authority (together with that of the Gospel by Mark) has been called in question by Michaelis; while various attempts have been made to impugn the authenticity of particular passages of St. Luke. The celebrity of Michaelis, and the plausibility and boldness of the objections of other assailants, will, it is hoped, justify the author for giving to their objections a full and distinct consideration.

1. The objections of Michaelis to the canonical authority of the Gospels of Mark and Luke are as follow:—

OBJECTION 1. The two books in question were written by assistants of the apostles. This circumstance, he affirms, affords no proof of their inspiration, even if it could be shown that St. Mark and St. Luke were endowed with the extraordinary gifts of the Holy Spirit (as appears to have been the case with Timothy and the deacons mentioned in the Acts of the Apostles),[2] of which, however, there is no historical proof: because a disciple might possess these gifts, and yet his writings not be inspired. And if we ground the argument for their inspiration on the character of an apostle's assistant, then we must receive as canonical the genuine Epistle of Clement of Rome, and the writings of other apostolical fathers.[3]

ANSWER. "It will be admitted, that Mark and Luke were humble, pious men; also, that they were intelligent, well-informed men, and must have known that the committing to writing the facts and doctrines comprehended in the Gospel was not left to the discretion or caprice of every disciple, but became the duty of those only, who were inspired by the Holy Ghost to undertake the work. Now, if these two disciples had been uninspired, or not under the immediate direction of apostles who possessed plenary inspiration, it would have argued great presumption in them, without any direction, to write Gospels for the instruction of the church. The very fact of their writing is, therefore, a strong evidence, that they believed themselves to be inspired. There is then little force in the remark of the learned professor, that neither St. Mark nor St. Luke have declared, in any part of their writings, that they were inspired: for such a declaration was unnecessary; their conduct in undertaking to write such books, is the best evidence that they believed themselves called to this work."[4]

OBJECTION 2. It has been said that the apostles themselves have in their epistles recommended these Gospels as canonical. That the passages depended upon for proof do refer to these or any other written Gospels, Michaelis denies: but even if they did so recommend these Gospels, the evidence (he affirms) is unsatisfactory; because they *might* have commended a book as containing genuine historical accounts, without vouching for its inspiration. And the testimony of the fathers, who state that these Gospels were respectively approved by Peter and Paul, Michaelis dismisses with very little ceremony: and, finally, he demurs in regard to the evidence of the canonical authority of these books, derived from the testimony of the whole primitive church, by which they were undoubtedly received into the canon; and suggests that the apostles *might* have recommended them, and the primitive church *might* have accepted them, as works indispensable to a Christian, on account of the importance of their contents, and that by insensible degrees they acquired the character of being inspired.[5]

ANSWER 1. The objection drawn from the writings of other apostolical men is not valid: "for none of them ever undertook to write GOSPELS, for the use of the church. All attempts at writing other Gospels, than THE FOUR, were considered by the primitive church as impious; because, the writers were uninspired men. But

"2. The universal reception of these books by the whole primitive church, as canonical, is, we think, conclusive evidence that they were not mere human productions, but composed by divine inspiration. That they were thus universally received, is manifest, from the testimonies which have already been adduced. There is not in all the writings of antiquity, a hint, that any Christian belonging to the church ever suspected that these Gospels were inferior in authority to the others. No books in the canon appear to have been received with more universal consent, and to have been less disputed. They are contained in every catalogue which has come down to us. They are cited as Scripture by all that mention them; and are expressly declared by the fathers to be canonical and inspired books. Now, let it be remembered, that this is the best evidence which we can have that any of the books of the New Testament were written by inspiration. Michaelis, indeed, places the whole proof of inspiration on the promise made by Christ to his apostles; but while it is admitted that this is a weighty consideration, it does not appear to us to be equal in force to the testimony of the universal church, including the apostles themselves, that these writings were penned under the guidance of the Holy Spirit; for it is not perfectly clear, that the promise referred to was confined to the twelve. Certainly, Paul, who was not of that number, was inspired in a plenary manner, and much the larger part of the twelve never wrote any thing for the canon. There is nothing in the New Testament which forbids our supposing, that other disciples might have been selected to write for the use of the church. We do not wish that this should be believed, in regard to any persons, without evidence, but we think that the proof exists, and arises from the undeniable fact, that the writings of these two men were, from the beginning received as inspired. And this belief must have prevailed before the death of the apostles; for all the testimonies concur in stating, that the Gospel of Mark was seen by Peter, and that of Luke by Paul, and approved by them respectively. Now, is it credible that these apostles, and John who survived them many years, would have recommended to the Christian church the productions of uninspired men? No doubt, all the churches, at that time, looked up to the apostles for guidance, in all matters that related to the rule of their faith, and a general opinion that these Gospels were canonical could not have obtained without their concurrence. The hypothesis of Michaelis, that they were recommended as useful human productions, and by degrees came to be considered as inspired writings, is in itself improbable, and repugnant to all the testimony which has come down to us on the subject. If this had been the fact, they would never have been placed among the books, universally acknowledged, but would have been doubted of, or disputed by some. The difference made between inspired books, and others, in those primitive times, was as great as at any subsequent period; and the line of distinction was not only broad, but great pains were taken to have it drawn accurately; and when the common opinion of the church, respecting the Gospels, was formed, there was no difficulty in coming to the certain knowledge of the truth. For thirty years and more, before the death of the apostle John, these two Gospels were in circulation. If any doubt had existed respecting their canonical authority, would not the churches and their elders have had recourse to this infallible authority? The general agreement of all Christians, over the whole world, respecting most of the books of the New Testament, doubtless, should be attributed to the authority of the apostles. If, then, these Gospels had been mere human productions, they might have been read privately, but never could have found a place in the sacred canon. The objection to these books comes entirely too late to be entitled to any weight. The opinion of a modern critic, however learned, is of small consideration, when opposed to the testimony of the whole primitive church; and to the suffrage of the universal church, in every age, since the days of the apostles. The rule of the learned Huet is sound, viz. 'that all those books should be deemed canonical and inspired, which were received as such by those who lived nearest to the time when they were published.'

"3. But if we should, for the sake of argument, concede, that no books should be considered as inspired, but such as were the productions of apostles, still these Gospels would not be excluded from the canon. It is a fact, in which there is a wonderful agreement among the fathers, that Mark wrote his Gospel from the mouth of Peter; that is, he wrote down what he had heard this apostle every day declaring in his public ministry. And Luke did the same in regard to Paul's preaching. These Gospels, therefore, may, according to this testimony, be considered as more probably belonging to these two apostles, than to the evangelists who penned them. They were little more, it would seem, if we give full credit to the testimony which has been exhibited, than amanuenses to the apostles, on whom they attended. Paul, we know, dictated several of his epistles to some

[1] Works, 8vo. vol. viii. pp. 107—112.; 4to. vol. iii. pp. 181—191.
[2] 2 Tim. i. 6. Acts vi. 3—8.
[3] Michaelis's Introduction, vol. i. pp. 87, 88.
[4] "The Canon of the Old and New Testaments ascertained by Archibald Alexander, Professor of Theology at Princeton, New Jersey," pp. 202, 203. (Princeton and New York, 1826. 12mo.)
[5] Michaelis Introduction, vol. i. pp. 88—94. Alexander on the Canon, p. 201

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of his companions; and if Mark and Luke heard the Gospel from Peter and Paul, so often repeated, that they were perfect masters of their respective narratives, and then committed the same to writing, are they not, virtually, the productions of these apostles which have been handed down to us? And this was so much the opinion of some of the fathers, that they speak of Mark's Gospel as Peter's, and of Luke's as Pau'ls. But this is not all. These Gospels were shown to these apostles, and received their approbation. Thus speak the ancients, as with one voice, and if they had been silent, we might be certain, from the circumstances of the case, that these evangelists would never have ventured to take such an important step, as to write and publish the preaching of these inspired men, without their express approbation. Now, let it be considered, that a narrative prepared by a man well acquainted with the facts related, may be entirely correct without inspiration; but of this we cannot be sure, and, therefore, it is of great importance to have a history of facts from men, who were rendered infallible by the inspiration of the Holy Spirit. It should be remembered, however, that the only advantage of inspiration in giving such a narrative, consists in the proper selection of facts and circumstances, and in the infallible certainty of the writing. Suppose, then, that an uninspired man should prepare an account of such transactions as he had seen, or heard from eye-witnesses, of undoubted veracity, and that his narrative should be submitted to the inspection of an apostle, and receive his full approbation; might not such a book be considered as inspired? If in the original composition, there should have crept in some errors, (for to err is human,) the inspired reviewer would, of course, point them out and have them corrected; now such a book would be, for all important purposes, an inspired volume; and would deserve a place in the canon of Holy Scripture. If any credit, then, is due to the testimony of the Christian fathers, the Gospels of Mark and Luke are canonical books; for, as was before stated, there is a general concurrence among them, that these evangelists submitted their works to the inspection, and received the approbation of the apostles Peter and Paul.

"4. Finally, the internal evidence is as strong in favour of the Gospels under consideration, as of any other books of the New Testament. There is no reason to think that Mark or Luke were capable of writing with such perfect simplicity and propriety, without the aid of inspiration, or the assistance of inspired men. If we reject these books from the canon, we must give up the argument derived from internal evidence for the inspiration of the sacred Scriptures altogether. It is true, the learned professor, whose opinions we are opposing, has said, 'the oftener I compare their writings (Mark's and Luke's) with those of St. Matthew and St. John, the greater are my doubts.' And speaking in another place of Mark, he says, 'in some immaterial instances he seems to have erred,' and he gives it as his opinion, 'that they who undertake to reconcile St. Mark with St. Matthew, or to show that he is nowhere corrected by St. John, experience great difficulty, and have not seldom to resort to unnatural explanations.' But the learned professor has not mentioned any particular cases of irreconcilable discrepancies between this evangelist and St. Matthew; nor does he indicate in what statements he is corrected by St. John. Until something of this kind is exhibited, general remarks of this sort are deserving of no consideration. To harmonize the evangelists has always been found a difficult task, but this does not prove that they contradict each other, or that their accounts are irreconcilable. Many things, which, at first sight, appear contradictory, are found, upon closer examination, to be perfectly harmonious; and if there be some things which commentators have been unable satisfactorily to reconcile, it is no more than what might be expected, in narratives so concise, and in which a strict regard to chronological order did not enter into the plan of the writers. And if this objection be permitted to influence our judgment in this case, it will operate against the inspiration of the other evangelists as well as Mark; but in our apprehension, when the discrepancies are impartially considered, and all the circumstances of the facts candidly and accurately weighed, there will be found no solid ground of objection to the inspiration of any of the Gospels;—certainly nothing, which can counterbalance the strong evidence arising from the style and spirit of the writers. In what respects these two evangelists fall short of the others, has never been shown; upon the most thorough examination and fair comparison of these inimitable productions, they appear to be all indited by the same spirit, and to possess the same superiority to all human compositions.

"Compare these Gospels with those which are acknowledged to have been written by uninspired men, and you will need no nice power of discrimination to see the difference the first appear in every respect worthy of God; the last betray, in every page, the weakness of man."[1]

2. Besides the preceding objections of Michaelis to the canonical authority of this Gospel in general, the genuineness of some particular passages has been questioned, the evidence for which is now to be stated.

(1.) The authenticity of the first two chapters has of late years been impugned by those who deny the miraculous conception of the Lord Jesus Christ; but with how little real foundation, will readily appear from the following facts:—

[i.] These two chapters are found in ALL the ancient manuscripts and versions at present known.

[ii.] The *first* chapter of Luke's Gospel is connected with the second, precisely in the same manner as we have seen (p. 299. *supra*) that the two first chapters of St. Matthew's Gospel are connected; Εγενετο ΔΕ ταις ημεραις—Now *it came to pass in those days*, &c. (Luke ii. 1.) And the *second* chapter of St. Luke's Gospel is in a similar manner connected with the *third*;—Εν τω ΔΕ πεντεκαιδεκατω—Now, *in the fifteenth year*, &c. (Luke iii. 1.) This Gospel, therefore, *could not* possibly have begun with the third chapter, but must have been preceded by some introduction.

[iii.] But because the first chapters of it were not found in the copies used by Marcion, the founder of the sect of Marcionites in the second century, it is affirmed that they are spurious interpolations.

A little consideration will show the falsehood of this assertion. The notions entertained by Marcion were among the wildest that can be conceived;—that our Saviour was man only in outward form, and that he was not born like other men, but appeared on earth full grown. He rejected the Old Testament altogether, as proceeding from the Creator, who, in *his* opinion, was void of goodness; and of the New Testament he received only one Gospel (which is supposed, but without foundation, to be the Gospel of Saint Luke[2]) and ten of Paul's Epistles, all of which he mu-

[1] Alexander on the Canon, pp. 203—210. The importance of the subject and the conclusive vindication of the Gospels of Luke and Mark, contained in the preceding observations, will, we trust, compensate for the length of the quotation above given; especially as the learned translator of Michaelis, whose annotations have so frequently corrected the statements and assertions of the German Professor, has offered no refutation of his ill-founded objections to the canonical authority of these Gospels. "There is," indeed,—Professor Alexander remarks with equal truth and piety,—"something reprehensible, not to say impious, in that bold spirit of modern criticism, which has led many eminent Biblical scholars, especially in Germany, first to attack the authority of particular books of Scripture, and next to call in question the inspiration of the whole volume. To what extent this licentiousness of criticism has been carried, we need not say; for it is a matter of notoriety, that of late, the most dangerous enemies of the Bible, have been found occupying the places of its advocates; and the critical art, which was intended for the correction of the text, and the interpretation of the sacred books, has, in a most unnatural way, been turned against the Bible; and finally, the inspiration of all the sacred books, has not only been questioned, but scornfully rejected, *by Professors of Theology!* And these men, while living on endowments which pious benevolence had consecrated for the support of religion, and openly connected with churches whose creeds contain orthodox opinions, have so far forgotten their high responsibilities, and neglected the claims which the church had on them, as to exert all their ingenuity and learning, to sap the foundation of that system which they were sworn to defend. They have had the shameless hardihood to send forth into the world, books under their own names, which contain fully as much of the poison of infidelity, as [was] ever distilled from the pens of the most malignant deists, whose writings have fallen as a curse upon the world. The only effectual security which we have against this new and most dangerous form of infidelity, is found in the spirit of the age, which is so superficial and cursory in its reading, that however many elaborate critical works may be published in foreign languages, very few of them will be read, even by theological students, in this country. May God overrule the efforts of these enemies of Christ and the Bible, so that good may come out of evil!" (Alexander on the Canon, pp. 212, 213.) In this prayer, we are persuaded, every candid and devout critical student of the Scriptures will most cordially concur.

[2] The Gospel used by Marcion certainly did not contain the two first chapters of Luke; but neither did it contain the third chapter, nor more than one half of the fourth; and in the subsequent parts (as we are informed by Dr. Lardner, who had examined this subject with his usual minuteness and accuracy), it was "mutilated and altered in a great variety of places. He would not allow it to be called the Gospel of Saint Luke, erasing the name of that evangelist from the beginning of his copy." (Lardner's Works, 8vo. vol. ix. pp. 393—401.; 4to. vol. iv. pp. 611—615.) His alterations were not made on any critical principles, but in the most arbitrary manner, in order to suit his extravagant theology. Indeed, the opinion that he used Luke's Gospel at all, rests upon no sufficient foundation. So different were the two works, that the most distinguished biblical scholars of modern times, particularly Semler, Eichhorn, Griesbach, Loeffler, and Marsh, have rejected that opinion altogether. Griesbach maintained that Marcion compiled a work of his own, for the service of his system and the use of his followers, from the writings of the evangelists, and particularly of Luke. (Hist. Text. Gr. Epist. Paul. p. 92.) "That Marcion used St. Luke's Gospel at all," says Bp. Marsh, "is a position which has been taken for granted without the least proof. Marcion himself never pretended that it was the Gospel of Luke; as Tertullian acknowledges, saying, *Marcion evangelio suo nullum adscribit autorem.* (Adv. Marcion. lib. iv. c. 2.) It is probable

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tilated and disguised by his alterations, interpolations, and omissions.[1] This conduct of Marcion's completely invalidates any argument that may be drawn from the omission of the first two chapters of Luke's Gospel in *his* copy; and when it is added that his arbitrary interpolations, &c. of it were exposed by several contemporary writers, and particularly by Tertullian,[2] we conceive that the genuineness and authenticity of the two chapters in question are established beyond the possibility of doubt.[3]

(2.) From the occurrence of the word Λεγεων (*Legio*, that is, a *Legion*), in Greek characters, in Luke viii. 30., a suspicion has been raised that the whole paragraph, containing the narrative of Christ's healing the Gadarene demoniac (viii. 27—39.) is an interpolation. This doubt is grounded on the *assertion* that this mode of expression was not customary, either with Luke, or with any classic writer in the apostolic age. But this charge of interpolation is utterly groundless; for the passage in question is found in all the manuscripts and versions that are extant, and the mode of expression alluded to *is* familiar both with the evangelist, and also with classic writers who were contemporary with him. Thus,

[i.] In Luke x. 35. we meet with Δηναρια, which is manifestly the Latin word *Denaria* in Greek characters. In xix. 20. we also have Σουδαριον; which word, though acknowledged in the Greek language, is nothing more than the Latin word *Sudarium*, a napkin or handkerchief; and in Acts xvi. 12. we also have ΚΟΛΩΝΙΑ (*Colonia*) a COLONY.

[ii.] That the mode of expression, above objected to, *was* customary with classic authors in the apostolic age, is evident from the following passage of Plutarch, who was born not more than ten years after Jesus Christ. He tells us that, when the city of Rome was built, Romulus divided the younger part of the inhabitants into battalions. Each corps consisted of three thousand foot, and three hundred horse; and (the historian adds) ΕΚΛΗΘΗ δὲ ΛΕΓΕΩΝ, τὸν λογάδας καὶ τοὺς μαχίμους πάντων, that is, *It was called a* LEGION, *because the most warlike persons were "selected."* A few sentences afterwards, we meet with the following Latin words in Greek characters, viz. ΠΑΤΡΙΚΙΟΥΣ (*Patricios*), PATRICIANS; ΣΕΝΑΤΟΣ (*Senatus*), the SENATE; ΠΑΤΡΩΝΑΣ (*Patronos*), PATRONS; ΚΛΙΕΝΤΑΣ (*Clientes*), CLIENTS;[4] and in a subsequent page of the same historian, we meet with the word ΚΕΛΕΡΕΣ (*Celeres*), CELERES.[5] Again, in Dion Cassius,[6] we meet with the following sentence: Τῶν γὰρ ΚΕΛΕΡΙΩΝ ἄρχων ἦμι,—*for I am chief*, or commander *of the Celeres*. Whether these are Latin words in Greek characters or not, the common sense of the reader must determine. The word ΛΕΓΕΩΝ is not so barbarous, but that it has been acknowledged by the two Lexicographers, Hesychius and Suidas.[7]

We have, therefore, every reasonable evidence that can be desired for the genuineness of this passage of Luke's Gospel.

(3.) The forty-third and forty-fourth verses of Luke xxii. are wanting in the Alexandrian and Vatican manuscripts, in the Codex Leicestrensis, in the Codex Vindobonensis Lambecii 31., and in the Sahidic version: and in the Codices Basiliensis B. VI. and Vaticanus 354. (of the ninth or tenth century), and some other more recent manuscripts, these verses are marked with an asterisk, and in some of the MSS. collated by Matthæi with an obelisk. Their genuineness, therefore, has been disputed.

Epiphanius, Hilary, and Jerome bear testimony that, in their time, these verses were wanting in some Greek and Latin MSS. But, on the other hand, they are found in by far the greater number of MSS. (as Rosenmüller remarks), *without an obelisk*, and in all the ancient versions except the Sahidic. They are also recognised by Justin Martyr, Hippolytus, Irenæus, Epiphanius, Chrysostom, Jerome, Theodore of Mopsuestia, Titus of Bostra, Cæsarius. The reasons for the omission of these verses in some MSS. and for their being marked as suspected in others, are obvious: they were rejected by some of the more timid, lest they should appear to favour the Arians.

The verses in question are certainly genuine, and they are accordingly retained by Griesbach in the text, without any mark to indicate that they are either spurious or suspected.[8]

IV. With regard to the time when this Gospel was written, there is some difference of opinion; Dr. Owen and others referring it to the year 53, while Jones, Michaelis, Lardner, and the majority of biblical critics, assign it to the year 63 or 64, which date appears to be the true one, and corresponds with the internal characters of time exhibited in the Gospel itself. But it is not so easy to ascertain the place where it was written. Jerome says, that Luke, the third evangelist, published his Gospel in the countries of Achaia and Bœotia; Gregory Nazianzen also says, that Luke wrote for the Greeks, or in Achaia. Grotius states, that about the time when Paul left Rome, Luke departed to Achaia, where he wrote the books we now have. Dr. Cave was of opinion that they were written at Rome before the termination of Paul's captivity, but Drs. Mill and Grabe, and Wetstein, affirm that this Gospel was published at Alexandria in Egypt, in opposition to the pseudo-Gospel circulated among the Egyptians. Dr. Lardner has examined these various opinions at considerable length, and concludes that, upon the whole, there is no good reason for supposing that Luke wrote his Gospel at Alexandria, or that he preached at all in Egypt: on the contrary, it is more probable that when he left Paul, he went into Greece, and there composed or finished and published his Gospel, and the Acts of the Apostles.[9]

V. That Luke wrote his Gospel for the benefit of Gentile converts, is affirmed by the unanimous voice of Christian antiquity, and it may also be inferred from his dedicating it to one of his Gentile converts. This, indeed, appears to have been its peculiar design; for writing to those who were far remote from the scene of action, and ignorant of Jewish affairs, it was requisite that he should descend to many particulars, and touch on various points, which would have been unnecessary, had he written exclusively for Jews. On this account he begins his history with the birth of John the Baptist (i. 5—80.), as introductory to that of Christ; and in the course of it he notices several particulars, mentioned by Matthew. (ii. 1—9, &c.) Hence, also, he is particularly careful in specifying various circumstances of facts that were highly conducive to the information of strangers; but which it could not have been necessary to recite to the Jews, who could easily supply them from their own knowledge. On this account, likewise, he gives the genealogy of Christ not as Matthew had done, by showing that Jesus was the son of David, from whom the Scriptures taught the Jews that the Messiah was to spring; but he traces Christ's lineage up to Adam, agreeably to the mode of tracing genealogies in use among the Gentiles, by ascending from the person whose lineage was given to the founder of his race (iii. 23—38.); and thus shows that Jesus is the seed of the woman, who was promised for the redemption of the whole world. Further, as the Gentiles had but little knowledge of Jewish transactions, Luke has marked the æras when Christ was born, and when John began to announce the

therefore that he used some apochryphal Gospel, which had much matter in common with that of St. Luke, but yet was not the same." (Marsh's Michaelis, vol. iii. p. 159.) Dr. Loeffler has very fully examined the question in his Dissertation, entitled *Marcionem Pauli Epistolas et Lucæ Evangelium adulterasse dubitatur*. Frankfort on the Oder, 1788. The conclusions of his minute investigation are, (1.) That the Gospel used by Marcion was anonymous: (2.) Marcion rejected all our four Gospels, and maintained the authenticity of his own in opposition to them: (3.) His followers afterwards maintained, that Christ himself and Paul were the authors of it: (4.) Irenæus, Tertullian, and Epiphanius, had no reason for regarding Marcion's Gospel as an altered edition of Luke's, and their assertion is a mere conjecture resting upon none but frivolous and absurd allegations: (5.) The difference of Marcion's Gospel from Luke's is inconsistent with the supposition: (6.) There are no just grounds for believing that Marcion had any pressing motives to induce him to adopt a garbled copy of Luke; and the motives assigned by the fathers are inconsistent and self-destructive.—Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. ii. pp. 13, 14.

[1] Epiphanius has given a long account of Marcion's alterations, &c. of the New Testament. See Dr. Lardner's Works, 8vo. vol. ix. pp. 369—393.; 4to. vol. iv. pp. 610—624.

[2] See the passage at length in Lardner's Works, 8vo. vol. ii. pp. 256—258.; 4to. vol. i. pp. 419, 420.

[3] Much stress has been laid upon the apparent discrepancy between the genealogies of Jesus Christ in Luke iii. and Matt. i., and also on the *supposed* chronological difficulty in our Saviour's age; but as these seeming contradictions have already been satisfactorily explained in the first volume of this work, it is not necessary to repeat those solutions in this place. See also Dr. Nares's Remarks on the Unitarian Version of the New Testament, p. 27. *et seq.*; Archbp. Laurence's Critical Reflections on the misrepresentations contained in the modern Socinian Version, pp. 51—73.; and Dr. Hales on Faith in the Trinity, vol. i. pp. 88—110.

[4] Plutarchi Vitæ, in Romulo, tom. i. pp. 51, 52. edit. Bryant.

[5] Plutarchi Vitæ, vol. i. p. 71. In the same page also occurs the word ΚΑΠΙΤΩΛΙΟΝ (*Capitolium*), the CAPITOL.

[6] Dion Cassius, lib. iv. cited by Mr. Rennell (to whom we are principally indebted for the observations above stated), in his Animadversions on the Unitarian Version of the New Testament, p. 52.

[7] See their Lexicons, in voce; their elucidations of this word are cited by Schleusner, in his Lexicon in Nov Test. voce Λεγεων.

[8] Griesbachii et Schulzii Nov. Test. tom. i. p. 470. Rosenmüller, Kuinöel, and Bloomfield on Luke xxii. 43, 44. Pridii, Introd. ad Nov. Test. pp. 19, 20. Lipsiæ, 1764.

[9] Lardner's Works, 8vo. vol. vi. pp. 120—136.; 4to. vol. iii. pp. 199—202.

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Gospel, by the reigns of the Roman emperors (iii. 1, 2.)—to which point Matthew and the other evangelists have not attended. Luke has likewise introduced many things not noticed by the other evangelists, which encouraged the Gentiles to hearken to the Gospel, and, when their consciences were awakened by it, to turn to God in newness of life with a pleasing prospect of pardon and acceptance. Of this description are the parables of the publican praying in the temple (xviii. 10.), and of the lost piece of silver (xv. 8—10.), and particularly the prophetic parable of the prodigal son; which, besides its spiritual and universal application, beautifully intimates that the Gentile, represented by the younger or prodigal son, returning at length to his heavenly Father, would meet with the most merciful, gracious, and affectionate reception. (xv. 11. *et seq.*) Christ's visit to Zaccheus the publican (xix. 5.) and the pardon of the penitent thief on the cross (xxiii. 40—43.), are also lively illustrations of the mercy and goodness of God to penitent sinners.

Lest, however, doubts should arise whether any but the lost sheep of the house of Israel were interested in these good tidings, other parables and facts are introduced which cannot be taken in this limited sense. Thus Luke recites a parable in praise of a merciful Samaritan (x. 33.); he relates that another Samaritan was healed and commended for his faith and gratitude (xvii. 19.;) and, when a village of this people proved rude and inhospitable, that the zeal of the two apostles who wished to consume them by fire from heaven was reproved (ix. 52—56.); and they were told that "*the Son of man came, not to destroy men's lives, but to save them.*"

Lastly, this evangelist inserts examples of kindness and mercy shown to the Gentiles. Thus, our Saviour, in the very first public discourse recorded in Luke's Gospel, takes notice that such favours were vouchsafed to the widow of Sarepta and Naaman the Syrian, both Gentiles, as were not conferred, in like circumstances, on any of the Israelites. (iv. 25—27.) And the prayer upon the cross (xxiii. 34.), "*Father, forgive them, for they know not what they do,*" is placed between the act of crucifying our Lord and that of parting his raiment, both of which were performed by the Roman soldiers; to whom, therefore, this prayer must have respect, as much as to any of his persecutors.[1]

VI. Great and remarkable characters always have many biographers. Such appears to have been the case with our Saviour, whose life was so beautiful, his character so sublime and divine, his doctrine so excellent, and the miracles by which he confirmed it were so illustrious and so numerous, that it was impossible but many should undertake to write evangelical narrations, or short historical memoirs concerning his life, doctrines, and transactions, which are now lost. This we infer from St. Luke's introduction to his Gospel:—*Forasmuch*, says he, *as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they, who from the beginning were eye-witnesses and ministers of* THE WORD, *delivered them unto us; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest learn the certainty of those things, wherein thou hast been instructed.* (i. 1—4.) From these introductory sentences we learn, in the first place, that the writers alluded to were not our evangelists Matthew and Mark, who were the only evangelists that can be supposed to have written before Luke; for Matthew was an eye-witness, and wrote from personal knowledge, not from the testimony of others; and *two* cannot with propriety be called *many*. In the next place, it is to be observed that these narrations consisted of *those things which are most surely believed among us*—that is, of the things performed by Jesus Christ, and confirmed by the fullest evidence, among the first professors of the Christian faith, of which number Luke reckons himself. Lastly, it appears that these narrations were received either from the apostles themselves, or from their assistants in the work of the Gospel, who were eye-witnesses of the life and miracles of Jesus Christ, to whom Luke (as well as the apostle John) gives the emphatic appellation of THE WORD:[2] and that they were composed with an upright intention, though they were inaccurate and defective. What these imperfect and incorrect histories of our Saviour were it is impossible now to determine, as they are not mentioned by any contemporary writer, and probably did not survive the age in which they were composed.[3]

The *scope* of Luke's Gospel therefore was, to supersede the defective and unauthentic narratives which were then in circulation, and to deliver to Theophilus[4] a true and genuine account of the life, doctrines, miracles, death and resurrection of our Saviour. Irenæus and some of the fathers imagined that Luke derived his information chiefly from the apostle Paul, and that he wrote his Gospel at his command;[5] but this conjecture is contradicted by the evangelist's own words; whence we are authorized to conclude that he obtained his intelligence principally from those who had both heard and witnessed the discourses and miracles of Jesus Christ. Now it is manifest that St. Paul was not of this number, for he was not converted to the Christian faith until the end of the year 36, or perhaps the beginning of the year 37. It was from conversing with some of the apostles or immediate disciples of our Lord, that Luke was enabled to trace every thing from the beginning, in order that Theophilus might know the certainty of those truths of which he had hitherto received only the first elements.

VII. From some striking coincidences between certain passages in Luke's Gospel and the parallel passages in that of Matthew,[7] Rosenmüller and some other critics have imagined that the former had seen the Gospel of the latter, and that he transcribed considerably from it. But this conjecture does not appear to have any solid foundation; for, in the first place, it is contradicted by the evangelist Luke himself, who expressly states that he derived his information from persons who had been eye-witnesses; which sufficiently account for

[1] Dr. Townson's Works, vol. i. pp. 181—196.

[2] That this is the true meaning of Luke i. 2. is evident from the following considerations, which are transcribed from Mr. Archdeacon Nares's Veracity of the Evangelists demonstrated by a comparative view of their Histories. "It has long appeared to me," he observes, "that St. John is not, as is commonly thought, the only evangelist who thus speaks of the *Word*, or *Logos*, as a person.* St. Luke surely personifies him quite as much, when he says, that the facts which he collected were related to him by those *who from the beginning were eyewitnesses and ministers or attendants of the* WORD (Luke i. 2.); that is the *Logos* (Του Λογου.) For how could they behold or attend upon that, which was not visible, or had no personal existence? Observe particularly, that the word in the original (υπηρετης) denotes a personal attendant, even more properly than the word *ministers*, employed by the translators. The expression *ministers of the word* conveys, to the English reader at least, the idea of the *ministers of the Gospel*; but *eyewitnesses of, attendants upon, or servants of the Word*, cannot fail to imply that the word was a person capable of being seen, and of receiving attendance. In any language, *eyewitnesses* of a thing not visible must be a very harsh and unintelligible expression. When St. John also says, *the Word was made flesh and dwelt among us, and we beheld his glory*; he comes very near indeed to St. Luke's *eyewitness of the Word*. I am well aware that this idea is not new.† How indeed should it be new? being so very obvious, upon the inspection of the Greek text, that it is more extraordinary for it to be overlooked than remarked. But in this country it has been little noticed. It has been thought by some, that the same writer, St. Luke, has again given the personal sense to the term *Logos*, or Word in the xxth chapter of the Acts, ver. 32.; and if so, it is also the expression of St. Paul, whose speech is there recited. *And now, brethren, I commend you to God and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* By the *Word of his grace* is thus supposed to be meant our Lord Jesus Christ; in which case, it would be better to render it '*who* is able, &c.' This, however, is by no means so clear as the former passage. But the Word whom the apostles *saw*, and upon whom they attended, according to St. Luke, cannot, I think, be any other than OUR LORD JESUS CHRIST." Nares on the Veracity of the Evangelists, pp. 40—43. 2d edit. London, 1819.

[3] Mill's Proleg. § 25—37. Doddridge's Fam. Expos. vol. i. p. 1. Lardner's Works, 8vo. vol. vi. pp. 142—145.; 4to. vol. iii. pp. 205, 206.

[4] As the literal import of this name is *friend of God*, some have imagined that, under this appellation, St. Luke comprised all the followers of Christ, to whom as *friends of God*, he dedicated this faithful history of our Saviour. But this interpretation appears to have little solidity in it; for, if all the followers of Christ are addressed, why is the *singular* number used? And what good end could there be accomplished by using a feigned name? Augustine, Chrysostom, and many others, have understood Theophilus to be a real person: and Theophylact has well remarked that he was a man of senatorial rank, and possibly a prefect or governor, because he gives him the same title of κρατιστε, *most excellent*, which St. Paul used in his address to Felix and Festus. Dr. Cave supposed him to have been a nobleman of Antioch, on the authority of the pretended Clementine Recognitions, but these are of no weight, being composed at the end of the second century, and not from the writer's personal knowledge. The most probable opinion is that of Dr. Lardner, now generally adopted, viz. that as St. Luke composed his Gospel in Greece, Theophilus was a man of rank of the same country. Lardner's Works, 8vo. vol. vi. pp. 138, 139; 4to. vol. iii. pp. 203, 204. Doddridge, Campbell, Whitby, &c. on Luke i. 1—4. Du Veil's Literal Explication of the Acts, pp. 4—7. English edition, London, 1685.

[5] See Jones on the Canon, vol. iii. p. 91.

[6] Compare Luke iii. 7—9. 16, 17. with Matt. iii. 7—12.; Luke v. 20—38. with Matt. ix. 2—17.; Luke vi. 1—5. with Matt. xii. 1—5.; Luke vii. 22—28. with Matt. xi. 4—11.; and Luke xii. 22—31. with Matt. vi. 25—33. Rosenmüller says that Bengel's mode of comparing and harmonizing the Gospels of Matthew and Luke is the best.

* In the opening of the Revelations, it is particularly said of Saint John, that he bore witness to the Logos. Ος εμαρτυρησε του Λογου του Θεου, και την μαρτυριαν Ιησου Χριστου. ch. i. v. 2. Again, in the nineteenth chapter of the same book, the person who sits on the horse is called *the Word of God*, καλειται το ονομα αυτου Ο ΛΟΓΟΣ του Θεου, v. 13.

† See Wolfii Curæ Philol. in Luc. i. 2.

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those coincidences. Further, Luke has related many interesting particulars,[1] which are not at all noticed by Matthew. And lastly, the order of time, observed by these two evangelists, is different. Matthew relates the facts recorded in his Gospel, *chronologically;* Luke, on the contrary, appears to have paid but little attention to this order, because he proposed to make a *classification* of events, referring each to its proper class, without regard to chronological arrangement.

The Gospel of Luke, which consists of twenty-four chapters, is divided by Rosenmüller and others into five distinct classes, viz.

CLASS I. *contains the Narrative of the Birth of Christ, together with all the Circumstances that preceded, attended, and followed it.* (i. ii. 1—40.)

CLASS II. *comprises the Particulars relative to our Saviour's Infancy and Youth.* (ii. 41—52.)

CLASS III. *includes the Preaching of John, and the Baptism of Jesus Christ, whose Genealogy is annexed.* (iii.)

CLASS IV. *comprehends the Discourses, Miracles, and Actions of Jesus Christ, during the whole of his Ministry.* (iv.—ix. 50.)

This appears evident: for, after St. Luke had related his temptation in the wilderness (iv. 1—13.), he immediately adds, that Christ returned to Galilee (14.), and mentions Nazareth (16.), Capernaum (31.), and the lake of Genesareth (v. 1.); and then he proceeds as far as ix. 50. to relate our Saviour's transactions in Galilee.

SECT. 1. The temptation of Christ in the wilderness (iv. 1—13.)

SECT. 2. Transactions between the first and second passovers, A. D. 30, 31.

§ i. Christ teacheth at Nazareth, where his townsmen attempt to kill him. (iv. 14—30.)
§ ii. Christ performs many miracles at Capernaum, where he teaches, as also in other parts of Galilee. (iv. 31—44.)
§ iii. The call of Peter, Andrew, James, and John; and the miraculous draught of fishes. (v. 1—11.)
§ iv. Christ heals a leper and a paralytic. (v. 12—26.)
§ v. The call of Matthew. (v. 27—32.)
§ vi. Christ shows why his disciples do not fast. (v. 33—39.)

SECT. 3. Transactions from the second passover, to a little before the third passover, A. D. 31, 32.

§ i. Christ justifies his disciples for plucking corn on the Sabbath day; and heals a man who had a withered hand. (vi. 1—11.)
§ ii. Christ ordains the twelve apostles. (vi. 12—16.)
§ iii. Christ descends from a mountain into the plain (vi. 17—19.), where he repeats a considerable part of his sermon on the mount (20—49.); which is related at length in the fifth, sixth, and seventh chapters of St. Matthew's Gospel.
§ iv. Christ heals the centurion's servant, and restores to life the widow's son at Nain. (vii. 1—17.)
§ v. Christ's reply to the inquiry of John the Baptist's disciples, and his discourse to the people concerning John. (vii. 18—35.)
§ vi. A woman who had been a sinner, anoints the feet of Jesus, at the house of Simon the Pharisee. (vii. 36—50.)
§ vii. Christ preaches again through Galilee (viii. 1—3.), where he delivers the parable of the sower. (4—15.)
§ viii. Christ declares the duty of the apostles, and also of all Christians, as the lights of the world (viii. 16—18.), and shows who, in his esteem, are his mother and brethren. (19—21.)
§ ix. Christ stills a tempest by his command (viii. 22—25.), and expels a legion of demons at Gadara. (26—39.)
§ x. Christ cures the issue of blood, and raises the daughter of Jairus to life. (viii. 40—56.)
§ xi. The apostles sent forth to preach.—Herod the Tetrarch desires to see Christ. (ix. 1—9.)
§ xii. Christ miraculously feeds five thousand men.—Their different opinions concerning him, and the duty of taking up the cross enforced (ix. 10—27.)
§ xiii. The transfiguration of Christ on a mountain. (ix. 28—36.)
§ xiv. On his descent into the plain, Christ casts out a demon, which his disciples could not expel. (ix. 37—42.)
§ xv. Christ forewarns his disciples of his sufferings and death; exhorts them to humility; and shows that such as propagate the Gospel are not to be hindered. (ix. 43—50.)

CLASS V. *contains an Account of our Saviour's last Journey to Jerusalem, including every Circumstance relative to his Passion, Death, Resurrection, and Ascension.* (ix. 51—62. x.—xxiv.)

SECT. 1. Transactions from Christ's departure out of Galilee to Jerusalem, to keep the feast of Tabernacles, to his departure from Jerusalem after the feast.

§ i. In his way to Jerusalem, the Samaritans refuse to receive Christ.—His answer to several persons about following him. (ix. 51—62.)
§ ii. The seventy disciples sent forth to preach. (x. 1—16.)

SECT. 2. Transactions between Christ's departure from Jerusalem, after the feast of Tabernacles, A. D. 32., and his return thither to the feast of Dedication, in the same year.

§ i. The return of the seventy disciples to Christ. (x. 17—24.)
§ ii. Jesus shows who is to be esteemed our neighbour. (x. 25—37.)
§ iii. Christ is entertained by Martha and Mary. (x. 38—42.)
§ iv. Christ teaches his disciples to pray, and inculcates the necessity of importunity in prayer, as also implicit reliance on the paternal goodness of God. (xi. 1—13.)
§ v. Christ's reply to the Jews, who ascribed his expulsion of demons to Beelzebub. (xi. 14—28.)
§ vi. His answer to the Jews, who demanded a sign from heaven. (xi. 29—36.)
§ vii. The Pharisees reproved for their hypocrisy. (xi. 37—54.)
§ viii. Christ warns his disciples, *first*, to avoid hypocrisy (xii. 1—3.); and, *secondly*, not to neglect their duty to God, for fear of man. (4—12.)
§ ix. Cautions against covetousness or worldly-mindedness, and exhortations to be chiefly solicitous for spiritual welfare. (xii. 13—34.)
§ x. Admonition to be always prepared for death.—The reward of such as are careful to do their duty, according to their stations and the opportunities offered to them. (xii. 35—48.)
§ xi. Christ reproaches the people for not knowing the time of Messiah's coming (xii. 49—56.); and shows that common reason is sufficient to teach men repentance. (57—59.)
§ xii. God's judgments on some are designed to bring others to repentance.—The parable of the fig-tree. (xiii. 1—9.)
§ xiii. Christ cures an infirm woman on the Sabbath day (xiii. 10—17.); and delivers the parable of the mustard seed. (18—21.)
§ xiv. Christ's journey towards Jerusalem to keep the feast of Dedication; in the course of which he shows that repentance is not to be deferred (xiii. 22—30.); reproves Herod, and laments the judicial blindness of Jerusalem. (31—45.)

SECT. 3. Transactions subsequently to the feast of Dedication after Christ's departure from Jerusalem, and before his return thither to keep his last passover, A. D. 32, 33.

§ i. Christ heals a dropsical man on the Sabbath day, and inculcates the duties of humility and charity. (xiv. 1—14.)
§ ii. The parable of the great supper. (xiv. 15—24.)
§ iii. Courage and perseverance shown to be requisite in a true Christian. The unprofitableness of an unsound Christian. (xiv. 25—35.)
§ iv. Christ illustrates the joy of the angels in heaven over repenting sinners, by the parables, 1. Of the lost sheep (xv. 1—7.); 2. Of the lost piece of money (8—10.); and, 3. Of the prodigal son. (11—32.)
§ v. The parable of the unjust steward. (xvi. 1—13.)
§ vi. The Pharisees reproved for their covetousness and hypocrisy. (xvi 14—18.)
§ vii. The parable of the rich man and Lazarus. (xvi. 19—31.)
§ viii. The duty of not giving offence. (xvii. 1—10.)
§ ix. In his last journey to Jerusalem, Christ cures ten lepers (xvii. 11-19.); and discourses concerning his second coming. (20—38.)
§ x. Encouragement to perseverance in prayer, illustrated by the parable of the importunate widow. (xviii. 1—8.)
§ xi. Self-righteousness reproved, and humility encouraged, by the parable of the Pharisee and publican or tax-gatherer. (xviii. 9—14.)
§ xii. Christ encourages young children to be brought to him (xviii. 15—17.); and discourses with a rich young man. (18—30.)
§ xiii. Christ again foretells his death to his disciples (xviii. 31—34.); and cures a blind man near Jericho. (35—42.)
§ xiv. The conversion of Zaccheus. (xix. 1—10.)
§ xv. The parable of a nobleman going into a distant country to receive kingdom. (xix. 11—28.)

SECT. 4. The transactions at Jerusalem, until the passion of Christ, A. D. 33.

§ i. On *Palm-Sunday* (as we now call it) or the *first* day of Passion-week, Christ makes his lowly yet triumphal entry into Jerusalem, weeps over the city, and expels the traders out of the temple. (xix. 29—46.)
§ ii. On *Monday*, or the *second* day of Passion-week, Christ teaches during the day in the temple. (xix. 47, 48.)
§ iii. On *Tuesday*, or the *third* day of Passion-week.
(*a*) *In the day time and in the Temple*, Christ confutes the chief priests, scribes, and elders, 1. By a question concerning the baptism of John. (xx. 1—8.)—2. By the parable of the labourers in the vineyard. (9—19.)—3. By showing the lawfulness of paying tribute to Cæsar. (20—26.)—The Sadducees confuted, and the resurrection proved. (27—40.)—The scribes confounded, and the disciples of Christ warned not to follow their example. (41—47.)—The charity of a poor widow commended. (xxi. 1—4.)
(*b*) *In the evening, and principally on the Mount of Olives*, Christ discourses concerning the destruction of the temple, and of the last judgment (xxi. 5—28.); delivers another parable of the fig tree (29—33.); and enforces the duty of watchfulness. (34—38.)

[1] Thus Luke has recorded the circumstances relating to the birth of John the Baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; and his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two of his disciples for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other evangelists. Of this number are the parables of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the Pharisee and the Publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded men; of the barren fig tree; of the compassionate Samaritan; and several others. It is worthy of remark, that most of these particulars were specified by Irenæus, in the second century, as peculiarly belonging to the Gospel of Luke; who has thus, undesignedly, shown to all succeeding ages, that it is, in every thing material, the very *same* book, which had ever been distinguished by the name of this evangelist till his day, and remains so distinguished to our times. Dr. Campbell on the Gospels, vol. ii. p. 126. See the passage of Irenæus in Dr Lardner's Works, 8vo. vol. ii. pp. 160, 161.; 4to. vol. i pp. 366, 367.

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§ iv. On *Wednesday*, or the *fourth* day of Passion-week, the chief priests consult to kill Christ. (xxii. 1—3.)

§ v. On *Thursday*, or the *fifth* day of Passion-week, Judas covenants to betray Christ (xxii. 4—6.); and Christ sends two disciples to prepare the Passover. (7—13.)

§ vi. On the *Passover-day*,—that is, *from Thursday evening to Friday evening of Passion-week*,

(*a*) *In the evening*, Christ eats the Passover; institutes the Sacrament of the Lord's Supper; discourses on humility; and foretells his being betrayed by Judas, his abandonment by his disciples, and Peter's denial of him. (xxii. 14—38.)

(*b*) *Towards night*, after eating the Passover with his apostles, Jesus goes to the Mount of Olives; where, after being some time in an agony, he is apprehended. (xxii. 39—53.)

(*c*) *During the night*, Christ having been conducted to the high-priest's house (whither Peter followed and denied him), is derided. (xxii. 54—65.)

(*d*) *At day-break on Friday morning*, Christ is tried before the Sanhedrin (xxii. 66—71.); from whose tribunal,

(*e*) *On Friday morning*, 1. he is delivered first to Pilate (xxiii. 1—7.), who sends him to Herod (8—12.); by whom he is again sent to Pilate, and is by him condemned to be crucified. (13—25.)—2. Christ's discourse to the women of Jerusalem as he was led forth to be crucified. (26—31.)

(*f*) The transactions of the *third hour*.—The crucifixion; Christ's garments divided; the inscription on the cross; his address to the penitent robber. (xxiii. 32—43.)

(*g*) *From the sixth to the ninth hour*.—The preternatural darkness, rending of the veil; death of Christ, and its concomitant circumstances. (xxiii. 44—49.)

(*h*) *Between the ninth hour and sunset*, Jesus Christ is interred by Joseph of Arimathea. (xxiii. 50—56.)

SECT. 5. Transactions after Christ's resurrection on *Easter Day*.

§ i. Christ's resurrection testified to the woman by the angel. (xxiv. 1—11.)

§ ii. Christ appears to two disciples in their way to Emmaus, and also to Peter. (xxiv. 12—35.)

§ iii. His appearance to the apostles, and his instructions to them. (xxiv. 36—49.)

SECT. 6. The ascension of Christ, and the apostles' return to Jerusalem. (xxiv. 50—52.)

The plan of classifying events, adopted by Luke, has been followed by Livy, Plutarch, and other profane historical writers. Thus Suetonius, after exhibiting a brief summary of the life of Augustus, previous to his acquiring the sovereign power, announces his intention of recording the subsequent events of his life, not in order of time, but arranging them into *distinct* classes; and then proceeds to give an account of his wars, honours, legislation, discipline, and private life.[1] In like manner, Florus intimates that he would not observe the strict order of time; but in order that the things, which he should relate, might the better appear, he would relate them distinctly and separately.[2]

VIII. If Paul had not informed us (Col. iv. 14.) that Luke was by profession a physician, and consequently a man of letters, his writings would have sufficiently evinced that he had had a liberal education; for although his Gospel presents as many Hebraisms, perhaps, as any of the sacred writings, yet his language contains more numerous Græcisms, than that of any other writer of the New Testament. The style of this evangelist is pure, copious, and flowing, and bears a considerable resemblance to that of his great master Paul. Many of his words and expressions are exactly parallel to those which are to be found in the best classic authors; and several eminent critics have long since pointed out the singular skill and propriety with which Luke has named and described the various diseases which he had occasion to notice. As an instance of his copiousness, Dr. Campbell has remarked, that each of the evangelists has a number of words which are used by none of the rest: but in Luke's Gospel, the number of such words as are used in none of the other Gospels, is greater than that of the peculiar words found in all the other three Gospels, put together; and that the terms peculiar to Luke are for the most part long and compound words. There is also more of composition in his sentences than is found in the other three Gospels, and consequently less simplicity. Of this we have an example in the first sentence, which occupies not less than four verses. Further, Luke seems to approach nearer to the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. Thus he calls the Pharisees φιλαργυροι, *lovers of money* (xvi. 14.); and in distinguishing Judas Iscariot from the other Judas, he uses the phrase ος και εγενετο προδοτης, *who also proved a traitor*. (vi. 16.) Matthew (x. 4.) and Mark (iii. 19.) express the same sentiment in milder language,—*who delivered him up*. Again, the attempt made by the Pharisees, to extort from our Lord what might prove matter of accusation against him, is expressed by Saint Luke in more animated language than is used by either of the rest (xi. 53.): "*They began vehemently to press him with questions on many points*." And, on another occasion, speaking of the same people, he says, that *they were filled with madness*. (vi. 11.) Lastly, in the moral instructions given by our Lord, and recorded by this evangelist, especially in the parables, no one has surpassed him in uniting affecting sweetness of manner with genuine simplicity, particularly in the parables of the benevolent Samaritan and the penitent prodigal.[3]

[1] Suetonius in Augusto, c. lx. (al. xli.) p. 58. edit. Bipont. This historian has pursued the same method in his life of Cæsar.

[2] Flori, Hist. Rom. lib. ii. c. 19.

SECTION V.

ON THE GOSPEL BY SAINT JOHN.

I. *Title*.—II. *Author*.—III. *Date*.—IV. *Genuineness and authenticity of this Gospel, particularly of ch.* xxi., *and ch.* vii. 53., *and* viii. 11—1.—V. *Its occasion and design*.—*Account of the tenets of Cerinthus*.—*Analysis of its contents*.—VI. *The Gospel of John, a supplement to the other three*.—VII. *Observations on its style*.

I. THE TITLE of this Gospel varies greatly in the manuscripts, editions, and versions. In the Codex Vaticanus it is simply κατα Ιωαννη, *according to John*; in many other MSS. and editions, Ευαγγελιον το κατα Ιωαννη, *the Gospel according to John*, or το κατα Ιωαννη (αγιον) Ευαγγελιον, *the Gospel according to* (*Saint*) *John*; in the Codex Bezæ, Αρχεται Ευαγγελιον κατα Ιωαννη, *the Gospel according to John beginneth*. To omit minor variations in manuscripts of less ancient date,—in the Syriac version, in Bishop Walton's Polyglott, this Gospel is entitled, "The Holy Gospel, the preaching of St. John, which he delivered in Greek, and published at Ephesus:" in the Arabic version it is "The Gospel of St. John the son of Zebedee, one of the twelve apostles, which he wrote in Greek by the inspiration of the Holy Spirit;" and in the Persian version, "The Gospel of John, one of the twelve apostles, which was spoken in the Greek-Roman tongue at Ephesus."

II. John, the evangelist and apostle, was the son of Zebedee, a fisherman of the town of Bethsaida, on the sea of Galilee, and the younger brother of James the elder. His mother's name was Salome. Zebedee, though a fisherman, appears to have been in good circumstances; for the evangelical history informs us that he was the owner of a vessel, and had hired servants. (Mark i. 20.) And therefore we have no reason to imagine that his children were altogether *illiterate*, as some critics have imagined them to have been, from a misinterpretation of Acts iv. 13., where the terms αγραμματοι and ιδιωται, in our version rendered *unlearned* and *ignorant* men, simply denote persons in private stations of life, who were neither rabbis nor magistrates, and such as had not studied in the schools of the Pharisees, and consequently were ignorant of the rabbinical learning and traditions of the Jews. John and his brother James were, doubtless, well acquainted with the Scriptures of the Old Testament, having not only read them, but heard them publicly explained in the synagogues; and, in common with the other Jews, they entertained the expectation of the Messiah, and that his kingdom would be a temporal one. It is not impossible, though it cannot be affirmed with certainty, that John had been a disciple of John the Baptist, before he became a disciple of Christ. At least, the circumstantial account, which he has given in ch. i. 37—41. of the two disciples who followed Christ, might induce us to suppose that he was one of the two. It is, however, certain that he had both seen and heard our Saviour, and had witnessed some of his miracles, particularly that performed at Cana in Galilee. (ii. 1—11.) John has not recorded his own call to the apostleship; but we learn from the other three evangelists that it took place when he and James were fishing upon the sea of Galilee.[4]

[3] Dr. Campbell on the Gospels, vol. ii. pp. 126—129. Rosenmüller, Scholia in Nov. Test. vol. ii. pp. 3—6. Kuinöel, Comment. in Libros Hist. Nov. Test. vol. ii. pp. 213—220. Bp. Marsh's Michaelis, vol. iii. part i. pp. 228—271. Pritii, Introd. ad Nov. Test. pp. 181—195. Viser, Herm. Sacr. Nov. Test. pars i. pp. 333—339. pars ii. pp. 205—209. 221. *et seq.* 264. Rumpæi, Comm. Crit. in Libros Nov. Test. pp. 81. 88. Bishop Cleaver's Discourse on the Style of St. Luke's Gospel, in his Sermons, pp. 209—224. 8vo. Oxford, 1808.

[4] Matt. iv. 21, 22. Mark i. 19, 20. Luke v. 1—10. Lampe has marked what he thinks are three degrees in the call of Saint John to be a follower of Christ, viz. 1. His call to the discipleship (John i. 37—42.), after which he continued to follow his business for a short time; 2. His call to be one of the immediate companions of Christ (Matt. iv. 21, 22.); and, 3. His call to the apostleship, when the surname of Boanerges was given to him and his brother. Lampe, Comment. in Evangelium Johannis Prolegom. cap. ii. pp. 17—21.

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And Mark, in enumerating the twelve apostles (iii. 17.), when he mentions James and John, says that our Lord "surnamed them Boanerges, which is, sons of thunder," from which appellation we are not to suppose that they were of particularly fierce and ungovernable tempers (as Dr. Cave has conjectured);[1] but, as Dr. Lardner and others have observed, it is rather to be considered as prophetically representing the resolution and courage with which they would openly and boldly declare the great truths of the Gospel when fully acquainted with them. How appropriate this title was, the Acts of the Apostles and the writings of John abundantly show.[2] From the time when John and his brother received their immediate call from Christ, they became his constant attendants; they heard his discourses, and beheld his miracles; and, after previous instruction, both public and private, they were honoured with a selection and appointment to be of the number of the apostles.

What the age of John was at this time, his history does not precisely ascertain. Some have conjectured that he was then twenty-two years old; others that he was about twenty-five or twenty-six years of age; and others again think that he was about the age of our Saviour. Dr. Lardner is of opinion that none of the apostles were much under the age of thirty, when they were appointed to that important office. Whatever his age might have been, John seems to have been the youngest of the twelve, and (if we may judge from his writings) to have possessed a temper singularly mild, amiable, and affectionate. He was eminently the object of our Lord's regard and confidence; and was, on various occasions, admitted to free and intimate intercourse with him, so that he was characterized as "the disciple whom Jesus loved." (John xiii. 23.) Hence we find him present at several scenes, to which most of the other disciples were not admitted. He was an eye-witness, in company with only Peter and James, to the resurrection of Jairus's daughter to life, to our Saviour's transfiguration on the mount, and to his agony in the garden. John repaid this attention by the most sincere attachment to his master; for, though, in common with the other apostles, he had betrayed a culpable timidity in forsaking him during his last conflict, yet he afterwards recovered his firmness, and was the only apostle who followed Christ to the place of his crucifixion. He was also present at the several appearances of our Saviour after his resurrection, and has given his testimony to the truth of that miraculous fact; and these circumstances, together with his intercourse with the mother of Christ (whom our Saviour had commended to his care) (xix. 26, 27.), qualified him, better than any other writer, to give a circumstantial and authentic history of Jesus Christ.

In one of our Saviour's interviews with his apostles, after his resurrection, he prophetically told this evangelist that he would survive the destruction of Jerusalem, and intimated, not obscurely, that Peter would suffer crucifixion, but that he would die a natural death. (xxi. 18—24.) After the ascension of Christ, and the effusion of the Holy Spirit on the day of Pentecost, John became one of the chief apostles of the circumcision, and exercised his ministry at Jerusalem and its vicinity, in the manner and with the success related in the Acts of the Apostles.[3] He was present at the council held in that city (Acts xv.) about the year 49 or 50. Until this time he probably remained in Judæa, and had not travelled into any foreign countries. From ecclesiastical history we learn, that after the death of Mary, the mother of Christ, John proceeded to Asia Minor, where he founded and presided over seven churches in as many cities, but resided chiefly at Ephesus. Thence he was banished to the Isle of Patmos towards the close of Domitian's reign, where he wrote his Revelation. (Rev. i. 9.) On his liberation from exile, by the accession of Nerva to the imperial throne, John returned to Ephesus, where he wrote his Gospel and Epistles, and died in the hundredth year of his age, about the year of Christ 100, and in the third year of the reign of the emperor Trajan.[4]

III. The precise time when this Gospel was written has not been ascertained, though it is generally agreed that John composed it at Ephesus. Basnage and Lampe suppose it to have been written before the destruction of Jerusalem; and, in conformity with their opinion, Dr. Lardner fixes its date in the year 68; Dr. Owen in 69; Michaelis in 70. But Chrysostom and Epiphanius, among the ancient fathers, and Dr. Mill, Fabricius, Le Clerc, and Bishop Tomline, among the moderns, refer its date, with greater probability, to the year 97, Mr. Jones to the year 98, and Bertholdt to the last decad of the first century. The principal argument for its early date is derived from John v. 2., where the apostle says, "*Now there* IS *at Jerusalem, by the sheep-market, a pool, which is called in the Hebrew tongue Bethesda, having five porches.*" From these words it is urged, that Jerusalem was standing when they were written; and that if they had been written *after* the destruction of Jerusalem, the evangelist would have used the past tense instead of the present, and would have said, *There* WAS *at Jerusalem a pool*, &c. But this argument is more specious than forcible; for, though Jerusalem was demolished, it does not necessarily follow that the pool of Bethesda was dried up. On the contrary, there are much stronger reasons for supposing that it escaped the general devastation; for, when Vespasian ordered the city to be demolished, he permitted some things to remain for the use of the garrison which was to be stationed there;[5] and he would naturally leave this bathing-place, fitted up with recesses or porticoes for shade and shelter, that he might not deprive the soldiers of a grateful refreshment.[6] Now, since the evangelist's proposition may simply regard Bethesda, we cannot be certain that it looks further, or has any view to the state of Jerusalem. The argument, therefore, which is deduced from the above passage in favour of an early date, is inconclusive.

But, besides this argument, we have strong evidence from the contents and design of the Gospel itself, that it was not written until the year 97. It is evident, as Bishop Tomline has forcibly remarked, that the evangelist considers those to whom he addresses his Gospel as but little acquainted with Jewish customs and names; for he gives various explanations which would be unnecessary, if the persons for whom he wrote were conversant with the usages of the Jews.[7] Similar explanations occur in the Gospels of Mark and Luke; but in this of John they are more marked, and occur more frequently. The reason of which may be, that when John wrote, many more Gentiles, and of more distant countries, had been converted to Christianity; and it was now become necessary to explain to the Christian church, thus extended, many circumstances which needed no explanation while its members belonged only to the neighbourhood of Judæa, and while the Jewish polity was still in existence. It is reasonable to suppose that the feasts and other peculiarities of the Jews would be but little understood by the Gentiles of Asia Minor, thirty years after the destruction of Jerusalem.[8]

IV. The Gospel by John has been universally received as genuine. The circumstantiality of its details proves that the book was written by a *hearer* and *eye-witness* of the discourses and transactions it records; and, consequently, could not be written *long afterwards* by a Platonic Christian, as it has been recently asserted, contrary to all evidence. But, besides this incontestable internal evidence, we have the external and uninterrupted testimony of the ancient fathers of the Christian church. His Gospel is alluded to, once by Clement of Rome, and once by Barnabas;[9] and four times by Ignatius bishop of Antioch, who had been a disciple of the evangelist, and had conversed familiarly with several of the apostles.[10] It was also received by Justin Martyr,[11] Tatian, the churches of Vienne and Lyons,[12] Irenæus,[13] Athenagoras,[14] Theophilus of Antioch,[15] Clement of Alexandria,[16] Tertullian,[17] Ammonius,[18] Origen,[19] Eusebius,[20] Epiphanius, Augustine, Chrysostom, and, in short, by all subsequent writers of the ancient Christian church.[21] The Alogi or Alogians, a sect which is *said* to have existed in the second century, are reported to

[1] Cave's Life of St. James the Great, § 5. p. 142.
[2] Lampe, Comment. in Evangelium Johannis Prolegom. cap. i. pp. 21—30.
[3] See particularly Acts iii. iv. 1—22. and viii. 5—26.
[4] Lardner's Works, 8vo. vol. vi. pp. 156—170.; 4to. vol. iii. pp. 212—220. Michaelis, vol. iii. part i. pp. 272—274. Lampe, Proleg. in Joan. Evangel pp. 81—102. Jones on the Canon, vol. iii. pp. 101—110.

[5] See Josephus de Bell. Jud. lib. iii. c. i. § i.
[6] Dr. Townson's Works, vol. i. p. 224. This conjecture is confirmed by the fact, that Vespasian soon after erected magnificent public baths at Rome. Suetonius in Vespasiano, c. vii.
[7] See particularly John i. 38. 41., ii. 6. 13., iv. 9., and xi. 55.
[8] Elements of Christ. Theol. vol. i. pp. 335. Jones on the Canon, vol. iii. pp. 113—116.
[9] See Jones on the Canon, vol. iii. pp. 117, 118.
[10] Dr. Lardner's Works, 8vo. vol. ii. pp. 120, 121.; 4to. vol. i. p. 344.
[11] Ibid. 8vo. vol. ii. p. 139.; 4to. vol. i. p. 355.
[12] Ibid. 8vo. vol. ii. p. 150.; 4to. vol. i. p. 361.
[13] Ibid. 8vo. vol. ii. p. 161.; 4to. vol. i. p. 367.
[14] Ibid. 8vo. vol. ii. p. 183.; 4to. vol. i. p. 379.
[15] Ibid. 8vo. vol. ii. p. 193.; 4to. vol. i. p. 384.
[16] Ibid. 8vo. vol. ii. pp. 212. 220.; 4to. vol. i. pp. 396, 399.
[17] Ibid. 8vo. vol. ii. p. 256.; 4to. vol. i. p. 419.
[18] Ibid. 8vo. vol. ii. pp. 414—417.; 4to. vol. i. pp. 503—505.
[19] Ibid. 8vo. vol. ii. pp. 469, 470.; 4to. vol. i. pp. 533, 534.
[20] Ibid. 8vo. vol. iv. pp. 225—227.; 4to. vol. ii. pp. 368, 369.
[21] See their several testimonies in Lardner's Works, 8vo. vol. vi. pp. 187—190.; 4to. vol. iii. pp. 227, 228.

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have rejected this Gospel, as well as the rest of John's writings; but we have no information concerning these Alogi, on which any dependance can be placed: for, in strictness, we have no account of them except the later and uncertain accounts of Philaster and Epiphanius; Irenæus, Eusebius, and other ancient writers before them, being totally silent concerning the Alogi. The probability, therefore, is, that there never was any such heresy.[1]

With such decisive testimonies to the genuineness of John's Gospel, it is not a little surprising, that an eminent critic on the continent[2] should have asserted that his Gospel and Epistles exhibit clear evidence, that it was not written by an eye-witness, but was compiled by some Gentile Christian in the beginning of the second century, after the death of the evangelist John, for whom he passed himself. It is also astonishing that, with such testimonies to the genuineness of this Gospel, so distinguished a critic as Grotius should have imagined that the evangelist terminated his history of our Saviour with the twentieth chapter, and that the twenty-first chapter was added after his death by the church at Ephesus. But this opinion is contradicted by the universal consent of manuscripts and versions; for, as this Gospel was published before the evangelist's death, if there had been an edition of it without the twenty-first chapter, it would in all probability have been wanting in some copies. To which we may add that the genuineness of the chapter in question was never doubted by any one of the ancient Christian writers. Finally, the style is precisely the same as that of the rest of his Gospel.[3]

Some doubts have been entertained concerning the genuineness of the portion of this Gospel comprised between ch. vii. 53. and viii. 1—11. Its authenticity has been questioned by Erasmus, Calvin, Beza, Grotius, Le Clerc, Wetstein, Semler, Schulze, Morus, Haenlein, Paulus, Schmidt, and various other writers who are mentioned by Wolfius,[4] and by Koecher:[5] Griesbach and Schulz have remarked it as a passage which ought probably to be omitted; and its genuineness has been advocated by Drs. Mill and Whitby, Bp. Middleton, Heumann, Michaelis, Storr, Langius, Dettmers, Staeudlin,[6] Kuinöel, and Dr. Bloomfield. The limits necessarily prescribed to this section forbid us to enter into a review of all that has been said on this subject; but it may be permitted to remark that the evidence is in favour of the genuineness of the passage in question. For, though it is not found in several ancient versions, and is not quoted or illustrated by Chrysostom, Theophylact, Nonnus (who wrote commentaries or explanations of this Gospel), nor by Tertullian, or Cyprian, both of whom treat copiously on chastity and adultery, and therefore had abundant opportunity of citing it, if it had been extant in their copies; yet *it is found in the greater part of the manuscripts* (Griesbach has enumerated *more than eighty*) that are extant, though with great diversity of readings. If it had not been genuine, how could it have found its way into these manuscripts? Moreover, there is nothing in the paragraph in question that militates either against the character, sentiments, or conduct of Jesus Christ; on the contrary, the whole is perfectly consistent with his meekness, gentleness, and benevolence. To which we may add, that this passage is cited as genuine by Augustine, who assigns the reason why it was omitted by some copyists, viz. lest any offence should be taken by supposing that our Lord suffered a guilty woman to go unpunished. But, in reply to this supposition or objection, we may remark, 1. That, according to his own declaration, *he came not into the world to condemn the world* (John iii. 17. viii. 15. xii. 47. Luke xii. 14.) and to execute the office of a judge (and it is but reasonable to try him by his own principles, in which *no* inconsistency can be found); and, 2. Any exercise of judicial authority would have given a direct contradiction to that deference and subordination which he constantly showed and inculcated to the power of the civil magistrate. An additional evidence in favour of the disputed clause is found in the seventh verse of John viii., where λιθον has the article τον prefixed.—*He that is without sin among you, let him first cast* THE [not *a* stone, as in our authorized version] STONE *at her;* TON ΛΙΘΟΝ εν' αυτη βαλετω. The allusion, Bishop Middleton remarks, is to the particular manner of stoning, which required that one of the witnesses (for two at the least were necessary, see Deut. xvii. 6.) should throw *the* stone, which was to serve as a signal to the by-standers to complete the punishment. There is therefore strict propriety in calling this stone TON λιθον, in order to distinguish it from *other* stones. It is not probable that an interpolator would have been thus exact in his phraseology, or would have adverted to this apparently trifling circumstance; especially since the expression of βαλλειν τον λιθον is not elsewhere found in the New Testament. A few manuscripts (Griesbach and Schulz specify eleven) omit the article: but this, Dr. M. is of opinion, only proves that the copyists knew not what to make of it; and that, had they undertaken to interpolate the passage, they would have done it less skilfully than did the present interpolater, supposing we must consider the passage to be spurious.[7]

Upon a review therefore of the whole evidence respecting this disputed clause, we may safely conclude that it preponderates in favour of its genuineness.

V. The design of St. John in writing his Gospel was "to convey to the Christian world just and adequate notions of the real nature, character, and office of that great Teacher, who came to instruct and redeem mankind. For this purpose, he studiously selected, for his narrative, those passages of our Saviour's life, which most clearly displayed his divine power and authority: and those of his discourses, in which he spoke most plainly of his own nature, and of the efficacy of his death, as an atonement for the sins of the world. The object, which this evangelist had in view, is very clearly stated in chap. xx. verse 31. It was not to accumulate as many instances as possible of the miraculous power exerted by Jesus; but only those, which most distinctly illustrated his peculiar office and nature: *Many other signs truly did Jesus, in the presence of his disciples, which are not written in this book. But* THESE *are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.* This expression seems to prove, that those persons are wrong, who suppose that St. John wrote his Gospel, merely to supply the defects and omissions of the other Evangelists. The real difference between them is, that *they* wrote a history of our Saviour's life; but St. John, of his person and office."[8]

But, besides this more general design of the evangelist, we are informed by Irenæus, and other ancient writers, that there were two especial motives that induced John to compose his Gospel. One was, that he might refute the heresies of Cerinthus and the Nicolaitans, who had attempted to corrupt the Christian doctrine: the other motive was, that he might supply those important events in our Saviour's life, which the other evangelists had omitted. Respecting the former of these motives, Irenæus gives us the following account.[9]

"John being desirous to extirpate the errors sown in the minds of men by Cerinthus, and sometime before by those called Nicolaitans, published his Gospel: in which he acquaints us that there is one God, who made all things by his word, and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord: one the Son of the Creator, and another the Christ from the supercelestial abodes, who descended upon Jesus the Son of the Creator, but remained impassible, and afterwards fled back to his own pleroma or fulness."

This testimony of Irenæus has been opposed by Lampe, Lardner, Tittmann, Kuinöel, and adopted by Buddeus, Michaelis, Moldenhawer, Mosheim, Bishop Tomline, Dr. Owen, and other later divines. The principal objections against the declaration of Irenæus may be reduced to the two following: viz.

1. That Irenæus is at variance with himself: for in another passage he says, "as John the disciple of our Lord assures us, saying, *But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye*

[1] Dr. Lardner's Works, 8vo. vol. ix. pp. 515 516.; 4to. vol. iv. pp. 690, 691.

[2] Dr. Bretschneider, in his *Probabilia de Evangelii et Epistolarum Johannis Apostoli Indole, et Origine.* 8vo. Lipsiæ, 1820. In justice to Dr. Bretschneider it must now be stated that, in the preface to the second edition of his Handbuch der Dogmatik (Manual of Dogmatic Theology), he declared himself satisfied concerning the genuineness of this passage. (Jena Literary Gazette for January, 1827, Suppl. No. 1.)

[3] The genuineness of the twenty-first chapter of St. John's Gospel is satisfactorily vindicated against the objections of Grotius, and some modern critics, by Professor Weber in his "Authentia capitis ultimi Evangelii Johannis, &c." Halis, 1823, 8vo.

[4] Wolfii Curæ Philologicæ, in loc.

[5] Koecheri Analecta, in loc.

[6] Staeudlin, Prolusio quâ Pericopæ de Adulterâ, Joh. vii. 53. viii. 1—11., Veritas et Authentia defenditur. Gottingæ, 1806, 4to.

[7] Kuinöel, Comment. in Libros Nov. Test, Historicos, pp. 379—396. Tittmanni Commentarius in Evang. Johannis, pp. 318—322. Bishop Middleton's Doctrine of the Greek Article, on John viii. 7. Griesbachii et Schulzii Nov. Test. tom. i. pp. 555, 556. Bloomfield's Annotations, vol. iii. pp. 275—284., in which Dr. B. has given a copious statement of the evidence for and against this section of St. John's Gospel.

[8] Bp. Bloomfield's Lectures on the Gospel of St. John, pp. 4, 5.

[9] Irenæus adv. Hæres. lib. iii. c. 11.

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might have life through his name; foreseeing these blasphemous notions that divide the Lord, so far as it is in their power."[1] Now, if Irenæus here meant to say, that John only *foresaw* the errors, which were propagated by Cerinthus and the Gnostics, it must appear very extraordinary that he should say, in the passage above quoted, that John wrote against the errors which had been propagated by Cerinthus. But the contradiction is only apparent; for *providens*, the expression of Irenæus, does not signify "foreseeing," but *guarding against*. The latter passage, therefore, when properly explained, does not confute but confirm the former. Besides, as Paul, in his first Epistle to Timothy, speaks of Gnostic errors, it is evident that they must have been propagated long before John wrote his Gospel.

2. The second argument, relied upon by those learned men who dissent from the common opinion, is, that the early fathers, in their catalogues of heretics, for the most part place Cerinthus after Carpocrates, who unquestionably lived and taught in the second century. This circumstance would certainly possess considerable weight, if it appeared that the early fathers had paid due attention to the regular order of time in their enumeration of heretics: but, instead of this, we know the fact to be, that the names of heretics are set down by Irenæus, Tertullian, Clement, and others, at random, and without paying any regard to the times in which they lived. "But even if Irenæus had not asserted that St. John wrote his Gospel against the Gnostics, and particularly against Cerinthus, the contents of the Gospel itself would lead to this conclusion. The speeches of Christ, which John has recorded, are selected with a totally different view from that of the three first evangelists, who have given such as are of a moral nature; whereas those which are given by John are chiefly dogmatical, and relate to Christ's divinity, the doctrine of the Holy Ghost, the supernatural assistance to be communicated to the apostles, and other subjects of a like import. In the very choice of his expressions, such as '*light*,' '*life*,' &c. he had in view the philosophy of the Gnostics, who used or rather abused these terms. That the first fourteen verses of John's Gospel are merely historical, and contain only a short account of Christ's history before his appearance on earth, is a supposition devoid of all probability. On the contrary, it is evident that they are purely doctrinal, and that they were introduced with a polemical view, in order to confute errors, which prevailed at that time respecting the person of Jesus Christ. Unless John had an adversary to combat who made particular use of the words '*light*,' and '*life*,' he would not have thought it necessary after having described the Creator of all things, to add, that in him was life, and the life was the light of men, or to assert that John the Baptist was not that light. The very meaning of the word '*light*,' would be extremely dubious, unless it were determined by its particular application in the oriental Gnosis. For without the supposition, that John had to combat with an adversary who used this word in a particular sense, it might be applied to any divine instructor, who by his doctrines enlightened mankind. Further, the positions contained in the first fourteen verses are antitheses to positions maintained by the Gnostics, who used the words λογος, ζωη, φως, μονογενης, πληρωμα, &c. as technical terms of their philosophy. Lastly, the speeches of Christ, which St. John has selected, are such as confirm the positions laid down in the first chapter of his Gospel; and therefore we must conclude that his principal object throughout the whole of his Gospel was to confute the errors of the Gnostics."[2]

In addition to the preceding arguments and proofs, there is one circumstance highly worthy of remark, which greatly strengthens the testimony of Irenæus as to the object of John in writing his Gospel; viz. that he delivered it within a century after that Gospel was written. Now, as Irenæus was a disciple of Polycarp, who was personally acquainted with the evangelist, he consequently had the best means of procuring information on this subject. The evidence of a credible writer of the second century, uncontradicted by contemporary writers, or by those who lived in the following century, is surely preferable to the conjectures offered by critics of the eighteenth or nineteenth century.[3] In order to understand the design and arrangement of John's Gospel, it will be necessary to take a brief review of the tenets of Cerinthus, in opposition to which the evangelist purposely wrote it. This will not only reflect considerable light on particular passages, but make the whole appear a complete work,—regular, clear, and conclusive.

Cerinthus was by birth a Jew, who lived at the close of the first century: having studied literature and philosophy at Alexandria, he attempted at length to form a new and singular system of doctrine and discipline, by a monstrous combination of the doctrines of Jesus Christ with the opinions and errors of the Jews and Gnostics. From the latter he borrowed their *Plerōma* or fulness, their *Æons* or spirits, their *Demiurgus* or creator of the visible world, &c. and so modified and tempered these fictions as to give them an air of Judaism, which must have considerably favoured the progress of his heresy. He taught that the most high God was utterly unknown before the appearance of Christ, and dwelt in a remote heaven called ΠΛΗΡΩΜΑ (*Plerōma*) with the chief spirits or Æons—That this supreme God first generated an *only begotten* SON, ΜΟΝΟΓΕΝΕΣ, who again begat the word, ΛΟΓΟΣ, which was inferior to the first-born. That CHRIST was a still lower æon, though far superior to some others—That there were two higher æons, distinct from Christ; one called ΖΩΗ, or LIFE, and the other ΦΩΣ, or the LIGHT—That from the æons again proceeded inferior orders of spirits, and particularly one *Demiurgus*, who created this visible world out of eternal matter—That this Demiurgus was ignorant of the supreme God, and much lower than the Æons, which were wholly invisible—That he was, however, the peculiar God and protector of the Israelites, and sent Moses to them; whose laws were to be of perpetual obligation—That Jesus was a mere man of the most illustrious sanctity and justice, the real son of Joseph and Mary—That the Æon Christ descended upon him in the form of a dove when he was baptized, revealed to him the unknown father, and empowered him to work miracles—That the Æon, LIGHT, entered John the Baptist in the same manner, and therefore that John was in some respects preferable to Christ—That Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, at whose instigation he was seized and crucified by the Hebrew chiefs, and that when Jesus was taken captive, and came to suffer, Christ ascended up on high, so that the man Jesus alone was subject to the pains of an ignominious death—That Christ will one day return upon earth, and, renewing his former union with the man Jesus, will reign in Palestine a thousand years, during which his disciples will enjoy the most exquisite sensual delights.[4]

Bearing these dogmas in mind, we shall find that Saint John's Gospel is divided into three parts; viz.

PART I. *contains Doctrines laid down in Opposition to those of Cerinthus.* (John i. 1—18.)

The doctrines laid down in the first part, as contra-positions to the tenets of Cerinthus, may be reduced to the following heads, in which the evangelist asserts,

1. That Christ is the Logos or Word of God.
2. That the Logos and Monogenes are not distinct beings, but one and the same person. (i. 14.)
3. That Christ or the Logos is not an inferior Æon, but God. (i. 1.)
4. That he perfectly knew the supreme God, being always with him in the Plerōma. (i. 18.)
5. That he is not to be distinguished from the Demiurgus; for he is the creator of the whole world. (i. 3, 10.)
6. That life and light are not particular and separate spirits, but the same with the Logos and Christ. (i. 4. 7—9. 17.) And, therefore, that Christ, the Logos, Life, Light, the Only-Begotten, are not distinct Æons, but one and the same divine person.[5]
7. That no particular Æon entered into John the Baptist by the name of Light, to communicate to him a superior knowledge of the divine will (i. 8.); but that he was a mere man, and, though inspired, much inferior to Jesus, being only the forerunner of him. (i. 6. 8. 15.)
8. That the supreme God was not entirely unknown before the time of Christ; for men had received such lights on this head, under the various dispensations through which they passed, that it was their own fault if they remained ignorant. (i. 9, 10.)
9. That the Jews were not the peculiar people of an inferior God, such

[1] Quemadmodum Joannes Domini discipulus confirmat, dicens, "Hæc autem scripta sunt, ut credatis quoniam Jesus est filius Dei, et ut credentes, vitam æternam habeatis in nomine ejus;" *providens* has blasphemas regulas, quæ dividunt Dominum quantum ex ipsis attinet. Advers. Hæres. lib. iii. c. 16.

[2] Michaelis, vol. iii. part i. p. 280.

[3] Lampe, Prolegom. in Johannis Evangelium, vol. i. p. 179. *et seq.* Buddeus de Ecclesia Apostolica, p. 412. *et seq.* Mosheim's Commentaries on the Affairs of Christians, vol. i. pp. 337 338. *note.* Michaelis, vol. iii. part i. pp. 278, 279. Tittmanni Meletemata Sacra in Evangelium Johannis, pp 14—24. Kuinöel, Comment. in Hist. Libros Nov. Test. vol. iii. pp. 42 *et seq.*

[4] Mosheim's Commentaries, vol. i. pp. 337—347. Dr. Lardner's Works 8vo. vol. ix. pp. 325—327.; 4to. vol. iv. pp. 567—569. Dr. Owen's Observations on the Four Gospels, pp. 83—92. To this learned writer we are chiefly indebted for the preceding observations. The sentiments of Basilides, of Alexandria (who was nearly contemporary with Cerinthus), concerning the Logos, were not very unlike the tenets of that hæresiarch. Mr. Townsend has given an abstract of them in his New Testament, arranged in chronological order, &c. vol. i. pp. 19—21.

[5] Unus et idem ostenditur Logos et Monogenes, et Zoe et Phōs, et Soter et Christus filius Dei, et hic idem incarnatus pro nobis. Iren. lib. i. c i. § 20.

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as the Demiurgus: but of Christ himself, the only begotten Son of God. (i. 11.)

10. That in the fulness of time the Son of God took upon him human nature, and became man. (i. 14.)

11. That he abolished the law of Moses, which was only the shadow of good things to come, and in its stead introduced the substance, or the very things signified by it. (i. 17.)

And lastly,

12. That the Jew has no more right in this divine person, and the privileges conferred through him, than the Gentile;[1] for whoever believes in him, becomes thereby a child of God, and is entitled by that adoption to a glorious inheritance. (i. 12, 13.)

These propositions being settled, the Evangelist proceeds in

PART II. *To deliver the Proofs of these Doctrines in an Historical Manner* (i. 19.—xx. 29.), *as being all expressed or plainly implied in the Discourses and Transactions of Jesus Christ*, which may conveniently be divided into eighteen Sections: viz.

SECT. 1. John the Baptist himself confesses to the Jewish priests, that he is much inferior to Jesus, refers his own disciples to him, who acknowledge him to be the Messiah, and are confirmed in this faith by the miracle of water converted into wine, at Cana in Galilee. (i. 19.—ii. 11.)

SECT. 2. Jesus conducts himself at Jerusalem as the lord of the temple (ii. 12—25.), reveals himself to Nicodemus as the only begotten Son of God; shows the design of his coming into the world, and the necessity of believing in him, (iii. 1—21.)

SECT. 3. An additional testimony of John the Baptist to the superiority of Christ, and the excellency of his ordinances. (iii. 22—36.)

SECT. 4. Jesus visits the Samaritans, declares himself to be the Christ, and foretells the abolition of the Levitical worship. (iv. 1—42.)

SECT. 5. By a second miracle, (the curing of a nobleman's dying child,) Christ demonstrates his divine mission in his own country, where it was most disputed. (iv. 43—54.)

SECT. 6. As a further proof of the future abrogation of the ceremonial law, Jesus works a miracle on the Sabbath, by healing an impotent man at the pool of Bethesda, and vindicates his conduct: declares himself to be the Son of God, and exhibits various evidences of his mission. (v. 1—47.)

SECT. 7. To show that he was the end of the law, Jesus substitutes himself in the room of the legal sacrifices; and commands the people, who were used to feast on some of those sacrifices, to eat his flesh and drink his blood. And to convince them that he was truly the bread of life, he miraculously feeds above five thousand of them with five barley loaves. The people being disposed by this miracle to make him a king, Jesus disclaims all temporal views. (vi. 1—71.)

SECT. 8. Jesus reproves the ambition of his kinsmen: and going up to Jerusalem at the feast of tabernacles, promises the assistance of the Holy Spirit to all true believers. (vii. 1—53.)

SECT. 9. He declares himself to be the light of the world; reproves the Jews for rejecting him; promises immortality to his followers; and speaks of his own existence as prior to that of Abraham. (viii. 12—59.)

SECT. 10. A woman taken in adultery is brought to Jesus, who avoids giving judgment in her case, and turns the consciences of his enemies on themselves. (viii. 1—11.)

SECT. 11. In proof of his being the light of the world, he restores a blind man to sight,[2] and warns the Jews of that judicial darkness under which they were soon to be sealed up, for perverting so basely those means of knowledge, which were graciously offered to them. (ix. 1—41.)

SECT. 12. After this he represents himself as the door of the sheepfold, and tells the Pharisees, who called themselves the shepherds of the people, that they "who entered not by the door into the sheepfold, but climbed up some other way," whatever character they might assume, were in reality no better than thieves and robbers. A reflection which the Christians of those days could hardly avoid applying to Cerinthus and other hæresiarchs. Then follows a description of a good shepherd and a hireling, which may be regarded as a kind of test, by which to judge of the different conduct of the apostles and heretics, &c. (x. 1—42.)

SECT. 13. Jesus performs a signal miracle, by restoring Lazarus to life, after he had been dead four days,[3] in the presence of a large number of people; which was attended with this peculiar circumstance, that it was wrought after an express invocation of God, that he would apply it to the confirmation of what our Saviour had taught. (xi. 1—44.) Observe particularly ver. 41, 42.

SECT. 14. A brief account of the different effects which this miracle produced on the minds of the Jews; so different, that though it won upon many of the people, it exasperated most of the priests. (xi. 45—57. xii. 1—11.)

SECT. 15. Christ rides in triumph to Jerusalem, and is proclaimed king of Israel. The Greeks, who may be considered as the first fruits of the Gentiles, apply to him and are admitted. He addresses them in terms suitable to the occasion, and his doctrine is confirmed by a voice from heaven. (xii. 12—36.)

SECT. 16. Some intimation being now given, that the Gentiles were to be admitted into the Christian church, Jesus institutes the law of hospitality,[4] and delivers to his disciples a new commandment, that they should love one another as brethren, without distinction, and as members of the same church. (xiii. 1—35.)

SECT. 17. Christ informs his disciples, in a long discourse, that a perpetual and intimate union with him, their head, is indispensably necessary to salvation; and that, after his departure, he would send down the Holy Spirit, who should guide them into all truth, and enable them to fulfil his commandments. (xiv.—xvi.)

SECT. 18. After this, Jesus recommends his disciples, and all who should in future ages believe in him, to the Father, in a pathetic and memorable prayer; and at the same time testifies, that not one of his apostles was lost, but Judas Iscariot. (xvii. 1—26.) As this prayer was favourably heard, and the apostles were afterwards endowed with extraordinary powers, it afforded an argument against Cerinthus of the divine authority of the doctrines they taught.

SECT. 19. Contains a particular account of our Saviour's passion, adapted to prove that he did not die as a mere man (xviii. 1. xix. 42.); and also of his resurrection, in opposition to those who denied that he was risen. (xx. 1—29.)

§ i. The apprehension of Christ in the Garden of Gethsemane. (xviii. 1—11.)

§ ii. His mock trial before the high-priest, in the house of Caiaphas, and Peter's denial of him there. (xviii. 12—27.)

§ iii. The accusation of Christ before Pilate the Roman governor, who having in vain attempted to rescue him from the envy of the Jews, scourged him, and delivered him to be crucified. (xviii. 28—40. xix. 1—16. former part of the verse.)

§ iv. Narrative of the crucifixion of Jesus Christ. (xix. 16. latter part of the verse, to v. 37.)

§ v. The burial of Christ by Joseph of Arimathea. (xix. 38—42.)

§ vi. The resurrection (xx. 1—10.), and Christ's appearances, first to Mary (11—18.), and, secondly, to the disciples on the same day. (19—23.)

§ vii. Christ's appearance eight days after to his disciples, Thomas being present. (24—29.)

PART III. *contains an Account of the Person of the Writer of this Gospel, and of his design in writing it.* (xx. 30, 31. xxi.)

SECT. 1. Comprises a declaration of the end which Saint John had in view in composing his Gospel; viz. that his readers might be convinced that *Jesus is* THE CHRIST *the Son of God* (xx. 31.); and consequently that the tenets and notions of Cerinthus were altogether false and heretical. In this section is related Christ's appearance to his disciples at the sea of Tiberias, and his discourse to the apostle Peter. (xxi. 81—19.)

SECT. 2. Relates to the evangelist John himself; Christ checks Peter's curiosity concerning his death. (xxi. 20—23.) The conclusion. (24, 25.)

This section seems to have been added, as a confutation of the opinion entertained by some, that Saint John was not to die:—an opinion which might have weakened his authority, if he had suffered it to pass unrefuted.

Besides refuting the errors of Cerinthus and his followers, Michaelis is of opinion that John also had in view to confute the erroneous tenets of the Sabeans, a sect which claimed John the Baptist for its founder. He has adduced a variety of terms and phrases, which he has applied to the explanation of the first fourteen verses of John's Gospel in such a manner as renders his conjecture not improbable.[5] Perhaps we shall not greatly err if we conclude with Rosenmüller,

[1] Origen. Philocal. c. i. p. 17. ed. Spencer.

[2] See a critical examination of this miracle, *supra*, Vol. I. pp. 104, 105.

[3] Ibid. pp. 105, 106.

[4] Washing the feet (as we have seen in the early part of this volume) was commonly, in the eastern countries, the first kindness shown to a traveller, who was to be hospitably received (Gen. xviii. 4. xix. 2. xliii. 24.); whence it came to be used for hospitality in general. (1 Tim. v. 10.) When our Saviour therefore washed the feet of his disciples, and taught them to condescend in like manner to their inferiors, it amounted to the same thing as if he had instituted and established the law of hospitality among all his future followers. Now, as strangers are the objects of this law, and not persons who live in the same community, it was indeed, in the strictest sense, a NEW commandment to *them*, who thought it their duty "to avoid those of another nation." (Acts x. 28.)

[5] Michaelis, vol. iii. pp. 285—302.

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that John had both these classes of heretics in view, and that he wrote to confute their respective tenets. Yet, though he composed his Gospel principally with this design, he did not wholly confine himself to it; but took occasion to impart correct views of the nature and offices of Jesus Christ both to the Jews and Gentiles. Should this opinion be acceded to, it will reconcile the various opinions of learned men concerning the real scope of John's Gospel.

VI. It is obvious to every attentive reader of this Gospel, that John studiously omits to notice those passages in our Lord's history and teaching, which had been related at length by the other evangelists, or if he mentions them at all, it is in a very cursory manner. By pursuing this method he gives his testimony that their narratives are faithful and true, and at the same time leaves himself room to enlarge the Gospel history. This confirms the unanimous declarations of ancient writers, that the first three Gospels were written and published before John composed his evangelical history. In the account of our Saviour's passion, death, and resurrection, all the four Gospels coincide in many particulars; though here John has several things peculiar to himself. In his Gospel, many things recorded by the other evangelists are omitted. He has given no account of our Saviour's nativity, nor of his baptism by John. He takes no notice of our Saviour's temptation in the wilderness; nor of the call or names of the twelve apostles; nor of their mission during the ministry of Christ; nor of his parables, or other discourses recorded by the first three evangelists; nor of his journeys; nor of any of his predictions concerning the destruction of Jerusalem, which are related by them; nor has John repeated any of Christ's miracles recorded by them, except that of feeding five thousand people, which was probably repeated for the sake of the discourse to which it gave birth. But, on the other hand, John mentions several incidents, which the other evangelists have not noticed. Thus, he gives an account of our Lord's cleansing the temple at the *first* passover, when he went to Jerusalem; but all the other evangelists give a similar account of his cleansing the temple at his *last* passover. These two acts, however, are widely different. He relates the acts of Christ before the imprisonment of John the Baptist; the wedding at Cana; the cure of the man who had been blind from his birth; the resurrection of Lazarus; the indignation of Judas against the woman who anointed our Lord with ointment; the visit of the Greeks to Jesus; his washing the feet of his disciples; and his consolatory discourse to them previously to his passion. John's Gospel also contains more plain and frequent assurances than those occurring in the other Gospels, that Jesus is not only a prophet and messenger of God, but also that he is the Messiah, the Son of God: and asserts his pre-existence and Deity in the clearest and most distinct terms.[1]

VII. Salmasius, Grotius, Bolten, and other critics have imagined that John did not write his Gospel originally in Greek, but in the Syriac language. This hypothesis, however, is contradicted by the unanimous consent of Christian antiquity, which affirms that he wrote it in Greek. In addition to the observations already offered, respecting the original language of the New Testament,[2] we may remark, that the Hebraisms occurring in this Gospel clearly prove that it was originally written by a Jew. His style is pronounced by Michaelis[3] to be better and more fluent than that of the other evangelists; and he ascribes this excellence to the facility and taste in the Greek language, which the apostle seems to have acquired from his long residence at Ephesus. His narrative is characterized by singular perspicuity, and by the most unaffected simplicity and benevolence. There are few passages in Holy Writ more deeply affecting than this evangelist's narrative of the resurrection of Lazarus.[4]

SECTION VI.

ON THE ACTS OF THE APOSTLES.

I. *Title.*—II. *Author and date.*—III. *Genuineness and authenticity.*—IV. *Scope.*—V. *Chronology.*—VI. *Analysis of the contents of this book.*—VII. *Observations on its style.*—VIII. *On the importance of this book, as an evidence for the truth of Christianity.*

I. THE book of the ACTS OF THE APOSTLES forms the fifth and last of the historical books of the New Testament, and connects the Gospel with the Epistles; being a useful postscript to the former, and a proper introduction to the latter. On this account it has been generally placed after the four Gospels, though (as Michaelis has remarked) in several ancient manuscripts and versions it is very frequently placed after the Epistles of Saint Paul, because it is necessary to the right understanding of them.

Various TITLES have been given to this book which are noticed in the critical editions of the New Testament. Thus, in the Codex Bezæ, or Cambridge manuscript, it is called ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ, *the Acts* or *Transactions of the Apostles.* In the Codex Alexandrinus, and many other manuscripts, it is entitled ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ, *the Acts of the Holy Apostles*, which title is also adopted by most of the Greek and Latin fathers. The first of these various titles is that which is adopted in the printed editions, and in all modern versions; but by whom it was prefixed, it is now impossible to ascertain. In the Syriac version, according to the edition in Bishop Walton's Polyglott, the title is: "The Book of the Acts, that is, of the History of the Blessed Apostles, composed by my holy lord Luke the Evangelist:" —in the Arabic version it is, "The beginning of the Book of the Acts of the [holy] Apostles;"—and in the Ethiopic version, "The Acts of the Apostles, the transactions of the ministers, that is, the History of the holy Apostles." This book contains great part of the lives and transactions of Saint Peter and Saint Paul, and of the history of the Christian church; commencing at the ascension of our Saviour, and being continued down to Saint Paul's arrival at Rome, after his appeal to Cæsar, comprising a period of about thirty years.

II. That Saint Luke was the author of the Acts of the Apostles, as well as of the Gospel which bears his name, is evident both from the introduction, and from the unanimous testimonies of the early Christians. Both are inscribed to Theophilus; and in the very first verse of the Acts there is a reference made to his Gospel, which he calls *the former Treatise.* On this account, Dr. Benson and some other critics have conjectured that Saint Luke wrote the Gospels and Acts in one book, and divided it into two parts. From the frequent use of the first person plural, it is clear that he was present at most of the transactions he relates. He appears to have accompanied Saint Paul from Troas to Philippi; he also attended him to Jerusalem, and afterwards to Rome, where he remained two years, during that apostle's first confinement. Accordingly we find Saint Luke particularly mentioned in two of the epistles written by Saint Paul, from Rome, during that confinement.[5] As the book of Acts is continued to the end of the second year of Saint Paul's imprisonment, it could not have been written before the year 63; and, as the death of that apostle is not mentioned, it is probable that the book was composed before that event, which is supposed to have happened A. D. 65. For these reasons, Michaelis, Dr. Lardner, Dr. Benson, Rosenmüller, Bishop Tomline, and the generality of critics, assign the date of this book to the year 63.

III. To the genuineness and authenticity of this book, the early Christian fathers bear unanimous testimony. Not to mention the attestations of the apostolic fathers, in the first century, which have been collected by Mr. Jones, Drs. Benson and Lardner,[6] we may remark that Irenæus[7] and Tertullian,[8] in the second century, both ascribed the Acts of the Apostles to Saint Luke. And their evidence is corroborated by that of Origen, Jerome, Augustine, Eusebius, and all subsequent ecclesiastical writers.[9] Further, Chrysostom and other fathers inform us, that this book was annually read in the churches, every day between the festivals of Easter and Pentecost or Whitsuntide.[10] The Valentinians, indeed, as well as the Marcionites, Severians, and some Manicheans,

[1] Michaelis, vol. iii. pp. 303—315. On the decisive testimony of Saint John's Gospel to the Divinity of our Saviour, see Bishop Bloomfield's "Five Lectures, delivered on the Fridays during Lent, 1823."—London, 1823, 12mo.

[2] See Vol. I. pp. 193, 194. *supra.*

[3] Introd. vol. iii. part i. p. 316.

[4] Campbell on the Gospels, vol. ii. pp. 192—195. Kulnöel, Comm. in Hist. Lib. Nov. Test. vol. iii. p. 33. *et seq.* Pritii, Introd. ad Nov. Test. pp. 203—226. Visser, Herm. Sacr. Nov. Test. pars i. p. 340. pars ii. pp. 265—268.

[5] Col. iv. 14. Philem. 24.

[6] Jones on the Canon, vol. iii. pp. 129—136. Dr. Benson's Hist. of the First Planting of Christianity, vol. ii. pp. 325—330. 2d edit. Dr. Lardner's Works, Index, voce *Acts of the Apostles.*

[7] Lardner, 8vo. vol. ii. pp. 162, 163.; 4to. vol. i. p. 368. Benson, vol. ii. p. 330.

[8] Lardner, 8vo. vol. ii. pp. 261, 262.; 4to. vol. i. p. 452. Benson, vol. ii. p. 331.

[9] Benson, vol. ii. pp. 321—324. Lardner, 8vo. vol. vi. pp. 145—147.; 4to vol. iii. pp. 206, 207.

[10] Benson, vol. ii. p. 332. Lardner, 8vo. vol. v. pp. 133, 134.; 4to. vol. ii. p. 605.

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rejected the Acts of the Apostles, not from historical reasons, but because they militated against their opinions; for the Gnostics (of which sect the Valentinians and Marcionites were a branch) affirmed that the God of the Old Testament was different from the God of the New Testament: and that another Christ, different from our Saviour, was promised. The Severians and Encratites strenuously insisted upon abstinence from certain articles of food; whereas, in the book of Acts, the promiscuous use of food is allowed. Lastly, Manes wished himself to be taken for "the Comforter," who had been promised by Christ to his apostles; but in the Acts it is related that the Comforter that had been so promised was the Holy Spirit, who had been sent. The reasons, therefore, why the book was rejected by the above-mentioned sects, were not historical, but doctrinal; because the narrative of the sacred historian contradicted their dogmas; and as their errors were detected and refuted by contemporary writers,[1] the unqualified and unsupported assertions of these heretics are so far from impugning the veracity and genuineness of the Acts of the Apostles, that on the contrary, they afford a decisive and collateral testimony in favour of the book.

IV. Saint Luke does not appear to have intended to write a complete ecclesiastical history of the Christian church, during the first thirty years after our Saviour's ascension, nor even of Saint Paul's life during that period; for he has almost wholly omitted what passed among the Jews after the conversion of that apostle, and is totally silent concerning the spread of Christianity in the East and in Egypt, as well as the foundation of the church of Christ at Rome, Saint Paul's journey into Arabia, and many other topics, though the labours and sufferings of the other apostles could not but have afforded the most interesting materials, had it fallen within his design to have composed an entire history of the church.

If we carefully examine the Acts of the Apostles, we shall perceive that Saint Luke had two objects in view:—1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had often assured his disciples that they should receive the Holy Spirit. Unbelievers, therefore, whether Jews or Heathens, might have made objections to our religion if it had not been shown that Christ's declarations were really fulfilled.—2. To deliver such accounts as proved the claim of the Gentiles to admission into the Church of Christ,—a claim disputed by the Jews, especially at the time when Saint Luke wrote the Acts of the Apostles. And it was this very circumstance which excited the hatred of the Jews against Saint Paul, and occasioned his imprisonment in Rome, with which Saint Luke closes his history. Hence we see the reason why he relates (ch. viii.) the conversion of the Samaritans, and (ch. x. xi.) the story of Cornelius, whom Saint Peter (to whose authority the adversaries of Saint Paul had appealed in favour of circumcision[2]) baptized, though he was not of the circumcision. Hence also Saint Luke relates the determination of the first council in Jerusalem relative to the Levitical law: and for the same reason he is more diffuse in his account of Saint Paul's conversion, and Saint Paul's preaching the Gospel to the Gentiles, than on any other subject. It is true that the whole relation, which Saint Luke has given (ch. xii.), has no connection with the conversion of the Gentiles: but during the period to which that chapter relates, Saint Paul himself was present at Jerusalem (see Acts xi. 30. xii. 25.), and it is probable, for that reason, that Saint Luke has introduced it. But there is, 3. A third opinion which Michaelis thinks not devoid of probability, viz. that Saint Luke might design to record only those facts, which he had either seen himself or had heard from eye-witnesses.[3]

[1] Irenæus adversus Hæreses, lib. iii. c. 12. Theodoret, Hist. Eccl. lib. i. c. 21. Augustine epist. 251. et contra Faustum, lib. xix. c. 31.

[2] See Galat. ii. 6—21.

[3] Michaelis, vol. iii. part i. pp. 327—331. Dr. Benson, however, is of opinion that Saint Luke designed his book to be only a concise specimen of the doctrines preached by the apostles, and that he was chiefly desirous of describing the manner in which the Jews, proselytes of the gate, or devout Gentiles, and the idolatrous Gentiles, were respectively converted. Hence this learned author divides the book into three parts or books, viz. 1. The *first* part contains an account of the propagation of the Gospel among the Jews only, from A. D. 33. to A. D. 41. including chapter ii. to x. 2. The *second* comprises an account of the spreading of Christianity among the devout Gentiles, together with its farther progress among the Jews, A. D. 41. to A. D 44. (Acts x.—xiii.) 3. And the *third* part comprehends the diffusion of Christianity among the idolatrous Gentiles, together with its further progress among the two preceding classes of persons, A. D. 44. to A. D. 63. (Acts xiii.—xxviii.) Benson's Hist. of the First Planting of Christianity, vol. i. pp. 22—24.

V. The Acts of the Apostles, Michaelis observes, were evidently written with a tolerably strict attention to chronological order; though Saint Luke has not affixed a date to any one of the facts recorded by him. There are, however, several parts of this book, in which ecclesiastical history is combined with political facts, the dates of which are known: and these Michaelis has endeavoured to determine, because the chronology will not only contribute to illustrate the Acts of the Apostles, but also will assist us in fixing the year when many of Saint Paul's Epistles were written. Taking for granted, therefore, that this book commences with the year 33, of the Christian æra (in which calculation he follows Archbishop Usher), he has given us the following series of dates:—

1. "The *First epoch*, after the commencement of the book, is at ch. xi. 29, 30.; for what happened between the first Pentecost after Christ's ascension and this period is without any marks of chronology. But at ch. xi. 29, 30. we have a date; for the famine which took place in the time of Claudius Cæsar, and which induced the disciples at Antioch to send relief to their brethren in Judæa, happened in the fourth year of Claudius's reign, that is, in the year 44 of the Christian æra.

2. "*Second epoch.* Herod Agrippa dies soon after he had put to death the apostle St. James; and about that time Saint Paul and Saint Barnabas return from Jerusalem to Antioch. (ch. xii. 21—25.) This is still in the year 44.

3. "*Third epoch.* (ch. xviii. 2.) Shortly after the banishment of the Jews from Italy by Claudius Cæsar, Saint Paul arrives at Corinth. Commentators affix the date of 54 to this event; but it is uncertain, for Suetonius, the only historian who has noticed this banishment of the Jews, mentions it without date.

4. "*Fourth epoch.* Saint Paul comes to Jerusalem, where he is imprisoned by the Jews, not long after the disturbances which were excited by the Egyptian. (ch. xxi. 37—39.) This imprisonment of Saint Paul happened in the year 60, for it was two years before Felix quitted his government of Judæa. (ch. xxiii. 26. xxiv. 27.)

5. "*Fifth epoch.* Two years after the commencement of Saint Paul's imprisonment, Festus is appointed governer of Judæa, A. D. 62. (ch. xxiv. 27. xxv. 1.)

"From this period the chronology of the Acts of the Apostles is clear. Saint Paul is sent prisoner to Rome in the autumn of the same year in which Festus arrived in Judæa: he suffers shipwreck, passes the winter in Malta, and arrives in Rome in the following year, that is, in 63. (ch. xxvi. xxvii. xxviii.)

"The Acts of the Apostles close with the end of the second year of Saint Paul's imprisonment in Rome: consequently in the year 65. (ch. xxviii. 30.)"

It is difficult to determine the date of the events that happened between the epochs 33 and 34, and between 44 and 60, especially the time of Saint Paul's conversion and of the council at Jerusalem: Archbishop Usher places the first of these transactions A. D. 35, others in 38. But, though we cannot attain to absolute certainty, a probable conjecture may be formed. Thus, Michaelis remarks, Saint Stephen hardly suffered martyrdom before Pilate was recalled from the government of Judæa; because, under that procurator, the Jews had not the power of inflicting capital punishments. Now, according to Usher, the year in which Pilate was recalled, was the thirty-sixth of the Christian æra: Saint Stephen's martyrdom, therefore, probably happened after 36.—If this be true, Saint Paul's conversion must have happened likewise after 36, and therefore 35 is too early a date. But how long after 36, whether in 38, cannot be determined.

In what manner the chapters iii. iv. v. vi. are to be arranged between 33 and 36, Michaelis cannot determine: for what chronologers have said is mere conjecture, and not calculation. The same uncertainty prevails in respect to ch. viii. and x.: for we can affirm nothing more, than that the one must be placed before the other after 36. We are likewise in the dark with respect to ch. xiii. xiv. and several other chapters. Of ch. xvi. we may assert, that it belongs to a period at least six years prior to the fourth epoch, or the year 60: for a year and a half at Corinth, three years at Ephesus, and the time spent on several journeys, can hardly be pressed into a smaller compass than that of six years. To ch. xvi., therefore, the latest date which can be assigned is 54: and it is not improbable that it should be dated still earlier.[4]

[4] Michaelis, vol. iii. part. i. pp. 336—338. The chronology of the Acts of the Apostles is discussed at considerable length in Hug's Introduction to New Test. vol. ii. pp. 312—334., and (so far as concerns the travels and writings of Saint Paul) by the reviewer of that work in the British Critic for April 1828, pp. 261—317.

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VI. The Acts of the Apostles, as they appear in our copies, may be divided into three principal parts; viz.

PART I. *contains the Rise and Progress of the Mother Church at Jerusalem from the Time of our Saviour's Ascension to the first Jewish Persecution.* (ch. i.—viii.)

SECT. 1. The transactions before and after Jesus Christ's ascension into heaven. (i.)

SECT. 2. The descent of the Holy Spirit on the apostles at the feast of Pentecost, and Peter's discourse to the people in consequence of it. (ii.)

SECT. 3. A lame man healed by Peter and John—Peter's discourse to the people—Events that befel the apostles in consequence of that miracle. (iii. iv.)

SECT. 4. The death of Ananias and Sapphira—Miracles of the apostles,—who are scourged and dismissed. (v.)

SECT. 5. The institution of deacons—the discourse and martyrdom of Stephen,—and the first Jewish persecution. (vi. vii. viii. 1—4.)

PART II. *comprises the Dispersion of the Disciples—the Propagation of Christianity among the Samaritans—the Conversion of Saint Paul, and the Foundation of a Christian Church at Antioch.* (viii. 5.—xii.)

SECT. 1. The planting of the church at Samaria. (viii. 5—25.)

SECT. 2. The conversion of the Ethiopian eunuch. (viii. 26—40.)

SECT. 3. The conversion, baptism, and first preaching of Saint Paul. (ix.)

SECT. 4. Account of two miracles performed by Peter, and the conversion of Cornelius and his family. (x. xi. 1—18.)

SECT. 5. The first Gentile church founded at Antioch. (xi. 19—30.)

SECT. 6. The apostle James put to death by Herod Agrippa,—relation of his miserable death. (xii.)

PART III. *describes the Conversion of the more remote Gentiles, by Barnabas and Paul, and, after their Separation, by Paul and his Associates, among whom was Luke himself during the latter Part of Paul's Labours.* (xii.—xxviii.)

SECT. 1. The planting of several churches in the isle of Cyprus, at Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, and Derbe—The return of Saint Paul to Antioch. (xiii. xiv.)

SECT. 2. Discussion of the question by the apostles at Jerusalem concerning the necessity of circumcision, and of observing the law—Their letter to the churches on this subject. xv. 1—35.)

SECT. 3. Paul's second departure from Antioch—He preaches the Gospel in various countries, particularly at Philippi in Macedonia—the conversion of the Philippian gaoler. (xv. 36—41. xvi.)

SECT. 4. The journeys and apostolical labours of Paul and his associates at Thessalonica, Berea, and Athens—His masterly apology before the court of the Areopagites. (xvii.)

SECT. 5. Paul's journey to Corinth, and thence to Antioch. (xviii. 1—22.)

SECT. 6. Paul's third departure from Antioch—Consequences of his preaching at Ephesus. (xviii. 23—28. xix.)

SECT. 7. The labours of Paul in Greece and Asia Minor, and his journey towards Jerusalem. (xx.)

SECT. 8. The persecution of Paul at Jerusalem—He is sent a prisoner to Cæsarea. (xxi.—xxiii. 1—30.)

SECT. 9. Paul's arrival at Cæsarea—the charges of the Jews against him—His defence before Felix—Appeal to Cæsar—His defence before Agrippa, at whose request his cause was reheard. (xxiii. 31—35. xxiv.—xxvi.)

SECT. 10. Narrative of Paul's voyage from Cæsarea—His shipwreck on the isle of Malta—His voyage thence to Rome, where he preaches the Gospel to the Jews, and resides for two years. (xxvii. xxviii.)

In perusing the Acts of the Apostles, it will be desirable constantly to refer to the accompanying map of their respective journeys, particularly those of Saint Paul. In constructing this map, the accurate geographer D'Anville has principally been followed; the courses of the several winds that usually blow in the Levant or Mediterranean sea, together with their ancient names, are inserted from Dr. Shaw.[1]

VII. The narrative of the Acts of the Apostles is perspicuous and noble. Though it is not entirely free from Hebraisms, it is in general much purer than that of most other books of the New Testament, particularly in the speeches delivered by Saint Paul at Athens, and before the Roman governors. It is further worthy of remark, that Saint Luke has well supported the character of each person whom he has introduced as speaking. Thus the speeches and discourses of St. Peter are recorded with simplicity, and are destitute of all those ornaments which usually occur in the orations of the Greeks and Romans. Nearly similar are the speeches of Saint Paul, which were addressed to the Jews, while those delivered by the same apostle before a heathen audience are widely different. Thus, in his discourse delivered at Antioch in Pisidia,[2] he commences with a long periphrasis, which would not have been either instructive or entertaining in any other place than a Jewish synagogue. On the contrary, the speech of the martyr Stephen (Acts vii.) is altogether of a different description. It is a learned but unpremeditated discourse, pronounced by a person totally unacquainted with the art of oratory; and though he certainly had a particular object in view, to which the several parts of his discourse were directed, yet it is difficult to discover this object, because his materials are not regularly disposed. Lastly, Saint Paul's discourses before assemblies that were accustomed to Grecian oratory, are totally different from any of the preceding. Though not adorned with the flowers of rhetoric, the language is pointed and energetic, and the materials are judiciously selected and arranged, as is manifest in his speech delivered at Athens (Acts xvii. 22—31.), and in his two defences of himself before the Roman governors of Judæa. (xxiv. xxvi.) Dr. Benson and Michaelis, however, are both of opinion, that Saint Luke has given abstracts only, and not the whole, of Saint Paul's speeches; for in his speech before Felix, he must certainly have said more than is recorded by Saint Luke (xxiv. 12, 13.); unless we suppose that Saint Paul merely denied the charge which had been laid against him, without confuting it. Michaelis adds, that in his opinion Saint Luke has shown great judgment in these abstracts: and that, if he has not retained the very words of Saint Paul, he has adopted such as were well suited to the polished audiences before which the apostle spoke.[3]

VIII. The Acts of the Apostles afford abundant evidence of the truth and divine original of the Christian religion; for we learn from this book, that the Gospel was not indebted for its success to deceit or fraud, but that it was wholly the result of the mighty power of God, and of the excellence and efficacy of the saving truths which it contains. The general and particular doctrines, comprised in the Acts of the Apostles, are perfectly in unison with the glorious truths revealed in the Gospels, and illustrated in the Apostolic Epistles; and are admirably suited to the state of the persons, whether Jews or Gentiles, to whom they were addressed. And the evidence which the apostles gave of their doctrines, in their appeals to prophecies and miracles, and the various gifts of the Spirit, were so numerous and so strong, and at the same time so admirably adapted to every class of persons, that the truth of the religion which they attest cannot be reasonably disputed.

Further, the history itself is credible. It was written by a person who was acquainted with the various circumstances which he relates, and who was both able and disposed to give a faithful narrative of every thing that occurred. Saint Luke was a companion of the apostles; he was himself an eye and ear witness of the facts, and was personally concerned in many of the incidents he has recorded. In the history itself there are no inconsistencies or contradictions; the miraculous facts related in it are neither impossible, when we consider the almighty power of God to which they are ascribed; nor improbable, when we consider the grand design and occasion on account of which they were performed. The plainness and simplicity of the narrative are also strong circumstances in its favour. The writer appears to have been very honest and impartial, and to have set down fairly the objections which were made to Christianity both by Jews and Heathens, and the reflections which were cast upon it, as well as upon its first preachers. He has, likewise, with a just and ingenuous freedom, mentioned the weaknesses, faults, and prejudices, both of the apostles and of their converts. The occasional hints, which are dispersed through the epistles of Saint Paul, harmonize with the facts related in the history of the Acts of the Apostles; so that this history is the best guide we can have in studying the epistles. The other parts of the New Testament are in

[1] Travels in Barbary, vol. ii. p. 131. 3d edit.

[2] Acts xiii. 16—41.

[3] Michaelis, vol. iii. part i. pp. 331—335. Benson's History of the First Planting of Christianity, vol. ii. p. 258.

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perfect unison with the history, and tend to confirm it; for the doctrines and principles are every where the same. The Gospels close with references to the facts recorded in the Acts, particularly the promise of the Holy Spirit, which we know from the Acts was poured out by Christ upon his disciples after his ascension; and the Epistles, generally, plainly suppose that those facts had actually occurred, which the history relates. So that the history of the Acts is one of the most important parts of sacred history; for, without it, neither the Gospels nor the Epistles could have been so clearly understood; but by the aid of this book the whole scheme of the Christian revelation is set before us in a clear and easy view.[1] Lastly, the incidental circumstances, mentioned by Saint Luke, correspond so exactly, and without any previous view to such a correspondence (in cases, too, where it could not possibly have been premeditated and precontrived) with the accounts that occur in the Epistles, and with those of the best ancient historians, both Jews and Heathens, that no person who had *forged* such a history, in later ages, could have had the same external confirmation; but he must have betrayed himself, by alluding to some customs or opinions which have since sprung up, or by misrepresenting some circumstances, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and if Saint Luke had published such a history at so early a period, when some of the apostles, or many other persons concerned in the transactions which he has recorded, were alive, and his account had not been true, he would only have exposed himself to an easy confutation, and to certain infamy.

Since, therefore, the Acts of the Apostles are in themselves consistent and uniform; the incidental relations agreeable to the best ancient historians that have come down to us; and the main facts supported and confirmed by the other books of the New Testament, as well as by the unanimous testimony of so many of the ancient fathers, we are justly authorized to conclude, that, if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and if the history of the Acts of the Apostles is true, Christianity cannot be false; for a doctrine so good in itself, so admirably adapted to the fallen state of man, and attended with so many miraculous and divine testimonies, has all the possible marks of a true revelation.[2]

CHAPTER III.

ON THE EPISTOLARY OR DOCTRINAL WRITINGS OF THE NEW TESTAMENT, PARTICULARLY THOSE OF SAINT PAUL.

SECTION I.

ACCOUNT OF THE APOSTLE PAUL.

I. *The Birth and Education of Paul.—His Persecution of the Disciples of Christ, and his Conversion.—Observations upon it.*—II. *His subsequent Travels and Labours, to his second Visit to Jerusalem.*—III. *His third Visit to Jerusalem, and subsequent Labours, to his fourth Visit to Jerusalem.*—IV. *His Journeys and Labours, to his fifth Visit to Jerusalem.*—V. *To his first Imprisonment at Rome.*—VI. *His subsequent Journeys, second Imprisonment, and Martyrdom.*—VII. *Character of Paul.*—VIII. *Observations on the Style of his Writings.*

I. SAUL, also called PAUL (by which name this illustrious apostle was generally known after his preaching among the Gentiles, especially among the Greeks and Romans), was a Hebrew of the Hebrews, a descendant of the patriarch Abraham, of the tribe of Benjamin,[3] and a native of Tarsus, then the chief city of Cilicia. By birth he was a citizen of Rome,[4] a distinguished honour and privilege, which had been conferred on some of his ancestors for services rendered to the commonwealth during the wars.[5] His father was a Pharisee, and he himself was educated in the most rigid principles of that sect.[6] His sister's son and some others of his relations were Christians, and had embraced the Gospel before his conversion.[7] That he was early educated in Greek literature at Tarsus, may be inferred from that place being celebrated for polite learning[8] and eloquence,[9] and also from his quotations of several Greek poets.[10] From Tarsus, Saul removed to Jerusalem, where he made considerable proficiency in the study of the law, and the Jewish traditions, under Gamaliel, a celebrated teacher of that day.[11] He appears to have been a person of great natural abilities, of quick apprehension, strong passions, and firm resolution; and was thus qualified for signal service, as a teacher of whatever principles he might embrace. He was also blameless in his life, and strictly faithful to the dictates of his conscience, according to the knowledge which he possessed: this is evident from his appeals to the Jews, and from the undissembled satisfaction he expresses on a serious comparison and recollection of his former and later conduct. (Acts xxiii. 1. xxvi. 4, 5. Phil. iii. 6. 1 Tim. i. 13. 2 Tim. i. 3.) His parents completed his education by having him taught the art of tent-making,[12] in conformity with the practice of the Jews, with whom it was customary to teach youth of the highest birth some mechanical employment, by which, in cases of necessity, they might maintain themselves without being burthensome to others: and his occupation appears subsequently to have had some influence upon his style.[13] For some time after the appearance of Christianity in the world, he was a bitter enemy and a furious opposer of all who professed that faith; and when the protomartyr Stephen

[1] The subject of these coincidences has already been noticed in Vol. I. pp. 49—51. *supra.* Dr. Paley's Horæ Paulinæ amplifies the argument above suggested, and is indispensably necessary to a critical study of the Epistles.

[2] Dr. Benson's Hist. of Christianity, vol. ii. pp. 333—341.

[3] Phil. iii. 5. 2 Cor. xi. 22. Acts xvi. 37, 38.

[4] Acts xxii. 25. 29. xxiii. 27.

[5] Dr. Lardner has shown that this is the most probable opinion. Works, 8vo. vol. i. pp. 227—229.; 4to. vol. i. pp. 124, 125. Such also is the opinion of John Arntzenius, who has written an elegant dissertation on Saint Paul's citizenship. (See his Dissertationes Binæ, p. 195. Utrecht, 1725.) It is not an improbable conjecture that the cloak and parchments, which St. Paul charged Timothy to bring to him (2 Tim. iv. 13.), were the Roman toga and the certificates of his citizenship, which might be of service to him in his approaching trial before the emperor. Shuttleworth's Paraphrastic Translation of the Apostolical Epistles, p. 369.

[6] Acts xxiii. 6. xxvi. 5. Phil. iii. 5.

[7] Acts xxiii. 16—22. Rom. xvi. 7. 11. 21.

[8] Strabo the geographer, who lived in the same age as St. Paul, characterizes the inhabitants of Tarsus, as cherishing such a passion for philosophy and all the branches of polite literature, that they greatly excelled even Athens and Alexandria, and every other place where there were schools and academies for philosophy and literature. He adds, that the natives of Tarsus were in the practice of going abroad to other cities to perfect themselves. (Lib. xiv. vol. ii. pp. 960, 961. edit. Oxon.) This circumstance accounts for Saint Paul's going to Jerusalem, to finish his studies under Gamaliel.

[9] In every ancient seat of learning eloquence held a principal rank; and each species of it was denominated from the place where it was most practised, or in the greatest perfection. Thus we read of the chaste Attic eloquence, and of the florid Asiatic; and Tarsus also gave name to its peculiar mode, which, however, is least known, because, from the very nature of it, its productions were not likely to remain. The Tarsic eloquence was employed in sudden and unpremeditated harangues; and Saint Paul, long accustomed to compositions of this sort, transferred the style and manner from speaking to writing. (Dr. Powell's Discourses, p. 259.) This circumstance will account for the abruptness and other peculiarities in the apostle's letters which are more fully considered in the close of this section.

[10] Thus, in Acts xvii. 28. he cites a verse from Aratus; in 1 Cor. xv. 33. he quotes another from Menander; and in Tit. i. 12. a verse from Epimenides. See an illustration of this last passage, *supra*, Vol. I. p. 81.

[11] Acts xxii. 3. xxvi. 5. Gal. i. 14.

[12] Michaelis makes St. Paul to have been a maker of mechanical instruments (vol. iv. pp. 183—186.); but all commentators are of opinion that he was a manufacturer of tents, for which, in the East, there was always a considerable demand.

[13] To a man employed in making tents, the ideas of camps, arms, armour, warfare, military pay, would be familiar; and St. Paul introduces these and their concomitants so frequently, that his language seems to have been such as might rather have been expected from a soldier, than from one who lived in quiet times, and was a preacher of the gospel of peace. Powell's Discourses, p. 254.

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was stoned, Saul was not only consenting to his death, but actually took care of the clothes of the witnesses who had stoned him.

A. D. 34. After this event, Saul took an active part in the persecution of the Christians, not only at Jerusalem, but also throughout Judæa (Acts viii. 3. xxii. 4. xxvi. 10, 11.); and procured letters of commission from the high-priest and elders, or sanhedrin, to the synagogue of the Jews at Damascus, empowering him to bring to Jerusalem any Christians, whether men or women, whom he might find there. He also obtained letters to the governor of Damascus, we may presume, to permit them to be removed from his jurisdiction. (Acts ix. 2. xxii. 5. xxvi. 12.) While Saul was on his journey thither for this purpose, his miraculous conversion took place, A. D. 35, in the manner recorded in the ninth chapter of the Acts of the Apostles, and to which Saint Paul himself has numerous references in his Epistles.[1] The conversion of such a man, at such a time and by such means, furnishes one of the most complete proofs that have ever been given of the divine origin of Christianity. That Saul, who possessed such distinguished talents and acquirements, from being a zealous persecutor of the disciples of Christ, became all at once a disciple himself, is a fact, which cannot be controverted without overturning the credit of all history. He must, therefore, have been converted in the miraculous manner in which he himself declares that he was converted, and of course the Christian revelation must be from God; or he must have been either an impostor, an enthusiast, or a dupe to the fraud of others. There is no other alternative possible.

1. If he was an impostor, he must have declared what he knew to be false, and he must have been influenced to such a conduct by some motive or other. But the only conceivable motives for religious imposture are the hopes of advancing one's temporal interest, credit, or power; or the prospect of gratifying some passion or appetite under the authority of the new religion. Now, that none of these motives could influence Saint Paul to profess the faith of Christ crucified, is manifest from the state of Judaism and Christianity, at the period when he renounced the former, and embraced the latter faith. Those whom he left were the disposers of wealth, of dignity, and of power, in Judæa; those to whom he went were indigent men, oppressed, and kept from all means of improving their fortunes. The certain consequence, therefore, of his taking the part of Christianity was the loss not only of all that he possessed, but of all hopes of acquiring more: whereas, by continuing to persecute the Christians, he had hopes, rising almost to a certainty, of making his fortune by the favour of those who were at the head of the Jewish state, to whom nothing could so much recommend him as the zeal which he had shown in that persecution. As to credit, or reputation, could the scholar of Gamaliel hope to gain either by becoming a teacher in a college of fishermen! Could he flatter himself that the doctrines which he taught would, either in or out of Judæa, do him honour, when he knew that "they were to the Jews a stumbling-block, and to the Greeks foolishness!" Was it then the love of power that induced him to make this great change? Power! over whom? Over a flock of sheep whom he himself had assisted to destroy, and whose very Shepherd had lately been murdered! Perhaps it was with the view of gratifying some licentious passion, under the authority of the new religion, that he commenced a teacher of that religion! This cannot be alleged; for his writings breathe nothing but the strictest morality, obedience to magistrates, order, and government, with the utmost abhorrence of all licentiousness, idleness, or loose behaviour, under the cloak of religion. We nowhere find in his works, that saints are above moral ordinances; that dominion is founded in grace; that monarchy is despotism which ought to be abolished; that the fortunes of the rich ought to be divided among the poor; that there is no difference in moral actions; that any impulses of the mind are to direct us against the light of our reason, and the laws of nature; or any of those wicked tenets by which the peace of society has been often disturbed, and the rules of morality often broken, by men pretending to act under the sanction of divine revelation. He makes no distinctions, like the impostor of Arabia, in favour of himself: nor does any part of his life, either before or after his conversion to Christianity, bear any mark of a libertine disposition. As among the Jews, so among the Christians, his conversation and manners were blameless.—It has been sometimes objected to the other apostles, by those who were resolved not to credit their testimony, that having been deeply engaged with Jesus during his life, they were obliged, for the support of their own credit, and from having gone too far to return, to continue the same professions after his death; but this can by no means be said of Saint Paul. On the contrary, whatever force there may be in such a mode of reasoning, it all tends to convince us, that Saint Paul must *naturally* have continued a Jew, and an enemy to Christ Jesus. If *they* were engaged on one side, *he* was as strongly engaged on the other. If shame withheld *them* from changing sides, much more ought it to have stopped *him;* who, from his superior education, must have been vastly more sensible to that kind of shame, than the mean and illiterate fishermen of Galilee. The only other difference was, that *they*, by quitting their master after his death, might have preserved themselves; whereas *he*, by quitting the Jews, and taking up the cross of Christ, certainly brought on his own destruction.

2. As St. Paul was not an impostor, so it is manifest that he was not an enthusiast. Heat of temper, melancholy, ignorance, and vanity, are the ingredients of which enthusiasm is composed; but from all these, except the first, the apostle appears to have been wholly free. That he had great fervour of zeal, both when a Jew and when a Christian, in maintaining what he thought to be right, cannot be denied; but he was at all times so much master of his temper, as, in matters of indifference, to "become all things to all men," with the most pliant condescension, bending his notions and manners to theirs, as far as his duty to God would permit; a conduct compatible neither with the stiffness of a bigot, nor with the violent impulses of fanatical delusion. That he was not melancholy, is evident from his conduct in embracing every method which prudence could suggest to escape danger and shun persecution; when he could do it without betraying the duty of his office or the honour of his God. A melancholy enthusiast courts persecution; and when he cannot obtain it, afflicts himself with absurd penances; but the holiness of Saint Paul consisted only in the simplicity of a godly life, and in the unwearied performance of his apostolical duties. That he was ignorant, no man will allege who is not grossly ignorant himself; for he appears to have been master not only of the Jewish learning, but also of the Greek philosophy, and to have been very conversant even with the Greek poets. That he was not credulous, is clear from his having resisted the evidence of all the miracles performed on earth by Christ, as well as those that were afterwards wrought by the apostles; to the fame of which, as he lived at Jerusalem, he could not possibly have been a stranger. And that he was as free from vanity as any man that ever lived, may be gathered from all that we see in his writings, or know of his life. He represents himself as the least of the apostles, and not meet to be called an apostle. He says that he is the chief of sinners; and he prefers, in the strongest terms, universal benevolence to faith, prophecy, miracles, and all the gifts and graces with which he could be endowed. Is this the language of vanity or enthusiasm? Did ever fanatic prefer virtue to his own religious opinions, to illuminations of the spirit, and even to the merit of martyrdom? It is therefore in vain for the enemies of Christianity to attempt to resolve this miraculous conversion of Saint Paul into the effects of enthusiasm. The power of imagination in enthusiastical minds is, unquestionably, very strong; but it always acts in conformity to the opinions imprinted upon it at the time of its working, and can no more act against them than a rapid river can carry a vessel against the current of its own stream. Now, nothing can be more certain than that, when Saul departed from Jerusalem for Damascus, armed with authority from the chief priests to bring the Christians, who were there, *bound to Jerusalem, whether they were men or women* (Acts ix. 2.), an authority solicited by himself and granted to him at his own express desire,—his mind was most strongly possessed with an opinion against Christ and his followers. To give those opinions a more active force, his passions at that time concurred, being inflamed in the highest degree by the irritating consciousness of his past conduct towards them, the pride of supporting a part in which he had voluntary engaged, and the credit which he found it procured him among the chief priests and rulers, whose commission he bore. If, in such a state and temper of mind, an enthusiastical man had imagined that he

[1] See particularly 1 Cor. xv. 9. Gal. i. 13. 1 Tim. i. 12, 13. Various opinions have been entertained by learned men respecting the date of St. Paul's conversion. The date assigned in the text is that adopted by Bp. Pearson. Dr. Lardner fixes that event to the end of 36, or early in 37. Works, 8vo. vol. vi. pp. 226—229.; 4to. vol. iii. pp. 252, 253.

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saw a vision from heaven, denouncing the anger of God against the Christians, and commanding him to persecute them without any mercy, it might be accounted for by the natural power of enthusiasm. But that, in the very instant of his being engaged in the fiercest and hottest persecution against them,—no circumstance having occurred to change his opinions or alter the bent of his disposition,—he should at once imagine himself called by a heavenly vision to be the apostle of Christ, whom, but a moment before, he deemed an impostor and a blasphemer, that had been justly put to death upon the cross;—this is in itself wholly incredible, and so far from being a probable effect of enthusiasm, that just a contrary effect must have been naturally produced by that cause. But, still further to show that this vision could not be a phantom of Saint Paul's own creating, let it be observed, that he was not alone when he saw it; there were many others in company, whose minds were no better disposed than his to the Christian faith. Could it be possible, that the minds of all these men should be so strangely affected, as to make them believe that they saw *a great light shining about them, above the brightness of the sun at noon-day*, and heard the sound of a voice from heaven, though not the words which it spake (Acts xxi. 6. 9.), when in reality they neither saw nor heard any such thing? Could they be so infatuated with the conceit of their own fancies, as to fall down from their horses, together with Saul (Acts xxvi. 14.), and be speechless through fear, when nothing extraordinary had happened either to him or to them; especially considering that this apparition did not appear in the night, when the senses are more easily imposed upon, but at *mid-day?* If a sudden frenzy had seized upon Paul, from any distemper of body or mind, can we suppose his whole company,—men of different constitutions and understandings,—to have been at once affected in the same manner with him, so that not the distemper alone, but also the effects of it, would exactly agree? If all had gone mad together, would not the frenzy of some have taken a different turn, and presented to them different objects? This supposition is so contrary to nature and all possibility, that unbelief must find some other solution, or give up the point.

3. Having shown that Saint Paul was neither an impostor nor an enthusiast, it remains only that we inquire whether he was deceived by the fraud of others? This inquiry, indeed, may be despatched in a very few words. For who was or were to deceive him? A few illiterate fishermen of Galilee. It was *morally* impossible for such men to conceive the thought of turning the most enlightened of their opponents, and the most cruel of their persecutors, into an apostle, and to do this by fraud in the very instant of his greatest fury against them and their Lord. But could they have been so extravagant as to conceive such a thought, it was *physically* impossible for them to execute it in the manner in which we find his conversion to have been effected. Could they produce a light in the air, which at mid-day was brighter than the sun? Could they make Saul hear words from out of that light, which were not heard by the rest of the company? Could they make him blind for three days after that vision, and then make scales fall off from his eyes, and restore him to sight by a word? Or could they make him and those who travelled with him believe, that all these things had happened, if they had not happened? Most unquestionably no fraud was equal to all this.

Since, then, Saint Paul was neither an impostor nor an enthusiast, nor deceived by the fraud of others, it follows that his conversion was miraculous, and that the Christian religion is a divine revelation.[1]

II. Shortly after his baptism, and the descent of the Holy Spirit upon him, Saul went into Arabia (Gal. i. 17.); and during his residence in that country he was fully instructed, as we may reasonably think, by special revelation, and by diligent study of the Old Testament, in the doctrines and duties of the Gospel. Three years after his conversion he returned to Damascus, A. D. 38. (Gal. i. 18.), and boldly preached the Gospel to the Jews, who, rejecting his testimony, as an apostate, conspired to kill him; but, the plot being communicated to Saul, he escaped from Damascus privately by night, and went up to Jerusalem for the first time since his conversion.[2] After some hesitation on the part of the Christians in that city, he was acknowledged to be a disciple: he remained at Jerusalem only fifteen days, during which his boldness in preaching the Gospel so irritated the Hellenistic Jews, that they conspired against him; *which when the brethren knew, they brought him down to Cæsarea-Philippi, and sent him forth to Tarsus.* (Acts ix. 28—30.)

A. D. 39. While Saul was in Cilicia, he had those divine visions and revelations of which he speaks in 2 Cor. xii.; on which occasion *there was given him a thorn in the flesh* (supposed to have been some paralytic affection of the countenance and voice), *lest he should have been exalted above measure, through the abundance of the revelations.*

In the year 42, Saul, accompanied by Barnabas, proceeded to Antioch, where they taught with great success for one year. (Acts xi. 26.) During their abode in this city *there came prophets from Jerusalem*, one of whom, named Agabus, *signified by the Spirit that there should be a dearth throughout the land* of Judæa, *which came to pass in the days of Claudius Cæsar*, commencing in the fourth, but raging chiefly in the fifth and sixth years of that emperor. In order to relieve their suffering brethren in Judæa, a collection was made by the Christians at Antioch, each according to his ability; and was sent to the church at Jerusalem by the hands of Barnabas and Saul (Acts xi. 27—30.), A. D. 44. The trance or vision mentioned in Acts xxii. 17. is supposed to have taken place during this second visit to Jerusalem.

III. A. D. 44. Having discharged this trust, Barnabas and Saul returned from Jerusalem to Antioch, taking with them Mark the nephew of Barnabas (afterwards the evangelist) as an assistant in their approaching mission to the Gentiles, to which Barnabas and Saul were soon after separated by the solemn and express appointment of the Holy Spirit.

A. D. 45. Being thus sent forth, they departed, with Mark as their minister, to Seleucia, a sea-port town near the mouth of the Orontes, twelve miles below Antioch, and about five from the sea; whence they sailed to Cyprus, the native country of Barnabas, and preached the word of God at Salamis, the nearest port to Syria, at first in the Jewish synagogues according to their custom. Thence they crossed to Paphos, the capital of the island, where Sergius Paulus, the Roman proconsul, resided. This magistrate, being desirous to hear the word of God, sent for the apostles; but Barjesus, a Jewish false prophet and sorcerer, opposed them, and sought to pervert the proconsul from the faith. But Saul, full of the Holy Spirit, struck the sorcerer with blindness, for a season, as a punishment for his wicked interference. This astonishing judgment, confirming the doctrine of the Lord, converted the proconsul to the faith. (Acts xiii. 1—12.) As Saint Luke, who has recorded the labours of the great apostle to the Gentiles, calls him no longer Saul, but Paul, learned men have conjectured that the change was made by Saul himself in honour of the proconsul, who was probably his first convert from among the idolatrous Gentiles, or, perhaps, the first Gentile of high rank who was converted.[3]

A. D. 46. "Paul and his company" sailed from Cyprus to the coast of Asia Minor, and preached at Perga, a city of Pamphylia, situate about twelve miles from the sea. Here Mark separated from them, and returned to Jerusalem. Thence they proceeded to Antioch, the capital of Pisidia, where, notwithstanding the opposition of the Jews, Paul and Barnabas converted great numbers, both of the proselyted and of the idolatrous Gentiles; but, being driven thence by the machinations of the unbelieving Jews, they proceeded to Iconium in Lycaonia. (xiii. 13—52.) Here they converted many to the faith; but, being in danger of being stoned, they proceeded to Lystra, where Paul, working a miracle on a cripple, was at first considered as a god, but was afterwards dragged out of the city, stoned, and left for dead. (xiv. 1—20.) He rose up, however, perfectly whole; and, quitting Lystra, on the following day, he proceeded to Derbe, and preached the Gospel in Galatia and Phrygia, regions adjoin-

[1] See Lord Lyttleton's Observations on the Conversion of Saint Paul (from which the above remarks are abridged);—a treatise to which it has been truly said, "infidelity has never been able to fabricate a specious answer." "Lord L. had," says his biographer, "in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity: but he now" (in his maturer years) "thought the time come, when it was no longer fit to doubt or believe by chance; and applied himself seriously to the great question. *His studies*, SAYS HONEST, *ended in conviction.* He found that religion was true." (Dr. Johnson's Lives of the Poets, vol. iii. p. 383.) Dr. Graves has some excellent observations on the conduct and writings of Saint Paul, in his Essay on the Character of the Apostles and Evangelists, pp. 115—124. 184—218., which show that he was in no respect influenced or directed by a spirit of enthusiasm.

[2] Acts ix. 23—25. Gal. i. 17, 18. 2 Cor. xi. 32, 33.

[3] It was customary among the Romans to assume the name of a benefactor whom they highly esteemed. Thus the Jewish historian Josephus took the name of Flavius, in compliment to Vespasian, with whom he was in high favour. This circumstance sufficiently refutes the unfounded assertions of a late reviler of the Scriptures, who, wilfully disregarding all positive evidence to the contrary, has asserted that Luke has compiled his narrative from *two* tales!!!

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ing to Lycaonia, whence Paul and his assistants returned through Lystra and Iconium to Antioch in Pisidia, confirming the new converts in the faith, and *ordaining elders in every church*. Having thus traversed all Pisidia, they retraced their way to Perga in Pamphylia, and, embarking at Attalia, returned to Antioch in Syria, after a circuit of about two years. (xiv. 21—27.)[1]

A. D. 47, 48. During their residence at Antioch, which is supposed to have been full two years, certain persons came from Judæa, and taught that there was no salvation without circumcision and other legal ceremonies. These false teachers Paul and Barnabas withstood; and it was at length agreed to send a deputatian to Jerusalem, to obtain the decision of the apostles and elders on this question. For this purpose Paul and Barnabas were deputed: and, travelling through Phœnice and Samaria, they arrived at Jerusalem A. D. 49, where it was decreed that the proselyted Gentiles were not obliged to observe the law of Moses as a term or condition of salvation. (Acts xv. 1—29.) After the council of Jerusalem, Paul and Barnabas returned to Antioch, and made some stay there, probably during the remainder of the year 49, teaching and preaching the word of the Lord, with many assistants. (30—35.)

About the beginning of the year 50, Paul proposed to Barnabas to take another circuit throughout the churches they had planted in Asia Minor. But Barnabas being desirous of having his nephew Mark for their minister, Paul objected to him who had deserted them in their former journey to Pamphylia. (xiii. 13.) A sharp contention arose, which terminated in their separation; and Barnabas sailed with Mark to Cyprus, to visit the churches which had been planted there by Paul himself; while Paul, choosing Silas for his companion, departed from Antioch with the approbation of the church. Passing through Syria and Cilicia, they confirmed the churches in those countries; and thence proceeded to Derbe and Lystra in Lycaonia, to preach the Gospel a second time to the Gentiles, and to publish the decrees of the apostolic council of Jerusalem. At Lystra Paul took Timothy as his assistant; and, departing thence with Silas, they went through Phrygia and Galatia, publishing every where the decrees. (Acts xv. 35—41. xvi. 1—6.) Being forbidden by the Holy Spirit to preach the Gospel in Asia, strictly so called, they arrived at Mysia; and being in like manner forbidden to proceed to Bithynia, they passed by the Lesser Mysia (which separated Bithynia from the region of Troas), and came to the city and port of Troas. Here they were joined by the evangelist Luke. (xvi. 7, 8.)

A. D. 50. While they were at Troas, Paul and his assistants were called to preach the Gospel in Macedonia by a vision that appeared to Paul during the night. In obedience to the heavenly monition, they sailed directly from Troas to Samothracia, and next day to Neapolis, and thence to Philippi, *a city of Macedonia Prima, and a* Roman *colony*.[2] Here Paul converted Lydia, and dispossessed a damsel who had a spirit of divination, for which last transaction Paul and Silas were beaten with rods and imprisoned; but, being liberated (Acts xvi. 9—40.), they passed through Amphipolis and Apollonia to Thessalonica. Here he preached in the synagogue, and some believed, while others persecuted him. Being obliged to quit that city, Paul and his assistants went to Berœa, where they preached with great success; but the unbelieving Jews, coming from Thessalonica, stirred up the people against them. Paul, therefore, leaving Silas and Timothy at Berœa, departed to Athens; where he disputed daily in the synagogue with the Jews, and in the market-place with the Epicurean and Stoic philosophers. These men conducted him before the supreme court of Areopagus for trial, on the capital charge of being "a setter forth of strange demons." Before this tribunal, composed of senators, philosophers, rhetoricians, and statesmen, Saint Paul delivered his most eloquent and masterly apology; in which, while he retorted the charge of his accusers, he instructed the people, to whom he preached the living God, to them unknown.[3] Although many of his hearers ridiculed the sublime doctrines which he taught, particularly that of the resurrection, yet some of his audience were better disposed, and desirous of further information; and one among his judges was converted, together with Damaris, a woman of some rank, besides others of inferior note. (Acts xvii.)

A. D. 51—53. From Athens, Saint Paul proceeded to Corinth, the capital of Achaia, and distinguished for the number, quality, opulence, and learning of its inhabitants, and for the celebrated games solemnized on its isthmus, which (as well as the gymnastic exercises for which Tarsus was eminent) have furnished the apostle with very numerous and elegant allusions and phrases. At Corinth he tarried a year and six months, i. e. the latter part of the year 51, the whole of 52, and the early part of 53. His principal associates in the ministry, besides Timothy and Silas, who came to him from Thessalonica, were Aquila, a Jew of Pontus, and his wife Priscilla, who had lately come thither from Rome, whence the emperor Claudius had banished all the Jews on account of their turbulence, and with whom he worked at their common trade of tent-makers for his livelihood. From this city he wrote his two Epistles to the Thessalonians, and perhaps also that to the Galatians. The success of Saint Paul in preaching the Gospel at Corinth and in Peloponnesus, so irritated the unbelieving Jews, that they dragged him before Gallio, the proconsul of Achaia; who, prudently refusing to interfere in religious opinions that were not detrimental to the state, drove them from his tribunal. (xviii. 1—17.) After continuing some further time at Corinth, Saint Paul embarked at Cenchrea, the eastern port of Corinth, for Ephesus, where he left Aquila and Priscilla, and proceeded thence to Cæsarea and Jerusalem: from which latter city he returned to Antioch. (18—22.)

IV. A. D. 54—56. After some stay at Antioch, Saint Paul visited the churches of Galatia and Phrygia, and came to Ephesus, where he found Aquila and Priscilla (Acts xviii. 24—28.), and conferred the Holy Spirit on twelve of John the Baptist's disciples. Saint Paul, as usual, preached first in the synagogues, but, being opposed by the Jews, he afterwards taught in the school of one Tyrannus with great success, and wrought numerous miracles. (xix. 1—20.) During this residence, probably about the beginning of the year 56, Saint Paul received a letter from the Corinthians, to whom he wrote his first Epistle. But being assaulted by Demetrius, a silversmith, and others of his profession, who were employed in making silver shrines in which the images of Diana were to be enclosed, and were apprehensive that their trade would suffer from his preaching, Saint Paul quitted that city, where he had gathered a numerous church. (Acts xix. 21—41. xx. 1.)

A. D. 56. On his departure from Ephesus, Saint Paul went first to Troas, expecting to meet Titus on his return from Corinth. (2 Cor. ii. 12, 13.) Here he preached a short time with great success, and then proceeded to Macedonia, where he received the collections of the Macedonian Christians, for their poor brethren in Judæa.

A. D. 57. In his progress from Macedonia into Greece, he is supposed to have preached the Gospel on the confines of Illyricum, as mentioned in Rom. xv. 19. Saint Paul continued three months in Greece, principally, it is supposed, at Corinth (whence he wrote his Epistle to the Romans); and having received the money which the churches had collected for the poor Christians in Judæa, he sailed from Philippi[4] to Troas, and thence to Miletus, whither the elders of the Ephesian church had come to meet him by his appointment, to whom Saint Paul gave a most affecting farewell charge. (Acts xx.)

A. D. 58. From Miletus, Paul and his company sailed directly to Cos, next to Rhodes, and thence to Patara: here, finding a vessel bound to Phœnicia, they embarked, and, leaving Cyprus on their left, they landed at Tyre. After waiting seven days, they sailed to Ptolemais, from which port they went on foot to Cæsarea, where they lodged with Philip the evangelist. During their stay here for several days, the prophet Agabus foretold the imprisonment of Paul, who, persisting in his determination to go to Jerusalem, was at length permitted to depart: he accordingly arrived there, for the fifth time, just before the feast of Pentecost, A. D. 58, and was gladly received by the brethren. (xxi. 1—18.)

V. A. D. 58. The day after their arrival at Jerusalem, Paul and his assistants related to James and the elders of the church "what things God had wrought among the Gentiles by his ministry; and when they heard it they glorified the Lord." Shortly after this, some Asiatic Jews, probably from Ephesus, seeing Paul in the temple, whither he had gone to

[1] Bishop Pearson allots three years for these journeys of the apostle, viz. 45, 46, and 47, and something more. But Calmet, Tillemont, Dr. Lardner, Bishop Tomline, and Dr. Hales, allow two years for this purpose, viz. 45, and 46, as above stated; which period corresponds with our Bible chronology.

[2] That this is the proper rendering of Acts xvi. 11., see Vol. I. p. 90.

[3] See some observations on this Discourse of Saint Paul, in § VIII. pp. 326, 327. *infra*.

[4] While Saint Paul was in Macedonia, he wrote his second Epistle to the Corinthians.

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assist some of the brethren to discharge a vow of Nazariteship, excited the multitude to kill the apostle, who was with difficulty rescued from their fury by Lysias, the chief captain or tribune of the temple guard. On the following morning, Paul was conducted before the council, when he declared himself to be a Pharisee. A contest having arisen between the Pharisees and Sadducees, members of the sanhedrin, Lysias, being apprehensive for Paul's safety, commanded the soldiers to rescue him, and directed the council to accuse him before Felix, the procurator of Cæsarea. (Acts xxii. xxiii.) Five days after, Ananias, the high-priest, accompanied by the elders and by a certain orator named Tertullus, proceeded to that city, and accused him to Felix of sedition, heresy, and profanation of the temple. These charges were denied by Saint Paul, who gave an account of his faith; but the governor, though convinced of his innocence, being unwilling to displease the Jews, and also hoping that Paul would have given money to be liberated, ordered the apostle to be kept in easy confinement, and allowed his friends to visit him. A few days after this transaction, Felix, at the request of his wife Drusilla, sent for Paul, who gave them an account of his faith in Christ, and reasoned so forcibly concerning righteousness, chastity, and a judgment to come, that the profligate governor's conscience was alarmed.[1] "Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." That season, however, never came; and Felix, two years afterwards, when recalled from his government, left Paul in prison in order to gratify the Jews. (Acts xxiv.)

A. D. 60. Felix was succeeded in the government of Judæa by Festus, who sat in judgment on Saint Paul, and having heard the accusations of the Jews against him, and his defence, proposed a new trial at Jerusalem in order to ingratiate himself with the Jews. But this was declined by Paul, who appealed to the emperor. Shortly after this, Agrippa king of Chalcis, and his sister Bernice, having come to Cæsarea to congratulate Festus, the latter communicated Paul's case to him, and brought the apostle forth to plead his cause before Agrippa. Accordingly the apostle vindicated himself in so masterly a manner, as to extort an acknowledgment of his innocence from Agrippa himself (Acts xxv. xxvi.); but, having appealed to the emperor, it became necessary to send him to Rome, where he at length arrived in the spring of the year 61, after a very tempestuous passage, the particulars of which are related in Acts xxvii. and xxviii. 1—16. Here he was permitted to reside in his own hired house, with a soldier to whose custody he was committed. On the third day after his arrival, he sent for the chief of the unbelieving Jews, to whom he explained the cause of his imprisonment, though with little success; and afterwards, during the two years of his confinement (from the spring of A. D. 61, to the early part of 63), he received all that came to his house, preaching the Gospel without any impediment whatever. (Acts xxviii. 17—31.) During this first visit to Rome, Saint Paul wrote his Epistles to the Ephesians, Philippians, Colossians, and to Philemon.

VI. As Luke has not continued Saint Paul's history beyond his first imprisonment at Rome, we have no authentic record of his subsequent travels and labours from the spring of A. D. 63, when he was released,[2] to the time of his martyrdom. But, from the intimations contained in the Epistles which he wrote from Rome during his first confinement, some learned men have conjectured that he sailed from Italy to Judæa, accompanied by Timothy and Titus; and, leaving Titus in Crete (Tit. i. 5.), he proceeded thence with Timothy to Judæa, and visited the churches in that country, to which he had lately sent from Italy (perhaps from Rome) the Epistle which is now inscribed *to the Hebrews*. Having visited the churches in Syria, Cilicia, and Asia Minor, Paul and Timothy continued some time at Colosse; and, leaving Timothy at Ephesus, Paul proceeded to Macedonia, visiting the churches. From this country he wrote his Epistle to Titus, and also his first Epistle to Timothy. Having also visited the churches of Greece, and probably that of Corinth for the second time, Saint Paul passed the winter of 64 at Nicopolis, a city of Epirus; thence he proceeded to Crete, and perhaps to Corinth for the *third* time;[3] and early in 65 arrived at Rome, where his active exertions in preaching the Gospel caused him to be imprisoned a second time. How long Paul continued in prison at this time, we know not, but from the circumstance of his being brought twice before the emperor Nero or his prefect, Dr. Macknight thinks it probable that he was confined a year or more before he was put to death. As the Neronian persecution of the Christians raged greatly during this second visit to Rome, Paul, knowing the time of his departure to be at hand, wrote his second epistle to Timothy; from which we learn, that, though the apostle's assistants, terrified with the danger, forsook him and fled, yet he was not altogether destitute of consolation; for the brethren of Rome came to him privately, and ministered to him. (2 Tim. iv. 12. 21.) Concerning the precise manner of Saint Paul's death, we have no certain information, but, according to primitive tradition, he was beheaded on the 29th of June, A. D. 66, at *Aquæ Salviæ*, three miles from Rome, and interred in the *Via Ostensis*, at a spot two miles from the city, where Constantine the Great afterwards erected a church to his memory. "But his noblest monument subsists in his immortal writings; which, the more they are studied, and the better they are understood, the more they will be admired to the latest posterity for the most sublime and beautiful, the most pathetic and impressive, the most learned and profound specimens of Christian piety, oratory, and philosophy."[4]

VII. Such were the life and labours of "Paul the Apostle of Jesus Christ," which have justly been considered as an irrefragable proof of the truth of the Christian revelation. How indefatigably he exerted himself to make known the glad tidings of salvation, the preceding brief sketch will sufficiently evince. "One of the most striking traits in the character of this extraordinary man was, his readiness to understand, and his promptness to enter into, the great design of Jesus Christ to give the world a universal religion. His mind, with wonderful facility, threw off the prejudices of his Jewish education, and expanded to the vastness of this enterprise. It is remarkable, too, that, after he had cast off the yoke of Jewish ceremonies, and abandoned his first religious connections, he manifested no bitterness of spirit towards his former friends. On the contrary, his kindness was unwearied, and his disposition to accommodate his practice to their prejudices, as far as he could do so without sacrifice of principle, was remarkable. Perhaps a higher example of firmness united with liberality, was never exhibited by any mere man. His history shows also a noble instance of intellectual and moral courage. His design was, to spread the gospel throughout the whole world. (Rom. i. 5.) He went to his work in full expectation of success, without any human means but the use of reason and persuasion. His confidence in the power of truth seems to have been unlimited and unwavering."[5] Hence "we see him in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead: expecting, wherever he came, a renewal of the same treatment and the same dangers; yet, when driven from one city, preaching in the next, spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age (through more than thirty years); unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death."[6]

But this great luminary of the Christian church did not confine his labours to the preaching of the Gospel. He wrote fourteen Epistles, in which the various doctrines and duties of Christianity are explained, and inculcated with peculiar sublimity and force of language; at the same time that they exhibit the character of their great author in a most amiable and endearing point of view. His faith was a practical principle, influencing all the powers and faculties of the soul; his morality was of the purest and most exalted kind. He "derives all duties from the love of God in Christ as

[1] With what admirable propriety Saint Paul suited his address to the characters of Felix and Drusilla, see Vol. II. Part II. Chap. II. Sect. II. § 4. and p. 327. *infra*.

[2] It is not known by what means St. Paul was delivered from prison. Calmet conjectures, with great probability, that the Jews durst not prosecute him before the emperor.

[3] Such is the supposition of Michaelis, vol. iv. p. 37.

[4] Dr. Hales's Analysis of Chronology, vol. ii. book ii. pp. 1155—1254. Dr. Lardner, Works, 8vo. vol. vi. pp. 234—301.; 4to. vol. iii. pp. 251—284., whose dates have chiefly been followed. Dr. Benson's History of the First Planting of Christianity, vol. i. pp. 144—290. vol. ii. *passim*. Pritii, Introd. in Nov. Test. pp. 246—268. Dr. Macknight's Life of the Apostle Paul, annexed to the fourth volume (4to.), or the sixth volume (8vo.), of his translation of the Epistles.

[5] Murray Street Discourses, p. 335. (New York, 1830.)

[6] Paley's Horæ Paulinæ, p. 379. See also some valuable remarks on the character of Saint Paul in Dr. Ranken's Institutes of Theology, pp. 391—395.

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their foundation. All the motives to right action, all the arguments for holiness of life, are drawn from this source; all the lines of duty converge to this centre. If Paul censures, he points to this only spring of hope; if he laments, he turns to this only true source of consolation; if he insists that the *grace of God hath appeared*, he points to its practical object, *teaching us to live soberly, righteously, and godly*. When he determines to know nothing but his Saviour, and even him under the degrading circumstances of crucifixion, he includes in that knowledge all the religious and moral benefits of which it is susceptible."[1] Integrity, tenderness of heart, disinterestedness, heavenly-mindedness, profound knowledge of human nature, and delicacy in giving advice or reproof, are the leading characteristics of Saint Paul's writings; in which, while he every where maintains the utmost respect for constituted authorities, he urges and unfolds the various social and relative duties in the most engaging and impressive manner.

VIII. "All the writings of Saint Paul bespeak him to have been a man of a most exalted genius, and the strongest abilities. His composition is peculiarly nervous and animated. He possessed a fervid conception, a glowing but chastised fancy, a quick appehension, and an immensely ample and liberal heart. Inheriting from nature distinguished powers, he carried the culture and improvement of them to the most exalted height to which human learning could push them. He was an excellent scholar, an acute reasoner, a great orator, a most instructive and spirited writer. Longinus, a person of the finest taste, and justest discernment in criticism and polite literature, classes the Apostle Paul among the most celebrated[2] orators of Greece. His speeches in the Acts of the Apostles are worthy the Roman senate. They breathe a most generous fire and fervour, are animated with a divine spirit of liberty and truth, abound with instances of as fine address as any of the most celebrated orations of Demosthenes or Cicero can boast; and his answers, when at the bar, to the questions proposed to him by the court, have a politeness and a greatness, which nothing in antiquity hardly ever equalled."[3] At the same time, this great preacher adapted his discourses to the capacities of his respective audiences, with an astonishing degree of propriety and ability, as is evident from the difference of his reasoning with the Jews at Antioch in Pisidia, with the Gentiles at Lystra, with the polished Athenians, and with Felix the Roman governor, as also from the handsome apology which he makes for himself before king Agrippa.

1. As the Jews had the Old Testament in their hands, and (it is well known) at this time expected a deliverer, from their study of the prophetic writings, Paul takes occasion, in his discourse to them (Acts xiii. 13—42.), to illustrate the divine economy in opening the Gospel gradually, and preparing the Jews, by temporal mercies, for others of a yet more important nature. This afforded him a very handsome and unaffected opportunity of showing his acquaintance with their Scriptures, which they esteemed the highest part of literature, and object of science. His quotations are singularly apposite, and the whole of his discourse (one would think) must have carried conviction to their minds. The result is well known; though a few embraced the despised Gospel of Christ, the majority rejected the benevolent counsel of God towards them.

2. With the idolatrous Lycaonians at Lystra (who were little better than barbarians, like most of the inland nations of Asia Minor), the great apostle of the Gentiles pursued a different course. (Compare Acts xiv. 6—22.) Such persons are apt to be struck and affected more with signs and wonders than with arguments; he, therefore, at his first preaching among them, very seasonably and fitly confirmed his doctrine, by a signal miracle in healing a man who had been a cripple from his birth. And when Paul and his fellow-labourer Barnabas had with difficulty restrained the people of Lystra from offering sacrifice to them as deities, who (agreeably to the fables believed among the ancient heathen), they supposed, had appeared *in the likeness of men*, their discourse is admirably adapted to the capacity of their auditors. They derive their arguments from no higher source than natural religion, and insist only upon the plain and obvious topics of creation and providence. The works of creation are a demonstration of the being of a God, *the living God who made heaven and earth and the sea, and all things that are therein. In times past he suffered all nations*, all the heathens, *to walk in their own ways*, without any particular revelation of himself like that which he made to the people of Israel. But yet his general providence afforded ample proofs of his power and goodness: *nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.* These arguments are as forcible as they are plain and obvious to the meanest capacity; He is the creator and preserver of us and of all things, he is the author and giver of all the good that we enjoy, and he therefore is the only proper and adequate object of our worship. The people were so transported, that *with these sayings scarce restrained they them that they had not done sacrifice unto them.* But such is the fickleness and uncertainty of the multitude, that him whom they were now for worshipping as a god, soon after, at the instigation of certain Jews, they suffered to be *stoned, and drawn out of the city, supposing he had been dead.* The apostles, however, had sown some good seed among them; for we read, that within a little time they *returned again to Lystra, confirming the souls of the disciples, and exhorting them to continue in the faith.*

3. Our apostle's conduct and behaviour among the learned and polite Athenians (Acts xvii. 16—34.) we shall find to be somewhat different from what it was to the rude and illiterate Lycaonians, but both of equal fitness and propriety. He did not open his commission at Athens in the same manner as at Lystra, by working a miracle. There were, doubtless, several cripples at Athens (for it is well known that such cases abound in that climate); but it does not appear that any of them had the good disposition of the cripple at Lystra, or *faith to be healed*. Besides, the Greeks did not so much *require a sign* (1 Cor. i. 22.) as *seek after wisdom*. Accordingly, we find the apostle *disputing* not only *in the synagogue with the Jews and the devout persons* (Jewish proselytes), but also in the forum or *market-place, daily with them that met with him*. Here he encountered *certain philosophers of the Epicurean and Stoic* sects; some of whom treated him as a *babbler*, while others regarded him as a *setter forth of strange gods*, and, consequently, a violator of the laws of Athens, *because he preached unto them Jesus and the Resurrection*. At length they conducted him to the Areopagus (or Mars'-hill), the seat of the highest court of judicature in that city for matters concerning religion, and also the place of greatest resort: and with that curiosity and thirst of news, for which (it is well known) the Athenians were at that time notorious,[4] they requested him to give them an account of his new doctrine. What a glorious scene was here for the manifestation of the truth before such a promiscuous and numerous assembly of citizens and strangers, of philosophers of all sects, and people of all conditions; and with what exquisite skill and contrivance is every part and member of his discourse so framed and accommodated, as to obviate some principal error and prejudice in some party or other of his hearers! Most of the false notions, both of their vulgar and philosophical religion, are here exposed and refuted. If there was nothing else remaining, yet this sufficiently testifies how great a master he was in the learning of the Greeks. Most of the fundamental truths, both of natural and revealed religion, are here opened and explained; and all within the compass of a very few verses. From an altar with an inscription *to the unknown God* (and that there were altars at Athens with such an inscription, we have the attestation of several ancient heathen authors), he takes occasion to reprove them for their great plurality of gods, and *him whom they ignorantly worshipped to declare unto them*. It might be contrary to the laws of Athens for any one to recommend and introduce a new or strange god; but he could not well be subject to the penalty of the law only for declaring him whom they already worshipped without knowing him. The opportunity was fair, and he improves it to the greatest advantage. He branches out his discourse into several particulars.—That *God made the world and all things therein*: which proposition, though agreeable enough to the general belief and opinion, was yet directly contrary both to the Epicureans, and to the Peripatetics; the former of whom attributed the formation of the world to the fortuitous concourse of atoms without any intervention of the Deity, and the latter maintained that the world was not created at all, and that all

[1] Mrs. More's Essay on St. Paul, vol. i. p. 109., to which the reader is referred for an ample and beautiful account of the character and writings of that illustrious apostle. On the subject of his "preaching Christ crucified," the reader will find some instructive remarks in pp. 44—51. of Mr. Wilks's able vindication of Missionary exertions, entitled "Christian Missions an Enlightened Species of Christian Charity." 8vo. London, 1819.

[2] Longinus, p. 268. Pearce, 8vo.

[3] Harwood's Introduction, vol. i. p. 199.

[4] See this character of the Athenians illustrated, in Vol. I. p. 20.

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things had continued as they now are from all eternity.—*That seeing he is Lord of heaven and earth, he dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life and breath and all things;* which was levelled not so much against the philosophers as against the popular religion of Athens; for the philosophers seldom or never sacrificed, unless in compliance with the custom of their country, and even the Epicureans themselves admitted the self-sufficiency of the Deity; but the people believed very absurdly that there were local gods, that the Deity, notwithstanding his immensity, might be confined within temples, and notwithstanding his all-sufficiency was fed with the fat and fumes of sacrifices, as if he could really stand in need of any sustenance, who *giveth to all life and breath and all things.*—That *he hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:* which was not only opposed to the Epicureans, who derived the beginning of the human race from the mere effects of matter and motion, and to the Peripatetics or Aristotelians, who denied mankind to have any beginning at all, having subsisted in eternal successions; but was, moreover, opposed to the general pride and conceit of the people of Athens, who boasted themselves to be Aborigines, to be descended from none other stock or race of men, but to be themselves originals and natives of their own country.—That *they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being:* which fundamental truth, with the greatest propriety and elegance, he confirms by a quotation from one of their own poets, Aratus, the Cilician,[1] his own countryman, who lived above three hundred years before, and in whose astronomical poem this hemistich is still extant. *As certain also of your own poets have said, For we are also his offspring.* An evident proof that he knew how to illustrate divinity with the graces of classical learning, and was no stranger to a taste and politeness worthy of an Attic audience.—That *forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device:* which was plainly pointed at the gross idolatry of the lower people, who thought the very idols themselves to be gods, and terminated their worship in them.—That *the times of this ignorance God winked at* or overlooked; as he said before to the people of Lystra, *In former times God suffered all nations to walk in their own ways; but now commandeth all men every where to repent:* which doctrine of the necessity of repentance must have been very mortifying to the pride and vanity of the philosophers, and especially of the Stoics, whose wise man was equal if not superior to God himself.—*Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead:* till now they had heard him with silence and attention, because though every period of his discourse glanced at some of his hearers, yet it coincided with the notions of others, and he had not before touched and offended them altogether; but *when they heard of the resurrection of the dead, some mocked* (the Epicureans, and the men of wit and pleasure), *and others said* (the Platonists, and the graver sort of his audience), *We will hear thee again of this matter,* putting it off to a more convenient season. *So Paul departed from among them,* leaving them as they deserved to themselves. *Howbeit certain men clave unto him, and believed* (a diminutive expression to signify that he made but very few converts); *among whom* the principal *were Dionysius the Areopagite* (who is said to have been afterwards constituted the first bishop of Athens), *and a woman* of rank *named Damaris.*

4. In St. Paul's discourse to Felix (Acts xxiv.), he had for his hearer a Roman governor, who was remarkable for his lust, and injustice;—a man who was very unlikely to bear, much less to reform by, a pointed reproof from his own prisoner. This, then, was a case, which required great art as well as great courage; and accordingly we find our apostle mingled *the wisdom of the serpent* with *the innocence of the dove.* He had honesty enough, to rebuke the sins; and yet prudence enough, not to offend the sinner. He had the courage to put even his judge in mind of his crimes; yet with so much address, as not to offend his person,—an example, the most worthy of our imitation; as it would greatly contribute to make the bitter portion of reproof, if not palatable, at least salutary and successful.

How artfully, then, does St. Paul insinuate himself into the soul of this great sinner, and shake his conscience at the remembrance of his vices!—not by denouncing vengeance against him, for his lust and injustice, but by placing in the strongest point of light the opposite virtues,—showing their reasonableness in themselves, and their rewards at the day of judgment. For he *reasoned,*—not of unrighteousness,—not of incontinence,—but of *righteousness* and *chastity;*—and by holding forth a beautiful picture of these necessary virtues, he left it to Felix to form the contrast, and to infer the blackness of his own vices. A masterly stroke! and it effectually succeeded: for, as *the prisoner spake,—the judge trembled.*

5. The last instance, which we shall notice of this apostle's fine address and politeness, is to be found in his celebrated reply to king Agrippa, who publicly declared to him that he had almost persuaded him to be a Christian. *Would to God that not only* THOU *but also* ALL *that hear me this day, were both* ALMOST, *and* ALTOGETHER, *such as I am*—EXCEPT THESE BONDS. (Acts xxvi. 29.) What a prodigious effect must this striking conclusion, and the sight of the irons held up to enforce it, make upon the minds of the audience! To his singular attainments in learning the Roman governor publicly bore an honourable testimony, imagining that the intenseness of his application to his studies, and his profound erudition, had disordered his understanding, and occasioned his supposed insanity.

The writings of Paul show him to have been eminently acquainted with Greek learning and Hebrew literature. "He greatly excelled in the profound and accurate knowledge of the Old Testament, which he perpetually cites and explains with great skill and judgment, and pertinently accommodates to the subject which he is discussing. Born at Tarsus, one of the most illustrious seats of the muses in those days, initiated in that city into the learning and philosophy of the Greeks, conversing, in early life, with their most elegant and celebrated writers, whom we find him quoting,[2] and afterwards finishing his course of education at the feet of Gamaliel, the learned Jewish rabbi, he came forth into public and

[1] Bp. Barrington conjectures that this quotation was taken from the celebrated Hymn of Cleanthes, in which the words spoken by Saint Paul are also to be found. See Mr. Townsend's New Test. arranged in Chronological Order, &c. vol. ii. p. 249.

[2] It is universally acknowledged that Paul had read the Greek poets, and has quoted Aratus, Epimenides, and Menander; though it is scarcely suspected by any one, that he quotes or refers to Æschylus, Sophocles, and Euripides. There is, however (Dr. A. Clarke observes), such a similarity between the following quotations and the apostle's words, that we are almost persuaded that they were present to his comprehensive mind; and if they were, he extends the thought infinitely higher, by language incomparably more exalted.

1 Tim. vi. 25. Ὁ μακαριος και μονος Δυνασθης, ὁ Βασιλευς των βασιλευοντων, και Κυριος των κυριευοντων. The blessed and only Potentate, the King of kings, and Lord of lords.

The Supreme Being is also styled the King of kings, and the Blessed, by Æschylus in his tragedy of the *Supplicants:*

Αναξ ανακτων, μακαρων
Μακαρτατε, και τελειων
Τελειοτατον κρατος. Ver. 520. Ed. Porson.

"O King of kings, most Blessed of the blessed, most Perfect of the perfect."

1 Tim. vi. 16. Ὁ μονος εχων αθανασιαν, φως οικων απροσιτον.—Who only hath immortality, dwelling in the light which no man can come unto.

In the Antigone of Sophocles, there is a sublime address to Jove, of which the following is an extract:

Αγηρως χρονῳ Δυνασθας
Κατεχεις Ολυμπου
Μαρμαροισσαν αιγλαν. Ver. 608. Edit. Brunck.

"But thou, an ever-during potentate, dost inhabit the refulgent splendour of Olympus!"

"This passage," says Dr. Clarke, "is grand and noble; but how insignificant does it appear, when contrasted with the superior sublimity of the inspired writer! The deity of Sophocles dwells in the dazzling splendour of heaven; but the God of Paul inhabits light, so dazzling and so resplendent, that it is perfectly unapproachable!"

Once more, in 2 Tim. iv. 7. we read, Τον αγωνα τον καλον ηγωνισμαι, τον δρομον τετελεκα. I have fought a good fight, I have finished *my* course.

There is a passage in the *Alcestis* of *Euripides,* in which the very expressions used here by the apostle are found, and spoken on the occasion of a wife laying down her life for her husband, when both his parents had refused to do it.

Ουκ ηθελησας ουδ' ετολμησας θανειν
Του σου προ παιδος· αλλα την δ' ειασας
γυναικ' οθνειαν, ην εγω και μητερα
Πατερα τε γ' ευδικως αν εγειμην μονην·
Και τοι καλον γ' αν τονδ' αγων ηγωνισω,
Του σου προ παιδος κατθανων. *Alcest.* v. 644.

"Thou wouldest not, neither darest thou to die for thy son; but hast suffered this strange woman to do it, whom I justly esteem to be alone my father and mother: thou wouldest *have fought a good fight* had'st thou died for thy son."

The καλον αγων, *good fight,* was used among the Greeks to express a contest of the *most honourable kind:* and in this sense the apostle uses it. (Dr. A. Clarke, on 1 Tim. vi. 16., and on 2 Tim. iv. 8.)

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active life, with a mind stored with the most ample and various treasures of science and knowledge. He himself tells us, that the distinguished progress which he had made was known to all the Jews, and that in this literary career he left all his co-equals and contemporaries far behind him. *I profited in the Jewish religion above my fellows.* A person possessed of natural abilities so signal, of literary acquisitions so extensive, of an activity and spirit so enterprising, and of an integrity and probity so inviolate, the wisdom of God judged a fit instrument to employ in displaying the banners and spreading the triumphs of Christianity among mankind. A negligent greatness, if we may so express it, appears in his writings. Full of the dignity of his subject, a torrent of sacred eloquence bursts forth, and bears down every thing before it with irresistible rapidity. He stays not to arrange and harmonize his words and periods, but rushes on, as his vast ideas transport him, borne away by the sublimity of his theme. Hence his frequent and prolix digressions, though at the same time his all-comprehensive mind never loses sight of his subject; but he returns from these excursions, resumes and pursues it with an ardour and strength of reasoning that astonishes and convinces."[1] What a treasure of divinity and morality is contained in his epistles! which, "as examples of a nervous, invigorating, commanding style, have seldom been equalled, never excelled. The instructions they contain are delivered with a simple gravity and concinnity that commands the attention, and is as much superior to high-wrought ornaments of professed rhetoricians as the native uncut diamond, to the furbished, glittering paste. Yet are they not deficient in those beauties which captivate the refined taste. Although professedly didactic, there are few pieces of composition that afford a richer variety of appropriate figure. There is scarcely a species of trope that has been noticed by rhetoricians that may not be found in one part or other of these books, and always in an apposite situation.

"Nor are there wanting instances of a strength of figure only to be equalled by the importance of the sentiment expressed. As such, the description of the powerful efficacy of the promises and threats of God may be produced. 'The word of God is living and energetic, and more cutting than any two-edged sword, dividing even to the separation of soul and spirit, of joints and marrow, and a discerner of the thoughts and intents of the heart.' Again, when the apostle expresses his desire to be useful even to the death, to his converts; how noble and appropriate to men accustomed to the sacrificial rites is his expression! 'Yea, and if I be poured out as a libation (σπενδομαι) upon the sacrifice and service of your faith, I joy and rejoice with you all.' And how full of affection and exultation is his figurative appellation of the Philippians; 'My brethren, beloved and longed for, my joy and my crown!' Is there any thing in any of the heathen moralists comparable to that fine description of charity in the thirteenth chapter of the first epistle to the Corinthians? *Speaking with the tongues of men and of angels* is nothing in comparison of charity; and *the tongues of men and of angels* can never exceed this description. All the powers of logic and rhetoric are to be seen and felt in the fifteenth chapter of the same epistle; and what affecting solemnity does it add to that most solemn service of our liturgy, *the burial of the dead!* But it is not in the use of figures only that the excellence of the apostle's style consists. For appropriate diction he is unrivalled, and occasionally he rises into a sublimity of expression that carries his readers above themselves, and, while it astonishes, convinces or persuades with a delightful violence. When he undertakes to describe the goodness of our Maker in providing for us the means of salvation, the reader is transported with gratitude, and overwhelmed with self-abasement. When he exultingly depicts the excellences of the Gospel dispensation, he commands the enraptured mind, and we are 'lost in wonder, love, and praise!' When he concisely describes his sufferings, the constancy, the joyous triumphing in the midst of tortures, of the primitive propagators of Christianity, we require a new idea of the human mind; we are tempted to imagine the persons he speaks of to be superior beings, and to render them our humble adoration, till recalled by the assurance that it is by the might of the Father of our Lord Jesus Christ, by the aid of the Holy Spirit, that these holy men so nobly won their heavenly crown. When we read his exulting and fervent expressions of delight in the Gospel, and thankfulness for the glorious office of an apostle, how do we feel our hearts burn within us at being permitted by the good providence of God to participate in the privileges so admirably extolled by the great apostle of the Gentiles.

"Occasionally, too, the student of the epistles is at once astonished and delighted by a fervency of language unexampled in any other writer. Words of the most intense signification are accumulated, and, by their very strength, are made to express their weakness when compared with the inexpressible greatness of their object. Our language cannot express the force of καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης (2 Cor. iv. 17.), which is but faintly shadowed forth in the translation of an eminent critic, 'an excessively exceeding and eternal weight of glory.' Numerous, and some, if possible, still more striking examples occur, but cannot be adequately displayed in any, even the best translation. Even the ordinary grammatical compounds are not sufficient for the glowing ideas of the apostle. Thus, wishing to express his own utter worthlessness considered in himself, he makes use of a comparative, found only in the most exalted sentences of the classic authors: ἐμοὶ τῷ ἐλαχιστοτέρῳ, not unaptly rendered by our translators 'less than the least.'"[2]

Another excellence in Saint Paul's writings is presented to our notice in the admirable art with which he interests the passions, and engages the affections of his hearers. Under the present depravity of human nature, our reason being enfeebled, and our passions consequently grown powerful, it must be of great service to engage these in the cause we would serve; and therefore, his constant endeavour was,—not only to convince the reason of his hearers, but to alarm and interest their passions. And, as hope and fear are (with the bulk of mankind) the main-springs of human action, to these he addressed himself most effectually,—not by cold speculation upon abstract fitnesses, but by the awful assurances of a resurrection of the dead to an eternity of happiness or misery. With respect to the latter, who can hear without trembling, that,—*the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on the ungodly; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power!* And the happiness of heaven he describes by words so strong, as to baffle the expression of all language but his own,—by *a weight of glory infinite and eternal beyond all hyperbole* or conception.

Thus the apostle secured the passions of those to whom he directed his epistles: and he equally engaged their affections by his endearing manner of address. Has he occasion to introduce any subject, which he is afraid will prejudice and disgust his bigoted countrymen the Jews? He announces it with a humility and modesty that secures the attention, and with an insinuating form of address to which nothing can be denied. "This appears particularly in his Epistle to the Romans, where we see with what reluctance and heartfelt grief he mentions the ungrateful truth of the Jews' rejection of the Messiah, and their dereliction by God for their insuperable obstinacy. How studious is he to provoke them to jealousy and emulation by the example of the Gentiles, and how many persuasive and cogent arts and arguments does he employ to win them over to the religion of Jesus! In these delicate touches, in these fine arts of moral suasion, Saint Paul greatly excels.[3] Upon occasion, also, we find him employing the most keen and cutting raillery in satirizing the faults and foibles of those to whom he wrote. With what sarcastic pleasantry does he animadvert upon the Corinthians for their injudicious folly, in suffering themselves to be duped by a false judaizing teacher! A more delicate and poignant instance of irony, than the following passage, is perhaps nowhere to be met with: *What is it*, says he to the Corinthians, *wherein you were inferior to other churches, except that I myself was not burthensome to you* (by taking any acknowledgment for my labours)? do *forgive me this wrong.* (2 Cor. xii. 13.)—To his eloquence, as a public speaker, we have the testimony of the Lycaonians, who (as we have already remarked)[4] foolishly imagining the gods to have descended from heaven among them in the persons of Barnabas and Paul, called the former Jupiter, and the latter Mercury, because he was the chief speaker. And though it

[1] Harwood's Introduction, vol. i. pp. 200. 202.

[2] Gospel Advocate, vol. iv. p. 364. (Boston, Massachusetts, 1824.)

[3] See an instance in his epistle to Philemon, which is particularly illustrated in Sect. XV. §§ III. V. *infra.*

[4] See p. 325. *supra.*

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is said his *bodily presence was mean, and his speech contemptible*, yet it ought to be remembered, that this was the aspersion of his enemies, the effusion of malignity, to defame and sink him, and ruin his usefulness."[1]

SECTION II.

OBSERVATIONS ON THE APOSTOLICAL EPISTLES IN GENERAL, AND THOSE OF SAINT PAUL IN PARTICULAR.

I. *Importance of the Epistles.—Nature of these writings.—* II. *Number and order of the Epistles, particularly those of Paul.—*III. *Of the Catholic Epistles and their order.—*IV. *General plan of the apostolic Epistles.—*V. *Causes of their obscurity considered and explained.—Observations on the phraseology of Paul in particular.*

I. THE EPISTLES, or letters addressed to various Christian communities, and also to individuals, by the apostles Paul, James, Peter, John, and Jude, form the second principal division of the New Testament. These writings abundantly confirm all the material facts related in the Gospel and Acts of the Apostles. The particulars of our Saviour's life and death are often referred to in them, as grounded upon the undoubted testimony of eye-witnesses, and as being the foundation of the Christian religion. The speedy propagation of the Christian faith, recorded in the Acts, is confirmed beyond all contradiction by innumerable passages in the Epistles, written to the churches already planted; and the miraculous gifts, with which the apostles were endued, are often appealed to in the same writings, as an undeniable evidence of the divine mission of the apostles.[2]

Though all the essential doctrines and precepts of the Christian religion were unquestionably taught by our Saviour himself, and are contained in the Gospels, yet it is evident to any person who attentively studies the Epistles, that they are to be considered as commentaries on the doctrines of the Gospel addressed to particular Christian societies or persons, in order to explain and apply those doctrines more fully, to confute some growing errors, to compose differences and schisms, to reform abuses and corruptions, to excite Christians to holiness, and to encourage them against persecutions. And since these Epistles were written (as we have already shown) under divine inspiration, and have uniformly been received by the Christian church as the productions of inspired writers, it consequently follows (notwithstanding some writers have insinuated that they are not of equal authority with the Gospels, while others would reject them altogether) that what the apostles have delivered in these Epistles, as necessary to be believed or done by Christians, must be as necessary to be believed and practised in order to salvation, as the doctrines and precepts delivered by Jesus Christ himself, and recorded in the Gospels: because in writing these Epistles, the sacred penmen were the servants, apostles, ambassadors and ministers of Christ, and stewards of the mysteries of God, and their doctrines and precepts are the will, the mind, the truth, and the commandments of God himself.[3] On account of the fuller displays of evangelical truth contained in this portion of the sacred volume, the Epistles have by some divines been termed the DOCTRINAL BOOKS of the New Testament.

That the preceding view of the Epistles is correct, will appear from the following considerations.

In the FIRST *place they announce and explain* DOCTRINES, *of which our Saviour had not fully treated in his discourses, and which consequently are not clearly delivered in the Gospels.*

Thus there were some things which our Saviour did not fully and clearly explain to his disciples (John xvi. 12.), but accommodated his expressions to those prejudices in which they had been educated. Of this description were his discourses concerning the nature of his kingdom; which, agreeably to the erroneous notions then entertained by their countrymen, the apostles expected would be a temporal kingdom, and accompanied with the same pomp and splendour which are the attendants of an earthly monarchy. This opinion was so deeply rooted in the minds of the apostles, that Jesus Christ did not think proper to eradicate it all at once, but rather chose to remove it by gentle and easy degrees. Accordingly, in compliance with their prejudices, we find him describing his kingdom, and the pre-eminence they were to enjoy in it, *by eating and drinking at his table, and sitting on thrones, and judging the twelve tribes of Israel.* (Luke xxii. 30. Matt. xix. 28.)

But after the Holy Spirit had given the apostles clear and distinct apprehensions of the spiritual nature of Christ's kingdom, and the real nature of its happiness, we find what noble representations they give of the glories which are laid up in Heaven for true Christians, and what powerful arguments they derive thence, in order to persuade them not to set their minds upon the things of this world. They describe the happiness of the world to come by an *inheritance incorruptible, undefiled, and that fadeth not away* (1 Pet. i. 4.); by *a new heaven, and a new earth, wherein dwelleth righteousness* (2 Pet. iii. 13.), *where God shall be all in all* (1 Cor. xv. 28.): he shall reign with an absolute dominion, and it shall be our honour and happiness that God is exalted; and they exhort us not to set our minds upon *the things that are seen, and are temporal, but on those things which are not seen, and are eternal.* (2 Cor. iv. 18.)

Again, it was the same prejudice concerning the temporal glories of Christ's kingdom which caused his disciples to misunderstand the meaning of his various clear and explicit discourses concerning his sufferings, death, and resurrection. (See Mark ix. 10. Luke ix. 45. xviii. 34.) They vainly expected that their master would gain earthly conquests and triumphs, and they could not apprehend how he should become glorious through sufferings. In consequence of these mistaken ideas, the doctrine of the cross and its saving effects were not understood by the apostles (Matt. xvi. 22.), until our Saviour had opened their understandings by his discourses on this subject after his resurrection; and therefore we cannot expect so perfect an exposition of that great and fundamental article of Christianity in the Gospels as in the Epistles, in which *Christ's dying for our sins, and rising again for our justification*, is every where insisted upon as the foundation of all our hopes; and the doctrine of the cross is there spoken of as a truth of such importance, that Saint Paul (1 Cor. ii. 2.), in comparison of it, despises every other kind of knowledge, whether divine or human. Hence it is that the apostles deduce those powerful motives to obedience, which are taken from the love, humility, and condescension of our Lord, and the right which he has to our service, having purchased us with the price of his blood. (See 1 Cor. vi. 20. 2 Cor. v. 15. Gal. ii. 20. Tit. ii. 14. 1 Pet. i. 18, 19.) Hence they derive those great obligations, which lie upon Christians to exercise the duties of mortification and self-denial; of *crucifying the flesh with the affections and lusts* (Gal. v. 24. vi. 14. Rom. vi. 6. 1 Pet. iv. 1, 2.); of patience under afflictions, and rejoicing in tribulations (Phil. iii. 10. 2 Tim. ii. 11, 12. 1 Pet. ii. 19. &c., iv. 13.); of being dead to this world, and *seeking those things which are above, where Christ sitteth at the right hand of God.* (Col. iii. 1. &c.) Thus, as our Saviour *spoiled principalities and powers, and triumphed* over his enemies by the cross (Col. ii. 15.), so the believer overcomes the world by being crucified to it; *and becomes more than conqueror through Christ that loved him.*

Once more, it is in the Epistles principally, that we are clearly taught the calling of the Gentiles to make one church with the Jews. Our Lord, indeed, had intimated this glorious event in some general expressions, and also in some of his parables (see Matt. viii. 1. xx. 1. Luke xv. 11. &c.); and the numerous prophecies of the Old Testament, which foretell the calling of the Gentiles, were sufficient to convince the Jews, that in the times of the Messiah, God would reveal the knowledge of himself and his will to the world more fully than ever he had done before. But the extraordinary value which they had for themselves, and the privileges which they fancied were peculiar to their own nation, made them unwilling to believe that the Gentiles should ever be *fellow-heirs* with the Jews, *of the same body* or church with them, and *partakers of the* same *promises in Christ by the Gospel.* (Eph. iii. 6.) This Saint Peter himself could hardly be persuaded to believe, till he was convinced by a particular vision vouchsafed to him for that purpose. (Acts x. 28.) And Saint Paul tells us that this was a mystery which was but newly *revealed to the apostles by the Spirit* (Eph. iii. 5.): and therefore not fully discovered by Christ before.

Lastly, it is in the Epistles chiefly that the inefficacy of the law to procure our justification in the sight of God, the cessation

[1] Dr. Harwood's Introd. to the New Test. vol. i. p. 202. See also Michaelis's Introduction, vol. i. pp. 149—159. Bp. Newton's Dissertation on St. Paul's Eloquence. (Works, vol. v pp. 248—271.) Dr. Kennicott's Remarks on the Old Testament and Sermons, pp. 369—379. Dr. A. Clarke on 1 Tim. vi. 15. and 2 Tim. iv. 8.

[2] See particularly 1 Cor. xii. and xiv.

[3] Dr. Whitby's General Preface to the Epistles, § i. On the subject of the preceding paragraph, see also Archb. Magee's Discourses, vol. i. pp. 471—474. and vol. ii. p. 317. *et seq.*

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of the law, and the eternal and unchangeable nature of Christ's priesthood are set forth. Compare Rom. iii. 20. 25. Gal. ii. 21. iii. 16. v. 2. 5. Heb. ix. 10. vii. 18. v. 5, 6. vii. 24, 25

SECONDLY, *in the Epistles only we have instructions concerning many great and necessary* DUTIES.

Such are the following, viz. that all our thanksgivings are to be offered up to God in the name of Christ.[1] The duties which we owe to our *civil governors* are only hinted in these words of Christ—"*Render unto Cæsar the things that are Cæsar's,*" but are enlarged upon in Saint Paul's Epistles to the Romans (xiii.), and to Titus (iii. 1.), and also in the first Epistle of Saint Peter. (ii. 10. 17.) In like manner the duties, which we owe to the ministers of the Gospel (our *spiritual governors*), are more expressly taught in Saint Paul's Epistle to the Galatians (vi. 6.), the Thessalonians (1 Thess. v. 12, 13.), and to the Hebrews. (xiii. 17, 18.) Lastly, all the duties belonging to the relations of husbands and wives, parents and children, masters and servants, are *particularly* treated in the Epistles to the Ephesians (v. 28—33. vi. 1—9.), and the Colossians (iii. 11—25.); but are scarcely ever mentioned in the Gospels. This is a convincing argument that the Holy Spirit, who influenced the pens of the apostles, not only regarded the particular exigencies of the Christians who lived in those times, but also directed the sacred writers to enlarge on such points of doctrine and practice as were of universal concern, and would be for the benefit of the faithful in all succeeding generations.[2] It is true that the *immediate occasion* of several of the epistles was the correction of errors and irregularities in particular churches:[3] but the experience of all succeeding ages, to our own time, has shown the necessity of such cautions, and the no less necessity of attending to the duties which are directly opposite to those sins and irregularities, and which the apostles take occasion from thence to lay down and enforce. And even their decisions of cases concerning meats and drinks, and the observation of the ceremonial law, and similar doubts which were peculiar to the Jewish converts, in the *first occasion* of them:—even these rules also are, and will always be, our surest guides in all points relating to church liberty, and the use of things indifferent; when the grounds of those decisions, and the directions consequent upon them, are duly attended to, and applied to cases of the like nature by the rules of piety and prudence, especially in one point, which is of universal concern in life, viz. the duty of abstaining from many things which are in themselves innocent, if we foresee that they will give offence to weak Christians, or be the occasion of leading others into sin.

II. The Epistles contained in the New Testament are twenty-one in number, and are generally divided into two classes, the Epistles of Saint Paul, and the Catholic Epistles. Of these apostolical letters, fourteen were written by the great apostle of the Gentiles; they are not placed in our Bibles according to the order of time when they were composed, but according to the supposed precedence of the societies or persons to whom they were addressed. Thus, the epistles to churches are disposed according to the rank of the cities or places whither they were sent. The Epistle to the Romans stands first, because Rome was the chief city of the Roman empire: this is followed by the two Epistles to the Corinthians, because Corinth was a large, polite, and renowned city. To them succeeds the Epistle to the Galatians, who were the inhabitants of Galatia, a region of Asia Minor, in which were several churches. Next follows the Epistle to the Ephesians, because Ephesus was the chief city of Asia Minor, strictly so called. Afterwards come the Epistles to the Philippians, Colossians, and Thessalonians; for which order Dr. Lardner can assign no other probable reason than this, viz. that Philippi was a Roman colony, and, therefore, the Epistle to the Philippians was placed before those to the Colossians and Thessalonians, whose cities were not distinguished by any particular circumstance. He also thinks it not unlikely that the shortness of the two Epistles to the Thessalonians, especially of the second, caused them to be placed last among the letters addressed to churches, though in point of time they are the earliest of Saint Paul's Epistles.

Among the Epistles addressed to particular persons, those to Timothy have the precedence, as he was a favourite disciple of Saint Paul, and also because those Epistles are the longest and fullest. To them succeeds the Epistle to Titus, who was an evangelist; and that to Philemon is placed last, as he was supposed to have been only a private Christian. Last of all comes the Epistle to the Hebrews, because its authenticity was doubted for a short time (though without any foundation, as will be shown in a subsequent page); Dr. Lardner also thinks that it was the last written of all St. Paul's Epistles.

Some learned men, who have examined the chronology of Saint Paul's Epistles, have proposed to arrange them in our Bibles, according to the order of time: but to this classification there are two serious objections, viz. 1. The order of their dates has not yet been satisfactorily or unanimously settled; and, 2. Very considerable difficulty will attend the alteration of that order which has been adopted in *all the editions and versions* of the New Testament. This was the received arrangement in the time of Eusebius, who flourished in the beginning of the third century, and probably also of Irenæus, who lived in the second century. Consequently it is the most ancient order: in Dr. Lardner's judgment it is the best that can be adopted;[4] and therefore we have retained the received order in the subsequent part of this work. As, however, a knowledge of the order in which Saint Paul's Epistles were written, cannot fail to be both instructive and useful to the biblical student, we have deemed it proper to subjoin a TABLE of their CHRONOLOGICAL ORDER (as established in the subsequent pages), which exhibits the places where, and the times when, they were in all probability respectively written. The dates, &c. assigned by Dr. Lardner and other learned men, are duly noticed in the following pages.

EPISTLES.	PLACES.	A. D.
1 Thessalonians	Corinth	52
2 Thessalonians	Corinth	52
Galatians	Corinth	At the close of 52 or early in 53
1 Corinthians	Ephesus	57
Romans	Corinth	About the end of 57 or the beginning of 58
2 Corinthians	Macedonia, (perhaps from Philippi)	58
Ephesians	Rome	61
Philippians	Rome	Before the end of 62 or the beginning of 63
Colossians	Rome	62
Philemon	Rome	About the end of 62 or early in 63
Hebrews	Italy (perhaps from Rome)	About the end of 62 or early in 63
1 Timothy	Macedonia	64
Titus	Macedonia	64
2 Timothy	Rome	65

III. The *Catholic Epistles* are seven in number, and contain the letters of the apostles James, Peter, John, and Jude. They are termed *Catholic*,[5] that is, general or universal, because they are not addressed to the believers of some particular city or country, or to individuals, as Saint Paul's Epistles were, but to Christians in general, or to Christians of several countries. The subjoined table exhibits the dates of the Catholic Epistles, and also the places where they were written, agreeably to the order established in the following pages.

EPISTLES.	PLACES.	A. D.
James	Judea	61
1 Peter	Rome	64
2 Peter	Rome	About the beginning of 65
1 John	Unknown (perhaps Ephesus)	68 or early in 69
2 and 3 John	Ephesus	68 or early in 69
Jude	Unknown	64 or 65

IV. The general plan on which the Epistles are written is, *first*, to discuss and decide the controversy, or to refute the erroneous notions, which had arisen in the church, or among the persons to whom they are addressed, and which was the occasion of their being written; and, *secondly*, to recommend the observance of those duties, which would be necessary, and of absolute importance to the Christian church in every age, consideration being chiefly given to those particular graces or virtues of the Christian character, which the disputes that occasioned the Epistles might tempt them to neglect. In pursuing this method, regard is had, first, to the nature and faculties of the soul of man, in which the understanding is to lead the way, and the will, affections, and active powers are to follow; and, secondly, to the nature of religion in general, which is a reasonable service, teaching us that we are not to be determined by superstitious fancies,

[1] Compare Eph. v. 8. 20. 1 Thess. v. 18. Heb. xiii. 14, 15.

[2] Whitby, vol. ii. p. 1. Lowth's Directions for the Profitable Reading of the Scriptures, pp. 199—211.

[3] Such were the corrupting of Christianity with mixtures of Judaism and philosophy, apostacy from the faith which they had received, contentions and divisions among themselves, neglect of the assemblies for public worship, and misbehaviour in them, the dishonouring of marriage, &c. &c.

[4] Dr. Lardner's Works, 8vo. vol. vi. pp. 646—649., 4to. vol. iii. pp 407, 408.

[5] On the origin and reasons of this appellation, see Chapter IV. Sect. 1. § 1. *infra*.

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nor by blind passions, but by a *sound judgment* and a *good understanding* of the mind and will of God; and also showing us the necessary union of faith and practice, of truth and holiness. The pious, affectionate, and faithful manner in which the apostles admonish, reprove, exhort, or offer consolation, can only be adequately appreciated by him, who, by patient and diligent study, is enabled to enter fully into the spirit of the inspired authors.

V. Explicit as the Epistles unquestionably are in all fundamental points, it is not to be denied that some parts of them are more difficult to be understood than the Gospels.[1] The reason of these seeming difficulties is evident. In an Epistle many things are omitted, or only slightly mentioned, because they are supposed to be known by the person to whom it is addressed; but, to a person unacquainted with such particulars, they cannot but present considerable difficulty. The affairs discussed by Saint Paul were certainly well known to the persons to whom he wrote; who consequently would easily apprehend his meaning, and see the force and tendency of his discourse. As, however, we who live at this distance of time, can obtain no information concerning the occasion of his writing, or the character and circumstances of the persons for whom his Epistles were intended, except what can be collected from the Epistles themselves, it is not strange that several things in them should appear obscure to us. Further, it is evident from many passages, that he answers letters sent, and questions proposed to him, by his correspondents; which, if they had been preserved, would have illustrated different passages much better than all the notes of commentators and critics.

To these causes of obscurity, which are common to all the writers of the Epistles, we may add some that are peculiar to Saint Paul, owing to his style and temper. Possessing an ardent, acute, and fertile mind (as we have seen in the preceding section), he seems to have written with great rapidity, and without closely attending to method. Hence arise those frequent parentheses which occur in his Epistles. In the course of his argument he sometimes breaks off abruptly, in order to pursue a new thought that is necessary for the support of some point arising from the subject, though not immediately leading to it; and when he has exhausted such new idea, he returns from his digression without any intimation of the change of topic, so that considerable attention is requisite in order to retain the connection. His frequent changes of persons and propositions of objections, which he answers without giving any formal intimation, are also causes of ambiguity. To these we may add, 1. The modern divisions of chapters and verses, which dissolve the connection of parts, and break them into fragments; and, 2. Our uncertainty concerning the persons addressed, as well as the opinions and practices to which the great apostle of the Gentiles alludes, sometimes only in exhortations and reproofs.[2] Other causes of obscurity might be assigned, but the preceding are the most material; and the knowledge of them, if we study with a *right* spirit, will enable us to ascertain the rest without difficulty. The most useful mode of studying the epistolary writings of the New Testament is, unquestionably, that proposed and recommended by Mr. Locke; which, having been already noticed when treating on the doctrinal interpretation of the Scriptures, it is not necessary again to repeat.[3]

SECTION III.

ON THE EPISTLE TO THE ROMANS.

I. *Date, and where written.*—II. *Genuineness and authenticity of this Epistle; particularly of chapters* XV. *and* XVI.—III. *The church at Rome, when and by whom founded.*—IV. *Occasion.*—V. *Internal state of the church at Rome.*—VI. *Scope.*—VII. *Synopsis of its contents.*—VIII. *Observations on this Epistle.*

I. THE Epistle to the Romans, though fifth in order of time, is placed first of all the apostolical letters, either from the pre-eminence of Rome, as being the mistress of the world, or because it is the longest and most comprehensive of all Saint Paul's Epistles. Various years have been assigned for its date. Van Til refers it to the year 55; Langius, Bishop Pearson, Drs. Mill and Whitby, Fabricius, Reineccius, Professor Stuart, and others, to the year 57: Baronius, Michaelis, Lord Barrington, Drs. Benson and Lardner, and Bishop Tomline to the year 58; Archbishop Usher and our Bible chronology, to the year 60; Dr. Hales to the end of 58, or the beginning of 59; and Rosenmüller to the end of the year 58. The most probable date is that which assigns this Epistle to the end of 57, or the beginning of 58; at which time Saint Paul was at Corinth, whence he was preparing to go to Jerusalem with the collections which had been made by the Christians of Macedonia and Achaia for their poor brethren in Judæa. (Rom. xv. 25—27.)[4] The Epistle was dictated by the apostle in the Greek language[5] to Tertius his amanuensis (xvi. 22.), and was sent to the church at Rome, by Phœbe, a deaconess of the church at Cenchreæ (xvi. 1.), whose journey to Rome afforded Saint Paul an opportunity of writing to the Christians in that city. That he wrote from Corinth is further evident from Romans xvi. 23. where he sends salutations from Erastus the chamberlain of Corinth (which city, we learn from 2 Tim. iv. 20. was the place of his residence), and from Gaius, who lived at Corinth (1 Cor. i. 14.), whom Saint Paul terms *his host*, and the host of all the Christian church there.

II. That this Epistle has always been acknowledged to be a genuine and authentic production of Saint Paul, is attested not only by the ancient Syriac and Latin versions, but by the express declarations and quotations of Irenæus,[6] Theophilus of Antioch,[7] Clement of Alexandria,[8] Tertullian,[9] Origen,[10] and by all subsequent ecclesiastical writers. It was also cited or alluded to by the apostolic fathers,[11] Barnabas,[12] Clement of Rome,[13] Ignatius,[14] Polycarp,[15] and by the churches of Vienna and Lyons.[16]

The genuineness of chapters xv. and xvi. has been of late years impugned by Heumann, Semler, Schott, and Eichhorn. Their arguments have been examined in detail, and most satisfactorily refuted by Professor Stuart, in his Introduction to the Epistle to the Romans,[17] the result of whose researches proves, *first*, that there is no internal evidence to prove that these chapters are spurious; and *secondly*, that no external evidence of any considerable weight can be adduced in favour of this supposition. All the manuscripts which are of any authority (with some variety as to the position of xvi. 25—27., and with the omission of these verses in a few cases) are on the side of the genuineness of these chapters. Jerome mentions,[18] that he knew of some manuscripts which omitted xvi. 25—27.; and Wetstein cites a Codex Latinus which also omits those verses. But in regard to all the rest of the fifteenth and sixteenth chapters, no authority from manuscripts, fathers, or versions, warrants us in suspecting them.

III. The Scriptures do not inform us at what time or by whom the Gospel was first preached at Rome. Those who assert that the church in that city was founded by Saint Peter, can produce no solid foundation for their opinion: for, if he had preached the Gospel there, it is not likely that such

[1] The following remark of a late excellent writer, on the Scriptures in general, is particularly applicable to Saint Paul's Epistles.—"Difficulties indeed there are, but the *life-directing* precepts they contain are sufficiently easy; and he who reads the Scriptures with an unprejudiced mind, must be convinced, that the whole end they have in view is to lead mankind to their truest and best happiness, both here and hereafter. They inform our reason, they guide our consciences; in short, they have the words both of temporal and eternal life." Gilpin's Sermons, vol. iv. p. 335. See also Mrs. More's Essay on Saint Paul, vol. i. pp. 59—72.

[2] Locke's Essay for the understanding of Saint Paul's Epistles (Works, vol. iii.), p. 275. *et seq.* See also Dr. Graves's Essay on the Character of the Apostles and Evangelists, pp. 146—163., for some useful remarks on the obscurity of Saint Paul's Epistles.

[3] See Vol. I. Part II. Chap. V.

[4] This opinion is satisfactorily vindicated at considerable length, by Dr. J. F. Flatt, in a dissertation, *De tempore, quo Pauli epistola ad Romanos scripta est* (Tubingæ, 1789); reprinted in Pott's and Rupertl's Syllogé Commentationum Theologicarum, vol. ii. pp. 54—74.

[5] Bellarmine and Salmeron imagined that this epistle was written in Latin, but this notion is contradicted by the whole current of Christian antiquity; and John Adrian Bolton, a German critic, fancied that it was written in Aramaic, but he was amply refuted by Griesbach. Viser, Herm. Sacr. Nov. Test. pars ii. p. 354. Rosenmüller, Scholia, vol. iii. p. 359. That Greek was the original language we have already proved, *supra*, Vol. I. pp. 193, 194.

[6] Lardner's Works, 8vo. vol. ii. pp. 163—165.; 4to. vol. i. pp. 368, 369.

[7] Ibid. 8vo. vol. ii. pp. 195—199.; 4to. vol. i. pp. 385—388.

[8] Ibid. 8vo. vol. ii. pp. 222—224.; 4to. vol. i. pp. 400—402.

[9] Ibid. 8vo. vol. ii. pp. 266—272.; 4to. vol. i. pp. 424—428.

[10] Ibid. 8vo. vol. ii. pp. 375—377.; 4to. vol. i. pp. 482—484.

[11] Ibid. 8vo. vol. ii. pp. 471, 472.; 4to. vol. i. p. 535.

[12] Ibid. 8vo. vol. ii. pp. 17, 18.; 4to. vol. i. pp. 236, 237.

[13] Ibid. 8vo. vol. ii. p. 35.; 4to. vol. i. p. 295.

[14] Ibid. 8vo. vol. ii. p. 74.; 4to. vol. i. p. 318.

[15] Ibid. 8vo. vol. ii. p. 94.; 4to. vol. i. p. 329.

[16] Ibid. 8vo. vol. ii. p. 151.; 4to. vol. i. p. 361.

[17] Stuart's Commentary on the Epistle to the Romans, pp. 42—50.

[18] Hieronymi Comm. in Eph. iii. 5.

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an event would have been left unnoticed in the Acts of the Apostles, where the labours of Peter are particularly related with those of Paul, which form the chief subject of that book. Nor is it probable that the author of this Epistle should have made no reference whatever to this circumstance, if it had been true. There is still less plausibility in the opinion, that the church was planted at Rome by the joint labours of Peter and Paul, for it is evident from Romans i. 8. that Paul had never been in that city previously to his writing this Epistle. As, however, the fame of this church had reached him long before he wrote the present letter (xv. 23.), the most probable opinion is that of Dr. Benson, Michaelis, Rambach, Rosenmüller, and other critics, viz. that the Gospel was first preached there by some of those persons who heard Peter preach, and were converted at Jerusalem on the day of Pentecost: for we learn from Acts ii. 10. that there were then at Jerusalem, *strangers of Rome, Jews, and proselytes.* These Roman Jews, on their return home, doubtless preached Christ to their countrymen there,[1] and probably converted some of them: so that the church at Rome, like most of the churches in Gentile countries, was at first composed of Jews. But it was soon enlarged by converts from among the religious proselytes to Judaism, and in process of time was increased by the flowing in of the idolatrous Gentiles, who gave themselves to Christ in such numbers, that, at the time Saint Paul wrote his Epistle to the Romans, their conversion was much spoken of throughout the world. (i. 8.) Among the earliest messengers of the faith or promoters of its doctrines, Andronicus and Junia may be enumerated (Rom. xvi. 7.), and also Rufus, the same, perhaps, whose father assisted Jesus Christ in bearing the cross. (xvi. 13. Mark xv. 21.)

IV. The occasion of writing this Epistle may easily be collected from the Epistle itself. It appears that Saint Paul, who had been made acquainted with all the circumstances of the Christians at Rome by Aquila and Priscilla (Rom. xvi. 3.), and by other Jews who had been expelled from Rome by the decree of Claudius (Acts xviii. 2.), was very desirous of seeing them, that he might impart to them some spiritual gift (Rom. i. 8—13. xv. 14. xvi. 1.); but, being prevented from visiting them, as he had proposed, in his journey into Spain, he availed himself of the opportunity that presented itself to him by the departure of Phœbe to Rome, to send them an Epistle. (Rom. xvi. 1, 2.) Finding, however, that the church was composed partly of Heathens who had embraced the Gospel, and partly of Jews, who, with many remaining prejudices, believed in Jesus as the Messiah; and finding also that many contentions arose from the Gentile converts claiming equal privileges with the Hebrew Christians (which claims the latter absolutely refused to admit unless the Gentile converts were circumcised), he wrote this Epistle to compose these differences, and to strengthen the faith of the Roman Christians against the insinuations of false teachers; being apprehensive lest his involuntary absence from Rome should be turned by the latter to the prejudice of the Gospel.

V. In order fully to understand this Epistle, it is necessary that we should be acquainted with the tenets believed by those whose errors the apostle here exposes and confutes. It is clear that he wrote to persons, who had been either Gentiles or Jews, and that his grand design was to remove the prejudices entertained by both these descriptions of persons.

The greater part of the GENTILES, who lived in gross ignorance, did not trouble themselves much concerning the pardon of their sins, or the salvation of their souls; and the rest believed that their virtues deserved the favour of their gods, either in this world or in the next, if there were any thing to expect after death. They also thought that their vices or sins were expiated by their virtues, especially if they were truly sorry for the crimes they had committed; for they declared a man to be innocent who repented of his fault. In order to expiate the most atrocious crimes, they had recourse to purifications and sacrifices, and sometimes offered human victims; but the wisest among them maintained that nothing was more fit to appease the Divinity than a change of life.

The JEWS, on the other hand, divided all mankind into three classes. The *first* was composed of righteous men whose righteousness exceeded their sins; the *second* comprised those whose righteousness was equal to their sins; and the *third* contained wicked men, whose sins were more in number than their good deeds. They thought, however, that there was no person so righteous as not to stand in need of pardon: but they believed that they should obtain it by repentance, by confession of their sins, by almsgiving, by prayer, by the afflictions which God sent them, by their purifications, sacrifices, and change of life, and above all by the solemn sacrifice which was annually offered on the great day of atonement;—and if there yet remained any thing to be pardoned, every thing (they said) would be expiated by death. Further, the most zealous among the Jews entertained various erroneous opinions relative to their justification, to the election of their nation, and to the Roman government, which it is important to consider, as Saint Paul has refuted them at considerable length in this Epistle.

1. The Jews assigned three grounds of justification, by which they were delivered from the guilt and punishment of sin; viz.

(1.) *The extraordinary piety and merit of their ancestors,* Abraham, Isaac, Jacob, and the twelve patriarchs, and the covenant God made with them; for the sake of which piety, as He had promised to bless their posterity, they thought that this covenant *obliged* Him to forgive their sins. This error is confuted by Saint Paul in the ninth chapter, where he shows that God's promises were made only to the faithful descendants of Abraham; and in the latter part of the fifth chapter, which confirms his assertion in chapter iii. 29, 30. that God was alike the God of the Jews and Gentiles; and that the covenant, broken by their common father Adam, should be restored to both by the common Head of the new covenant, Jesus Christ.

(2.) *Their knowledge of God through the law of God, and their diligence in the study of that law:* which they estimated so highly as to make it a plea for the remission of their sins. In opposition to this notion, Saint Paul proves, in the second chapter, that man is justified, not by the knowledge, but by the observance of the law.

(3.) *The works of the Levitical law,* which were to expiate sin, especially circumcision and sacrifices; whence the Jews inferred that the Gentiles must receive the whole law of Moses, in order to be justified and saved,—in other words, that there was no salvation out of the Jewish church. In opposition to this erroneous tenet, Saint Paul teaches that the Levitical law does not expiate, but only reveals sin; and that it exemplifies on the sacrificed beasts the punishment due to the sinner. (iii. 20. v. 20.)

2. The doctrine of the Jews concerning election was, that as God had promised Abraham that he would bless his seed, that He would give it not only the true spiritual blessing, but also the land of Canaan, and that he would suffer it to dwell there in prosperity, and consider it as his church upon earth; therefore this blessing extended it to their whole nation. They asserted that God was *bound* to fulfil these promises to every Jew, because he was a descendant of Abraham, whether he were righteous or wicked, faithful or unbelieving. They even believed that a prophet ought not to pronounce against their nation the prophecies with which he was inspired, but was bound to resist the will of God, by praying, like Moses, that his name might be expunged from the book of life. These Jewish errors illustrate that very difficult chapter (the ninth), and show that the question discussed by Saint Paul, relative to predestination and election, is totally different from that debated by Christians since the fourth century, and which now unhappily divides the Christian world.

3. It is well known that the Pharisees, at least those who were of the party of Judas the Gaulonite or Galilæan, cherished the most rooted aversion to foreign magistrates; and from a false interpretation of Deut. xvii. 15., thought it unlawful to pay tribute to, or to acknowledge, the Roman emperor.[2] Expecting a Messiah who would establish a temporal kingdom, and liberate them from the dominion of the Romans,[3] they were ripe for rebellion, and at all times ready to throw off the yoke. Even the Jews at Rome had already begun to create disturbances which occasioned the edict of Claudius, that all Jews should depart from Rome;[4] and as,

[1] At this time there were great numbers of Jews at Rome. Josephus relates that their number amounted to eight thousand (Antiq. Jud. lib. xvii. c. 12.); and Dion Cassius (lib. xxxvii. c. 17.) informs us that they had obtained the privilege of living according to their own laws.

[2] Compare Matt. xxii. 15—22. with Josephus, Ant. Jud. lib. xviii. c. 2. It was a maxim with the Jews that *the world was given to the Israelites;* that they should have the supreme rule every where, and that the Gentiles should be their vassals.

[3] Josephus de Bell. Jud. lib. vii. c. 31. Suetonius in Vespasiano, c. 4. Tacitus, Hist. lib. ii. c. 5.

[4] Acts xviii. 2. Suetonius in Claudiano, c. 25.

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in those early times, the Christians were generally confounded with the Jews, it is not unlikely that both were included in this decree. At this time also, the city of Rome contained within herself the seeds of insurrection and civil war. The senate was secretly jealous of the emperor, who in his turn suspected the senate. The life even of the emperor was seldom free from danger: and the succession to the throne, after the death of Claudius, was purchased by largesses to the imperial guard. With the political notions cherished by the Jews, it is no wonder that they, in several instances, gave cause of suspicion to the Roman government, who would be glad of an opportunity to expel from the city, persons who were considered dangerous to its peace and security: nor is it improbable, on this account, that the Christians, under an idea of being the *peculiar people of God*, and the subjects of his kingdom alone, might be in danger of being infected with those unruly and rebellious sentiments. Under these circumstances, therefore, Saint Paul judged it necessary to exhort the Roman Christians to submit peaceably to the government under which they lived. He tells them, that the *powers that be* (Rom. xiii. 1.), or the constituted authorities, *are ordained of God*, and forbids them to meddle with those who endeavoured to effect a change in the government.[1] The reigning emperor at this time was that monster of iniquity, Nero.

The preceding view of the tenets held by the Heathens and Jews of Rome will enable us to ascertain the SCOPE or design of Saint Paul in writing this epistle, which was to confute the unbelieving; to instruct the believing Jew; to confirm the Christian, and to convert the idolatrous Gentile: and to place the Gentile convert upon an equality with the Jewish in respect of his religious condition, and his rank in the divine favour. These several designs he reduces to one scheme, by opposing or arguing with the infidel or unbelieving Jew, in favour of the Christian or believing Gentile. "Upon this plan, if the unbelieving Jew escaped and remained unconvinced, yet the Christian Jew would be more inoffensively and more effectually instructed in the nature of the Gospel, and the kind brotherly regards he ought to have for the believing Gentiles, than if he had directed his discourse immediately and plainly to him. But, if his argument should fail in reference to the believing Jew, yet the believing Gentile would see his interest in the covenant and kingdom of God as solidly established by a full confutation of Jewish objections (which were the only objections that could with any show of reason be advanced against it), as if the Epistle had been written for no other purpose. *And thus it is of the greatest use to* us *at this day*. It is also at present exceedingly useful, as it entirely demolishes the engrossing pretensions and imposing principles of the church of Rome; for a professed *faith in Christ*, and a subjection to Him, are in this Epistle fully shown to be the only Gospel condition of a place in his church, an interest in the covenant of God, and of Christian fellowship. By this extensive principle God broke down the pales of his own ancient enclosure, the Jewish church; and therefore, by the same principle, more strongly forbids the building of any other partition wall of schemes and terms of Christian fellowship."[2]

VII. This Epistle consists of four parts; viz.

PART I. *The Introduction*. (ch. i. 1—15.)

PART II. *contains the Doctrinal Part of the Epistle concerning Justification*. (i. 16—32. ii.—xi.); in which we have,

SECT. 1. The proposition concerning the extent of the Gospel (i. 16.)[3] and the demonstration of that proposition (i. 17.), in which it is shown that justification is to be attained,

§ i. *Not by Works*. (i. 18.)
For the Gentiles (i. 19—32.),
The Jews (ii. iii. 1—18.),
and both together (iii. 19, 20.), are under sin.

§ ii. *But by faith*, in which it is shown
That we are justified by faith *alone* (iii. 21—31.),
As appears by the example of Abraham and the testimony of David (iv.);
And the privileges and blessings of Abraham's seed by faith are shown to be far greater than those which belonged to his seed by natural descent (as described in Rom. ii. 17—20.) These privileges of true believers in Christ are, 1. *Peace with God* (v. 1.); 2. *Joy in hope of the glory of God* (2.), which tribulation cannot prevent, but rather promotes (3—10.); 3. *Rejoicing in God* himself as reconciled to us through Christ, which however affords no countenance to sin, but requires evangelical obedience to God (11—21.), whence flows, 4. *Mortification of sin and newness of life*, as another evidence and effect of justification (vi.); 5. *The freedom of justified persons* from the malediction of the law, and its irritation to sin (vii.); 6. *Freedom from condemnation*, and ultimate glorification. (viii.)

SECT. 2. Concerning the equal privileges of Jewish and Christian believers (ix.—xi.), in which the apostle, after expressing his affectionate esteem for the Jewish nation (ix. 1—5.),[4] proceeds to show:

§ i. That God's rejection of great part of the seed of Abraham, and also of Isaac, was an undeniable fact. (ix. 6—13.)

§ ii. That God had not chosen them (the Jews) to such peculiar privileges, for any kind of goodness either in themselves or their fathers. (14—24.)

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[1] Michaelis, vol. iv. pp. 89—102. Dr. J. Taylor on Rom. xiii. 1.

[2] Dr. J. Taylor's Preface to the Epistle to the Romans, p. clxii.

[3] Michaelis has given the following more logical view of the argumentative part of the Epistle to the Romans, which may be not unacceptable to the reader. The principal point, he observes, which Saint Paul intended to prove, was, that the Gospel reveals a righteousness unknown before, and to which both Jews and Gentiles have an equal claim. (Rom. i. 15, 16.) In order to prove this point he shows (i. 18.—iii. 20.) that both Jews and Gentiles are "under sin," that is, that God will impute their sins to Jews as well as to Gentiles.

His proof of this position may be reduced to the following syllogisms. (i. 17—24.) "The wrath of God is revealed against those who hold the truth in unrighteousness; that is, who acknowledge the truth, and yet sin against it." (i. 18.)

"The Gentiles acknowledged truths; but partly by their idolatry, and partly by their other detestable vices, they sinned against the truths which they acknowledged.

"Therefore the wrath of God is revealed against the Gentiles, and punishes them. (i. 19—32.)

"The Jews have acknowledged more truths than the Gentiles, and yet they sin. (ii. 1. 17—24.)

"Consequently the Jewish sinners are yet more exposed to the wrath of God." (ii. 1—12.)

Having thus proved his point, he answers the following objections which might be made to it.

Objection 1. "The Jews were well grounded in their knowledge, and studied the law." Saint Paul answers, if a knowledge of the law, without the performance of it, could justify them, God would not have condemned the Gentiles, who knew the law by nature. (ii. 13—16.)

Objection 2. "The Jews were circumcised." Answer. That is, they were admitted by an outward sign to a covenant with God; but this sign will not avail those who violate the covenant. (ii. 25—29.)

Objection 3. "According to this doctrine of Saint Paul, the Jews have no advantage above the Gentiles, which is manifestly false." Answer. They still have advantages; for to them are committed the oracles of God. But their privileges do not extend so far, that God should overlook their sins, which Scripture earnestly condemns even in Jews. (iii. 1—19.)

Objection 4. "They had the Levitical law and sacrifices." Answer. Hence is no remission, but only the knowledge of sin. (iii. 20.)

From the preceding arguments Saint Paul infers, that Jews and Gentiles must be justified by the same means, namely, without the Levitical law, through faith in Christ; and in opposition to the imaginary advantages of the Jews, he states the declaration of Zechariah, that God is not the God of the Jews only, but also of the Gentiles. (iii. 21—31.)

As the whole blessing was promised to those who were the faithful descendants of Abraham, whom both scripture and the Jews call his children, he proves his former assertion from the example of Abraham; who was an idolater before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence Saint Paul takes occasion to explain the nature and fruits of faith. (iv. 1.—v. 1—11. He then proceeds to prove from the equity of God that the Jews had no advantages above the Gentiles, with respect to justification. Both Jews and Gentiles had forfeited* life and immortality, through the common father of their race, whom they themselves had not chosen as their representative. If therefore it was the will of God to restore immortality by a new spiritual head of a covenant, which was Christ, it was just that both Jews and Gentiles should have an equal share in this new representative of the human race. (v. 12—21.)

He shows that the doctrine of justification, as he had stated it, lays us under the strongest obligations to holiness (vi. 1—23.); and that since the death of Christ we are no longer concerned with the law of Moses; for our justification arises from our appearing in the sight of God, as if actually dead with Christ, on account of our sins; but the law of Moses was not given to the dead. On this occasion he evinces at large, that the preceding consideration does not affect the eternal power of God over us, and that while we are under the law of Moses, we perpetually become subject to death, even by sins of inadvertency. (vii. 1—end.) Hence he concludes, that all those, and those only, who are united with Christ, and for the sake of this union live not according to the flesh, are free from all condemnation of the law, and have an undoubted share in eternal life. (viii. 1—17.)

Having described the happiness of all such persons, he is aware that the Jews, who expected temporal blessings, would object to him, that Christians, notwithstanding what he had said, endured many sufferings in this world. This objection he obviates (viii. 18—39.), and shows that God is not the less true and faithful because he does not justify, but rather rejects and punishes the Jews who would not believe in the Messiah. (ix. x. xi.) In discussing this delicate topic he displays the utmost caution on account of the prejudices of his countrymen the Jews. He shows that the promises of God were never made to all the posterity of Abraham; and that God always reserved to himself the power of choosing those sons of Abraham, whom for Abraham's sake he intended to bless, and of punishing the wicked sons of Abraham: and that, with respect to temporal happiness or misery, even their good or ill conduct did not determine his choice. Thus Ishmael, Esau, the Israelites in the Desert in the time of Moses, and the greater part of that nation in the time of Isaiah, were rejected and made a sacrifice of his justice. (ix. 1—29.) He then shows that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been preached to them plainly enough (ix. 30.—x.): yet, that God had not rejected all his people, but was still fulfilling his promises on many thousand natural descendants of Abraham, who believed in the Messiah; and would in a future period fulfil them upon more; for that all Israel would be converted. (xi. 1—32.) And he concludes with expressing his admiration of the wise counsels of God. (33—36.) Michaelis, vol. iv. pp. 102—106.

[4] The genuineness and proper interpretation of Rom. ix. 5. (which contains one of the most decisive testimonies to the divinity of Jesus Christ, in the New Testament), are satisfactorily established by Mr. Holden in his Scripture Testimony to the Divinity of Jesus Christ, pp. 51—66.

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* Michaelis's expression, as translated by Bishop Marsh, is "foretold." but the sense evidently requires "forfeited."

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§ iii. That his acceptance of the Gentiles, and rejection of many of the Jews, had been predicted both by Hosea and Isaiah. (25—33.)
§ iv. That God had offered salvation to both Jews and Gentiles on the same terms, though the Jews rejected it. (x. 1—21.)
§ v. That, though the Israelites were rejected for their obstinacy, yet that rejection was not total; there still being a remnant among them who did embrace and believe the Gospel. (xi. 1—10.)
§ vi. That the rejection of the rest was not final, but in the end "all Israel should be saved." (11—31.)
§ vii. And that, in the mean time, even their obstinacy and rejection served to display the unsearchable wisdom and love of God. (32—36.)

PART III. *comprises the Hortatory or Practical Part of the Epistle* (xii.—xv. 1—14.), in which the apostle urges Christian believers to act in a manner suitable to their high and holy calling: with this view he exhorts them,

SECT. 1. To dedicate themselves to God, and to demean themselves as fellow-members of Christ's body. (xii. 1—8.)
SECT. 2. To Christian love and charity. (xii. 9—21.)
SECT. 3. To obedience to the constituted authorities (xiii. 1—7.), and the exercise of mutual love. (8—14.)
SECT. 4. How those who are strong in faith should conduct themselves towards their weak brethren. (xiv. xv. 1—13.)

PART IV. *The Conclusion, in which Saint Paul excuses himself.*

Partly for his boldness in thus writing to the Romans (xv. 14—21.), and partly for not having hitherto come to them (22.), but promises to visit them, recommending himself to their prayers (23—33.); and sends various salutations to the brethren at Rome. (xvi.)[1]

VIII. In perusing this epistle it will be desirable to read, at least, the first eleven chapters, *at once*, uninterruptedly: as every sentence, especially in the argumentative part, bears an intimate relation to, and is dependent upon the whole discourse, and cannot be understood unless we comprehend the scope of the whole. Further, in order to enter fully into its spirit, we must enter into the spirit of a Jew in those times, and endeavour to realize in our own minds his utter aversion from the Gentiles, his valuing and exalting himself upon his relation to God and to Abraham, and also upon his law, pompous worship, circumcision, &c. as if the Jews were the only people in the world who had any right to the favour of God. Attention to this circumstance will show the beauties of the apostle's style and argument, and that this Epistle is indeed, "a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition; and as far exceeds the most celebrated writings of the Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."[2]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. II.

SECTION IV.

ON THE FIRST EPISTLE TO THE CORINTHIANS.

I. *State of the Corinthian church.*—II. *Occasion of this Epistle.*—III. *Its scope and analysis.*—IV. *Date and genuineness.*—V. *Examination of the question, how many epistles Paul wrote to the Corinthians?*

I. CHRISTIANITY was first planted at Corinth[3] by Saint Paul himself, who resided here a year and six months between the years 51 and 53. The church consisted partly of Jews and partly of Gentiles, but chiefly of the latter; whence the apostle had to combat, sometimes with Jewish superstition, and sometimes with Heathen licentiousness. On Saint Paul's departure from Corinth, he was succeeded by Apollos, "an eloquent man, and mighty in the Scriptures," who preached the Gospel with great success. (Acts xviii. 24—28.) Aquila and Sosthenes were also eminent teachers in this church. (xviii. 2. 1 Cor. i. 1.) But, shortly after Saint Paul quitted this church, its peace was disturbed by the intrusion of false teachers, who made great pretensions to eloquence, wisdom, and knowledge of their Christian liberty, and thus undermined his influence, and the credit of his ministry. Hence two parties were formed; one of which contended strenuously for the observance of Jewish ceremonies, while the other, misinterpreting the true nature of Christian liberty, indulged in excesses which were contrary to the design and spirit of the Gospel. One party boasted that they were the followers of Paul; and another, that they were the followers of Apollos. The Gentile converts partook of things offered to idols, which the Jewish Christians affirmed to be unlawful. The native Corinthian converts had not so entirely eradicated that lasciviousness to which they had been addicted in their heathen state, but that they sometimes committed the vilest crimes: and one of them had even proceeded so far as to marry his stepmother. Some of them, also, supporting themselves by philosophical arguments and speculations, denied the resurrection of the dead. The richer members of the church misconducted themselves at the celebration of the Lord's Supper; while others, who possessed spiritual gifts, behaved themselves insolently, on account of their acquirements. Women also, with unveiled heads, spoke in their assemblies for divine worship. It further appears that many of the Corinthian Christians prosecuted their brethren before the Heathen tribunals, instead of bringing their complaints before Christian tribunals; and that violent controversies were agitated among them concerning celibacy and marriage.

Although these evils originated (as above noticed) chiefly with the false teachers, yet they are in part at least to be ascribed to the very corrupt state of morals at Corinth. It is well known that at the temple of Venus, erected in the centre of that city, one thousand prostitutes were maintained in honour of her. Hence it happened that some, who professed themselves Christians, regarded the illicit intercourse of the sexes as a trifling affair: and as the eating of things offered to idols was, in itself, an indifferent thing, they frequently went to the temples of the heathen deities to partake of the meat that had been there sacrificed, by which means they rendered themselves accessary to idolatry.[4]

II. The OCCASION on which this Epistle was written, appears from its whole tenor to have been twofold, viz.

First, the information which the apostle had received from some members of the family of Chloe, while he was at Ephesus, concerning the disorders that prevailed in the church at Corinth; such as, 1. *Schisms and divisions* (1 Cor. i. 11. *et seq.*); 2. *Many notorious scandals*, as the prevalence of impurity, incests, covetousness, lawsuits of Christians before Pagan magistrates (v. vi.); 3. *Idolatrous communion* with the Heathens at their idol-feasts (viii. x.); 4. *Want of decorum* and order in their public worship (xi. 2—16. xiv.); *Gross profanation* of the Lord's Supper (xi. 17—34.); and, 6. *The denial of the resurrection* and eternal life. (xv. 12. *et seq.*)

The *second* cause of Saint Paul's writing this Epistle was his receiving a letter from the church at Corinth, by the hands of Stephanas, Fortunatus, and Achaicus (xvi. 17. vii. 1.), in which the Corinthian Christians requested his advice concerning some particular cases; as, 1. Concerning *marriage* (vii. 1. *et seq.*); 2. *Things sacrificed to idols* (viii.); 3. *Spiritual gifts* (xii.); 4. *Prophesying*, or teaching and instructing others (xiv.); and, 5. Concerning the making of *charitable collections* for the poor brethren in Judæa. (xvi. 1. *et seq.*)[5]

Hence we learn that Saint Paul maintained a constant intercourse with the churches which he had planted, and was acquainted with all their circumstances. They seem to have applied to him for advice in those difficult cases, which their own understanding could not solve; and he was ready, on all occasions, to correct their mistakes.

III. The SCOPE of this Epistle, therefore, is conformable to the circumstances that caused the apostle to write it, and in like manner is twofold; viz. 1. To apply suitable remedies to the disorders and abuses which had crept into the church at Corinth; and, 2. To give the Corinthians satisfactory answers on all those points concerning which they had requested his advice and information.[6] The Epistle accordingly divides itself into three parts.

PART I. *The Introduction* (i. 1—9.), *in which Paul expresses his Satisfaction at all the Good he knew of them, particularly at their having received the Gifts of the Holy Spirit, for the Confirmation of the Gospel.*

[1] Lardner's Works, 8vo. vol. vi. pp. 325—327.; 4to. vol. iii. p. 297.; Michaelis, vol. iv. pp. 89—92.; Rosenmüller, Scholia, tom. iii. pp. 352—360.; Whitby's and Macknight's Prefaces to the Epistle to the Romans; Bloch, Chronotaxis Scriptorum Divi Pauli, pp. 204—215.; Rambach, Introd. in Epistolam Pauli ad Romanos, pp. 1—118; Hug's Introd. to the New Test. vol. ii. pp. 408—425. Calmet, Preface sur l'Epitre de St. Paul aux Romains.
[2] Macknight on the Epistles, vol. i. p. 407. 4to. edit.
[3] For an account of the city of Corinth, before the planting of Christianity, see the Historical and Geographical Index in Volume II.
[4] The reader will find an instructive account of the state of the church at Corinth in Prof. Storr's *Notæ Historicæ, epistolarum Pauli ad Corinthios interpretationi inservientes*, in the second volume of his Opuscula Academica, pp. 242—256.
[5] Roberts's Clavis Bibliorum, p. 748.

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PART II. *discusses various Particulars adapted to the State of the Corinthian Church; which may be commodiously arranged into two Sections.*

SECT 1. contains a reproof of the corruptions and abuses which disgraced the church. (i. 10. vi. 1—20.)

§ i. The apostle rebukes the sectaries among them, and defends himself against one or more Corinthian teachers, who had alienated most of the Corinthians from him; and adds many weighty arguments to reunite them in affection to himself, as having first planted the Gospel among them. (i. 10—31. ii.—iv.)

§ ii. A reproof for not excommunicating an incestuous person, who had married his own step-mother. (v.)

§ iii. A reproof of their covetous and litigious temper, which caused them to prosecute their Christian brethren before heathen courts of judicature. (vi. 1—9.)

§ iv. A dissuasive from fornication,—a sin to which they had been extremely addicted before they were converted, and which some of the Corinthians appeared to have considered an indifferent matter. The enormity of this sin is very strongly represented. (vi. 10—20.)

SECT. 2. contains an answer to the questions which the Corinthian church had proposed to the apostle. (vii.—xv.)

§ i. Directions concerning matrimony (vii. 1—16.), the celibacy of virgins (25—38.) and widows (39—40.); in which Saint Paul takes occasion to show that Christianity makes no alteration in the civil conditions of men, but leaves them under the same obligations that they were before their conversion. (17—24.)

§ ii. Concerning the lawfulness of eating things sacrificed to idols, showing when they may, and when they may not, be lawfully eaten. (viii. —xi. 1.)

§ iii. Saint Paul answers a third query concerning the manner in which women should deliver any thing in public, when called to it by a divine impulse. He particularly censures the unusual dress of both sexes in prophesying, which exposed them to the contempt of the Greeks, among whom the men usually went uncovered, while the women were veiled. (xi. 2—17.)

§ iv. A reproof of their irregularities, when celebrating the Lord's Supper, with directions for receiving it worthily. (xi. 17—34.)

§ v. Instructions concerning the desiring and exercising of spiritual gifts. (xii.—xiv.)[1]

§ vi. The certainty of the resurrection of the dead defended against the false teacher or teachers. (xv.)

It appears from the twelfth verse of this chapter that the doctrine of the resurrection from the dead was denied by certain false teachers; in consequence of which Saint Paul discusses the three following questions:

I. Whether there will be a resurrection from the dead?
II. What will be the nature of the resurrection-bodies?
III. What will become of those who will be found alive at the day of judgment?

I. He proves the doctrine of the resurrection,
1. *From Scripture.* (1—4.)
2. *From eye-witnesses of Christ's resurrection.* (5—12.)
3. *By showing the absurdity of the contrary doctrine:*—Thus,
i. If the dead rise not, Christ is not risen. (13.)
ii. It would be absurd to have faith in him, according to the preaching of the Gospel, if He be not risen. (14.)
iii. The apostles, who attest his resurrection, must be false witnesses. (15.)
iv. The faith of the Corinthians, who believe it, must be vain. (16, 17.)
v. All the believers, who have died in the faith of Christ, have perished, if Christ be not risen. (18.)
vi. Believers in Christ are in a more miserable state than any others, if there be no resurrection. (19.)
vii. Those, who were baptized in the faith that Christ died for them, and rose again, are deceived. (29.)
viii. The apostles and Christians in general, who suffer persecution, on the ground that, after they had suffered awhile here, they shall have a glorious resurrection, are acting a foolish and unprofitable part. (30—35.)

II. He shows what will be the nature of the resurrection-bodies, and in what manner this great work will be performed. (35—49.)

III. He shows what will become of those who will be found alive at the day of judgment. (50—57.) This important and animating discussion is followed by

The use which we should make of this doctrine. (58.)[2]

PART III. *contains the Conclusion, comprising Directions relative to the Contributions for the Saints at Jerusalem,*[3] *promises that the Apostle would shortly visit them, and Salutations to various Members of the Church at Corinth.* (xvi.)

IV. Although the subscription to this Epistle purports that it was written at Philippi, yet, as this directly contradicts Saint Paul's own declaration in xvi. 8., we must look to the Epistle itself for notes of time, that may enable us to ascertain its date. We have seen[4] that Saint Paul, on his departure from Corinth, went into Asia, and visited Ephesus, Jerusalem, and Antioch, after which, passing through Galatia and Phrygia, he returned to Ephesus, where he remained three years. (Acts xviii. 18—23. xix. 1. xx. 31.) At the close of his residence at Ephesus, Saint Paul wrote this Epistle, as appears from 1 Cor. xvi. 8. where he says, *I will tarry at Ephesus until Pentecost;* and that it was written at the preceding passover, is further evident from 1 Cor. v. 7. where the apostle uses this expression, *ye are unleavened,*—that is, ye are now celebrating the feast of unleavened bread. Now, as Saint Paul's departure from Ephesus, after residing there three years, took place about the year of Christ 56, it follows that the first Epistle to the Corinthians was written about that time.[5]

The genuineness of Saint Paul's first Epistle to the Corinthians was never doubted. It was cited or alluded to repeatedly by Clement of Rome,[6] Ignatius,[7] and Polycarp,[8] in the first century. In the following century it was cited by Tatian,[9] Irenæus,[10] Athenagoras,[11] and Clement of Alexandria.[12] In the third century, this Epistle was acknowledged to be Saint Paul's by Tertullian,[13] Caius,[14] and Origen.[15] The testimonies of later writers are too numerous and explicit to render any detail of them necessary.

V. An important question has been much agitated, Whether Saint Paul wrote any other Epistle to the Corinthians besides those we now have. In 1 Cor. v. 9. the following words occur—Εγραψα ὑμιν εν τῃ επιστολῃ, which in our version is rendered—*I have written to you in an epistle.* From this text it has been inferred, that Saint Paul had already written to the Corinthians an Epistle which is no longer extant, and to which he alludes; while others contend, that by τῃ επιστολῃ, he means only the Epistle which he is writing. The former opinion is advocated by Calvin, Beza, Grotius, Cappel, Witsius, Le Clerc, Heinsius, Mill, Wetstein, Beausobre, Bishop Pearce, Dr. Doddridge, Mr. Scott, Michaelis, Storr, Rosenmüller, Hug, and Schleusner: and the latter opinion, after Chrysostom, Theodoret, and other fathers, is defended by Fabricius, Glassius, Calmet, Dr. Whitby, Stosch, Jer. Jones, Drs. Edwards, Lardner, and Macknight, Purver, Archbishop Newcome, Bishop Tomline (whose words are adopted by Bishop Mant and Dr. D'Oyly), and Bishop Middleton. A third opinion is that of Dr. Benson, which is acceded to by Dr. Clarke, viz. that Saint Paul refers to an Epistle which he had written, or begun to write, but had not sent; for, on receiving further information from Stephanas, Fortunatus, and Achaicus, he suppressed that, and wrote this, in which he considers the subject more at large. The weight of evidence, however, is most decidedly in favour of the opinion, that the apostle wrote only the two epistles now extant, which bear his name.[16]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. III.[17]

SECTION V.

ON THE SECOND EPISTLE TO THE CORINTHIANS.

I. *Date and where written.*—II. *Occasion of this Epistle.*—III. *Scope.*—IV. *Synopsis.*—V. *Observations on this Epistle.*—VI. *A supposed chronological difficulty elucidated.*

I. THE preceding Epistle, we have seen, was written from Ephesus about the year 57, before Saint Paul's departure from that city. On quitting Ephesus he went to Troas, which place was situated on the shore of the Ægean

[1] On the subject of the spiritual gifts discussed in chap. xii. the reader is referred to Dr. Bloomfield's Recensio Synoptica, vol. vi. pp. 552—570.

[2] Dr. A. Clarke on 1 Cor. xv.

[3] The Jews, who lived out of Palestine, were chiefly engaged in trade, and were generally in more affluent circumstances than those who resided in Judæa, to whom they usually sent an annual relief. (Vitringa de Syn. Vet. lib. iii. p. i. c. 13.) Now, as the Gentile Christians became brethren to the Jews, and partook of their spiritual riches, Saint Paul thought it equitable that the Greek Christians should contribute to the support of their poorer brethren in Judæa. (Rom. xv. 26, 27.) When he was at Jerusalem, he had promised Peter and James that he would collect alms for this purpose (Gal. ii. 10.); and accordingly we find (1 Cor. xvi. 1—4.) that he made a collection among the Christians at Corinth. Michaelis, vol. iv. p. 61.

[4] See p. 324. *supra.* Michaelis is of opinion that the mistake in the subscription arose from misunderstanding διερχομαι (xvi. 5.) to mean I am *now* travelling through, instead of "my route is through Macedonia," which it evidently means. Vol. iv. p. 43.

[5] Michaelis, vol. iv. p. 42. Paley's Horæ Paulinæ, p. 96. Mill, Whitby, Michaelis, Benson, and almost all modern commentators and critics, agree in the above date.

[6] Lardner's Works, 8vo. vol. ii. p. 36.; 4to. vol. i. p. 297.

[7] Ibid. 8vo. vol. ii. pp. 74, 75.; 4to. vol. i. pp. 318, 319.

[8] Ibid. 8vo. vol. ii. pp. 91. 94.; 4to. vol. i. pp. 327. 329.

[9] Ibid. 8vo. vol. ii. p. 140.; 4to. vol. i. p. 355.

[10] Ibid. 8vo. vol. ii. p. 163.; 4to. vol. i. p. 368.

[11] Ibid. 8vo. vol. ii. p. 185.; 4to. vol. i. p. 380.

[12] Ibid. 8vo. vol. ii. p. 222.; 4to. vol. i. p. 401.

[13] Ibid. 8vo. vol. ii. p. 263.; 4to. vol. i. p. 428.

[14] Ibid. 8vo. vol. ii. pp. 374, 375.: 4to. vol. i. pp. 482, 483.

[15] Ibid. 8vo. vol. ii. p. 471.; 4to. vol. i. p. 535.

[16] See this subject discussed, *supra*, Vol. I. pp. 57, 58.

[17] Lardner's Works, 8vo. vol. vi. pp. 314, 315.; 4to. vol. iii. p. 291.; Michaelis, vol. iv. pp. 42—62. 68, 69.; Hug's Introduction, vol. ii. pp. 368—385.; Rosenmüller, Scholia, tom. iv. pp. 1—7. Whitby's and Macknight's Prefaces; Bloch, Chronotaxis, Scriptorum Pauli, pp. 160—172. Calmet, Preface sur la premiere Epître de Saint Paul aux Corinthiens.

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sea, in expectation of meeting Titus, and receiving an account of the success with which (he hoped) his former Epistle had been attended, and of the present state of the Corinthian church. (2 Cor. ii. 12.) But not meeting him there (13.), Paul proceeded to Macedonia, where he obtained the desired interview, and received satisfactory information concerning the promising state of affairs at Corinth. (vii. 5, 6.) From this country, and probably from Philippi (as the subscription imports), the apostle wrote the second letter (2 Cor. viii. 1—14. ix. 1—5.); which he sent by Titus and his associates, who were commissioned to hasten and finish the contribution among the Christians at Corinth, for the use of their poor brethren in Judæa. (ix. 2—4.) From these historical circumstances, it is generally agreed that this Epistle was written within a year after the former, that is, early in A. D. 58., and according to Dr. Bloch, at Beroea. The genuineness of this Epistle was never doubted; and as it is cited or referred to by nearly the same ancient writers, whose testimonies to the first Epistle we have given in the preceding section, it is not necessary to repeat them in this place.

II. The first Epistle to the Corinthians produced very different effects among them. Many amended their conduct, most of them showed strong marks of repentance, and evinced such respect for the apostle, that they excommunicated the incestuous person (2 Cor. ii. 5—11. vii. 11.); requested the apostle's return with tears (vii. 7.); and became zealous for him,—that is, they vindicated the apostle and his office against the false teacher and his adherents. (vii. 7—11.) Others, however, of the Corinthians, adhered to the false teacher, expressly denied his apostolical ministry, and even furnished themselves with arguments which they pretended to draw from his first Epistle. He had formerly intimated his intention of taking a journey from Ephesus to Corinth, thence to visit the Macedonian churches, and from them to return to Corinth (2 Cor. i. 15, 16.); but the unhappy state of the Corinthian church led him to alter his intention, since he found he must have treated them with severity, had he visited them. (23.) Hence his adversaries charged him, 1. With *levity* and irresolution of conduct (2 Cor. i. 18.), and, therefore, he could not be a prophet; 2. With *pride and tyrannical severity* on account of his treatment of the incestuous person; 3. With *arrogance and vain-glory* in his ministry, therein lessening the authority of the law; and, 4. With being *personally contemptible*, intimating, that however weighty he might be in his letters, yet in person he was base and despicable. (2 Cor. x. 10.) Such were the principal circumstances that gave occasion to this second Epistle to the Corinthians, to which we may add their forwardness in the contribution for the poor saints in Judæa, and their kind and benevolent reception of Titus.

III. Agreeably to these circumstances the SCOPE of this Epistle is chiefly, 1. *To account for his not having come to them so soon as he had promised*, viz. not out of levity, but partly in consequence of his sufferings in Asia, which prevented him (2 Cor. i. 8. 11.), and partly that he might give them more time to set their church in better order, so that he might come to them with greater comfort. (ii. 3, 4.) 2. To declare that his sentence against the incestuous person was neither rigid nor tyrannical (ii. 5—11.), but necessary and pious; and now, as excommunication had produced so good an effect upon that offender, the apostle, commending the obedience of the Corinthians, exhorts them to absolve him from that sentence and to restore him to communion with the church. 3. *To intimate his great success in preaching the Gospel*, which he does, not for his own glory, but for the glory of the Gospel, which had peculiar efficacy upon the Corinthians above others (2 Cor. iii.), and far surpassed the ministry of Moses (iv.), and was under a veil only to those who were perishing. In preaching which Gospel he used all diligence and faithfulness, notwithstanding all his afflictions for the Gospel; which afflictions, far from reflecting disgrace upon the Gospel, or its ministers, prepared for him a far greater glory in heaven (v.), to which he aspired, inviting others to do the same, by accepting the grace of reconciliation tendered in the Gospel. 4. *To stir them up to lead a holy life*, and particularly to avoid communion with idolaters. 5. *To excite them to finish their contributions for their poor brethren in Judæa.* (viii. ix.) 6. Lastly, to *apologize for himself* against the personal contemptibleness imputed to him by the false teacher and his adherents. (x.—xiii.) In the course of this apology, he reproves their vain-glory, and enters upon a high commendation of his apostolic office and power, and his extraordinary revelations, which far outshone the counterfeit glory of the false teacher; but at the same time declares that he had rather use meekness than exert his power, unless he should be forced to do it by their contumacy and impenitence.[1]

IV. This Epistle consists of three parts; viz.

PART I. *The Introduction.* (i. 1, 2.)

PART II. *The Apologetic Discourse of St. Paul*, in which,

SECT. 1. He justifies himself from the imputations of the false teacher and his adherents, by showing his sincerity and integrity in the discharge of his ministry; and that he acted not from worldly interest, but from true love for them, and a tender concern for their spiritual welfare. (i. 3—24. ii.—vii.)

SECT. 2. He exhorts them to a liberal contribution for their poor brethren in Judæa. (viii. ix.)

SECT. 3. He resumes his apology; justifying himself from the charges and insinuations of the false teacher and his followers; in order to detach the Corinthians from them, and to re-establish himself and his authority. (x.—xiii. 10.)

PART III. *The Conclusion.* (xiii. 11—14.)

V. "The most remarkable circumstance in this Epistle is, the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it. Opposed as he then was by a powerful and sagacious party, whose authority, reputation, and interest were deeply concerned, and who were ready to seize on every thing that could discredit him, it is wonderful to hear him so firmly insist upon his apostolical authority, and so unreservedly appeal to the miraculous powers which he had exercised and conferred at Corinth. So far from shrinking from the contest, as afraid of some discovery being made, unfavourable to himself or to the common cause, he, with great modesty and meekness indeed, but with equal boldness and decision, expressly declares that his opposers and despisers were the ministers of Satan, and menaces them with miraculous judgments, when as many of their deluded hearers had been brought to repentance, and re-established in the faith, as proper means could in a reasonable time effect. It is inconceivable that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been any thing of imposture among the Christians, it was next to impossible, but such a conduct must have occasioned a disclosure of it."[2]

Of the effects produced by this second Epistle, we have no circumstantial account; for Saint Luke has only briefly noticed (in Acts xx. 2, 3.) Saint Paul's second journey to Corinth, after he had written this Epistle. We know, however, that he was there, and that the contributions were brought to him in that city for the poor brethren at Jerusalem (Rom. xv. 26.); and that, staying there several months, he sent salutations from some of the principal members of that church to the Romans. (xvi. 22, 23.) "From this time we hear no more of the false teacher and his party; and when Clement of Rome wrote his Epistle to the Corinthians, Saint Paul was considered by them as a divine apostle, to whose authority he might appeal without fear of contradiction. The false teacher, therefore, must either have been silenced by Saint Paul, in virtue of his apostolical powers, and by an act of severity which he had threatened (2 Cor. xiii. 2, 3.); or this adversary of the apostle must have quitted the place. Whichever was the cause, the effect produced must operate as a confirmation of our faith, and as a proof of Saint Paul's divine mission."[3]

VI. A considerable chronological difficulty occurs in 2 Cor xii. 14. and xiii. 1, 2., in which passages the apostle mentions his design of visiting Corinth a *third* time; whereas only *one* visit before the date of this Epistle is noticed in the Acts (xviii. 1.), about A. D. 51, and the next time that he visited Greece (xx. 2.), about A. D. 57, no mention is made of his going to Corinth. And, indeed, for the reasons already stated, he purposely avoided that city. It has been conjectured by Grotius, and Drs. Hammond and Paley, that his first Epistle virtually supplied the place of his presence, and that it is so represented by the apostle in a corresponding passage. (1 Cor. v. 3.) Admitting this solution to be probable, it is, however, far-fetched, and is not satisfactory as a

[1] Roberts's Clavis Bibliorum, p. 754. The various emotions, which evidently agitated the mind of St. Paul when writing this epistle, and also his elegance of diction, powers of persuasion, and force of argument, are all admirably discussed and illustrated by M. Royaarts, in his Disputatio inaugularis de alterâ Pauli ad Corinthios Epistolâ, et observandâ in illâ apostoli indole et oratione. 8vo. Trajecti ad Rhenum, 1818.

[2] Scott's Pref. to 1 Cor.

[3] Michaelis, vol. iv. p. 72.

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matter of fact. Michaelis has produced another, more simple and natural, viz. that Paul, on his return from Crete, visited Corinth a second time before he went to winter at Nicopolis. This second visit is unnoticed in the Acts, because the voyage itself is unnoticed.[1] The *third* visit promised in 2 Cor. xii. 14. and xiii. 1, 2. was actually paid on the apostle's second return to Rome, when he took Corinth in his way. (2 Tim. iv. 20.) "Thus critically does the book of the Acts harmonize, even in its omissions, with the Epistles: and these with each other, in the minute *incidental* circumstance of the third visit."[2]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. IV.[3]

SECTION VI.

ON THE EPISTLE TO THE GALATIANS.

I. *Notice of the Christian church in Galatia.*—II. *Date.*—III. *Genuineness and authenticity of this Epistle.*—IV. *Its occasion and scope.*—V. *Synopsis of its contents.*—VI. *Observations on this Epistle.*

I. CHRISTIANITY was very early planted in Galatia by Paul himself,[4] and it appears from the Acts of the Apostles that he visited the churches in this country more than once. Two distinct visits are clearly marked, viz. the first about the year 50 (Acts xvi. 6.), and the second about the year 54 or 55. (xviii. 23.)

II. There is great diversity of opinion among learned men concerning the date of the Epistle to the Galatians. Weingart supposes it to have been written so early as the year 48; Michaelis, in 49; Cappel, in 51; Bishop Pearson, in 57; Mill, Fabricius, Moldenhawer, and others, in 58; Van Til and Dr. Doddridge, in 53; Hottinger, in 54; Lord Barrington, Drs. Benson and Lardner, in 53; Beausobre, Rosenmüller, and Dr. A. Clarke, in 52 or 53; Bishop Tomline, in 52. Theodoret, who is followed by Dr. Lightfoot and some others, imagine that it was one of those Epistles which Saint Paul wrote from Rome during his first confinement; but this opinion is contradicted by the apostle's silence concerning his bonds, which he has often mentioned in the letters that are known to have been written at that time.

It is evident that the Epistle to the Galatians was written *early*, because he complains in it of their speedy apostasy from his doctrine, (Gal. i. 6.), and warns them in the strongest and most forcible terms against the judaizing teachers, who disturbed the peace of the churches in Syria and Asia Minor. (i. 7—9. iii. 1.) The warmth of the apostle's expressions led Tertullian to conclude that Saint Paul was himself a *neophyte* or novice in the Christian faith at the time of writing this Epistle.[5] And as no intimation is given through the whole of it that he had been with them more than once, we are authorized to conclude, that he wrote this letter from Corinth about the end of 52, or early in the year 53. The subscription, indeed, states it to have been written from Rome: but this is evidently spurious, for Saint Paul's first journey to Rome did not take place until at least ten years after the conversion of the Galatians.

III. The genuineness of this Epistle was never doubted. It is cited by the apostolic fathers, Clement of Rome,[6] Hermas,[7] Ignatius,[8] and Polycarp;[9] and is declared to be authentic by Irenæus,[10] Clement of Alexandria,[11] Tertullian,[12] Caius,[13] Origen,[14] and by all subsequent writers. It is worthy of remark, that this Epistle was acknowledged to be genuine by the heretic Marcion, who reckoned it the earliest written of all Saint Paul's Letters, and accordingly placed it first in his Apostolicon, or Collection of Apostolical Writings.[15]

IV. The Churches in Galatia, as in most other countries, were composed partly of converted Jews and partly of Gentile converts, but the latter seem to have been most numerous. It appears from the contents of this Epistle, that, not long after the Galatians had embraced Christianity, a certain judaizing teacher or false apostle had either crept in or risen up among them, who, to advance his own doctrine, questioned Saint Paul's apostolical authority, insinuating that Peter and the apostles of the circumcision were superior to him, and consequently much more to be regarded. It was further insinuated that they never preached against the circumcision of Gentile converts: but that it was a doctrine peculiar to Paul, who was only an apostle of men, and had not such extraordinary powers and illumination as had been conferred on the other apostles. The false teacher seems even to have intimated, that Saint Paul did himself secretly, and at some times, preach the necessity of circumcision to the Gentile converts; though generally, and at other times, he insisted on the contrary. In short, the false apostle was desirous that all Gentile Christians should submit themselves to circumcision, and consequently oblige themselves to observe the whole law of Moses, as if the Gospel of Jesus Christ alone were insufficient to justify and save them. And so successful was this teacher in propagating this error, that some of the Galatians actually submitted to be circumcised. (Gal. v. 2—12.) From the expression of Saint Paul in Gal. v. 9—10., it is probable that this disturbance in the Galatian churches was made by one judaizing teacher only, and not by several zealots, as some commentators have supposed; and, from what is said in vi. 12, 13., it appears that he was a man of immoral character, who acted not from any religious views or motives, but from vain-glory and fear; that he might conciliate the favour of the Jews by increasing the number of proselytes, and so escape the persecutions raised by the unbelieving Jews against Saint Paul, and those who adhered to his doctrines.

Such were the circumstances that occasioned Saint Paul to write this Epistle with his own hand (Gal. vi. 11.), contrary to his usual practice of dictating his letters. Accordingly, its SCOPE is, to assert his apostolical character and authority, and the doctrine which he taught, and to confirm the Galatian churches in the faith of Christ, especially with respect to the important point of justification by faith alone; to expose the errors which had been disseminated among them, by demonstrating to them the true nature and use of the moral and ceremonial law; and to revive those principles of Christianity which he had taught when he first preached the Gospel to them.

V. The Epistle to the Galatians, therefore, consists of three parts, viz.

PART I. *The Introduction.* (i. 1—5.)

PART II. *The Discussion of the Subjects which had occasioned this Epistle: in which*

SECT. 1. is a vindication of Saint Paul's apostolical doctrine and authority, and shows that he was neither a missionary from the church at Jerusalem, nor a disciple of the apostles, but an immediate apostle of Christ himself, by divine revelation; consequently that he was in no respect inferior to Saint Peter himself. (i. 6—24. ii.)

SECT. 2. The apostle disputes against the advocates for circumcision and the observance of the law of Moses, and shows,

§ i. That justification is by faith in Christ, and not by the works of the Mosaic law. (iii. 1—18.)

§ ii. That the design of God in giving the law was, not to justify but to convince of sin, as well as to restrain from the commission of it; and that being intended only for a temporary institution, instead of vacating the promise, it was designed to be subservient to it, by showing the necessity of a better righteousness than that of the law, and so to lead convinced souls to Christ; that, being justified by faith in him, they might obtain the benefit of the promise. (iii. 19—24.) Such being the end and design of the law, the apostle infers from it, that now, under the Gospel, we are freed from the law (25—29.); and illustrates his inference by God's treatment of the Jewish church, which he put under the law, as a father puts a minor under a guardian. (iv. 1—7.)

SECT. 3. shows the great weakness and folly of the Galatians in going about to subject themselves to the law, and that

[1] Michaelis, vol. iv. p. 37.
[2] Dr. Hales's Chronology, vol. ii. book ii. p. 1123.
[3] Calmet, Preface sur la seconde Epitre aux Corinthiens. Lardner's Works, 8vo. vol. vi. pp. 324, 325.; 4to. vol. iii. p. 296. Rosenmüller, Scholia in N. T. tom. iv. pp. 251, 252.; Bloch, Chronotaxis Scriptorum Pauli, pp. 192—203.; Hug's Introduction, vol. ii. pp. 386—392. Michaelis, vol. iv. pp. 73—75. Whitby's and Macknight's Prefaces to 2 Corinthians.
[4] Compare Gal. i. 8. 11. iii. 1. *et seq.*
[5] Cont. Marcion, lib. i. c. 20.
[6] Lardner's Works, 8vo. vol. ii. p. 37.; 4to. vol. i. p. 298.
[7] Ibid. 8vo. vol. ii. p. 57.; 4to. vol. i. p. 309.
[8] Ibid. 8vo. vol. ii. p. 76.; 4to. vol. i. p. 319.
[9] Ibid. 8vo. vol. ii. p. 95.; 4to. vol. i. p. 330.
[10] Ibid. 8vo. vol. ii. pp. 163, 164.; 4to. vol. i. p. 368.
[11] Ibid. 8vo. vol. ii. p. 223.; 4to. vol. i. p. 401.
[12] Ibid. 8vo. vol. ii. p. 264.; 4to. vol. i. p. 423.
[13] Ibid. 8vo. vol. ii. p. 374.; 4to. vol. i. p. 482.
[14] Ibid. 8vo. vol. ii. p. 471.; 4to. vol. i. p. 535.
[15] Epiphanius, Hæres. 42.

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by submitting to circumcision they became subject to the whole law, and would forfeit the benefits of the covenant of grace. (iv. 8—21. v. 1—9.)

SECT. 4. contains various instructions and exhortations for Christian behaviour, and particularly concerning a right use of their Christain freedom. (v. 10—16. vi. 1—10.)

PART III. *The Conclusion, which is a Summary of the Topics discussed in this Epistle, terminates with an Apostolical Benediction.* (vi. 11—18.)

VI. Although the subject discussed in the Epistle to the Galatians is the same that is treated in the Epistle to the Romans, viz. the doctrine of *justification* by *faith alone*, yet the two Epistles differ materially in this respect. The Epistle to the Galatians (which was first written) was designed to prove against the Jews, that men are justified by faith *without the works of the law of Moses*,[1] which required perfect obedience to all its precepts, moral and ceremonial, under the penalty of the curse, from which the atonements and purifications prescribed by Moses had no power to deliver the sinner. On the contrary, in his Epistle to the Romans, Saint Paul treats of justification on a more enlarged plan; his design being to prove against both Jews and Gentiles, that neither the one nor the other can be justified meritoriously by performing *works of law*,—that is, the works enjoined by the law of God, which is written on men's hearts; but that all must be justified gratuitously by faith through the obedience of Christ. The two Epistles, therefore, taken together, form a complete proof, that justification is not to be obtained meritoriously, either by works of morality, or by rites and ceremonies, though of divine appointment; but that it is a *free* gift, proceeding entirely from the mercy of God, to those who are qualified by faith to receive it.[2]

This Epistle is written with great energy and force of language, and at the same time affords a fine instance of Saint Paul's skill in managing an argument. The chief objection, which the advocate or advocates for the Mosaic law had urged against him, was, that he preached circumcision. In the beginning of the Epistle he overturns this slander by a statement of facts, without taking any express notice of it; but at the end he fully refutes it, that he might leave a strong and lasting impression upon their minds.

Though the erroneous doctrines of the judaizing teacher and his followers, as well as the calumnies which they spread for the purpose of discrediting him as an apostle, doubtless occasioned great uneasiness of mind to him and to the faithful in that age, and did considerable injury among the Galatians, at least for some time: yet, ultimately, these evils have proved of no small service to the church in general. For, by obliging the apostle to produce the evidences of his apostleship, and to relate the history of his life, especially after his conversion, we have obtained the fullest assurance that he really was an apostle, called to be an apostle by Jesus Christ himself, and acknowledged to be such by those who were apostles before him; consequently, we are assured that our faith in the doctrines of the Gospel as taught by him (and it is he who has taught the *peculiar* doctrines of the Gospel most fully) is not built on the credit of men, but on the authority of the Spirit of God, by whom Saint Paul was inspired in the whole of the doctrine which he has delivered to the world.

As this letter was directed to the *churches* of Galatia, Dr. Macknight is of opinion, that it was to be read publicly in them all. He thinks, that it was in the first instance sent by Titus to the brethren in Ancyra, the chief city of Galatia, with an order to them to communicate it to the other churches, in the same manner as the first Epistle to the Thessalonians was appointed to be read to all the brethren in that city, and in the province of Macedonia.[3]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. V.[4] In critically studying this Epistle, much assistance will be obtained from Dr. Bloomfield's Recensio Synoptica, vol. vii. pp. 311—509.

[1] Compare, among other passages, Gal. iii. 2, 3. 5. iv. 21. v. 1—4.
[2] Dr. Macknight's Preface to the Epistle to the Galatians, sect. 3.
[3] Ibid.
[4] Calmet, Preface sur l'Epitre aux Galates. Rosenmüller, Scholia in N. T. tom. iv. pp. 394—396.; Bloch, Chronotaxis Scriptorum Pauli, pp. 131—159.; Lardner's Works, 8vo. vol. vi. pp. 305—314.; 4to. vol. iii. pp. 287—291.; Whitby's Preface; Hug's Introduction, vol. ii. pp. 361—367.; Michaelis, vol. iv pp. 8—22

SECTION VII.

ON THE EPISTLE TO THE EPHESIANS.

I. *Account of the church at Ephesus.*—II. *Genuineness and authenticity of this Epistle, which was addressed to the Ephesians, and not to the church at Laodicea.*—III. *Date.*—IV. *Occasion and scope.*—V. *Synopsis of its contents.*—VI. *Observations on its style.*

I. CHRISTIANITY was first planted in this city by Saint Paul, about A. D. 54, when he reasoned with the Jews in their synagogues for the space of three months; he did not, however, continue long there at that time, but hastened to keep the feast at Jerusalem, promising to return again to his hearers. (Acts xviii. 19—21.) Accordingly he came to Ephesus early the following year (Acts xix. 1. *et seq.*), and preached the word with such success, and performed such extraordinary miracles among them, that a numerous church was formed there, chiefly composed of Gentile converts; whose piety and zeal were so remarkable, that many of them, in abhorrence of the *curious arts* which they had used, burnt their magical books, to a great value. (xix. 19.) And such was the apostle's concern for their spiritual welfare, that he did not leave them until A. D. 56, when he had been about three years among them. (xx. 31.) After this he spent some time in Macedonia and Achaia; and on his return to Jerusalem (A. D. 57) he sent for the elders of the Ephesian church to meet him at Miletus. There he took an affectionate leave of them, as one that should *see them no more;* appealing to them with what fidelity he had discharged his ministry among them, and exhorting them to "take heed unto themselves, and unto the flock" committed to their care, lest they should be corrupted by seducing teachers who would rise among them, and artfully endeavour to pervert them. (xx. 17—38.)

II. The apostle Paul is universally admitted to be the author of the Epistle to the Ephesians. It is expressly *cited as his production* by Ignatius,[5] who has not fewer than seven distinct allusions to it;[6] and as he was contemporary with Saint Paul, his testimony alone is sufficient to determine its genuineness. This Epistle is likewise alluded to by Polycarp,[7] and is cited by *name* by Irenæus,[8] Clement of Alexandria,[9] Tertullian,[10] Origen,[11] and by all subsequent writers without exception. Most of the ancient manuscripts, and *all* the ancient versions, have the words εν Εφεσω, "at Ephesus," in the first verse of this Epistle, which is an evident proof that the Epistle was written to the Ephesians. But Grotius, Mill, Wetstein, Vitringa, Venema, Benson, Paley, and other learned men, have doubted or denied that this Epistle was written to the Ephesians, and have argued that it must have been written to the Laodiceans. They rest this opinion, first, on the assertion of Marcion, a heretic of the second century, who affirmed the same thing, but his testimony is of no weight; for Marcion altered and interpolated the writings of the New Testament, to make them favourable to *his* sentiments, and upon this very account he is censured by Tertullian (A. D. 200), as setting up an interpolation of his own with regard to the Epistle in question, in opposition to the *true testimony* of the church.[12] They further appeal to a passage in Basil's second book against Eunomius, in which he thus cites Eph. i. 1. "And writing to the Ephesians, as truly united to him 'who is' through knowledge, he called them in a peculiar sense 'such who are,' saying; 'to the saints who are' (or even) 'to the faithful in Christ Jesus.' For so those before us have transmitted it, and we have found it in ancient copies."[13] From the concluding sentence of this quotation it is inferred that certain manuscripts, which Basil had seen, omitted the words εν Εφεσω, "at Ephesus." Michaelis, however, has shown at considerable length, that the omission of the word ωσιν "who are," was the subject of Basil's implied censure, as being hostile to the inference he wished to deduce, and not the omission of the words εν Εφεσω. And, as this father, in another passage of his writings,

[5] Lardner, 8vo. vol. ii. p. 70.; 4to. vol. i. p. 316.
[6] Ibid. 8vo. vol. ii. p. 78.; 4to. vol. i. p. 320.
[7] Ibid. 8vo. vol. ii. p. 95.; 4to. vol. i. p. 330.
[8] Ibid. 8vo. vol. ii. p. 163.; 4to. vol. i. p. 368.
[9] Ibid. 8vo. vol. ii. p. 223.; 4to. vol. i. p. 401.
[10] Ibid. 8vo. vol. ii. pp. 263, 264.; 4to. vol. i. p. 423.
[11] Ibid. 8vo. vol. ii. p. 472.; 4to. vol. i. p. 535.
[12] Ibid. 8vo. vol. ii. pp. 263, 264.; 4to. vol. i. p. 423.
[13] See the original passage in Lardner, 8vo. vol. iv. p. 401.; 4to. vol. ii. p. 466.; or in Michaelis, vol. iv. pp. 142—146.

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expressly cites the Epistle to the Ephesians[1] without any hesitation, it is evident that in his time (the latter part of the fourth century) this Epistle was not considered as being addressed to the Laodiceans.

Thirdly, it is contended that there are no allusions in this Epistle to St. Paul's having resided among the persons to whom it is addressed; and that the expressions in Eph. i. 15. iii. 2. and iv. 21. appear to be more suitable to persons whom he had never seen (which was the case of the Christians at Laodicea), than to the Ephesians, among whom he had resided about three years. (Acts xx. 31.) But these passages admit of easy and satisfactory interpretations, which directly refute this hypothesis. It will be recollected that four or five years had elapsed since Saint Paul had quitted Ephesus: he might, therefore, with great propriety, express (in i. 15.) his complacency on *hearing* that they continued steadfast in the faith, notwithstanding the various temptations to which they were exposed. Again, the expression in iii. 2. (εἰ ἠκούσατε τὴν οἰκονομίαν) which many translate and understand to mean, *if ye have heard of the dispensation*,—more correctly means, *since ye have heard the dispensation* of the grace of God, which had been made known to them by Saint Paul himself. Consequently this verse affords no countenance to the hypothesis above mentioned. The same remark applies to iv. 21., where a similar construction occurs, which ought in like manner to be rendered, *since indeed ye have heard him*, &c. But most stress has been laid upon the direction given by Saint Paul in Col. iv. 16.—that the Colossians should "cause the Epistle which he wrote to them to be read also in the church of the Laodiceans, and that they should likewise read the Epistle from Laodicea;"—which (it is contended) affords a plain proof that the Epistle, in our copies inscribed to the Ephesians, must be that which is intended in Col. iv. 16., and consequently was originally written to the Laodiceans. But this conclusion does not necessarily follow: for it is most probable, that by "*the Epistle from Laodicea*," Saint Paul meant the Epistle to the Ephesians, a copy of which was sent by the apostle's directions to the Laodiceans, whose city lay between Ephesus and Colosse; and, as it was within the circuit of the Ephesian church (which was the metropolitan of all Asia, as Ephesus was the chief city of proconsular Asia), the Epistle to the Ephesians, as already remarked,[2] may refer to the whole province.

Michaelis, Haenlein, Hug, and Cellérier, after Archbishop Usher and Bengel, get rid of all the difficulties attending this question, by supposing the Epistle to have been *encyclical* or circular, and addressed to the Ephesians, Laodiceans, and some other churches in Asia Minor. But it could hardly be circular in the sense in which Michaelis understands that term: for he supposes that the different copies transmitted by Saint Paul had ἐν Ἐφέσῳ, *at Ephesus*, ἐν Λαοδικείᾳ, *at Laodicea*, &c. as occasion required, and that the reason why all our manuscripts read ἐν Ἐφέσῳ is, that when the books of the New Testament were first collected, the copy used was obtained from Ephesus; but this, Bishop Middleton observes, seems to imply—what cannot be proved—that the canon was established by authority, and that all copies of this Epistle, not agreeing with the approved edition, were suppressed.

Dr. Macknight is of opinion, that Saint Paul sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians. This hypothesis will account, as well as that of Michaelis, for the want of those marks of personal acquaintance which the apostle's former residence might lead us to expect, and on which so much stress has been laid: for every thing local would be purposely omitted in an Epistle which had a further destination.

The reader will adopt which of these hypotheses he may deem the best supported: we think the solution last stated, the most natural and probable; and that, when the united testimonies of manuscripts, and all the fathers, with the exception of Basil, are taken into consideration, we are fully justified in regarding this Epistle as written to the Ephesians.[3]

[1] Lardner, 8vo. vol. iv. p. 404.; 4to. vol. ii. p. 467.

[2] See Vol. I. p. 58.

[3] Stosch, de Epistolis Apostolorum non deperditis, p. 101. *et seq.* Calmet, Preface sur l'Epitre aux Ephesiens; Rosenmüller and Koppe in their respective Prolegomena to this epistle. Michaelis, vol. iv. pp. 128—146. Lardner's Works, 8vo. vol. vi. pp. 416—456.; 4to. vol. iii. pp. 342—362. Macknight on Col. iv. 16. Cellérier, Introd. au Nouv. Test. p. 423. Hug's Introd. vol. ii. pp. 425—433. Bishop Middleton on the Greek Article, pp. 508—518. (first edit.), who observes, that if ever there were an epistle from Saint Paul to the Laodiceans, it is lost; for that which is extant in Fabricius and in Mr. Jones's work on the canon (and of which we have given a translation in Appendix I to Vol. I. Sect. II.) is universally admitted to be a forgery; yet the loss of a canonical writing is of all suppositions the most improbable.

III. The subscription to this Epistle states, that it was written from Rome, and sent to the Ephesians by Tychicus, who was also the bearer of the Epistle to the Colossians, the similarity of which in style and subject shows that it was written at the same time. That this Epistle was written during Saint Paul's first imprisonment at Rome, is evident from its allusions to his confinement (iii. 1. iv. 1. vi. 20.); and as he does not express in it any hopes of a speedy release (which he does in his other Epistles sent from that city), we conclude with Dr. Lardner, Bishop Tomline, and others, that it was written during the early part of Saint Paul's imprisonment, and probably in the year 61, soon after he arrived at Rome.

IV. As Saint Paul was, in a peculiar manner, the apostle of the Gentiles, and was now a prisoner at Rome in consequence of his having provoked the Jews, by asserting that the observance of the Mosaic law was not necessary to obtain the favour of God, he was apprehensive lest advantage should be taken of his confinement to unsettle the minds of his Ephesian converts, who were almost wholly Gentiles. Hearing, however, that they stood firm in the faith of Christ, he wrote this Epistle in order to establish them in that faith, and to give them more exalted views of the love of God, and of the excellency and dignity of Christ; and at the same time to fortify their minds against the scandal of the cross. With this view, he shows them that they were saved by grace; and that, however wretched they once were, now they had equal privileges with the Jews. He then proceeds to encourage them to persevere in their Christian calling, by declaring with what steadfastness he suffered for the truth, and with what earnestness he prayed for their establishment and continuance in it; and urges them to walk in a manner becoming their profession, in the faithful discharge both of the general and common duties of religion, and of the special duties of particular relations.

V. In this Epistle we may observe the following particulars, besides the inscription (i. 1, 2.); viz.

PART I. *The Doctrine pathetically explained, which contains,*

SECT. 1. Praise to God for the whole Gospel-blessing (i. 3—14.), with thanksgiving and prayer for the saints. (i. 15—23. ii. 1—10.)

SECT. 2. A more particular admonition concerning their once wretched but now happy condition. (ii. 11—22.)

SECT. 3. A prayer for their establishment. (iii.)

PART II. *The Exhortation.*

SECT. 1. *General*, to walk worthy of their calling, agreeable to

(1.) The unity of the Spirit, and the diversity of his gifts. (iv. 1—16.)
(2.) The difference between their former and present state. (iv. 17—24.)

SECT. 2. *Particular.*

(1.) To avoid lying, anger, theft, and other sins (iv. 25—31. v. 1—21.), with a commendation of the opposite virtues.
(2.) To a faithful discharge of the relative duties of wives and husbands (v. 22—23.), of children and parents (vi. 1—4.), and of masters and servants. (vi. 5—9.)

SECT. 3. *Final.*—To war the spiritual warfare. (vi. 10—20.)

PART III. *The Conclusion.* (vi. 21—24.)

VI. The style of this Epistle is exceedingly animated, and corresponds with the state of the apostle's mind at the time of writing. Overjoyed with the account which their messenger had brought him of their faith and holiness (i. 15.), and transported with the consideration of the unsearchable wisdom of God, displayed in the work of man's redemption, and of his astonishing love towards the Gentiles in making them partakers, through faith, of all the benefits of Christ's death, he soars high in his sentiments on these grand subjects, and gives his thoughts utterance in sublime and copious expressions. Many of them contain happy allusions to the temple and statue of Diana at Ephesus. "No *real* Christian," says Dr. Macknight, "can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet."[4]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. VI.

For a table of the corresponding passages in this Epistle, and in that of the Colossians, see page 31. *infra.*

[4] Preface to Ephesians, sect. 6.

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SECTION VIII.

ON THE EPISTLE TO THE PHILIPPIANS.

I. *Account of the church at Philippi.*—II. *Date.*—III. *Occasion.*—IV. *Scope and synopsis of its contents.*

I. CHRISTIANITY was first planted at Philippi, in Macedonia, by Saint Paul, A. D. 50, the particulars of which are related in Acts xvi. 9—40.; and it appears from Acts xx. 6. that he visited them again A. D. 57, though no particulars are recorded concerning that visit. Of all the churches planted by Saint Paul, that at Philippi seems to have cherished the most tender concern for him; and though it appears to have been but a small community, yet its members were particularly generous towards him. For when the Gospel was first preached in Macedonia, no other church contributed any thing to his support, except the Philippians; who, while he was preaching at Thessalonica, the metropolis of that country, sent him money twice, that the success of the Gospel might not be hindered by its preachers becoming burdensome to the Thessalonians. (Phil. iv. 15, 16.) The same attention they showed to the apostle, and for the same reason, while he preached the Gospel at Corinth. (2 Cor. xi. 9.) And when they heard that Saint Paul was under confinement at Rome, they manifested a similar affectionate concern for him; and sent Epaphroditus to him with a present, lest he should want necessaries during his imprisonment. (ii. 25. iv. 10. 14—18.)

II. It appears from Saint Paul's own words, that this Epistle was written while he was a prisoner at Rome (i. 7. 13. iv. 22.); and from the expectation which he discovers, of being soon released and restored to them,[1] as well as from the intimations contained in this letter (i. 12. ii. 26.), that he had then been a considerable time at Rome, it is probable that he wrote the Epistle to the Philippians towards the close of his first imprisonment, at the end of A. D. 62, or perhaps at the commencement of 63. The genuineness of this letter was never questioned.

III. The more immediate occasion of the Epistle to the Philippians was the return of Epaphroditus, one of their pastors, by whom Paul sent it, as a grateful acknowledgment of their kindness in sending him supplies of money. From the manner in which Paul expressed himself on this occasion, it appears that he was in great want of necessaries before their contributions arrived; for as he had not converted the Romans, he did not consider himself as entitled to receive supplies from them. Being a prisoner, he could not work as formerly; and it was his rule never to receive any thing from the churches where factions had been raised against him. It also appears that the Philippians were the only church from whom he received any assistance, and that he conferred this honour upon them, because they loved him exceedingly, had preserved the Christian doctrine in purity, and had always conducted themselves as sincere Christians.

IV. The scope of this Epistle, therefore, is to confirm the Philippians in the faith, to encourage them to walk in a manner becoming the Gospel of Christ, to caution them against the intrusion of judaizing teachers, and to testify his gratitude for their Christian bounty.

Accordingly, after a short introduction (i. 1, 2.), he proceeds,

SECT. 1. To express his gratitude to God for their continuing steadfast in the faith, and prays that it may continue (i. 3—11.); and, lest they should be discouraged by the tidings of his imprisonment, he informs them that his sufferings and confinement, so far from impeding the progress of the Gospel, had "rather fallen out to its furtherance;" and assures them of his readiness to live or die, as should be most for their welfare and the glory of God. (12—20.)[2]

SECT. 2. He then exhorts them, in a strain of the most sublime and pathetic eloquence, to maintain a conduct worthy of the Gospel, and to the practice of mutual love and candour, enforced by the highest of all examples,—that of Jesus Christ; and to work out their own salvation with fear and trembling, that he may rejoice in the day of Christ on their account (i. 21—30. ii. 1—17.); and promises to send Timothy and Epaphroditus, of whom he makes a very affectionate mention. (19—30.)

SECT. 3. He solemnly cautions them against judaizing teachers, *who preached Christ through envy and strife.* (iii. iv. 1.)

SECT. 4. After some admonitions to particular persons (iv. 2, 3.), and some general exhortations to Christian cheerfulness, moderation, and prayer (4—7.), he proceeds to recommend virtue in the most extensive sense, mentioning all the different bases on which it had been placed by the Grecian philosophers. (8, 9.) Towards the close of his Epistle, he makes his acknowledgments to the Philippians for their seasonable and liberal supply, as it was a convincing proof of their affection for him, and of their concern for the support of the Gospel, which he preferred far before any secular interest of his own, expressly disclaiming all selfish mercenary views, and assuring them, with a noble simplicity, that he was able upon all occasions to accommodate his temper to his circumstances; and had learned, under the teachings of divine grace, in whatever station Providence might see fit to place him, therewith to be content. (10—18.) After which the apostle, having encouraged them to expect a rich supply of all their wants from their God and Father, to whom he devoutly ascribes the honour of all (19.), concludes with salutations from himself and his friends at Rome to the whole church, and a solemn benediction. (21—23.)

It is remarkable that the Epistle to the church at Philippi is the only one, of all Saint Paul's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of this Epistle. Its style is singularly animated, affectionate, and pleasing.

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. VII.[3]

SECTION IX.

ON THE EPISTLE TO THE COLOSSIANS.

I. *Account of the church at Colossæ.*—II. *Date.*—III. *Occasion of this Epistle.*—IV. *Scope and analysis.*

I. BY whom or at what time Christianity was planted at Colossæ,[4] we have no certain information. Dr. Lardner, Bishop Tomline, Boehmer, and others, are of opinion that the church at Colossæ was founded by Paul; and they ground this opinion principally on the following considerations; viz.

That Paul was twice in Phrygia, in which country were the cities of Colossæ, Laodicea, and Hierapolis,—that he does in effect say that he has dispensed the Gospel to the Colossians (i. 21—25.),—and that it appears from the terms of affection and authority discoverable in this Epistle, that he did not address them as strangers, but as acquaintances, friends, and converts. It is true that Paul was twice in Phrygia, but he does not seem to have visited the three cities above mentioned; for his route lay considerably to the northward of them, from Cilicia and Derbe to Lystra, and thence through Phrygia and Galatia to Mysia and Troas. (Acts xvi. 6.) And in his second tour he also passed through Galatia and Phrygia to Ephesus and Troas (Acts xviii. 23.), and so through the upper parts, or northern districts, of Asia Minor. (xix. 1.) That Paul did *not* plant the church at Colossæ, is

[1] M. Oeder, in a programma published in 1731, contended that this Epistle was written at a much earlier period at Corinth, and shortly after the planting of the church at Philippi: this hypothesis was examined and refuted by Wolfius in his Curæ Philologicæ, vol. iii. pp. 168. *et seq.* and 271. *et seq.* In 1799 the celebrated Professor Paulus published a programma, de Tempore scriptæ prioris ad Timotheum atque ad Philippenses Epistolæ Paulinæ; in which he endeavours to show that it was written at Cæsarea; but his hypothesis has been refuted by Heinrichs in his notes on this Epistle.

[2] Verses 15—18. are a parenthesis, though not so marked in any editions or translations which we have seen.

[3] Rosenmüller, Scholia in Nov. Test. tom. iv. pp. 472—475.; Calmet, Preface sur l'Epitre aux Philippiens; Michaelis's Introduction, vol. iv. pp. 152—160. Hug's Introduction, vol. ii. pp. 485—487.; Lardner's Works, 8vo. vol. vi. pp. 152—161.; Macknight's Preface to this epistle. But the fullest view of the epistle to the Philippians will be found in Hoog's Specimen Academicum Inaugurale de Coetus Christianorum Philippensis Conditione primævâ, ex epistolâ iis ab apostolo Paulo scriptâ, præcipuè dijudicanda. Lugd. Bat. 1825. 8vo.

[4] In Col. i. 2. instead of εν Κολοσσαις, *at Colossæ*, the Alexandrian, Vatican, Codex Ephrem, and several other ancient manuscripts, read εν Κολασσαις, *at Colassæ*, or among the Colassians. With them agree the Syriac, Coptic, and Sclavonic versions, as well as Origen, Gregory of Nyssa, and many other learned fathers; but as the coins of this city are stamped ΚΟΛΟΣΣΗΝΟΙ, and ΔΗΜΟΣ ΚΟΛΟΣΣΗΝΩΝ (Eckel, Doctrina Nummorum Veterum, part i. vol. iii. p. 98.), Colossæ appears to be the more correct name.

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evident from his own declaration in ii. 1. where he says that neither the Colossians nor the Laodiceans had then "seen his face in the flesh." But though Paul had never been in Colossæ when he wrote this Epistle, yet Christianity had evidently been taught, and a church planted there. Rosenmuller is of opinion, that the Gospel was introduced into that city by Epaphras. It is not improbable that Epaphras, who is mentioned in i. 7. iv. 12, 13., was one of the earliest teachers; but it does not necessarily follow that he was the person who first planted Christianity there. Indeed, it is not likely that the Colossians would send away the founder of their church while it was yet in an infant state. As it appears from Acts xix. 10. that, during Paul's residence at Ephesus, many persons, both Jews and Greeks, came from various parts of Asia to hear the Gospel, Michaelis supposes that several Colossians, particularly Philemon, were of this number. He also thinks that Timothy might have taught them the Christian faith; as Paul subjoins his name to his own (i. 1.), and throughout the first chapter speaks in their joint names, except where the subject relates to his own imprisonment, and where Timothy of course could not be included.

II. But though it is impossible now to ascertain the founder of the church at Colossæ, the Epistle itself furnishes us with a guide to its date. In Col. iv. 3. the apostle alludes to his imprisonment, from which circumstance, as well as from its close affinity to the Epistle addressed to the Ephesians, it is evident that it was written nearly at the same time. Accordingly most commentators and critics refer it to the year 62. Its genuineness was never disputed.

III. At the time of writing this Epistle, Paul was "an ambassador in bonds," for maintaining the freedom of the Gentile converts from all subjection to the law of Moses.

Its immediate OCCASION was, some difficulties that had arisen among the Colossians, in consequence of which they sent Epaphras to Rome, to acquaint the apostle with the state of their affairs; to which we may add the letter (Col. iv. 16.) sent to him by the Laodiceans, who seem to have written to him concerning the errors of the false teachers, and to have asked his advice. Paul, therefore, replies in the present Epistle, which he sent to the Colossians as being the larger church, and also because the false teachers had probably caused greater disturbances among the Colossians; but desired that they would send the same Epistle to the Laodiceans, and ask them for a copy of their letter to Paul, in order that they might the better understand his answer.

Who the false teachers were, is a point not satisfactorily determined. Michaelis is of opinion that this Epistle was directed against the tenets and practices of the Essenes, of which sect an account has been given in the early part of this volume. But it is more probable that they were partly superstitious judaizing teachers, who diligently inculcated not only the Mosaic law, but also the absurd notions of the rabbins, and partial converts from Gentilism who blended Platonic notions with the doctrines of the Gospel. It is well known that the Platonists entertained singular ideas concerning demons, whom they represented as carrying men's prayers to God, from whom they brought back the blessings supplicated; and the doctrines of the Jews concerning angels were nearly the same as that of the Platonics concerning demons. It appears from Col. ii. 16—23. that the false teachers inculcated the worship of angels, abstinence from animal food, the observance of the Jewish festivals, new moons and Sabbaths, the mortification of the body by long-continued fastings, and, in short, the observance of the Mosaic ritual law, as absolutely necessary to salvation.

IV. The SCOPE of the Epistle to the Colossians is, to show that all hope of man's redemption is founded on Christ our Redeemer, in whom alone all complete fulness, perfections, and sufficiency, are centered: to caution the Colossians against the insinuations of judaizing teachers, and also against philosophical speculations and deceits, and human traditions, as inconsistent with Christ and his fulness for our salvation; and to excite the Colossians, by the most persuasive arguments, to a temper and conduct worthy of their sacred character. The Epistle, therefore, consists of two principal parts besides the introduction and conclusion.

I. After a short inscription or introduction (i. 1, 2.) Paul begins with expressing great joy for the favourable character which he had heard of them, and assures them that he daily prayed for their further improvement. (3—14.) He then makes a short digression in order to describe the dignity of Jesus Christ, who, he declares, created all things, whether thrones or dominions, principalities or powers,—that he alone was the head of the church, and had reconciled men to the Father. (15—20.) The inference from this description is evident, that Jesus was superior to angels; that they were created beings, and ought not to be worshipped. In verse 21. Paul returns from this digression to the sentiments with which he had introduced it in the thirteenth and fourteenth verses; and again expresses his joy, that the Colossians remained faithful to the Gospel, which was to be preached to the Gentiles, without the restraints of the ceremonial law. From this view of the excellency of Christ's person, and the riches of his grace, the apostle takes occasion to express the cheerfulness with which he suffered in the cause of the Gospel, and his earnest solicitude to fulfil his ministry among them in the most successful manner; assuring them of his concern for them and for the other Christians in the neighbourhood, that they might be established in their adherence to the Christian faith. (i. 21—29. ii. 1—7.)

II. Having given these general exhortations, he proceeds directly to caution them against the vain and deceitful philosophy of the new teachers, and their superstitious adherence to the law; shows the superiority of Christ to angels, and warns Christians against worshipping them. He censures the observations of Jewish sabbaths and festivals, and cautions the Colossians against those corrupt additions which some were attempting to introduce, especially by rigours and superstitions of their own devising. (ii. 8—23.) To these doctrinal instructions succeed precepts concerning the practical duties of life, especially the relative duties of husbands and wives, parents and children, servants and masters. (iii. iv. 1—6.) The Epistle concludes with matters chiefly of a private nature, except the directions for reading it in the church of Laodicea, as well as in that of Colossæ. (iv. 7—18.) For an illustration of iv. 16. see Vol. I. p. 58.

Whoever, says Michaelis, would understand the Epistles to the Ephesians and Colossians, must read them together. The one is in most places a commentary on the other; the meaning of single passages in one Epistle, which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other Epistle. Yet, though there is a great similarity, the Epistle to the Colossians contains many things which are not to be found in that to the Ephesians; especially in regard to the worship of angels, and many single points, which appear to be Essene, and might prevail at Colossæ.[1]

The following Table exhibits the corresponding passages of the Epistles to the Ephesians and Colossians.

EPHESIANS.	COLOSSIANS.	EPHESIANS.	COLOSSIANS.
CHAP. i. 1, 2.	CHAP. i. 1, 2.	CHAP. iv. 22—25.	CHAP. iii. 9, 10.
i. 6, 7.	i. 13.	iv. 17—21.	i. 21. ii. 6. iii. 8—10.
i. 10.	i. 19, 20.	iv. 29.	iv. 6.
i. 15, 16.	i. 3, 4.	iv. 32.	iii. 12, 13.
i. 17—21.	i. 9—15.	iv. 31.	iii. 8.
i. 22. iii. 10, 11.	i. 16—18.	v. 5.	iii. 5.
i. 19. ii. 1—5.	ii. 12, 13.	v. 6.	iii. 6.
ii. 1.	i. 21.	v. 7, 8.	iii. 7, 8.
ii. 13—16.	i. 20. ii. 14.	v. 15, 16.	iv. 5.
iii. 1.	i. 24, 25.	v. 18—20.	iii. 16, 17.
iii. 3, &c.	i. 26—29.	v. 21—23. vi. 1—9.	iii. 18—25. iv. 1.
iv. 2—4.	ii. 12—15.	vi. 18—20.	iv. 2—4.
iv. 16.	ii. 19.	vi. 21, 22.	iv. 7—9.

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. VIII.

SECTION X.

ON THE FIRST EPISTLE TO THE THESSALONIANS.

I. *Account of the Christian church there.*—II. *Genuineness of this Epistle.*—III. *Its occasion and scope—Synopsis of its contents.*

I. CHRISTIANITY was first planted at Thessalonica by Saint Paul, A. D. 50, who formed a church, composed both of Jews and Gentiles, but the latter were most numerous. (Acts xvii. 2—4.) The unbelieving Jews, however, having stirred up a persecution against him and his company, they were forced to flee to Beræa, and thence to Athens (xvii. 5—15.), from which city he proceeded to Corinth. Being thus prevented from visiting the Thessalonians again as he

[1] Boehmer, Isagoge in Epistolam ad Colossenses; Calmet, Preface sur l'Epitre à les Colossiens; Michaelis's Introd. vol. iv. pp. 116—124.; Hug's Introd. vol. ii. pp 433—435.; Macknight's Preface; Rosenmüller, Scholia, tom. iv. pp. 134—136. In instituting a collation of these two epistles the student will find a very valuable help in M. Van Bemmelen's Dissertatio Exegetico-Critica, de epistolas Pauli ad Ephesios et Colossenses inter se collatis. 8vo. Lugd. Bat. 1803.

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had intended (1 Thess. ii. 17, 18.), he sent Silas and Timothy to visit them in his stead (iii. 6.), and, on their return to him from Macedonia (Acts xvii. 14, 15. xviii. 5.), he wrote the first Epistle to the Thessalonians, A. D. 52, from Corinth, and not from Athens, as the spurious subscription to this Epistle imports.[1]

II. The first Epistle to the Thessalonians is generally admitted to have been one of the earliest written, if indeed it be not the *very first*,[2] of all Saint Paul's letters, and we find that he was anxious that it should be read to all the Christian churches in Macedonia. In chap. v. 27. he gives the following command :—*I adjure you by the Lord that this Epistle be read unto all the holy brethren.* This direction is very properly inserted in his first Epistle. Its genuineness has never been disputed. Polycarp[3] has probably referred to it, and it is certainly quoted and recognised as Saint Paul's production (together with the second Epistle) by Irenæus,[4] Clement of Alexandria,[5] Tertullian,[6] Caius,[7] Origen,[8] and all subsequent ecclesiastical writers.

III. The immediate occasion of Paul's writing this Epistle was, the favourable report which Timothy had brought him of the steadfastness of the Thessalonians in the faith of the Gospel. He therefore wrote to confirm them in that faith, lest they should be turned aside from it by the persecutions of the unbelieving Jews, and also to excite them to a holy conversation, becoming the dignity of their high and holy calling. This epistle consists of five parts, viz.

PART I. *The Inscription.* (i. 1.)

PART II. *celebrates the grace of God towards the Thessalonians, and reminds them of the manner in which the Gospel was preached to them.* (i. 2—10. ii. 1—16.

PART III. *The Apostle declares his desire to see them, together with his affectionate solicitude for them, and his prayer for them.* (ii. 17—20. iii.) In

PART IV. *he exhorts them to grow in holiness* (iv. 1—8.) *and in brotherly love, with industry.* (9—12.)

PART V. *contains exhortations against immoderate sorrow for their brethren, who had departed in the faith; together with admonitions concerning the coming of Christ to judgment.* (iv. 13—18. v. 1—11.)

The Epistle concludes with various practical advices and instructions. (v. 12—28.)

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. IX.[9]

SECTION XI.

ON THE SECOND EPISTLE TO THE THESSALONIANS.

I. *Date, occasion, and scope of this Epistle.*—II. *Analysis of its contents.*—III. *Observations on this Epistle.*

I. THE second Epistle to the Thessalonians was evidently written soon after the first (A. D. 52), and from the same place; for Silvanus or Silas, and Timothy, are joined together with the apostle in the inscription of this Epistle as well as that of the former. The Epistle was occasioned by the information communicated to Paul by the person who had conveyed his first letter to the Thessalonians, respecting the state of their church. Among other things he was informed, from some expressions in it,[10] that many of them expected that the day of judgment would happen in that age; and that such of them as thought the advent of Christ and the end of the world to be at hand, were neglecting their secular affairs, as being inconsistent with a due preparation for that important and awful event. As soon, therefore, as the state of the Thessalonians was made known to Paul, he wrote this second Epistle, to correct their misapprehension, to rescue them from an error which (appearing to rest on apostolical authority) must ultimately be injurious to the spread of the Gospel, and to recommend several Christian duties.

II. After a short introduction, the apostle begins with commending the faith and charity of the Thessalonians, of which he had heard a favourable report. He expresses his joy on account of the patience with which they endured persecution; which, he observes, was a proof of a righteous judgment to come, where their persecutors would meet with their proper recompense, and the righteous be delivered out of all their afflictions. And all this (he assures them) will take place, when Jesus Christ returns with pomp and majesty as universal judge. He further assures them of his constant prayers for their further improvement, in order that they may attain the felicity promised. (ch. i.)

He then proceeds to rectify the mistake of the Thessalonians, who, from misunderstanding a passage in his former letter, believed that the day of judgment was at hand. "The day of the Lord," he informs them, will not come until a great apostasy has overspread the Christian world, the nature of which he describes. Symptoms of this mystery of iniquity had then appeared: but the apostle expresses his thankfulness to God, that the Thessalonians had escaped this corruption; and he exhorts them to steadfastness, praying that God would comfort and strengthen them. (ii.)

He next requests their prayers for himself, and for Silvanus and Timothy, his two assistants; at the same time expressing his confidence that they would pay a due regard to the instructions he had given them. And he proceeds to correct some irregularities that had crept into their church. Many of the Thessalonians seem to have led an idle and disorderly life: these he severely reproves, and commands the faithful to shun their company, if they still remained incorrigible. The apostle concludes with his apostolical benediction; and informs them that his writing the salutation with his own hand was a token of the genuineness of all the Epistles which he wrote.

From the preceding view of this Epistle, it will be seen that it consists of five parts, viz.

1. The Inscription. (i. 1, 2.)
2. Saint Paul's Thanksgiving and Prayer for them. (i. 3—12.)
3. The Rectification of their Mistake concerning the day of judgment and the doctrine concerning the man of sin. (ii.)
4. Various advices relative to Christian virtues, particularly
   i. To prayer, with a prayer for the Thessalonians. (iii. 1—5.)
   ii. To correct the disorderly. (iii. 5—16.)
5. The Conclusion. (iii. 17, 18.)

III. Although the second Epistle to the Thessalonians is the shortest of all Saint Paul's letters to the churches, it is not inferior to any of them in the sublimity of the sentiments, and in that excellent spirit by which all the writings of this apostle are so eminently distinguished. Besides those marks of genuineness and authority which it has in common with the rest of the apostolical Epistles, it has *one* peculiar to itself, in the exact representation it contains of the papal power, under the characters of the "Man of Sin," and the "Mystery of Iniquity." For, considering how directly opposite the principles here described were to the genius of Christianity, it must have appeared, at the time when this Epistle was written, highly improbable to all human apprehension that they should ever have prevailed in the Christian church; and consequently a prediction like this, which answers so exactly in every particular to the event, must be allowed to carry its own evidence along with it, and to prove that its author wrote under divine influence.[11]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. X.

[1] Grotius has contended that the *first* Epistle to the Thessalonians is in reality the second, but he has not supported that conjecture by any historical evidence.

[2] Calmet, Bloch, Dr. Macknight, and many other modern critics, after Chrysostom and Theodoret, are decidedly of opinion that this is the earliest written of all St. Paul's Epistles.

[3] Lardner, 8vo. vol. ii. p. 96.; 4to. vol. i. p. 330.

[4] Ibid. 8vo. vol. ii. p. 164.; 4to. vol. i. p. 368.

[5] Ibid. 8vo. vol. ii. p. 223.; 4to. vol. i. p. 401

[6] Ibid. 8vo. vol. ii. p. 264.; 4to. vol. i. p. 423.

[7] Ibid. 8vo. vol. ii. p. 371.; 4to. vol. i. p. 482.

[8] Ibid. 8vo. vol. ii. pp. 528. 530.; 4to. vol. i. pp. 566, 567.

[9] Calmet, Preface sur la première Epitre aux Thessaloniens; Rosenmüller, Scholia. tom. iv. pp. 681, 682.; Bloch, Chronotaxis Scriptorum Pauli, pp. 99—109.; Michaelis, vol. iv. pp. 23—29.; Hug's Introduction, vol. ii. pp. 349—352. But the fullest view of all the circumstances of this epistle is given in Burgerhoudt's Specimen Academicum Inaugurale de Coetus Christianorum Thessalonicensis Ortu Fatisque, et prioris Pauli iis scriptæ Epistolæ Consilio et Argumento. Lugd. Bat. 1825. 8vo.

[10] See 1 Thess. iv. 15. 17. v. 4. 6.

[11] Dr. Doddridge's Introd. to 2 Thess. Bloch, Chronotaxis Scriptorum Pauli, pp. 109—115. Calmet's Preface sur la seconde Epitre aux Thessaloniens; Hug's Introd. vol. ii. pp. 353, 354. For a full illustration of the prophecy above mentioned, see Bishop Newton's Dissertations, vol. ii. Diss. 22. Dr. Benson's Dissertation on the Man of Sin (Paraphrase on 1 and 2 Thess. pp. 173—197. 2d edit.); or Drs. Macknight and A. Clarke on 2 Thess. ii.

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SECTION XII.

ON THE FIRST EPISTLE TO TIMOTHY.

I. *Account of Timothy.*—II. *Date of this Epistle.*—III. *Genuineness and authenticity of the two Epistles to Timothy.*—IV. *Scope and synopsis of the first Epistle.*—V. *Observations on the use which the church is to make in every age of Paul's Epistles to Timothy and Titus.*

I. TIMOTHY, to whom this Epistle was addressed, was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Greek, but his mother was a Jewess (Acts xvi. 1.), and, as well as his grandmother Loïs, a person of excellent character. (2 Tim. i. 5.) The pious care they took of his education soon appeared to have the desired success; for we are assured by Saint Paul, that from his childhood, Timothy was well acquainted with the Holy Scriptures. (2 Tim. iii. 15.) It is generally supposed that he was converted to the Christian faith during the first visit made by Paul and Barnabas to Lystra. (Acts xiv.) From the time of his conversion, Timothy made such proficiency in the knowledge of the Gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch in Syria to Lystra the second time, they commended Timothy so highly to him, that Paul selected him to be the companion of his travels, having previously circumcised him (Acts xvi. 2, 3.) and ordained him in a solemn manner by imposition of hands (1 Tim. iv. 14.; 2 Tim. i. 6.), though at that time he probably was not more than twenty years of age. (1 Tim. iv. 12.) From this period, frequent mention is made of Timothy, as the attendant of Paul in his various journeyings, assisting him in preaching the Gospel, and in conveying his instructions to the churches. When the apostle was driven from Thessalonica and Beræa by persecution, he left Silas and Timothy there to strengthen the churches in the faith. (Acts xvii. 13, 14.) Thence they went to Paul at Corinth (xviii. 5.), and from Ephesus he again sent Timothy to Thessalonica (Acts xix. 22.; 1 Thess. iii. 2, 3.) to comfort the believers under their tribulations and persecutions. Timothy returning to the apostle, next accompanied him into Asia (Acts xx. 4.), and was left at Ephesus (1 Tim. i. 3, 4.) to instruct the church in that city, the care of which was confided to Timothy. How long he governed the Ephesian church is not known; and we are equally uncertain as to the time of his death. An ecclesiastical tradition relates that he suffered martyrdom, being slain with stones and clubs, A. D. 97, while he was preaching against idolatry in the vicinity of the temple of Diana at Ephesus. His *supposed* relics were translated to Constantinople, with great pomp, A. D. 356, in the reign of Constantius.

II. The date of this Epistle has been much disputed. Dr. Lardner refers it to the year 56; Dr. Benson, Michaelis, and Hug (after Cappel, Grotius, Lightfoot, and several other critics), date it in A. D. 58; Bishop Pearson, Le Clerc, Dr. Mill, and Rosenmüller, in A. D. 65; Drs. Whitby, Macknight, and Paley, and Bishop Tomline, in 64.

In favour of the EARLY DATE *it is argued,*

1. That it appears from the third chapter of this Epistle, that no bishops had been then appointed at Ephesus. Saint Paul instructs Timothy in the choice, as of an appointment to a new office, and "hopes to return to him shortly." And it is not probable the apostle would suffer a community to be long without governors. Now he departed from Ephesus when he travelled into Macedonia (Acts xx. 1.), and we see from v. 17. 28. that on his return bishops had been appointed. Consequently this Epistle must have been written at the beginning of his journey; for Timothy soon left Ephesus, and was at Corinth with Paul. (Acts xviii. 5.) He even joined him in Macedonia, for the second Epistle to the Corinthians, written in Macedonia, was in the joint names of Paul and Timothy. This Epistle, therefore, was written a short time before the second to the Corinthians.

2. It is further contended, that Timothy, at the time this Epistle was written, was in danger of being "despised for his youth." (1 Tim. iv. 12.) As he became an associate of Paul at Lystra (Acts xvi. 1.) so early as A. D. 50, he must then have been, as an assistant in the Gospel, at least twenty years of age. If this Epistle was written A. D. 65, he must have been of the age of thirty-five years, and could not have been less than fifteen years a preacher of the Gospel. He could not in that case have been depised for his youth; though he might, before he had reached his twenty-seventh year.

On the contrary, *in behalf of the* LATER DATE, which supposes this Epistle to have been written after Saint Paul's first imprisonment at Rome, A. D. 64 or 65, it is insisted,

1. That it appears from Saint Paul's Epistles to Philemon (22.) and to the Philippians (ii. 24.), that he evidently designed, when he had a prospect of being released, to go both to Colossæ and into Macedonia. Now it is admitted, that these two Epistles were written towards the close of Saint Paul's first imprisonment at Rome; and, if he executed his intention of going to Colossæ immediately after his release, it is very probable that he would visit Ephesus, which was in the vicinity of Colossæ, and proceed thence to Philippi.

2. We further learn from the first Epistle to Timothy, that he was left at Ephesus to oppose the following errors: 1. Fables invented by the Jewish doctors to recommend the observance of the law of Moses as necessary to salvation;—2. Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham to their father;—3. Intricate questions and strifes about some words in the law;—4. Perverse disputings of men of corrupt minds, who reckoned that which produced most gain to be the best of godliness; and oppositions of knowledge falsely so named. But these errors had not taken place in the Ephesian church before the apostle's departure; for, in his charge to the Ephesian elders at Miletus, he foretold that false teachers would enter among them after his departing, Acts xx. 29., *I know that after my departing, shall grievous wolves enter in among you, not sparing the flock.* 30. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* The same thing appears from the two Epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the Epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters is there any notice taken of the above mentioned errors as subsisting among the Ephesians at the time they were written, which cannot be accounted for on the supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. We conclude, therefore, with Dr. Macknight, that the first Epistle to Timothy, in which the apostle desired him to abide at Ephesus for the purpose of opposing the judaizers and their errors, could not be written, either from Troas, or from Macedonia, after the riot, as those who contend for the early date of that Epistle suppose: but it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at Ephesus, and found the judaizing teachers there busily employed in spreading their pernicious errors.

3. In the first Epistle to Timothy, the same persons, doctrines, and practices are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1—6. with 2 Tim. iii. 1—5., and 1 Tim. vi. 20. with 2 Tim. i. 14., and 1 Tim. iv. 7. and vi. 20. with 2 Tim. ii. 16. The same commands, instructions, and encouragements are given to Timothy in the first Epistle as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1—5. The same remedies for the corruptions, which had taken place among the Ephesians, are prescribed in the first Epistle as in the second. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7. And as in the second Epistle, so in the first, every thing is addressed to Timothy, as superintendent both of the teachers and of the laity in the church at Ephesus: all which, Dr. Macknight justly thinks, implies that the state of things among the Ephesians was the same when the two Epistles were written. Consequently, the first Epistle was written only a few months before the second, and not long before the apostle's death.

To the late date of this first Epistle, however, there are three plausible objections which admit of easy solutions.

1. It is thought, that if the first Epistle to Timothy was written after the apostle's release, he could not, with any propriety, have said to Timothy, iv. 12. *Let no man despise thy youth.*—But it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates,[1] divided their age into three periods. Childhood, he limited to the age of seventeen: youth, from that to forty-six; and old age, from forty-six to the end of life. Now, supposing Timothy to have been twenty years old, A. D. 50, when he became Paul's assistant, he would be no more than 34, A. D. 64, two years after the apostle's release, when it is supposed this Epistle was written. Since, therefore, Timothy was then in that period of life, which, by the Greeks as well as

[1] Noctes Atticæ, lib. x. c. 28.

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the Romans, was considered as youth, the apostle, with propriety, might say to him, *Let no man despise thy youth.*

2. When the apostle touched at Miletus, in his voyage to Jerusalem, with the collections, the church at Ephesus had a number of elders, that is, of bishops and deacons, who came to him at Miletus, Acts xx. 17. It is therefore asked, What occasion was there, in an Epistle written after the apostle's release, to give Timothy directions concerning the ordination of bishops and deacons, in a church where there were so many elders already? The answer is, the elders who came to the apostle at Miletus, in the year 58, might have been too few for the church at Ephesus, in her increased state, in the year 65. Besides false teachers had then entered, to oppose whom, more bishops and deacons might be needed than were necessary in the year 58. Not to mention, that some of the first elders having died, others were wanted to supply their places.

3. Because the apostle wrote to Timothy, that *he hoped to come to him soon*, 1 Tim. iii. 14., it is argued, that the letter, in which this is said, must have been written before the apostle said to the Ephesian elders, Acts xx. 25., *I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.* But if, by this, the first Epistle to Timothy is proved to have been written before the apostle's interview with the elders at Miletus, his Epistles to the Philippians, to the Hebrews, and to Philemon, in which he promised to visit them, must likewise have been written before the interview: for his declaration respected the Philippians, the Hebrews, and Philemon, as well as the Ephesians: for they certainly were persons among whom the apostle had gone preaching the kingdom of God: yet no commentator ever thought the Epistles above mentioned were written to them before the apostle's interview with the Ephesian elders. On the contrary, it is universally acknowledged, that these Epistles were written four years after the interview; namely, during the apostle's first imprisonment at Rome. When, therefore, he told the Ephesian elders, that they and his other converts, among whom he had gone preaching the kingdom of God, should see his face no more, as it was no point either of faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion resulting from his fears. He had lately escaped the rage of the Jews who laid wait for him in Cenchrea to kill him. (Acts xx. 3.) This, with their fury on former occasions, filled him with such anxiety, that, in writing to the Romans from Corinth, he requested them *to strive together with him in their prayers, that he might be delivered from the unbelieving in Judæa.* (Rom. xv. 30, 31.)—Further, that in his speech to the Ephesian elders, the apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, Dr. Macknight thinks, is plain from what he had said immediately before, verse 22. *Behold I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there:* 23. *Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.* Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release, his character as an inspired apostle is not hurt in the least; if in saying, *he knew they should see his face no more*, he declared his own persuasion only, and no dictate of the Holy Spirit.[1]

We conclude, therefore, that Saint Paul wrote his first Epistle to Timothy about the end of the year 64.

III. But whatever uncertainty may have prevailed concerning the date of this Epistle, it has always been acknowledged to be the undisputed production of the apostle Paul. *Both the first and second* Epistles to Timothy are cited or alluded to by the apostolical fathers, Clement of Rome,[2] and Polycarp;[3] and the first Epistle by Ignatius;[4] and in the following centuries by Irenæus;[5] Clement of Alexandria,[6] Tertullian,[7] Caius,[8] Origen,[9] and by all subsequent ecclesiastical writers without exception.

Decisive as these testimonies confessedly are, the authenticity of this Epistle has been denied by Dr. Schleiermacher, Professor Eickhorn, and others, and vindicated by Professor Hug; the following is an abstract of the objections and their refutation:—

1. The language of the Epistle cannot be that of Saint Paul, because (it is alleged) expressions occur which are either not to be found in his other Epistles, or at least not with the same signification. But this is more or less the case in other Epistles; and some of the words alluded to are found in the New Testament, "while the composition of others betrays the apostle, who, unshackled by the laws of grammatical authority, either compounds his own words and forcible expressions, or derives them in a manner in which tragic authors would scarcely have indulged themselves." If, however, "independently of this peculiarity, we examine the whole of the diction, we shall find it assuredly Paul's. The accumulation of words of allied significations, or false synonymes, the enumerations, the short instantaneous bursts, the parentheses, particularly the long parenthesis in i. 5—18., then the animation which pervades the whole;—all is not an imitation in the use of certain words, in which any one might easily succeed, but the fac-simile of his peculiar mode of communication."[10] Besides the difference of style in this Epistle, as compared with that of the preceding Epistles, is accounted for by new adversaries arising, by the difference of the times when the several Epistles were written, and also by the diversity of the subjects discussed, all which circumstances would necessarily produce a diversity of expression.[11]

2. The great doubts which have been raised against this Epistle, because the apostle (i. 26.) has so very briefly mentioned Hymenæus and Alexander, are of no moment. He mentions them incidentally, as well-known examples of erring self-conceit, and for no other purpose besides, as he has also done in other passages, at this period of his life, viz. 2 Tim. i. 15., and ii. 17., where he also points out well-known examples of error, as a warning to others, and this he also does incidentally.[12]

3. It has been asserted, that there is a contradiction between 1 Tim. i. 20. where Alexander is mentioned as a heretic, and 2 Tim. iv. 14. where he is an enemy of St. Paul. But the apostle carefully distinguishes the individual in the second Epistle from him who is noticed in the first, by the epithet of ὁ χαλκεὺς, *the worker in metals*, or *the smith*. Beza and Bolton have conjectured that he was the person who appeared at the Roman tribunal among the accusers of Paul. This, however, is of little moment, as from this name being very common, there must have been hundreds of persons who bore the name of Alexander.[13]

In short, whoever carefully and impartially examines the style of this Epistle, will find that the language and genius of the apostle of the Gentiles pervades it throughout; and that the animating, urgent, and affecting motives which it presents, are such as proceeded from the heart, and such as no impostor could imitate.[13]

IV. Timothy, having been left at Ephesus, to regulate the affairs of the church in that city, Saint Paul wrote this Epistle chiefly to instruct him in the choice of proper officers in the church, as well as in the exercise of a regular ministry. Another and very important part of the apostle's design was to caution this young evangelist against the influence of those false teachers (Michaelis thinks they were Essenes), who, by their subtle distinctions and endless controversies, had corrupted the purity and simplicity of the Gospel; to press upon him, in all his preaching, a constant regard to the interests of practical religion; and to animate him to the greatest diligence, fidelity, and zeal, in the discharge of his office. The Epistle, therefore, consists of three parts; viz.

PART I. *The Introduction.* (i. 1, 2.)

PART II. *Instructions to Timothy how to behave in the Administration of the Church at Ephesus; in which,*

SECT. 1. After reminding Timothy of the charge which had been committed to him, viz. To preserve the purity of the Gospel against the pernicious doctrines of the false teachers (enumerated above[14]) whose opinions led to frivolous controversies, and not to a holy life, Saint Paul shows the use of the law of Moses, of which these teachers were ignorant. This account of the law, he assures Timothy, was agreeable to the representation of it in the Gospel, with the preaching of which he was intrusted. (i. 3—11.) Having mentioned the Gospel, the apostle, in the fulness of his heart, makes a digression to express his gratitude to God in calling him,

[1] Dr. Benson's Preface to 1 Tim. (pp. 220—222.) Michaelis, vol. iv. pp. 75—78. Rosenmüller, Scholia in N. T. tom. v. pp. 1—4.; Hug's Introd. vol. ii. pp. 393—402. Lardner's Works, 8vo. vol. vi. pp. 316—320.; 4to. vol. iii. pp. 292—294. Doddridge and Whitby's Prefaces to 1 Tim. Macknight's Preface to 1 Tim. sect. ii. Dr. Paley has advocated the late date of this Epistle by arguments similar to those above stated. Horæ Paulinæ, pp. 286—294.

[2] Lardner's Works, 8vo. vol. ii. pp. 38, 39.; 4to. vol. i. pp. 298, 299.

[3] Ibid. 8vo. vol. ii. pp. 96, 97.; 4to. vol. i. pp. 330, 331.

[4] Ibid. 8vo. vol. ii. pp. 78, 79.; 4to. vol. i. p. 321.

[5] Ibid. 8vo. vol. ii. p. 164.; 4to. vol. i. p. 368.

[6] Ibid. 8vo. vol. ii. p. 224.; 4to. vol. i. p. 401.

[7] Ibid. 8vo. vol. ii. pp. 264, 265.; 4to. vol. i. p. 424.

[8] Ibid 8vo. vol. ii. p. 374.; 4to. vol. i. p. 483.

[9] Ibid. 8vo. vol. ii. p. 471.; 4to. vol. i. p. 536.

[10] Hug's Introduction, vol. ii. pp. 403, 404.

[11] Cellérier, Introd. au Nouv. Test. p. 432.

[12] Hug, vol. ii. p. 405.

[13] Cellérier, Introd. au Nouv. Test. p. 432.

[14] See p. 343. *supra.*

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who had been a persecutor, to the Christian faith and ministerial office; and observes, that his favour was extended to him, though so unworthy, as an encouragement to all that should believe in every future age. (12—20.)

SECT. 2. Paul then proceeds to give Timothy particular instructions,

§ i. Concerning the manner in which divine worship was to be performed in the Ephesian church. (ii.)

§ ii. Concerning the qualifications of the persons whom he was to ordain bishops and deacons of that church. (iii.)[1]

§ iii. After foretelling the great corruptions which were to prevail in the church in future times (iv. 1—5.), the apostle instructs Timothy,

1. How to support the sacred character. (6—16.)
2. How to admonish aged men and women (v. 1, 2.), and in what manner he should treat widows (3—16.), elders (17—19.), and offenders. (20, 21.) Annexed are some instructions to Timothy himself. (22—24.)
3. Concerning the duties of slaves. (vi. 1, 2.)

SECT. 3. condemns trifling controversies and pernicious disputes, censures the excessive love of money, and charges the rich to be rich in good works. (vi. 3—19.)

PART III. *The Conclusion.* (20, 21.)

V. Although the errors of the judaizing teachers at Ephesus, which gave rise to Saint Paul's Epistles to Timothy, have long disappeared, yet "the Epistles themselves are still of great use, as they serve to show the impiety of the principles from which these errors proceeded. For the same principles are apt in every age to produce errors and vices, which, though different in name from those which prevailed in Ephesus in the apostle's days, are precisely of the same kind, and equally pernicious.—These Epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons, in every age, the most perfect idea of the duties of their function; teach the manner in which these duties should be performed; describe the qualifications necessary in those who aspire to such holy and honourable offices, and explain the ends for which these offices were originally instituted, and are still continued in the church.

"The very same things, indeed, the apostle, about the same time, wrote to Titus in Crete; but more briefly, because he was an older and more experienced minister than Timothy. Nevertheless the repetition of these precepts and charges, is not without its use to the church still, as it maketh us more deeply sensible of their great importance: not to mention, that in the Epistle to Titus, there are things peculiar to itself, which enhance its value. In short, the Epistles to Timothy and Titus, taken together, containing a full account of the qualifications and duties of the ministers of the Gospel, may be considered as a complete body of divinely-inspired *ecclesiastical canons*, to be observed by the Christian clergy of all communions, to the end of the world.

"These Epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country, who hold sacred offices, or who have it in view to obtain them: not only that they may regulate their conduct according to the directions contained in them, but that, by meditating seriously on the solemn charges delivered to all the ministers of the Gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging every duty belonging to it.

"It is of importance also to observe, that, in these Epistles, there are some explications of the Christian doctrines, and some displays of Saint Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been, like many of the Greek philosophers, a hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some insinuation thereof in letters written to such intimate friends. Yet, throughout the whole of these Epistles, no discovery of that kind is made. The doctrine contained in them is the same with that taught in the Epistles designed for the inspection and direction of the church in general: and the views and hopes which he expresses are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these?"[2]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. XI.

[1] In using this expression—*Great is the mystery of godliness* (iii. 16.), the apostle is generally supposed to allude to the heathen mysteries. As those mysteries have always a reference to some deity, this circumstance greatly favours—not to say, confirms—the common reading of this text, which has been so much controverted: for, if no mention had been made in this case of a God, such an omission would have maimed the apostle's description in a most essential point, and obscured the beauty of his fine allusion. (Brekell's Discourses, p. 424. note.) On the much litigated question respecting the reading of Θεος in 1 Tim. iii. 16. the reader will find a perspicuous statement of the evidence in Mr. Holden's Scripture Testimonies to the divinity of our Lord Jesus Christ, pp. 181—188. There is an elaborate essay on this passage in the Christian Observer for 1809, vol. i. pp. 271—277. See also Dr. Berriman's Critical Dissertation on 1 Tim. iii. 16. 8vo. London, 1741. Velthusen's Observations on various Subjects, pp. 49—104. 8vo. London, 1773. Dr. Hales's Treatise on Faith in the Holy Trinity, vol. ii. pp. 67—104. and Mr. Nolan's Inquiry into the Integrity of the Greek Vulgate, pp. 274—276. But the fullest view of the evidence, both external and internal, will be found in the Rev. Dr. Henderson's Great Mystery of Godliness incontrovertible (London, 1830), who has DEMONSTRATED THE GENUINENESS OF THE READING Θεος, from the united and indisputable testimonies of manuscripts, ancient versions, quotations in the writings of the fathers, and the best printed editions of the Greek Testament both early and recent, as well as from internal evidence.

[2] Dr. Macknight's Pref. to 1 Tim. sect. iv.

SECTION XIII.

ON THE SECOND EPISTLE TO TIMOTHY.

I. *Date.*—II. *Of the place where Timothy was, when Paul wrote this Epistle to him.*—III. *Its scope.*—IV. *Synopsis of its contents.*—V. *Observations on this Epistle.*

I. THAT Paul was a prisoner when he wrote the second Epistle to Timothy, is evident from i. 8. 12. 16. and ii. 9.; and that his imprisonment was in Rome appears from i. 17., and is universally admitted. But, whether he wrote it during his first imprisonment, recorded in Acts xxviii., or during a *second* imprisonment there (which was the uniform tradition of the primitive church), is a point that has been much disputed. The former opinion is advocated by Drs. Hammond, Lightfoot, Lardner, and Hug; and the latter, by Drs. Benson, Macknight, and Paley, Bishop Tomline, Michaelis, Rosenmüller, and others. That the last-mentioned opinion is most correct, we think will appear from the following considerations:—

1. A collation of the Epistles to the Ephesians, Colossians, Philippians, and Philemon (which are known to have been written during Saint Paul's *first* imprisonment), with the second Epistle to Timothy, will show that this Epistle was not written during the time when those Epistles were written. In the former Epistles, the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the Philippians (ii. 24.), "I trust in the Lord that I also myself shall come shortly." Philemon he bids to prepare for him a lodging; "for I trust," says he, "that through your prayers I shall be given unto you." (ver. 22.) In the Epistle before us he holds a language extremely different: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (iv. 6—8.)

Again, when the former Epistles were written from Rome, Timothy was with Paul; and he is joined with him in writing to the Colossians, the Philippians, and to Philemon. The present Epistle implies that he was absent. Further, in the former Epistles, Demas was with Paul at Rome: "Luke, the beloved physician, and Demas, greet you." In the Epistle now before us: "Demas hath forsaken me, having loved this present world, and is gone to Thessalonica.' Once more: in the former Epistle, Mark was with Paul, and joins in saluting the Colossians. In the present Epistle, Timothy is ordered to bring him with him, "for he is profitable to me for the ministry." (iv. 11.)

2. The circumstances of Paul's imprisonment, as referred to in this Epistle, are widely different from the imprisonment related in Acts xxviii. 30, 31. Then he was permitted to dwell alone in his own hired house, and receive all who came to him, and publicly to preach the Gospel, being guarded only by a single soldier. But it appears from 2 Tim. i. 16—18., that the apostle was in *close* confinement, so that Onesiphorus, on his coming to Rome, had considerable difficulty in finding him out. And that crimes were now laid to his charge very different from those formerly alleged against him, appears from ii. 9.; where he says that he *suffers evil, even unto bonds, as a malefactor*; plainly implying that he was not only abridged of all liberty, but also that he was bound, hands and feet, in a close dungeon. Dr. Macknight thinks this was probably under the pretence that he was one of those Christians whom Nero accused of having set Rome on fire. Hence the word *malefactor* (κακοῦργος), which in this passage

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may mean that the apostle was treated as one of the worst of criminals.

3. The situation of Paul, when he wrote this Epistle, was extremely dangerous. This appears from 2 Tim. iv. 6, 7, 8. and from verse 16. where, at his first answer, all men forsook him. Further, (verse 17.) *The Lord delivered him from the mouth of the lion*, or the cruelty of Nero. And in verse 18. he hopes *the Lord will deliver him from every evil work, by preserving him unto his heavenly kingdom*. This was totally different from the gentle treatment recorded in Acts xxviii., and shows that this epistle was written at a later period than the two years' imprisonment mentioned by Luke.

4. It appears from 2 Tim. iv. 13. 20. that when the apostle wrote, he had lately been at Troas, Miletus, and Corinth. This was a different route from that described in the Acts. Also in 2 Tim. iv. 13. he desires Timothy to bring with him a trunk and some books which he had left at Troas. But in his journey to Italy in Acts xxvii. he did not come near Troas. It is true he visited that place on his way to Jerusalem. (Acts xx. 5—7.) But as this visit to Troas happened in the year 57, and the present Epistle was not written before the year 65, these articles were not then left there; for he would hardly have delayed sending for them for seven or eight years. He would rather have sent for them to Cæsarea, where he was in prison two years; or more early on his first coming to Rome.

5. When he wrote this Epistle, he had left Trophimus sick at Miletus. (iv. 20.) But this could not have happened on the journey to Jerusalem, because Trophimus was with Saint Paul at Jerusalem (Acts xxi. 29.), and in his voyage from Cæsarea to Italy he did not touch at Miletus. It is obvious, contrary to Dr. Lardner's hypothesis, that the north wind would not suffer them to proceed further north from Cnidus along the coast of Asia. (Acts xxvii. 7.)

6. Paul says (2 Tim. iv. 20.) that Erastus stayed behind at Corinth. The apostle must therefore have passed through Corinth on that journey to Rome, after which he wrote this Epistle. But from Cæsarea to Italy, in Acts xxviii. he did not pass through Corinth. Dr. Lardner's two objections to this argument are not satisfactory. For he says that Erastus stayed behind at Corinth when Saint Paul left that city to go to Jerusalem, though Timothy, who was then with Saint Paul, must have known that circumstance, but Saint Paul only wished to remind him of it,—or he mentions his stay, because he was sent by Paul from Ephesus into Macedonia (Acts xix. 22.); and when Paul, going there also, returned to Asia Minor, he did not return with him, not being mentioned in Acts xx. 4.

The result of the preceding observations is, that this Epistle was written by Paul at Rome, and during an imprisonment different from that recorded in Acts xxviii. Paul, we have seen,[1] was released from his confinement A. D. 63, and, after visiting several churches, returned to Rome early in 65; where, after being confined rather more than a year, it is generally agreed that he suffered martyrdom A. D. 66. Now, as the apostle requests Timothy to come to him before winter (2 Tim. iv. 21.), it is probable that this Epistle was written in the month of July or August A. D. 65.[2]

II. It is generally supposed that Timothy was at Ephesus when Paul wrote his second Epistle to him. This opinion is advocated by Drs. Lardner, Benson, and Macknight, but is opposed by Michaelis; who has shown that Timothy was most probably somewhere in Asia Minor when Paul sent this letter to him, because the apostle, towards the close of the first chapter, mentions several persons who dwelt in that region, and also because (2 Tim. iv. 13.) he requests Timothy to bring with him the *cloak, books, and parchments*, which he had left behind him at Troas; and because Troas does not lie in the route from Ephesus to Rome, to which city Timothy was desired to "make haste to come to him before winter." (iv. 21.) Michaelis concludes, therefore, that Paul, not knowing exactly where Timothy was, wrote to him this Epistle, which he intrusted to a safe person (whom Dr. Benson supposes to have been Tychicus) that was travelling into Asia Minor, with an order to deliver it to him wherever he might find him.[3]

III. The immediate design of Paul in writing this Epistle to Timothy, was to apprize him of the circumstances that had befallen him during his second imprisonment at Rome, and to request him to come to him before the ensuing winter. But, being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, for the faithful discharge of his ministerial functions, with the solemnity and affection of a dying parent; in order that, if he should be put to death before Timothy's arrival, the loss might in some measure be compensated to him by the instructions contained in this admirable Epistle. With this view, after expressing his affectionate concern for him, he exhorts him to stir up the gift which had been conferred upon him (2 Tim. i. 2—5.); not to be ashamed of the testimony of the Lord, nor of Paul's sufferings (6—16.); to hold fast the form of sound words, and to guard inviolable that good deposit of Gospel doctrine (i. 13, 14.), which he was to commit to faithful men who should be able to teach others (ii. 1, 2.); to animate him to endure, with fortitude, persecutions for the sake of the Gospel (ii. 3—13.); to suppress and avoid logomachies (14. 23.); to approve himself a faithful minister of the word (15—22.); and to forewarn him of the perils of the last days, in consequence of wicked hypocritical seducers and enemies of the truth, who even then were beginning to rise in the church. These Saint Paul admonishes Timothy to flee, giving him various cautions against them. (iii.)

IV. The Epistle therefore consists of three parts; viz.

PART I. *The Inscription.* (i. 1—5.)

PART II. *An Exhortation to Timothy.*

SECT. 1. To diligence, patience, and firmness in keeping the form of sound doctrine, in which is introduced an affecting prayer in behalf of Onesiphorus. (i. 2—18.)

SECT. 2. To fortitude under afflictions and persecutions, to deliver the uncorrupted doctrine of the Gospel to others, and to purity of life. (ii.)

SECT. 3. To beware of false teachers in the last times (whose practices are described), to be constant in his profession of the Gospel, and to be diligent in his ministerial labours (iii. iv. 1—8.)

PART III. *The Conclusion, containing the Apostle's Request to Timothy to come to him as soon as possible, together with various Salutations for the Brethren in Asia Minor.* (iv. 9—22.)

V. As this Epistle was written to Saint Paul's most intimate friend, under the miseries of a jail, and the near prospect of death, and was not designed for the use of others, it may serve to exhibit the temper and character of the apostle, and to convince us that he was no deceiver, but sincerely believed the doctrines which he preached. "This excellent writing, therefore, will be read by the disciples of Christ, to the end of the world, with the highest satisfaction. And the impression which it must have on their minds, will often be recollected by them with the greatest effect, for the confirmation of their faith in the Gospel, and their consolation under all the evils which their adherence to the Gospel may bring upon them."

"Imagine," says Dr. Benson, "a pious father, under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again before he left the world; particularly that he might leave with him his dying commands, and charge him to live and suffer as he had done:—and you will have the frame of the apostle's mind, during the writing of the whole Epistle."[4]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. XII.

SECTION XIV.

ON THE EPISTLE TO TITUS.

I. *Account of Titus.*—II. *Christianity, when planted in Crete.*—III. *Date.*—IV. *Scope and analysis of this Epistle.*—V. *Observations on it.*

I. TITUS was a Greek (Dr. Benson thinks he was a native of Antioch in Syria), and one of Paul's early converts, who attended him and Barnabas to the first council at Jerusalem, A. D. 49, and afterwards on his ensuing circuit. (Tit. i. 4.

[1] See p. 325. *supra.*

[2] Paley's Horæ Paulinæ, pp. 303—305.; Calmet, Preface sur la seconde Epitre à Timothée; Macknight's Preface to 2 Tim. sect. i.; Dr. Benson's Preface to 2 Tim. pp. 501—517.; Michaelis's Introd. vol. iv. pp. 165—177.; Lardner's Works, 8vo. vol. vi. pp. 338—375.; 4to. vol. iii. pp. 303—321.; Hug's Introd. vol. ii. pp. 440—448.

[3] Michaelis, vol. iv. pp. 161—164.

[4] Preface to 2 Tim. p. 517. The topics above noticed are ably treated at length by Dr. Macknight in his preface to 2 Tim. sect. 3.

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Gal. ii. 1—3. Acts xv. 2.) Some years after this we find that Paul sent him to Corinth (2 Cor. xii. 18.), to investigate and report to him the state of the church in that city, and particularly to report what effect had been produced by his first Epistle to the Corinthians. The intelligence brought to the apostle by Titus afforded him the highest satisfaction, as it far exceeded all his expectations. (vii. 6—13. And as Titus had expressed a particular regard for the Corinthians, the apostle thought proper to send him back again, with some others, to hasten the collection for the poor brethren in Judæa. (viii. 6.) After this we meet with no further notice of Titus; except that he is mentioned in this Epistle as having been with Paul in Crete (Tit. i. 5.), and in 2 Tim. iv. 10. (shortly before that apostle's martyrdom) as being in Dalmatia. How highly he was esteemed by the great apostle of the Gentiles, is evident from the affectionate manner in which he has spoken of him to the Corinthians.[1] Whether Titus ever quitted Crete we know not: neither have we any certain information concerning the time, place, or manner of his death; but, according to ancient ecclesiastical tradition, he lived to the age of ninety-four years, and died and was buried in that island.

II. We have no certain information when or by whom Christianity was first planted in Crete. As some Cretans were present at the first effusion of the Holy Spirit at Jerusalem (Acts ii. 11.), Bishop Tomline things it not improbable, that, on their return home, they might be the means of introducing the Gospel among their countrymen.[2] But Michaelis, Dr. Hales, and many other critics are of opinion that Christianity was first planted there by Paul, during the year and a half that he spent at Corinth, between the latter part of A. D. 51, and the former part of A. D. 53. It appears from 2 Cor. xii. 14. and xiii. 1. that the apostle did make an excursion during this interval, and returned to Corinth. In this excursion it is supposed that he made a voyage to Crete, in order to preach the Gospel there, and took Titus with him as an assistant, whom he left behind to regulate the concerns of that church. (Tit. i. 5.) Josephus informs us that there were many Jews[3] in this island at the time Paul wrote this Epistle to Titus; and the apostle seems to have considered them a more dangerous people than the Cretans themselves, who were formerly notorious for piracy, luxury, debauchery, and especially for lying. So infamous were they for their habitual practice of falsehood, that κρητίζειν, *to act like a Cretan*, was a proverbial term for *telling a lie*. With these vices they were charged by Epimenides, one of their own poets; and Paul has quoted him as expressing their true character. (Tit. i. 12.)

III. No date is so controverted as that of the Epistle to Titus. Michaelis, who thinks it was written soon after his supposed visit to Crete, is of opinion, that, in the chronological arrangement of Paul's epistles, it should be placed between the second Epistle to the Thessalonians (A. D. 52) and the first Epistle to the Corinthians (A. D. 57). Hug places it between the two Epistles to the Corinthians; Dr. Hales dates this Epistle in A. D. 52; Dr. Lardner in 56; Lord Barrington in 57; Dr. Benson and Bishop Tomline in 64; and Bishop Pearson, Drs. Whitby and Paley, and the Bible chronology in A. D. 65. The subscription states this Epistle to have been written from Nicopolis of Macedonia, probably because Saint Paul desired to meet him at a city called Nicopolis, but which could not be the place intended by the author of the subscription; for the Nicopolis referred to by him was situated on the river Nessus in Thrace, and was not built till *after* this period by the emperor Trajan. As Luke is totally silent concerning Saint Paul's preaching at Crete, though he has noticed that he touched at the Fair Havens and Lasea in his first voyage to Rome, it is most probable that this Epistle was written after his liberation from his first imprisonment, A. D. 64. And this opinion is strengthened by the verbal harmony subsisting between the first Epistle to Timothy and the letter to Titus; which cannot be naturally accounted for, but by supposing that they were both written about the same time, and while the same ideas and phrases were present to the writer's mind. Among other instances that might be adduced, compare 1 Tim. i. 1—3. with Tit. i. 4, 5.; 1 Tim. i. 5. with Tit. i. 14.; 1 Tim. iv. 12. with Tit. ii. 7. 15., and 1 Tim. iii. 2—4. with Tit. i. 6—8.[4]

[1] See particularly 2 Cor. ii. 13. vii. 6. 7. 13—15. viii. 16—23. and xii. 18.
[2] Elements of Christian Theology, vol. i. p. 446.
[3] Ant. Jud. lib. xvii. c. 12. § 1. De Bell. Jud. lib. ii. c. 7. § 1., &c.
[4] Calmet, Preface sur l'Epitre de S. Paul à Tite; Dr. Benson's Preface to his Paraphrase and Commentary on this Epistle; Lardner's Works, 8vo. vol. vi. pp. 320—324.; 4to. vol. iii. pp. 294—296.; Michaelis's Introd. vol. iv. pp. 29—41.; Hug's Introd. vol. ii. pp. 354—360. Dr. Macknight's Preface to Titus.

The genuineness and authenticity of the Epistle to Titus were never questioned.[5]

IV. Titus having been left in Crete to settle the churches in the several cities of that island according to the apostolical plan, Paul wrote this Epistle to him, that he might discharge his ministry among the Cretans with the greater success, and to give him particular instructions concerning his behaviour towards the judaizing teachers, who endeavoured to pervert the faith and disturb the peace of the Christian church. The Epistle, therefore, consists of three parts.

PART I. *The Inscription.* (i. 1—4.)

PART II. *Instructions to Titus,*

SECT. 1. Concerning the ordination of elders, that is, of bishops and deacons, whose qualifications are enumerated. (5—9.) Further, to show Titus how cautious he ought to be in selecting men for the sacred office, Paul reminds him of the acts of the judaizing teachers. (10—16.)

SECT. 2. That he should accommodate his exhortations to the respective ages, sexes, and circumstances of those whom he was commissioned to instruct; and, to give the greater weight to his instructions, he admonishes him to be an example of what he taught. (ii.)

SECT. 3. That he should inculcate obedience to the civil magistrate, in opposition to the Jews and judaizing teachers, who, being averse from all civil governors, except such as were of their own nation, were apt to imbue Gentile Christians with a like seditious spirit, as if it were an indignity for the people of God to obey an idolatrous magistrate; and also that he should enforce gentleness to all men. (iii. 1—7.)

SECT. 4. That he should enforce good works, avoid foolish questions, and shun heretics. (iii. 8—11.)

PART III. *An Invitation to Titus, to come to the Apostle at Nicopolis, together with various Directions.* (iii. 12—15.)

V. From a comparison of the Epistle of Titus with the two Epistles to Timothy, Dr. Macknight remarks, we learn that the judaizing teachers were every where indefatigable in propagating their erroneous doctrine concerning the necessity of obedience to the law of Moses, as the only means of obtaining salvation; that in the most distant countries they uniformly taught the same doctrine, for the purpose of rendering the practice of sin consistent with the hope of salvation; and that in order to draw disciples after them, they encouraged them in sin by the vicious practices which they themselves followed, in the persuasion that they would be pardoned by the efficacy of the Levitical sacrifices. That eminent critic thinks it probable, from the apostle's commanding Titus in Crete, and Timothy in Ephesus, to oppose those errors, that the judaizing teachers were more numerous and successful in Ephesus and Crete than in other places. As, however, Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and also a teacher of long standing in the faith, Paul was not so full in his directions and exhortations to him, as to Timothy: neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness. (Tit. i. 13. ii. 15.) Dr. Macknight accounts for this difference in the apostle's letters to those two evangelists, by supposing that Titus was a person of a soft and mild temper; whereas Timothy, being a young man, might have been of a more ardent spirit that stood in need of some restraint.[6]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ, Chap. XIII.

SECTION XV.

ON THE EPISTLE TO PHILEMON.

I. *Account of Philemon.*—II. *Date.*—III. *Genuineness and authenticity.*—IV. *Occasion and scope of this Epistle.*—V. *Observations on it.*

I. PHILEMON was an inhabitant of Colossæ, as appears from Paul's mentioning Onesimus in his Epistle to the Colossians (iv. 9.) as *one of them*, and also from his saluting Archippus in this Epistle (ver. 2.), who appears from Col.

[5] It is cited or alluded to by all the fathers who have quoted the two Epistles to Timothy. See the references to them in p. 344. *supra.*
[6] Dr. Macknight's Preface to Titus, sect. 4. *fine.*

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iv. 17. to have been a pastor of that church. Philemon seems to have been a person of great worth as a man, and of some note as a citizen in his own country: for his family was so numerous that it made a church by itself, or at least a considerable part of the church at Colossæ. (ver. 2.) He was likewise so opulent, that he was able *by the communication of his faith*, that is, by his beneficence, to refresh the bowels of the saints. (6, 7.) According to Grotius, Philemon was an elder of Ephesus; Beausobre and Dr. Doddridge suppose him to have been one of the ministers of the Colossian church: and from Paul's requesting him (22.) to provide a lodging for him at Colossæ, Michaelis thinks that he was a deacon of that church. These opinions appear to have been founded on the inscription of this Epistle, where Paul calls him a fellow-labourer. But this appellation, Drs. Whitby, Lardner, and Macknight have remarked, is of ambiguous signification; being given not only to those who were employed in preaching the Gospel, but also to such pious individuals, of either sex, as assisted the apostles in any manner.[1]

Philemon was, most probably, a converted Gentile, and from the nineteenth verse of this Epistle, some have supposed that he was converted under the ministry of Paul; but, from the apostle's saying in the fifth verse that he had *heard* of Philemon's faith in Christ (which was his usual phrase when writing to Christians whom he had never seen),[2] Dr. Benson is of opinion that, during Paul's long stay at Ephesus, some of the Colossians had gone thither, and heard him preach the Christian doctrine (Acts xix. 10. xx. 31.); or that the apostle had sent some of his assistants who had planted the Gospel at Colossæ. If Saint Paul had not come into those parts of Asia Minor, it is highly probable that Philemon would never have become a Christian; the apostle might therefore well say, that Philemon owed unto him himself, or his own soul.

II. It appears from verses 1. 10. 13. and 23. of this Epistle, that Paul was under confinement when he wrote it; and as he expresses (22.) his expectation of being shortly released, it is probable that it was written during his first imprisonment at Rome towards the end of A.D. 62, or early in 63: and was sent, together with the Epistles to the Ephesians and Colossians, by Tychicus and Onesimus.

III. So early as the time of Jerome, some fastidious critics showed an inclination to expunge this Epistle from the sacred canon as being a private letter, and consequently of very little importance to the Christian church. Unquestionably the apostles might (and, for aught we know to the contrary, did) write *private* letters as well as other persons. But we have no reason to consider the Epistle to Philemon in this light; it was wholly written with the apostle's *own* hand, which was much more than what he called the *token in all his Epistles*. (2 Thess. iii. 17.) Although from its brevity, and the private nature of its subject, it was but rarely mentioned by the primitive ecclesiastical writers, yet we know that it was alluded to, though not cited by name, by Tertullian,[3] and was reckoned among Saint Paul's Epistles by Caius.[4] It was likewise most expressly quoted by Origen,[5] and was pronounced to be authentic by all the ancient writers cited by Eusebius,[6] and also by all subsequent ecclesiastical writers; and it has always been inserted in every catalogue of the books of the New Testament. Stronger external testimony to the authenticity of any part of the Bible exists not, than that which we have for the Epistle to Philemon, the argument of which is not mean, nor is any part of it unworthy of the great apostle of the Gentiles.

"Whoever," says Dr. Benson, "will carefully study it, will discern a great number of the doctrines and precepts of Christianity expressed or insinuated: for instance, 1. In a religious view, or upon a spiritual account, all Christians are upon a level. Onesimus, the slave, upon becoming a Christian, is the apostle's dear son and Philemon's brother. 2. Christianity makes no alteration in men's civil affairs. By Christian baptism a slave did not become a freedman; his temporal state or condition was still the same; and, though Onesimus was the apostle's son and Philemon's brother upon a religious account, yet he was obliged to be Philemon's slave for ever, unless his master voluntarily gave him his freedom. 3. Servants should not be taken or detained from their own masters without their master's consent. (See ver. 13, 14.) 4. We should love and do good unto all men. We should not contemn persons of low estate, nor disdain to help the meanest slave when it is in our power. The apostle has here set us an example of benevolence, condescension, and Christian charity, which it well becomes us to follow. He took pains with and converted a slave, and in a most affectionate and earnest manner interceded with his master for his pardon. 5. We should not utterly despair of those who are wicked, but should use our best endeavours to reclaim them. Though Onesimus had robbed his master and run away from him, the apostle attempted his conversion among others, and succeeded therein. 6. Restitution is due where an injury has been done, unless the injured party freely forgive: accordingly, the apostle Paul gives a promise, under his own hand, for Onesimus's making restitution as a matter of justice, if Philemon insisted upon it. 7. We should be grateful to our benefactors. This Saint Paul touches upon very gently (ver. 19.), where he intimates to Philemon that he owed unto him himself also: and therefore, in point of gratitude, he was obliged to grant his request. 8. We should forgive the penitent, and be heartily reconciled to them. 9. The apostle's example teaches us to do all we can to make up quarrels and differences, and reconcile those who are at variance. 10. A wise man chooses sometimes to address in a soft and obliging manner, even in cases where there is authority to command. 11. The bishops and pastors of the Christian church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a most tender regard to the souls of men of all ranks and conditions; and to endeavour to convert a slave, as well as the rich and great and honourable of the earth. He who disdained not to teach a slave, a fugitive and a thief, but preached the doctrine of salvation to him, and took pains with him, till he had restored him to his master, an honest worthy man;—how disinterested must he have been! To whom would he not condescend? or whose salvation and happiness would he not endeavour to promote? Would to God there was the same spirit in all the teachers of Christianity, at all times and in all places! 12. Here is a most glorious proof of the good effects of Christianity, where it is rightly understood and sincerely embraced. It transforms a worthless slave and thief into a pious, virtuous, amiable, and useful man; makes him not only happier and better in himself, but a better servant, and better in all relations and circumstances whatever.

"Shall an epistle so full of useful and excellent instructions be rejected for its brevity? or because the occasion required that it should be written concerning one particular person? or addressed to a private man? Men would do well to examine it carefully before they reject it, or speak of it so slightly."[7]

IV. We learn from this Epistle that Onesimus was the slave of Philemon, whom he had probably robbed,[8] and ran away from him as far as Rome. Whether he repented of what he had done, and voluntarily went to Paul, or in what other manner they came to meet there, we have no information. But the apostle, during his confinement *in his own hired house*, opened a way to the heart of the rude slave, converted him to the Christian faith, and baptized him. It also appears that Paul kept Onesimus with him for some time, to wait upon himself, until Onesimus, by his conduct, confirmed the truth and sincerity of his conversion. During his abode with the apostle, he served him with the greatest assiduity and affection: but, being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time being afraid lest, on his return, his master should inflict upon him the punishment which by the law or custom of Phrygia was due to a fugitive slave,[9] he entreated Paul to write to Philemon in his behalf, and requested him to forgive and receive him again into his family. The apostle therefore wrote this Epistle to Philemon, "in which, with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him and put confidence in him as a sincere Christian.

[1] See instances of this in Rom. xvi. 8. and 3 John 8.
[2] See Eph. i. 15. Col. i. 4. and ii. 1.
[3] Lardner's Works, 8vo. vol. ii. p. 465.; 4to. vol. i. p. 424.
[4] Ibid. 8vo. vol. ii. p. 274.; 4to. vol. i. p. 482.
[5] Ibid. 8vo. vol. ii. p. 472.; 4to. vol. i. p. 535.
[6] Hist. Eccl. lib. iii. c. 25.

[7] Dr. Benson's History of the First Planting of Christianity, vol. ii. p. 311. 2d edit.
[8] Macknight and Lardner are of opinion that Saint Paul's expression in the eighteenth verse does not insinuate that Onesimus had *robbed* his master of any thing but his service.
[9] Grotius informs us that masters had a power to torture their slaves who behaved ill, and even to put them to death, without applying to the magistrate; and that this was agreeable not only to the Roman but also to the Grecian law.

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And because restitution, by repairing the injury that has been done, restores the person who did the injury to the character which he had lost, the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this Epistle by his handwriting, not only to repay all that Onesimus owed to Philemon, but to make full reparation also to Philemon for whatever injury he had done to him by running away."[1] To account for the solicitude expressed by Paul in this Epistle in order to obtain Onesimus's pardon, and procure a thorough reconciliation, it is not necessary to suppose, with some critics, that Philemon was keen and obstinate in his resentments, or of that rough and intractable disposition for which the Phrygians were proverbial. The contrary is insinuated by the apostle, who has in other places commended his benevolence and charity. It is most probable, as Dr. Macknight has conjectured, that Philemon had a number of slaves, on whom the pardoning of Onesimus too easily might have had a bad effect; and therefore he might judge some punishment necessary as an example to the rest. At least Paul could not have considered the pardoning of Onesimus as an affair that merited so much earnest entreaty, with a person of Philemon's piety, benevolence, and gratitude, unless he had suspected him to have entertained some such intention.

V. Whether Philemon pardoned or punished Onesimus, is a circumstance concerning which we have no information. From the earnestness with which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, the eminent critic above cited conjectures that he actually pardoned Onesimus, and even gave him his freedom, in compliance with the apostle's insinuation, as it is interpreted by some, *that he would do more than he had asked.* For it was no uncommon thing, in ancient times, to bestow freedom on those slaves whose faithful services had procured for them the esteem and good will of their masters. The primitive Christians preserving this Epistle, and placing it in the sacred canon (Dr. Benson remarks), are strong arguments to induce us to believe that Philemon granted the apostle's request, and received Onesimus into his house and favour again. As Onesimus was particularly recommended by Saint Paul to the notice of the Colossians (iv. 9.), it cannot be doubted that they cheerfully received him into their church. In the Apostolical Constitutions,[2] Onesimus is said to have been bishop of Beræa; but they are a compilation of the fourth century, and consequently, of no authority. When Ignatius wrote his Epistle to the Ephesians (A. D. 107), their bishop's name was Onesimus: and Grotius thought that he was the person for whom Saint Paul interceded. But this, as Dr. Lardner[3] remarks, is not certain. Dr. Mill[4] has mentioned a copy, at the conclusion of which it is said that Onesimus suffered martyrdom at Rome by having his legs broken.

The whole of this Epistle is indeed a most beautiful composition. Such deference and respect for Philemon, such affection and concern for Onesimus, such distant but just insinuation, such a genteel and fine address pervade the whole, that this alone might be sufficient to convince us that Paul was not unacquainted with the world, and was not that weak and visionary enthusiast, which the enemies of revelation have sometimes represented him to be. It is, indeed, impossible to peruse this admirable Epistle without being touched with the delicacy of sentiment, and the masterly address that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with all the warmth and sincerity of the friend, but even with the dignity of the Christian and the apostle. Every word has its force and propriety. With what dignity and authority does Paul entreat, though a prisoner! With what condescension and humility does he command, though an apostle! And if this letter were to be considered in no other point of view than as a mere human composition, it must be allowed to be a master-piece in its kind. As an illustration of this remark, it may not be improper to compare it with an Epistle of the younger Pliny,[5] that seems to have been written on a similar occasion; which, though composed by one who has always been reckoned to excel in the epistolatory style, and though it undoubtedly has many beauties, yet it must be acknowledged by every impartial reader to be vastly inferior to this animated composition of the apostle. Pliny seems desirous of saying something; the apostle has urged every thing that can be said upon the occasion. Pliny is too affected to be affecting; the apostle takes possession of our heart, and excites our compassion whether we will or not.[6]

On the *undesigned coincidences* between this Epistle and the Acts of the Apostles, see Dr. Paley's Horæ Paulinæ Chap. XIV.

SECTION XVI.

ON THE EPISTLE TO THE HEBREWS.

I. *To whom written.*—II. *In what language.*—III. *Its genuineness and authenticity.—Proofs that it was written by Paul.*—IV. *Its date.*—V. *Occasion and scope of this Epistle.*—VI. *Synopsis of its contents.*

I. AFTER the thirteen Epistles avowedly written by Paul, with his name prefixed to them, succeeds what we call the Epistle to the Hebrews; the nature and authenticity of which has been more controverted, perhaps, than any other book of the New Testament. As the initiatory formula, usual in the other apostolical letters, is wanting in this Epistle (notwithstanding the superscription terms it *the Epistle to the Hebrews*), it has been questioned whether it was really an Epistle sent to a particular community, or only a discourse or dissertation intended for general readers. Michaelis determines that it *is* an Epistle, and remarks that not only the second person plural *ye* incessantly occurs in it, which alone indeed would be no proof, but also that the author alludes to special circumstances in this writing, in chapters v. 11, 12. vi. 9. x. 32—34., and above all in chapter xiii. 23, 24., which contains the promise of a visit, and various salutations; all which circumstances taken together show that it really is an apostolical Epistle.

Who the Hebrews were, to whom this letter was addressed, learned men are by no means agreed. Sir Isaac Newton was of opinion that by "the Hebrews" in this Epistle we are to understand those Jewish believers who had left Jerusalem a short time before its destruction, and were now dispersed throughout Asia Minor;[7] but of this we have no authentic record. Others again have imagined that it was addressed to the Hebrew Christians in Spain, Galatia, Macedonia, or at Corinth or Rome, or to those who resided in Palestine. Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and other fathers, were of opinion that the Epistle to the Hebrews was sent to the converted Jews living in Judæa; who in the apostle's days were called Hebrews, to distinguish them from the Jews in the Gentile countries, who were called Hellenists or Grecians. (Acts vi. 1. ix. 29. xi. 20.) The opinion of these learned fathers is adopted by Beza, Louis Cappel, Carpzov, Drs. Lightfoot, Whitby, Mill, Lardner, and Macknight, Bishops Pearson and Tomline, Hallet, Rosenmüller, Hug, Scott, and others. Michaelis considers it as written for the use of the Jewish Christians at Jerusalem and in Palestine; and Professor Stuart[8], (who is followed by M. La Harpe) that it was directed to Hebrews in Palestine, and probably to the church of Cæsarea.[9] The very ancient opinion last stated is corroborated by the contents of the Epistle itself, in which we meet with many things peculiarly suitable to the believers in Judæa.

1. It is evident from the whole tenor of this Epistle, that the persons to whom it was addressed, were in imminent danger of falling back from Christianity to Judaism, induced partly by a severe persecution, and partly by the false arguments of the rabbins. This could hardly have happened to several communities at the same time in any other country than Palestine, and therefore we cannot suppose it of several communities of Asia Minor, to which, in the opinion of some commentators, the Epistle was

[1] Macknight's Preface to Philemon, sect 2.
[2] Lib. viii. c. 46.
[3] Works, 8vo. vol. iv. p. 381.; 4to. vol. iii. p. 324.
[4] Nov. Test. Millii et Kusteri, p. 512.
[5] Lib. ix. ep. 21.
[6] Doddridge, Introd. to Philemon.
[7] Observations on the Apocalypse of Saint John, p. 244.
[8] Stuart's Comm. on the Epistle to the Hebrews, vol. i. pp. 67—73. (Andover, N. Am. 1827.) In pp. 8—67. he has discussed the various hypotheses of Dr. Storr, who supposes it to have been written to the Hebrew church at Galatia; of Noesselt, who considered it as addressed to the church at Thessalonica; of Bolten, who imagined that it was directed to Hebrews who were sojourners in Asia Minor; of Michael Weber, who advanced and endeavoured to support the opinion that it was addressed to the church at Corinth; and of the ancients (whose opinion he adopts), that this epistle was written to the Hebrew church in Palestine.
[9] La Harpe, Essai Critique sur l'Authenticite de l'Epitre aux Hebreux. p. 136. (Toulouse, 1832.)

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addressed. Christianity at this time enjoyed, from the tolerating spirit of the Roman laws and the Roman magistrates, throughout the empire in general, so much religious liberty, that out of Palestine it would have been difficult to have effected a general persecution.[1] But, through the influence of the Jewish sanhedrin in Jerusalem, the Christians in that country underwent several severe persecutions, especially during the high-priesthood of the younger Ananus, when Saint James and other Christians suffered martyrdom.

2. Further, if we examine the Epistles of Saint Paul, especially those to the Ephesians, Philippians, and Colossians, and compare them with the two Epistles of Saint Peter, which were addressed to the Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia, we shall find, though mention is made of seducers, not the smallest traces of imminent danger of an apostasy to Judaism, and still less of blasphemy against Christ, as we find in the sixth and tenth chapters of the Epistle to the Hebrews. The two passages of this Epistle (vi. 6. x. 29.) which relate to blasphemy against Christ, as a person justly condemned and crucified, are peculiarly adapted to the situation of communities in Palestine; and it is difficult to read these passages without inferring that several Christians had really apostatized and openly blasphemed Christ; for it appears from Acts xxvi. 11. that violent measures were taken in Palestine for this very purpose, of which we meet with no traces in any other country at that early age. Neither the Epistles of Saint Paul, nor those of Saint Peter, furnish any instance of a public renunciation of Christianity and return to Judaism: and yet, if any such instances had happened in the communities to which they wrote, these apostles would hardly have passed them over in silence, or without cautioning other persons against following such examples. The circumstance, likewise, to which the author of the Epistle to the Hebrews alludes (x. 25.), that several who still continued Christians forsook the places of public worship, does not occur in any other Epistle, and implies a general and continued persecution, which deterred the Christians from an open confession of their faith. In this melancholy situation, the Hebrews, almost reduced to despair, are referred (x. 25. 35—38.) to the promised coming of Christ, which they are requested to await with patience, as being not far distant. This can be no other than the promised destruction of Jerusalem (Matt. xxiv.), of which Christ himself said (Luke xxi. 28.), "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Now this coming of Christ was to the Christians in Palestine a deliverance from the yoke with which they were oppressed; but it had no such influence on the Christians of other countries. On the contrary, the first persecution under Nero happened in the year 65, about two years before the commencement of the Jewish war, and the second under Domitian, about five-and-twenty years after the destruction of Jerusalem.

3. From ch. xii. 7. though no mention is made in express terms of martyrs who had suffered in the cause of Christianity, we may with great probability infer, that several persons had really suffered, and afforded a noble example to their brethren. If this inference be just, the Hebrews, to whom this Epistle was written, must have been inhabitants of Palestine, for in no other part of the Roman empire, before the year 65, had the enemies of Christianity the power of persecuting its professors in such a manner as to deprive them of their lives, because no Roman court of justice would have condemned a man to death, merely for religious opinions; and the pretence of the Jews, that whoever acknowledged Jesus for the Messiah was guilty of treason against the emperor, was too sophistical to be admitted by a Roman magistrate. But, in Palestine, Stephen and the elder James had already suffered martyrdom (Acts vii. xiii.); both Saint Peter and Saint Paul had been in imminent danger of undergoing the same fate (Acts xii. 3—6. xxii. 11—21. 26. 30.); and according to Josephus,[2] several other persons were put to death, during the high-priesthood of the younger Ananus, about the year 64 or 65.[3]

4. The declarations in Heb. i. 2. and iv. 12., and particularly the exhortation in ii. 1—4., are peculiarly suitable to the believers of Judæa, where Jesus Christ himself first taught, and his disciples after him, confirming their testimony with very numerous and conspicuous miracles.

5. The people to whom this Epistle was sent were well acquainted with our Saviour's sufferings, as those of Judæa must have been. This appears in Heb. i. 3.; ii. 9. 18.; v. 7. 8.; ix. 14. 28.; x. 12.; xii. 2, 3.; and xiii. 12.

6. The censure in v. 12. is most properly understood of Christians in Jerusalem and Judæa, to whom the Gospel was first preached.

7. Lastly, the exhortation in Heb. xiii. 12—14. is very difficult to be explained, on the supposition that the Epistle was written to Hebrews who lived out of Palestine; for neither in the Acts of the Apostles, nor in the other Epistles, do we meet with an instance of expulsion from the synagogue merely for a belief in Christ; on the contrary, the apostles themselves were permitted to teach openly in the Jewish assemblies. But if we suppose that the Epistle was written to Jewish converts in Jerusalem, this passage becomes perfectly clear, and Dr. Lardner observes, must have been very suitable to their case, especially if it was written only a short time before the commencement of the Jewish war, about the year 65 or 66. The Christians, on this supposition, are exhorted to endure their fate with patience, if they should be obliged to retire, or should even be ignominiously expelled from Jerusalem, since Christ himself had been forced out of this very city, and had suffered without its walls. It was a city devoted to destruction, and they who fled from it had to expect a better in heaven. The disciples of Christ had been already warned by their Master to flee from Jerusalem (Matt. xxiv. 15—22.), and the time assigned for their flight could, when this Epistle was written, be not far distant. That they actually followed his advice, appears from the relation of Eusebius;[4] and, according to Josephus,[5] the most sensible inhabitants of Jerusalem took similar measures after the retreat of Cestius Gallus, which happened in November 66, and likewise left the city. If we suppose, therefore, that the Epistle was written to the Hebrews of Jerusalem, the passage in question is clear; but on the hypothesis, that it was written to Hebrews, who lived in any other place, the words, "*Let us go forth with him out of the camp, bearing his reproach,*" lose their meaning. Further (x. 25.) the exhortation, *Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching*, is an additional confirmation of this opinion. The *approaching day* can mean only the day appointed for the destruction of Jerusalem, and the downfall of the Jewish nation: but this event immediately concerned only the Hebrews of Palestine, and could have no influence in determining the inhabitants of other countries, such as Asia Minor, Greece, and Spain, either to forsake or to frequent the places of public worship.[6]

To these clear and decisive evidences, that the Epistle to the Hebrews was addressed to Jewish Christians resident in Palestine, it has been objected,

1. That the words in Heb. xii. 4. (*ye have not resisted unto blood, combating against sin*) cannot apply to the church of Jerusalem, where there had already been two martyrs, viz. Stephen and James. But this objection is of no weight; for the apostle was addressing the laity of that church, to whom alone this Epistle was directed, and not to the rulers; and few, if any, of the common people, had hitherto been put to death, though they had been imprisoned, pillaged, and defamed. Compare Acts viii. 1—3. xxvi. 10, 11. and 1 Thess. ii. 14.

2. That the remark in Heb. vi. 10. (*God is not unrighteous to forget your work and labour of love, in that ye have ministered to the saints, and do minister*) is not suitable to the state of the church at Jerusalem, at that time, because, though the members of that church at *first* were in a state of affluence, when they had all things in common, yet afterwards they became so poor that they were relieved by the contributions of the Gentile Christians in Macedonia, Galatia, Corinth, and Antioch. There is, however, no force in this objection. Ministering to the saints in those days did not consist solely in helping them with money. Attending on them in their imprisonment—rendering them any little offices of which they stood in need—speaking to them in a kind and consolatory manner—these and such other services as may be performed without money were, and still are, as much ministering to the saints as affording them pecuniary aid. And, doubt-

[1] This is evident from the Acts of the Apostles. See also Lardner's Credibility, chap. vii. (Works, 8vo. vol. i. pp. 164—201.; 4to. vol. i. pp. 90—110.)

[2] Ant. Jud. lib. xx. c. 9. § 1. The words of Josephus are as follow:—"The younger Ananus, who had obtained the office of high-priest, was a man of desperate character, of the sect of the Saducees, who, as I have observed in other places, were in general severe in their punishments. This Ananus embraced the opportunity of acting according to his inclination, after the death of Festus, and before the arrival of his successor Albinus. In this interval he constituted a court of justice, and brought before it James, a brother of Jesus who was called Christ, and several others, where they were accused of having violated the law, and were condemned to be stoned to death. But the more moderate part of the city, and they who strictly adhered to the law, disapproved highly of this measure."

[3] Michaelis, vol. iv. pp. 193—197.

[4] Hist. Eccl. lib. iii. c. 25.

[5] Bell. Jud. lib. ii. c. 20. § 1.

[6] Michaelis, vol. iv. p. 199. Lardner's Works, 8vo. vol. vi. pp. 383—387.; 4to. vol. i. pp. 326, 327.

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less, the members of the church at Jerusalem ministered in that manner to one another in their afflictions. But, though the generality of the members of that church were reduced to poverty by the sufferings they had sustained, yet in all probability there were some among them in better circumstances who might have deserved the commendation, that they *had administered and did minister to the saints*, by giving them a share of their worldly goods.[1]

Upon a review, therefore, of all the circumstances, we shall be justified in adopting the opinion of the ancient church, that this Epistle was addressed to Hebrew Christians in Palestine; but it is (as Michaelis has observed) a question of little or no importance, whether it was sent to Jerusalem alone, or to any other city in Palestine; because an Epistle, intended for the use of Jewish converts at Jerusalem, must equally have concerned the other Jewish converts in that country.[2]

II. The next question concerning this Epistle relates to the LANGUAGE in which it was written. On this subject there have been two principal opinions; one, that it was originally written in Hebrew, and translated into Greek by Luke or Barnabas; and the other, that it was written in Greek. The former opinion is entertained by the fathers, Clement of Alexandria, Euthalius, Theodoret, Theophylact, Jerome, and (as some have supposed) Origen, and also by Bahrdt, Michaelis, and others among the moderns. The latter opinion—that it was originally composed in Greek—is held by Fabricius, Beausobre, Cappel, Owen, Basnage, Mill, Leusden, Pictet, Wetstein, Braunius, Heidegger, Van Til, Calmet, Carpzov, Pritius, Moldenhawer, Lardner, Doddridge, Macknight, Rosenmüller, Rumpæus, Viser, Alber, Bishop Tomline, Dr. Hales, Professor Stuart, and we believe, by almost every modern commentator and critic who has treated on this book.

The arguments for the Hebrew or Syro-Chaldaic original of this Epistle may be reduced to the two following:—

1. As this Epistle was written for the use of Hebrew Christians, it was proper that it should be written in their own language. To this argument, it has been replied, *first*, That if it was proper that the apostle should write to them in the Hebrew tongue, it must have been equally proper for him to write his letter to the Romans in their own language; yet we know that Saint Paul's Epistle to the Romans was not written in Latin, the language of Rome, but in Greek: nay, that all his Epistles, and those of the other apostles, were written in Greek, and not in the languages of the churches and persons to whom they were addressed. *Secondly*, The Apostolical Epistles being intended for the use of the whole Christian world in every age, as well as for the persons to whom they were sent, it was more proper that they should be written in Greek than in any provincial dialect; because the Greek language was then universally understood. The arguments already adduced, to show that Greek was the original language of the New Testament generally, are equally applicable to prove that the Epistle to the Hebrews was never written in Hebrew.[3]

2. It is objected, that this Epistle has been originally written in Hebrew, because its Greek style is superior to that of Saint Paul's other Epistles. To which Rosenmüller, after Carpzov, has replied by observing, that the difference in style may be readily accounted for, by considering, that this was one of the apostle's last Epistles, and that from his extensive intercourse with men of various ranks and conditions, during his numerous journeys, "Paul the aged" would naturally write in a different style from Paul when a young man. To this remark we may add, that there are such coincidences of expression between this Epistle and Saint Paul's other letters, which were in Greek, as plainly show that he was its author, and consequently did not write it in Hebrew; but as this topic is discussed more at length in a subsequent page,[4] we proceed to remark, that, as the Syriac version of this Epistle was made from the *Greek* at the end of the first or at the beginning of the second century, it is evident that no Hebrew original was then extant; and consequently that Michaelis's hypothesis, respecting the blunders committed by the supposed translator, has no foundation whatever. Again, the Epistle is said to have been translated by Clement of Rome, but where or when, we are not informed. Was this translation executed in Italy before it was sent to the Hebrews? If so, what purpose could be answered by writing it in Hebrew when it was only to be used in Greek! Was it sent in Hebrew before the supposed translation? In what language was it communicated to others by the Christians who first received it? Clement was never in the East to translate it. And if all the first copies of it were dispersed in Hebrew, how came they to be so utterly lost, that no authentic report or tradition concerning them, or any one of them, ever remained: besides, if it were translated by Clement in the West, and that translation alone were preserved, how came it to pass, that it was so well known and generally received in the East before the Western churches received it into their canon of Scripture? This tradition, therefore, respecting its translation by Clement, is every way groundless and improbable.

Independently of the preceding considerations, which show that the Epistle to the Hebrews was never extant in the Hebrew or Syro-Chaldaic dialect, the Epistle itself furnishes us with decisive and positive evidence that it was originally written in the language in which it is now extant.

1. In the first place, the style of this Epistle, throughout, manifests that it is no translation. It has altogether the air of an original. There is nothing of the constraint of a translator, nor do we meet with those Hebraisms which occur so constantly in the Septuagint version.[5]

2. Hebrew names are interpreted: as *Melchizedek* by *King of Righteousness* (vii. 2.), and *Salem* by *Peace*, which interpretation would have been superfluous if the Epistle had been written in Hebrew. If this Epistle be a translation, and not an original, because the interpretation of a few words is added, we may with equal propriety affirm that Saint Paul wrote his Epistles to the Galatians and Romans in Hebrew, because he has added the interpretation of the Syriac word *Abba*,—father (Rom. viii. 15. Gal. iv. 6.), or that John wrote his Gospel in Hebrew, because (i. 47. xx. 16.) he has explained the meaning of the Hebrew word Rabboni. The same remark may be extended to the other three evangelists, all of whom, we have seen, wrote in Greek, as the whole current of Christian antiquity also attests. A further proof that the Epistle to the Hebrews was originally written in Greek, and consequently was not a translation, is, that the argument of the author is founded on the interpretation which he has given us of the words above cited.

3. The passages, cited from the Old Testament in this Epistle, are not quoted from the Hebrew, but from the Septuagint, where that faithfully represented the Hebrew text. Frequently the stress of the argument taken from such quotations relies on something peculiar in that version, which could not possibly have taken place if the Epistle had been written in Hebrew. And in a few instances, where the Septuagint did not fully render the Hebrew text of the Old Testament, the author of the Epistle has substituted translations of his own, from which he argues in the same manner, whence it is manifest that this Epistle never was extant in Hebrew.[6]

Independently of these (we think indisputable and positive) arguments for the Greek original of the Epistle to the Hebrews, which Michaelis has attempted to answer, but without success, the hypothesis that it was written in Hebrew is attended with several difficulties, and particularly the two following:—

1. That at the time the author (Paul, as is shown in a subse-

[1] Macknight's Preface to the Epistle to the Hebrews, sect. 2. § 1.

[2] Michaelis, Introd. vol. iv. p. 193

[3] See Vol. I. Part I. Chap. I. Sect III. § II. pp. 193, 194. To the above argument we may add, that the apostolic father Barnabas wrote his Epistle to the *Hebrews* in the GREEK language.

[4] See pp. 352—356. *infra*, where the question respecting the author of this epistle is considered.

[5] The numerous paronomasias, or occurrences of words of like sound, but which cannot be rendered in English with due effect, that are to be found in this Epistle, have been urged as a clear proof that it is not a translation. See instances of such paronomasias in Hebrews v. 8. 14. vii. 3. 19. 22. ix. 10. x. 34. xi. 37. and xiii. 14. (Gr.) But of these paronomasias, Prof. Stuart observes that the instance from Heb. x. 34. is the only one which appears to betray any marks of design; and even here the marks are by no means of a decisive nature. "If they are altogether accidental, they may have occurred in the Epistle to the Hebrews, even if its present language is merely that of a *translation*. In fact, even designed paronomasias may, not unfrequently, occur in a translation. The argument in favour of the Greek being the original language of the Epistle to the Hebrews built on such instances of paronomasia as those above cited (where, in most" examples "it is a mere homophony of like tenses or cases), is too uncertain and too slender to be rested on, as a proper support of the opinion in question." Stuart's Comm. on the Hebrews, vol. i. p. 282.

[6] Dr. Owen has ably treated this topic in his fifth exercitation on the Hebrews, vol. i. pp. 46—53. folio edition. Calmet, Comment. Literal. tom. viii. pp. 631, 632. Stuart's Commentary, vol. i. pp. 282—285. Calvin and several other divines have laid much stress upon the rendering of the Hebrew word *berith* by διαθήκη, which denotes either testament or covenant: and Michaelis has acknowledged that this is the most specious of all the arguments adduced to prove that the Epistle to the Hebrews was originally written in Greek. But Braunius affirms that it proves nothing either way. Proleg. in Ep. ad Hebr. p. 25. The objections to this Epistle of Drs. Schulz and Seyffarth, grounded on the mode in which its author quotes and appeals to the Old Testament (and also on particular phrases and expressions), are examined in detail, and most satisfactorily refuted by Professor Stuart (Commentary, vol. i. pp. 205—252., or pp. 236—220. in the London edition.)

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quent page),[1] could not determine in what dialect he should write to the Hebrews, which they might all understand; for the pure Hebrew then existed in the Old Testament, though it was not in popular use. Among the Jews there were several dialects spoken, as the East Aramæan or Chaldee, and the West Aramæan or Syriac; which suffered various alterations from the places where the Jews were dispersed; so that the original Hebrew was known comparatively to few, and those who were conversant in Syriac might not be acquainted with the Chaldee. If therefore this Epistle had been written in biblical Hebrew, the *learned few* only could have read it; and had it been written in either of the other dialects, a part only of the Jews could have perused it.

2. By writing in Hebrew, the author of this Epistle could have instructed only his own nation; and his arguments would have availed only with the pious few, while the unbelieving multitude would in all probability have ridiculed his doctrines, and misrepresented them to the uninformed and to strangers. But by writing the Epistle in Greek, which language, we have seen, was at that time universally known and understood, he instructed his own countrymen, and also explained the Christian covenant to the Gentiles.[2]

The preceding is a summary of the arguments adduced on this much litigated point: and upon the whole, we are compelled to draw the conclusion, that the original language of the Epistle to the Hebrews must have been GREEK. The reader, however, will adopt which opinion he deems best supported concerning the Hebrew or Greek original of this Epistle. If he prefer the *former*, it may be satisfactory to him to be reminded, that the circumstance of this Epistle being *first* written in Hebrew, and then translated into Greek, by no means affects its genuineness and authenticity.[3]

III. The next object of inquiry respects the AUTHOR of this Epistle, some ascribing it to Barnabas, the companion of Paul; others to Clement of Rome, to the evangelist Luke, to Silas or Silvanus, or to Apollos; and the Christian church generally to the apostle Paul.

Tertullian[4] was the first who ascribed this Epistle to Barnabas, and his opinion was adopted by Cameron, and subsequently by Dr. Storr; but it rests on mere conjecture, for Tertullian cites no authority, and does not even say that this opinion was received by the church. He is also contradicted by Clement of Alexandria,[5] who mentions the Epistle to the Hebrews as Saint Paul's; to which we may add, that the style of the Epistle ascribed to Barnabas differs so widely from that of the letter to the Hebrews, as to prove that it could not have been written by him. Further, it appears from Heb. xiii. 24. that this Epistle was written from Italy, where there is no evidence that Barnabas ever went. Philastrius[6] relates, that at the end of the fourth century, many persons attributed this Epistle to Clement of Rome; but this notion is contradicted by the fact that Clement has himself repeatedly quoted this Epistle.

The same author also informs us that some ascribed it to Luke; and this hypothesis has been adopted by Grotius and by Janssens, on account of a supposed resemblance of style between the Epistle to the Hebrews and the writings of Luke, and especially on account of the greater elegance of style and choice of words discoverable in this Epistle, than is to be found in Paul's other letters. But to this hypothesis there are several objections. For, 1. Luke was a Gentile by birth, and could not have acquired that intimate knowledge of the Hebrew literature and religion which Paul possessed, who was instructed by Gamaliel and other celebrated Jewish teachers. 2. If Luke wrote this Epistle, why did he not rather ascribe it to the Greeks, who were his countrymen? 3. Ecclesiastical antiquity is totally silent concerning this Epistle as being written by that evangelist, to whom all the primitive Christian writers unanimously ascribe the Gospel which bears his name, and also the Acts of the Apostles. 4. The author of this Epistle addresses the Hebrews (xiii. 18, 19.) as persons among whom he had preached the Gospel: and as it nowhere appears that Luke had preached to the converted Jews, it follows that he could not be the author of this Epistle.

Among the modern writers, C. F. Boehme, in his Latin translation of this Epistle, ascribes it to Silas or Silvanus (by whom he imagines it was directed to the church at Antioch),[7] and the illustrious reformer Luther thought that this Epistle was written by Apollos, who is mentioned in Acts xviii. 24. 28. as being an eloquent man, mighty in the Scripture, fervent in spirit, and one that convinced the Jews out of the Scripture itself; all which characters unquestionably are found in the Epistle to the Hebrews. But both these conjectures are totally unsupported by historical testimony, no mention whatever being made of any Epistle or other writing as being composed either by Silas or by Apollos. Some weight would certainly have attached to Luther's conjecture, if the excellent qualities ascribed to Apollos had been peculiar to him, or if they had not all been found in Paul in a more eminent degree than in Apollos. But Paul being endowed with more ample gifts and excellencies than Apollos, and being also a divinely constituted apostle, the conjecture of Luther necessarily falls to the ground.[8]

We are now to consider the evidence, both external and internal, for the opinion which has generally prevailed in the Christian church, viz. that the Epistle to the Hebrews is the genuine production of the great apostle to the Gentiles.

1. EXTERNAL EVIDENCE OR HISTORICAL TESTIMONY.

[i.] *In the* first place, *it is acknowledged to be the production of Paul by the apostle Peter in his second Epistle* (iii. 15, 16.); *from which passage it is evident*,

(1.) That Peter had read all Paul's letters.

(2.) That Paul had written to those Christians to whom Peter was then writing, that is, to the believing Jews in general (2 Pet. i. 1.), and to those of the dispersion mentioned in 1 Pet. i. 1. Now, since there is no evidence to prove that this Epistle was lost, it follows that it must be that which is now inscribed *to the Hebrews*.

(3.) That Paul wrote to them concerning the same topics which were the subjects of Peter's Epistle. Thus Peter writes that *by Christ are given to us all things pertaining to life and godliness* (2 Pet. i. 3, 4.), and that Jesus Christ is the *Son of God, in whom the Father is well pleased with us, of whom the prophets spoke*. These very topics are copiously discussed in Heb. i. to x. 19. Again, Peter exhorts them to faith *and holiness* (2 Pet. i. 5—16. ii. 15.); so also does Paul. (Heb. ii. 1—5. iii. 1. 6—19.) Peter shows the danger of apostasy (2 Pet. ii. 20, 21.), and so does the author of the Epistle to the Hebrews. (Heb. vi. 4—9.)

(4.) In the Epistle mentioned by Peter, he seems to ascribe to Paul an eminency of wisdom. It was, he says, *written according to the wisdom given to him*. As Paul made use of that wisdom which had been conferred on him in writing all his other Epistles, so there is no doubt that he exerted the same wisdom, zeal, and love in writing the Epistle to the Hebrews: but, in the passage now under consideration, Peter eminently distinguishes that apostle's wisdom. He does not refer to Paul's spiritual wisdom in general, in the knowledge of the will of God and of the mysteries of the Gospel; but he particularly alludes to the especial holy prudence which Paul has displayed in the composition of the Epistle to the Hebrews, whom the structure of his arguments was singularly adapted to convince, if unbelievers: while his warnings and encouragements were admirably calculated to animate the believing Hebrews to constancy and fortitude in the faith of the Gospel. At the same, time nothing more clearly shows the singular wisdom, which Peter asserts to be manifest in this letter, than Paul's condescension to the capacities, prejudices, and affections of those to whom he wrote and whom he constantly urged with their own principles and concessions.

(5.) That Peter affirms there were *some things* discussed in the Epistle to the Hebrews, which were *hard or difficult to be understood* (τινα δυνοητα). Now Paul explicitly states (Heb. v. 11.) that some of the topics which he was to discuss in that Epistle were δυσερμηνευτα, *hard to be uttered*, or difficult to be interpreted, and consequently hard to be understood; particularly the topic he immediately had in view, viz. the *typical* nature of the person of Melchisedek. Or if it refer to the priesthood of Christ, that would be still more "hard to be uttered," because it implies not only his being constituted a priest after this *typical* order, but also his paying down the ransom for the sins of the whole world, and his satisfaction of divine justice by this sacrifice, and thus opening the kingdom of heaven to all believers. Topics like these it would be difficult for the apostle to explain in a

[1] See pp. 352—356. *infra*.

[2] Francisci Junii Parallela Sacra, lib. 3. c. 9. in Ep. ad Hebr. tom. i. p. 1595. edit. Genevæ. 1613.

[3] See the observations on this topic in Vol. I. p. 49.

[4] De Pudicitia. c. 20.

[5] Euseb. Hist. Eccl. lib. iii. c. 34. See the passage also in Lardner, 8vo. vol. ii. p. 211; 4to. vol. i. p. 394.

[6] Hær. c. 89. Lardner, 8vo. vol. iv. p. 500.; 4to. vol. i. p. 522

[7] Epistola ad Hebræos, Præfat. pp. xl.—xlviii. (Lipsiæ, 1825. 8vo.)

[8] It is adopted, however, by Dindorf, in his Excursus ad J. A. Ernesti Lectiones Academicas in Epistolam ad Hebræos, p. 1180. 8vo. Lipsiæ, 1815

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proper manner to the Hebrews: not because they were in themselves abstruse, but because the Hebrews were dull of apprehension, through their prejudiced attachment to the Levitical law and priesthood.[1]

The preceding considerations will show that the Epistle to the Hebrews was the identical letter which Peter had in view. We have insisted the more strenuously upon his testimony, because, as he was an inspired apostle, we think his evidence sufficient to determine the controversy respecting this Epistle, and to demonstrate (notwithstanding the skeptical declaration of Michaelis to the contrary) that it is a genuine and inspired production of the illustrious apostle Paul. There are, however, many other testimonies to prove the same point, which we shall now proceed to state; each of them singly outbalancing the weight of the conjectures advanced against it, but all of which, taken collectively, furnish such a body of evidence in favour of Paul being the author of this Epistle, as can be adduced for no other ancient anonymous writing whatever. We therefore proceed to remark,

[ii.] Secondly, *that the Epistle to the Hebrews is found in the most ancient Oriental and Western Versions which are extant.*

It is found in the Peschito or Old Syriac Version of the New Testament, which was executed at the close of the first, or in the early part of the second century, and in the Old Latin Versions made during the former part of the second century. As these versions were in common use and authority among the churches of the East and the West, this is a fact of very great importance; because it affords palpable evidence that the Epistle to the Hebrews was widely circulated among Christians a short time after the apostolic age.

[iii.] Thirdly, *the testimony of ecclesiastical antiquity decidedly ascribes this Epistle to Paul.*

(1.) Among the fathers of the Greek or Eastern Church, who wrote in the Greek language, we find allusions to it in the Epistles of Ignatius, about the year 107. The Epistle to the Hebrews seems to be referred to by Polycarp bishop of Smyrna, in his Epistle to the Philippians in the year 108, and in the relation of his martyrdom, written about the middle of the second century. This Epistle is quoted twice by Justin Martyr in his dialogue with Trypho the Jew, A. D. 140. It is often cited as Paul's, without any hesitation, by Clement of Alexandria, about the year 194. It is received and quoted as Paul's by Origen about 230.[2] It was also received as the apostle's by Dionysius, bishop of Alexandria, in 247. It is plainly referred to by Theognostus of Alexandria about 282. It appears to have been received by Methodius about 292, by Pamphilus about 294, and by Archelaus bishop of Mesopotamia at the beginning of the fourth century, by the Manicheans in the fourth, and by the Paulicians in the seventh century. It was received and ascribed to Paul by Alexander bishop of Alexandria in the year 313, and by the Arians in the fourth century. Eusebius, bishop of Cæsarea, about 315, says, "There are fourteen Epistles of Paul before the public and well known: but yet there are some who have rejected (τινες αθετηκασι) that to the Hebrews, alleging in behalf of their opinion, that it was not received by the church of the Romans as a writing of Paul."[3] It is often quoted by Eusebius himself as Paul's and as sacred Scripture. This Epistle was received by Athanasius without any hesitation. In his enumeration of Paul's fourteen Epistles, this is placed next after the two to the Thessalonians and before the Epistles to Timothy, Titus, and Philemon. The same order is observed in the Synopsis of Scripture ascribed to him. This Epistle is received as Paul's by Adamantius, author of a dialogue against the Marcionites, in 330, and by Cyril of Jerusalem in 348; by the council of Laodicea in 363, where Paul's Epistles are enumerated in the same order as in Athanasius, just noticed. This Epistle is also received as Paul's by Epiphanius about 368; by the apostolical constitutions about the end of the fourth century; by Basil about 370; by Gregory Nazianzen in 370; by Amphilochius also. But he says it was not universally received as Paul's. It was received by Gregory Nyssen about 371; by Didymus of Alexandria about the same time; by Ephraim the Syrian in 370, and by the churches of Syria: by Diodore of Tarsus in 378; by Hierax, a learned Egyptian, about the year 302; by Serapion, bishop of Thmuis in Egypt, about 347; by Titus, bishop of Bostra in Arabia, about 362; by Theodore, bishop of Mopsuestia in Cilicia, about the year 394; by Chrysostom in the year 398; by Severian, bishop of Gabala in Syria, in 401; by Victor of Antioch about 401; by Palladius, author of a life of Chrysostom, about 408; by Isidore of Pelusium about 412: by Cyril, bishop of Alexandria, in 412; by Theodoret in 423; by Eutherius, bishop of Tyana in Cappadocia, in 431; by Socrates, the ecclesiastical historian, about 440; by Euthalius in Egypt about 458; and, probably, by Dionysius, falsely called the Areopagite; by the author of the *Quæstiones et Responsiones*, commonly ascribed to Justin Martyr, but rather written in the fifth century. It is in the Alexandrian manuscript written in the sixth century, and in the Stichometry of Nicephorus about 806; and is received as Paul's by Cosmas of Alexandria about 535; by Leontius of Constantinople about 610; by John Damascen in 730; by Photius about 858; by Œcumenius about the year 950; and by Theophylact in 1070.

(2.) Among the fathers of the Latin or Western Church, we may first cite Clement, who was bishop of Rome, though he wrote his Epistle to the Corinthians in Greek A. D. 96, or, according to some critics, about the year 70. In this Epistle there are several allusions or references to the Epistle to the Hebrews.[4] Irenæus, bishop of Lyons about 178, we are assured by Eusebius, cited some passages out of this Epistle in a work now lost; nevertheless it does not appear that he received it as Saint Paul's. By Tertullian, presbyter of Carthage, about the year 200, this Epistle is ascribed to Barnabas. Caius, about 212, supposed to have been presbyter in the church of Rome, reckoning up the Epistles of Saint Paul, mentioned thirteen only, omitting that to the Hebrews. Hippolitus, who flourished about 220, did not receive the Epistle to the Hebrews as Saint Paul's. This Epistle is not quoted by Cyprian, bishop of Carthage, about 248 and afterwards, nor does it appear to have been received by Novatus, or Novatian, presbyter of Rome, about 251; nevertheless, it was in after times received by his followers. It may be thought by some that this Epistle is referred to by Arnobius about 306, and Lactantius about the same time. It is plainly quoted by another Arnobius in the fifth century. It was received as Paul's by Hilary of Poictiers about 354; and by Lucifer, bishop of Cagliary in Sardinia, about the same time, and by his followers; it was also received as Paul's by C. M. Victorinus. Whether it was received

[1] To the preceding argument it has been objected, that the Epistle particularly intended by Peter may be that written to the Romans, in which Saint Paul speaks to the Jews by name (ii. 17.), and in which there is an exhortation to account the long-suffering of God to be salvation, or that which leads to repentance. But to this objection Whitby has well replied, (1.) That what is written in the Epistle to the Romans is addressed to the unbelieving Jews only, whereas Peter writes to the brethren (2 Pet. iii. 12.), the *beloved* (verses 1. 14. 17.), to those who *had received like precious faith.* (i. 1.) He therefore could not mean the Jews, of whom Paul speaks in the Epistle to the Romans. Nor (2.) can that Epistle with propriety be said to be written to the dispersed Jews, because it is addressed to those at Rome only (Rom. i. 7.), and chiefly to the Gentiles there. (i. 13. xi. 13. xv. 15, 16.)—(3). The words of Paul in Rom. ii. are not an exhortation to count the long-suffering of God salvation, but a *reproof* for despising this long-suffering: whereas in the Epistle to the Hebrews (xii.) he commends their patience under sufferings, and assures them that it would obtain salvation; and that, if they lived by faith, their Lord would come, and would not tarry. To which we may add, that in the Epistle to the Hebrews (iv. 9. xii. 14. 18. 24.) mention is made of the introduction of the righteous into the heavenly country, which is one of the topics mentioned in the second Epistle of Peter.

[2] The words of Origen (who was of opinion that the ideas were those of Paul, though not the style) are very remarkable. He says that "not without cause did the ancients transmit this [epistle] as Paul's." (Euseb. Eccl. Hist. lib. vi. c. 25.) Now, it is very certain that the churches and writers, who were ancients with respect to Origen, must have conversed with the apostles themselves, or at least with their successors. And since this tradition was *ancient* in the times of Clement of Alexandria and Origen, about one hundred and thirty years after the Epistle was written, it must have had its rise in the days of Paul himself, and so cannot reasonably be contested.

[3] Eusebius, Eccl. Hist. lib. iii. c. 3. It does not follow that the τινες of Eusebius were writers; but even if they were, they did not appeal to older Greek writers, but only to the Roman church. This word τινες—some—indicates merely an exception to the general opinion of the Greeks, there being some who were influenced by respect or prepossession for the Romans: and this exception is itself a proof that the Greek church at large acknowledged this epistle as a production of the apostle Paul, according to the well known principle, *exceptio firmat regulam.* The fact, that the Arians were the first in the Greek churches, whom history charges with denying Paul to be the author of this epistle, adds no ordinary degree of weight to the declarations of Eusebius; and recommends his character as a historian, whom no predilection for a party could betray into a departure from historical truth. Hug's Introduction, vol. ii. p. 509. Schmucker's Biblical Theology, vol. i. p. 109.

[4] It is a singular circumstance that no book of the New Testament has been so frequently quoted by Clement as the Epistle to the Hebrews. Prof. Stuart has arranged his quotations under four different classes; viz. 1. Passages in which the exact words, or nearly so, of the epistle, are cited;—2. Passages containing the same sentiment, with more or less contraction of the expression, or an exchange of the original word for a synonymous one;—3. Passages which are a paraphrastic imitation of the Epistle to the Hebrews; or in which the style or phraseology of this epistle is more or less exhibited;—and 4. Passages similar to texts in the Old Testament, but which Clement probably quoted from the Epistle to the Hebrews. These different classes of quotations Prof. Stuart has elucidated with many valuable observations, for which the reader is necessarily referred to his Commentary, vol. i. pp. 77—84., or pp. 94—105. of the London edition.

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by Optatus of Milevi in Africa, about 370, is doubtful. It was received as Paul's by Ambrose, bishop of Milan, about 374; by the Priscillianists about 378. About the year 380 was published a commentary upon thirteen Epistles of Paul only, ascribed to Hilary, deacon of Rome. It was received as Paul's by Philaster, bishop of Brescia in Italy, about 380; but he takes notice that it was not then received by all. His successor Gaudentius, about 387, quotes this Epistle as Paul's; it is also readily received as Paul's by Jerome about 392; and he says it was generally received by the Greeks, and the Christians in the East, but not by all the Latins.[1] It was received as Paul's by Ruffinus in 397; it is also in the catalogue of the third council of Carthage in 397. It is frequently quoted by Augustine as Paul's. In one place he says, "It is of doubtful authority with some, but he was inclined to follow the opinion of the churches in the East, who received it among the canonical Scriptures." It was received as Paul's by Chromatius, bishop of Aquileia in Italy, about 401; by Innocent, bishop of Rome, about 402; by Paulinus, bishop of Nola in Italy, about 403. Pelagius about 405 wrote a commentary upon thirteen Epistles of Paul, omitting that to the Hebrews; nevertheless it was received by his followers. It was received by Cassian about 424; by Prosper of Aquitaine about 434, and by the authors of the works ascribed to him; by Eucherius, bishop of Lyons, in 434; by Sedulius about 818; by Leo, bishop of Rome, in 440; by Salvian, presbyter of Marseilles, about 440; by Gelasius, bishop of Rome, about 496; by Facundus, an African bishop, about 540; by Junilius, an African bishop, about 566; by Cassiodorus in 556; by the author of the imperfect work upon Matthew, about 560; by Gregory, bishop of Rome, about 590; by Isidore of Seville about 596; and by Bede about 701, or the beginning of the eighth century.[2]

From the preceding testimonies it is evident, that within about thirty years at most after this Epistle was written (for its date, see p. 356. *infra*) "it had acquired such currency and credit, that the church at Rome, the metropolitan of the world, in a letter addressed by Clement their bishop to the church at Corinth, made repeated appeals to it as a book of divine authority, and in such a way as to imply a knowledge and acknowledgment of it by the Corinthian church, similar to their own. Further, Justin Martyr has evidently appealed to its contents as sacred, A. D. 140; about which time, or not long after, it was inserted among the canonical books of the New Testament by the churches of the East and West: and consequently it must have had, a period very little after the apostolic age, a currency and a credit not at all or at most very little inferior to that of other acknowledged books of the New Testament."[3]

2. INTERNAL EVIDENCE THAT THE EPISTLE TO THE HEBREWS IS THE GENUINE PRODUCTION OF SAINT PAUL.

[i.] In the first place, *Paul cherished an ardent zeal and affection towards his kinsmen according to the flesh.* (Rom. ix. 1—4., &c.)

And can we think it likely that he should never write to those who were so exceedingly dear to him? Knowing their prejudices concerning the Levitical law, what subject could he select more appropriate for their instruction and edification, than the abrogation of the Levitical priesthood, and the surpassing excellence of Christ's person and office, especially of his true, spiritual, and eternal priesthood, of which the Levitical priesthood was but a shadow, and of which the author of the Epistle to the Hebrews has treated so largely?

[ii.] Secondly, *If an author's method of treating his subjects, together with his manner of reasoning, is a sure mark by which he may be ascertained (as all good judges of composition allow), we shall without hesitation pronounce Paul to be the author of the Epistle to the Hebrews.*

(1.) *The general arrangement or method pursued in this Epistle corresponds with that of Paul in his other Epistles.*

His method of procedure is the same with that of his other Epistles, which was also peculiar to him. He first lays down the doctrinal mysteries of the Gospel, vindicating them from oppositions and exceptions; and then he descends to exhortations to obedience, deduced from them, with an enumeration of those moral duties of which it was necessary to remind those Christians to whom he wrote. In this respect the Epistle to the Hebrews bears the greatest resemblance to the Epistle to the Galatians, and especially that addressed to the Romans. Like them, the former half of this Epistle (ch. i.—x. 19.) is principally doctrinal, but with occasional exhortations intermixed, which the strength of the writer's feelings plainly appears to have forced from him. From ch. x. 20. to the end, the Epistle is hortatory and practical. "In the Epistle to the Romans, just before the salutatory part begins, the writer earnestly asks for a special interest in the prayers of those whom he addressed, in order that he may be delivered from the power of persecution, and he follows this request with a petition, that the *God of Peace*—ὁ Θεὸς τῆς εἰρήνης—might be with them, and concludes with an *Amen.* (Rom. xv. 30—33.) The very same order, petition, style, and conclusion, appear, at the close of the Epistle to the Hebrews. (xiii. 18—21.) The writer begs an interest in their prayers, that he may be restored to them the sooner; commends them to the *God of Peace* (an expression used no where else but in Saint Paul's writings and in the Epistle to the Hebrews); and concludes with an *Amen.*"[4] Similar coincidences as to method occur in the epistles to the Ephesians and Colossians (Professor Stuart adds, to the Philippians and Thessalonians also); which conclude with an Amen before the salutation.

(2.) *In this letter, we find that overflowing of sentiment briefly expressed, which distinguishes Paul from every other sacred writer.*

"Therein also are abrupt transitions from the subject in hand to something subordinate, but at the same time connected with it; which, having pursued for a little while, the writer returns to his subject,[5] and illustrates it by arguments of great force, couched sometimes in a short expression, and sometimes in a single word,—all which are peculiar to Paul. In this Epistle, likewise, contrary to the practice of other writers, but in Paul's manner, we meet with many elliptical expressions, which are to be supplied either from the foregoing or from the following clauses. In it also, as in Paul's acknowledged Epistles, we find reasonings addressed to the thoughts of the reader, and answers to objections not proposed; because, being obvious, the writer knew they would naturally occur, and therefore needed to be removed. Lastly, after Paul's manner, the author of the epistle to the Hebrews has subjoined to his reasonings many exhortations to piety and virtue; all which, to persons who are judges of writing, plainly point out the apostle Paul as the author of this Epistle."[6]

(3.) *Many things in this Epistle (too numerous and indeed too obvious to require any enumeration) evidently manifest that its author was not only mighty in the Scriptures, but also exceedingly well skilled in the customs, practices, opinions, traditions, expositions, and applications of Scripture, then received in the Jewish church.*

"In the Epistle to the Hebrews, we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish Scriptures, according to their ancient and true interpretation, which Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem; such a deep insight also into the most recondite meanings of these Scriptures, and such admirable reasonings founded thereon for the confirmation of the Gospel revelation, as, without disparagement to the other apostles, seem to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endowed. None of them but Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow-students, and who in his riper years, was intimately acquainted with the learned men of his own nation (Acts ix. 1, 2. 14. xxvi. 4, 5.), and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven,—nay, who was caught up by Christ into the third heaven,—was equal to the subjects treated of in this most admirable Epistle."[7]

[iii.] *In the* third place, *Not only does the general scope of this Epistle tend to the same point, on which Saint Paul lays so much stress in his other Epistles, namely, that we are justified and obtain salvation only through Jesus Christ, and that the Mosaic institutions cannot effect this object; but there are*

[1] The non-recognising of this epistle as St. Paul's production "by all the Latins," according to Jerome, and the circumstance of its being "of doubtful authority with some" in the Latin church, according to Augustine, are thus accounted for by Hug. The Western church was kept actively employed by the Montanists. In vindication of their tenet, that those guilty of grievous transgressions should be irrevocably cut off from the church, they relied especially on Hebrews vi. 4, 5. as we learn from Tertullian (de Pudicitia, c. 20.) and Jerome (adv. Jovinian, l. ii. c. 3.); on which account the ministers of the Latin church made cautious and sparing use of this epistle. Not long probably after the death of Irenæus, the presbyter Caius assumed the tone of clamorous opposition against this epistle, in a work which he published against the Montanists: and from that time this opinion was adopted by the greater part of the Latin church. Even the Montanists themselves receded from their original position on this subject, and in their polemical works received this epistle only as far as its authority was acknowledged by their opponents, namely, as a production of an apostolical teacher, Barnabas, or Clement, &c. About forty years after Caius's attack, arose the Novatians; who, as we learn from Jerome, Augustine, Epiphanius, Theodoret, and others, also used the passage Heb. vi. 4, 5. as the principal defence of their tenets. While the Greeks were calm spectators of the contest, and evaded the argument from Heb. vi. by their interpretations, the Latin churches were led by the pressure of circumstances to deny the authority of the book, whose contents they were unable to refute. But the Latin churches had no ecclesiastical tradition, no authority of earlier churches to which they could appeal: the whole controversy proceeded on the ground of internal evidence. It was for this reason that Jerome and Augustine could not adopt the opinion of the church to which they belonged; because they were convinced of the contrary by the testimony of the ancients: and their influence tended to give, at a subsequent day, a different turn to the opinion of the Latin church. Schmucker's Biblical Theology, vol. i. pp. 115, 116. Hug's Introduction, vol. ii. pp. 516—525.

[2] Lardner's Works, 8vo. vol. vi. pp. 391—395.; 4to. vol. iii. pp. 329—331. In his notes there are references to the various parts of the preceding volumes, in which the extracts from the above named fathers are to be found.

[3] Stuart's Commentary, vol. i. p. 109.

[4] Stuart's Commentary on the Epistle to the Hebrews, vol. i. pp. 152, 153.; or pp. 185—187. of the London edition. Schmidii Hist. et Vindicatio Canonis, pp. 665, 666. Owen on the Hebrews, vol. i. Exercitation 2.

[5] Of these parenthesis see an example in Heb. i. 2—4., in which the truth of the Gospel is argued from the dignity of Christ's person; in verse 5. the discourse is continued from the first verse. See other instances in Heb iii. 7—11. 14. and iv. 2, &c.

[6] Macknight's Preface to the Epistle to the Hebrews, Sect. I. § iii.

[7] Ibid.

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various DOCTRINAL PROPOSITIONS *in this Epistle, which are found in the other acknowledged Epistles of Paul.*

Professor Stuart and M. De Groot have discussed this subject at length, especially the former: our limits will only permit a very few examples to be given, showing the superiority of the Gospel over the Mosaic dispensation:—

1. *As to the superior degree of* RELIGIOUS KNOWLEDGE *imparted by the Gospel.*

"In his acknowledged Epistles, Paul calls Judaism τα στοιχεῖα του κοσμου (Gal. iv. 3.), the *elements* or *rudiments of the world*, that is, the elements or principles of a religion accommodated to the ignorant and imbecile men of the present age or world; and again, τα ἀσθενη και πτωχα στοιχεῖα (Gal. iv. 9.), *weak and beggarly elements*, to denote its imperfection. He represents it as adapted to *children*, νηπιοι (Gal. iv. 3.), who are in a state of nonage and pupilage, or in the condition of servants rather than that of heirs. (Gal. iv. 1.) On the other hand, Christians attain to a higher knowledge of God (Gal. iv. 9.): they are no more as servants, but become sons, and obtain the privileges of adoption. (Gal. iv. 5, 6.) They are represented as τελειοι (1 Cor. xiv. 20.); as being furnished with instruction adequate to make them ανδρας τελειους. (Eph. iv. 11—13.) Christianity leads them to see the glorious displays of himself which God has made, with an unveiled face, that is, clearly (2 Cor. iii. 18.); while Judaism threw a veil over these things. (2 Cor. iii. 13.) Christianity is engraven on the hearts of its votaries, διακονια του πνευματος (2 Cor. iii. 8.), while Judaism was engraven on tablets of stone, ἐντετυπωμενη ἐν τοις λιθοις. (2 Cor. iii. 7.)"

Let us now compare the preceding sketch of the apostle's views on this point, as contained in his acknowledged Epistles, with those which are developed in the Epistle to the Hebrews.

"This Epistle commences with the declaration, that God, who in times past spake to the fathers by the prophets, hath in these last days spoken to us by his Son. (Heb. i. 1. ii. 1.) Judaism was revealed only by the mediation of angels (ii. 2.), while Christianity was revealed by the Son of God, and abundantly confirmed by miraculous gifts of the Holy Ghost. (ii. 3, 4.) The ancient covenant was imperfect with respect to the means which it furnished for the diffusion of knowledge; but the new covenant provides that all shall know the Lord from the least to the greatest. (viii. 9—11.) The law was only a sketch or imperfect representation of religious blessings; while the Gospel proffers the blessings themselves. (x. 1.) The worthies of ancient times had only imperfect views of spiritual blessings, while Christians enjoy them in full measure. (xi. 39, 40.)"[1]

2. *As to the views which the Gospel displays concerning* GOD *the Father, in the bestowment of the gifts of the Holy Spirit.*

No one has spoken so frequently as Saint Paul concerning the Holy Spirit, nor has any one of the inspired writers adduced the gifts of the Holy Spirit as an argument for the truth of the Gospel, besides Saint Paul and the author of the Epistle to the Hebrews. (See 1 Cor. xiv. 22, &c.) The apostle expressly uses the word μεριζω, to *distribute*, with regard to these gifts in Rom. xii. 3. and 2 Cor. vii. 17.; and in Heb. ii. 4. he says, that the mission of the apostles was confirmed by God with divers miracles, and Πνευματος Αγιου μερισμοις, *distributions* or *gifts of the Holy Spirit*. These gifts, Saint Paul exclusively affirms, are variously imparted according to the *will* of God (Rom. xii. 3—6. Eph. iv. 7. and especially 1 Cor. xii. 4. 7—11. 28.); and in the Epistle to the Hebrews these gifts are conferred κατα την αυτου θελησιν, according to his will.

3. *Concerning the person and mediatorial office of the* LORD JESUS CHRIST.

He is the Creator of all things (Col. i. 16. Eph. iii. 9. 1 Cor. viii. 6.), and by Him all things subsist. (Col. i. 17.) He is the *image* or *likeness of God*, εἰκων του Θεου (2 Cor. iv. 4.); *the image of the invisible God*, εἰκων του Θεου του ἀορατου. (Col. i. 15.) He *being in the form* of God, ἐν μορφῃ Θεου, —that is, in the condition of God—humbled himself, assumed an inferior or humble station,—taking the condition of a servant, being made after the similitude of men, and being found in fashion as a man, he exhibited his humility by obedience, even to the death of the cross, wherefore God highly exalted him to supreme dignity; and he must reign till he hath put all things under his feet. (Phil. ii. 5—9. 1 Cor. xv. 25—27.)

Correspondent to these representations are the declarations in the Epistle to the Hebrews. The Son of God is affirmed to be the reflected splendour of the glory of God, that is, one in whom the divine majesty is conspicuous, the χαρακτηρ ὑποστασεως του Πατρος, the *exact image*, representation, or counterpart of the Father (i. 3.), by whom God made all things (i. 2.), and upholds the universe by his word. Yet he was in a state of humiliation, being *made a little lower than the angels* (ii. 9.); he assumed flesh and blood, "in order that he might by his own death render null and void the destructive power of the devil. (ii. 14.) On account of the suffering of death he is exalted to a state of glory and honour. (ii. 9.) He endured the suffering of the cross, making no account of its disgrace, but having a regard to the reward set before him, which was a seat at the right hand of God. (xii. 2.) All things are put under his feet (ii. 8. x. 13.), where the very same passage from the Old Testament is quoted, which Paul quotes in 1 Cor. xv. 25—28., and it is applied in the same manner."[2]

But chiefly does Saint Paul expatiate in his acknowledged Epistles on the death of Christ as a propitiatory sacrifice for sin, and the reconciliation of sinners to God by means of this sacrifice. He is there said to have come into the world to save sinners (1 Tim. i. 15.); to have died for us and for our sins (Tit. ii. 14. 1 Cor. xv. 3.), and to be a propitiation for our sins. (Rom. iii. 25.) In him we have redemption through his blood. (Eph. i. 7.) This salvation it was impossible to obtain by the law; it could only be effected by Jesus Christ, who accomplished what the law could not do. (Rom. iii. 20—28. viii. 3. Gal. ii. 16. 21.) Finally, Jesus is our constant Mediator and Intercessor with God. (1 Tim. ii. 5. Rom. viii. 34.) In the Epistle to the Hebrews, we find the same sentiments urged with the same ardour, particularly in chapters vii.—x. To adduce a few instances:—Christ was offered to bear the sins of many. (Heb. ix. 28.) He tasted death for every man. (Heb. ii. 9.) He put away sin by the sacrifice of himself. (Heb. ix. 26.) The Jewish offerings being altogether insufficient to make expiation, Christ has by his own blood once for all made expiation for sin. (ix. 9—15. x. 10—12. 14. 19.) He is the Mediator of a new covenant (ix. 15. xii. 24.), which is better than the ancient one. (vii. 22. viii.) Exalted to the throne of the universe (ii. 6—10.), he appears in the presence of God for us (ix. 24.); he ever lives to make intercession for all that come unto God by him (vii. 25.); and he is ever able and ready to assist us. (iv. 14—16.) Many of the doctrines explained in this Epistle, particularly those concerning the mediation and intercession of Jesus Christ, are not mentioned by any of the inspired writers, except Paul.

[iv.] Fourthly, *There is such a similarity between the modes of quotation, and style of phraseology of this Epistle, and those which occur in the apostle's acknowledged Epistles, as clearly shows that the Epistle to the Hebrews is his undoubted production.*

Braunius, Carpzov, Langius, Schmidt, Lardner, Macknight, De Groot, and above all Professor Stuart, have adduced numerous instances at considerable length, from which the following have been abridged:—

(1.) *Modes of quotation and interpretations of some passages of the Hebrew Scriptures which are peculiarly Pauline, because they are to be found only in the writings of Saint Paul.*

That the apostle should more abound with testimonies and quotations out of the Old Testament in this than his other epistles, is nothing more than the subject of which he treats, and the persons to whom he wrote, necessarily required. Thus, Psal. ii. 7. "*Thou art my Son: to-day I have begotten thee;*" is quoted and applied to Jesus (Heb. i. 5.) just as Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, cited and applied the same passage of Scripture to him. (Acts xiii. 33.) In like manner, the quotation and explanation of Psal. viii. 4. and of Psal. cx. 1., given by Paul, 1 Cor. xv. 25. 27. are found in Heb. ii. 7, 8. So also the explanation of the covenant with Abraham (Heb. vi. 14. 18.) is nowhere found but in Paul's Epistle to the Galatians. (iii. 8. 9. 14. 18.)[3]

(2.) *Instances of agreement in the style and phraseology of the Epistle to the Hebrews, and in the acknowledged Epistles of Paul.*

i. PARTICULAR WORDS, PECULIAR TO PAUL, OR WHICH ARE MOST FREQUENT IN HIS WRITINGS.

Wetstein enumerates eleven instances, to which Schmidt has added forty-eight others; De Groot has considerably enlarged the list, which he refers to certain classes; as also does Professor Stuart, who has given upwards of sixty examples.[4] Our limits will allow a few only to be subjoined.

The word of God, in Paul, is a *sword*, μαχαιρα. (Eph. vi. 17. Heb. iv. 12.)

Children in religion, that is, those who are comparatively ignorant and uninformed, are termed νηπιοι in 1 Cor. iii. 1. Eph. iv. 14. Rom. ii. 20. Gal. iv. 3. and Heb. v. 13.; and instruction for such persons is termed *milk*, and for strong persons (τελειοι), or those who are well taught, it is βρωμα, *meat*, and στερεα τροφη, or *strong* meat, in 1 Cor. iii. 2. and Heb. v. 14.; and their advanced or mature state of Christian knowledge is called τελειοτης.

Μεσιτης or *Mediator*, to denote Jesus Christ, is exclusively Pauline. (Gal. iii. 19, 20. 1 Tim. ii. 5. Heb. viii. 6.)

Ἁγιαζειν, *to cleanse from sin*, that is, to expiate, to liberate from the imputation of sin, to render God propitious, occurs in Eph. v. 26. Heb. ii. 11. x. 10. and xiii. 12.

Σκια, a *shadow*, that is, a shadowing forth, or adumbration, as opposed to the perfect image, or delineation. (Col. ii. 17. Heb. viii. 5. x. 1.)

Ὁμολογια, *religion*, religious or Christian profession. (2 Cor. ix. 13. Heb. iii. 1. iv. 14. x. 23.)

Οικος Θεου, *the house of God*, that is, the church. (1 Tim. iii. 15. Heb. iii. 6.)

Κληρονομος, *Lord* or *possessor*. (Heb. i. 2. Rom. viii. 17.)

Καταργειν, *to annul*, abolish, or abrogate. (Rom. iii. 3. 31. vi. 6. 1 Cor. i. 28. Gal. v. 11. Heb. ii. 14.)

Σπερμα του Αβρααμ, *the seed of Abraham*, or Christians, occurs in Gal. iii. 29. and Heb. ii. 6.

ii. AGONISTIC EXPRESSIONS OR ALLUSIONS TO THE GAMES AND EXERCISES WHICH WERE THEN IN GREAT REPUTE, AND WERE FREQUENTLY SOLEMNIZED IN GREECE AND OTHER PARTS OF THE ROMAN EMPIRE, AND PARTICULARLY AT JERUSALEM AND CÆSAREA BY HEROD. (1 Cor. ix. 24. Phil. iii. 12—14. 2 Tim. ii. 5. iv. 6—8. compared with Heb. vi. 18. and xii. 1—3, 4. 12.)

(3.) *Coincidences between the exhortations in this Epistle and those in Paul's other letters.*

See Heb. xii. 3. compared with Gal. vi. 9. 2 Thess. iii. 13. and Eph. iii. 13.; Heb. xii. 14. with Rom. xii. 18.; Heb. xiii. 1. 3. 4. with Eph. v. 2—4.; Heb. xiii. 16. with Phil. iv. 18. See also Rom. xv. 26. 2 Cor. viii. 24. and ix. 13.

(4.) *Coincidences between the conclusion of this Epistle and the conclusions of Paul's Epistles, in several respects.*

Compare Heb. xii. 18. with Rom. xv. 30. Eph. vi. 18, 19. Col. iv. 3. 1 Thess. v. 25. and 2 Thess. iii. 1.; Heb. xiii. 20, 21. with Rom. xv. 30—33. Eph. vi. 19—23. 1 Thess. v. 23. and 2 Thess. iii. 16.; Heb. xiii. 24. with Rom. xvi. 21—23. 1 Cor. xvi. 19—21. 2 Cor. xiii. 13. Phil. iv. 21, 22.; Heb. xiii. 25. with 2 Thess. iii. 18. Col. iv. 18. Eph. vi. 24. 1 Tim. vi. 21. 2 Tim. iv. 22. and Tit. iii. 15.

[v.] Lastly, *There are several circumstances towards the*

[1] Stuart's Commentary, vol. i. pp. 143, 144. (174, 175. of the London edition.) in pp. 144—148. (175—178. of the London edition) he admirably illustrates the superiority of the motives to piety contained in the Gospel, as well as its superior efficacy in insuring the happiness of mankind, and the perpetuity of the Christian dispensation.

[2] De Groot, de Epist. ad Hebræos, pp. 240, 241. Stuart's Commentary, vol. i. p. 149. (or p. 182. of the London edition.)

[3] Macknight's Pref. to Ep. to the Hebrews. Sect. I. § iii. De Groot gives instances not only of the formulæ of quotation, but also of the design with which the apostle introduces his quotations. (pp. 245, 246.) Prof. Stuart principally elucidates the mode of appealing to the Jewish Scriptures, and the apostle's manner of reasoning. Commentary, vol. i. pp. 153—160., or pp. 187—195. of the London edition.

[4] Wetstein, Nov. Test. tom. ii. p. 386. Schmidii Hist. Canonis, pp. 662—664. De Groot, pp. 247—250. Stuart, vol. i. pp. 160—168., or pp. 196—204. of the London edition.

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close of this Epistle, which evidently prove that it was written by Paul. Thus,

(1.) Heb. xiii. 23. The departure of Timothy is mentioned; and we know from the commencement of the Epistles to the Philippians, Colossians, and to Philemon, that he was with Paul during his imprisonment at Rome.

(2.) Heb. xiii. 24. *They of Italy salute you:* the writer, therefore, was then in Italy, whither Paul was sent a prisoner, and where he resided two years (Acts xxviii. 30.); where also he wrote several Epistles which are still extant.

(3.) Heb. x. 34. The apostle makes mention of his bonds, and of the compassion which the Hebrew Christians showed him in his sufferings, and during his imprisonment.

Now it is scarcely credible, that any other person in Italy, where Paul then was, should write to the Hebrew Christians, and therein make mention of his own bonds, and of Timothy being with him, who was a man unknown to them except through Paul, and not once intimate any thing concerning his condition. Besides, the constant sign and token of Paul's Epistles, which himself had publicly signified to be so (2 Thess. iii. 17, 18.), is subjoined to this:—*Grace be with you all.* (Heb. xiii. 25.) That this was originally written with his own hand, there is no ground to question; but rather appears to be so because it was written: for he affirms, that it was his custom to subjoin that salutation with his own hand. Now this was an evidence to the persons to whom the original of the Epistle first came, but not to those who had only transcribed copies of it. The *salutation* itself was their token, being peculiar to Paul; and all these circumstances will yet receive some additional force from the consideration of the *time* when this Epistle was written. [1] (See par. iv. in the next column.)

Is it possible that all these coincidences (which are comparatively a small selection) can be the effect of mere accident? The arrangement and method of treatment, the topics discussed, and the peculiarity of sentiments, words, and phrases, are all so exclusively Pauline, that no other person could have been its author, except the great apostle of the Gentiles. Yet, notwithstanding this strong chain of proof for the authenticity of this Epistle, doubts have still been entertained, whether it is a genuine production of Saint Paul. These doubts rest principally on the omission of the writer's name, and the superior elegance of the style in which it is written.

1. It is indeed certain that all the acknowledged Epistles of Paul begin with a salutation in his own name, and that most of them were directed from some particular place, and sent by some special messengers; whereas the Epistle to the Hebrews is anonymous, and is not directed from any place, nor is the name of the messenger introduced by whom it was sent to Judæa. These omissions, however, can scarcely be considered as conclusive against the positive testimony already adduced. And they are satisfactorily accounted for by Clement of Alexandria, and by Jerome, who intimate, that as Jesus Christ himself was the peculiar *apostle to the Hebrews* (as acknowledged in this epistle, iii. 1.), Paul declined, through humility, to assume the title of an apostle. To which Theodoret adds, that Paul being peculiarly the apostle of the *uncircumcision*, as the rest were of the *circumcision* (Gal. ii. 9. Rom. xi. 13.), he scrupled to assume any public character when writing to the people of their charge. He did not mention his name, messenger, or the particular persons to whom it was sent, because (as Dr. Lardner judiciously remarks) such a long letter might give umbrage to the ruling powers at this crisis, when the Jews were most turbulent, and might endanger himself, the messenger, and those to whom it was directed. But they might easily know the author by the style, and also from the messenger, without any formal notice or superscription. But the absence of the apostle's name is no proof that the Epistle to the Hebrews was not written by Paul, or, that it is a treatise or homily,[2] as some critics have imagined; for, in our canon of the New Testament, there are Epistles universally acknowledged to be the production of an inspired apostle, notwithstanding his name is nowhere inserted in them. The three Epistles of John are here intended, in all of which, that apostle has omitted his name, for some reasons not now known. The first Epistle begins in the same manner as the Epistle to the Hebrews; and in the other two, he calls himself simply the elder or presbyter. That Paul, however, did not mean to conceal himself, we learn from the Epistle itself:—"Know ye," says he, "that our *brother Timothy has been sent abroad*, with whom, if he come shortly, *I will see you.*"[3] (Heb. xiii. 23.) The objection, therefore, from the omission of the apostle's name, necessarily falls to the ground.

2. With regard to the objection, that this Epistle is superior in point of style to Paul's other writings, and therefore is not the production of that apostle, it is to be observed, that "there does not appear to be such a superiority in the style of this Epistle as should lead to the conclusion that it was not written by Paul." Those who have thought differently have mentioned Barnabas, Luke, and Clement, as authors or translators of this Epistle. The opinion of Jerome was, that "the sentiments are the apostle's, but the language and composition of some one else, who committed to writing the apostle's sense, and, as it were, reduced into commentaries the things spoken by his master." Dr. Lardner conjectures that Paul dictated the Epistle in Hebrew, and that another, who was a great master of the Greek language, immediately wrote down the apostle's sentiments in his own elegant Greek; but who this assistant of the apostle was, is altogether unknown. But surely the writings of Paul, like those of other authors, may not all have the same precise degree of merit; and if, upon a careful perusal and comparison, it should be thought that the Epistle to the Hebrews is written with greater elegance than the acknowledged compositions of this apostle, it should also be remembered that the apparent design and contents of this Epistle suggest the idea of more studied composition, and yet that there is nothing in it which amounts to a marked difference of style."[4] Besides the sublime subject of this Epistle, the grand ideas which the apostle developes with equal method and warmth, did not permit him to employ the negligent style of a familiar letter. On the other hand, as we have already seen,[5] there are the same construction of sentences, and the same style of expression, in this Epistle, which occur in no part of the Scriptures except in Saint Paul's Epistles.[6]

Upon the whole, we conclude with Braunius, Langius, Carpzov, Pritius, Whitby, Lardner, Macknight, Hales, Rosenmuller, Bengel, Bishop Tomline, Janssens, De Groot, Professor Stuart, and almost every other modern commentator and biblical critic, that the weight of evidence, both external and internal, preponderates so greatly in favour of Paul, that we cannot but consider the Epistle to the Hebrews as written by that apostle; and that, instead of containing "far-fetched analogies and inaccurate reasonings" (as the opponents of our Saviour's divinity and atonement affirm), its composition is more highly wrought, and its language more finished, than any of Paul's other Epistles, and that it affords a finished model of *didactic* writing.

IV. With regard to the time when this Epistle was written, critics and commentators are not agreed, some referring it to A. D. 58, but the greater part placing it between A. D. 61 and 64. If (as we believe) Paul was its author, the time when it was written may easily be determined; for the salutations from the saints in Italy (Heb. xiii. 24.), together with the apostle's promise to see the Hebrews shortly (23.), plainly intimates that his imprisonment was then either terminated, or on the point of being so. It was therefore written from Italy, perhaps from Rome, soon after the Epistles to the Colossians, Ephesians, and Philemon, and not long before Paul left Italy, viz. at the end of A. D. 62, or early in 63. It is evident from several passages, as Lardner and Macknight have observed, that it was written before the destruction of Jerusalem, and probably, Professor Stuart thinks, but a short time before that event; for in Heb. viii. 4. ix. 25. x. 11. and xiii. 10. the temple is mentioned as *then* standing, and the Levitical sacrifices are noticed as being *then* offered. To which we may add, that in x. 32—37. the apostle comforts the believing Hebrews under the persecution which their unbelieving brethren were carrying on against them, by the prospect of Christ's speedy advent to destroy Jerusalem and the whole Mosaic economy.

V. The occasion of writing this Epistle will be sufficiently apparent from an attentive review of its contents. The Jews did every thing in their power to withdraw their brethren, who had been converted, from the Christian faith. To persecutions and threats, they added arguments derived from the excellency of the Jewish religion. They observed, we may infer, that the law of Moses was given by the ministration of angels; that Moses was far superior to Jesus of Nazareth, who suffered an ignominious death; that the public worship of God, instituted by their great legislator and prophet, was truly splendid and worthy of Jehovah: while the Christians, on the contrary, had no established priesthood, no temple, no altars, no victims, &c. In opposition to such arguments, the apostle shows, what the learned doctors, scribes, and elders at Jerusalem strongly denied; viz. that Jesus of Nazareth, whom they had lately put to death, was the Messiah, the

[1] Schmidii Hist. Canonis, p. 665. Lardner's Works, 8vo. vol. vi. pp. 402, 403.; 4to. vol. iii. p. 336. Owen on the Hebrews, part i. exercitation 2.

[2] The hypothesis of Berger, that the Epistle to the Hebrews was originally an homily, is examined and refuted by Prof. Stuart. Commentary, vol. i. pp. 4—7., or pp. 4—9. of the London edition.

[3] Michaelis thinks it highly improbable that Paul would visit Jerusalem again, and expose his life to zealots there. But surely, Dr. Hales remarks, he might revisit Judæa without incurring that danger. Analysis of Chronology vol. ii. book ii. p. 1130.

[4] Bishop Tomline's Elements of Christian Theology, vol. i. pp. 455, 456.

[5] See pp. 354, 355. *supra.*

[6] The objections of Bertholdt and others, taken from the style of the Epistle to the Hebrews, are examined in detail, and refuted by Professor Stuart, vol. i. p. 189. *et seq.*

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Son of God, and far superior to the angels, to Moses, to the high-priest of the Old Testament, and to all other priests: that from his sufferings and death, which he endured for us, much greater and more lasting benefits have resulted to the whole human race, than the Jews ever derived from their temple service, and from the numerous rites and ordinances of the Levitical laws, which were absolutely inefficacious to procure the pardon of sin. The reality of the sacrifice of himself, which Christ offered for sin, is clearly demonstrated. From these and other arguments, the apostle proves that the religion of Jesus is much more excellent and perfect than that of Moses, and exhorts the Christian converts to constancy in the faith, and to the unwearied pursuit of all godliness and virtue.

The great object of the apostle, therefore, in this Epistle, is to show the deity of Jesus Christ, and the excellency of his Gospel, when compared with the institutions of Moses; to prevent the Hebrews or Jewish converts from relapsing into those rites and ceremonies which were now abolished; and to point out their total insufficiency, as means of reconciliation and atonement. The reasonings are interspersed with numerous solemn and affectionate warnings and exhortations, addressed to different descriptions of persons. At length Saint Paul shows the nature, efficacy, and triumph of faith, by which all the saints in former ages had been accepted by God, and enabled to obey, suffer, and perform exploits, in defence of their holy religion; from which he takes occasion to exhort them to steadfastness and perseverance in the true faith.

The Epistle to the Hebrews consists of three parts; viz.

PART I. *demonstrates the Deity of Christ by the explicit Declarations of Scripture.* (ch. i.—x. 18.)

The proposition is, that *Christ is the true God.* (i. 1—3.) The proofs of this are,

SECT. 1. His superiority to angels, by whom he is worshipped as their Creator and Lord. (i. 4—14.)

Inference.—Therefore we ought to give heed to him. (ii. 1—4.)

The superiority of Christ over angels asserted, notwithstanding his temporary humiliation in our nature (ii. 5—9.); without which he could not have accomplished the work of man's redemption (ii. 10—15); and for this purpose he took not upon him the nature of angels, but that of Abraham. (ii. 16—18.)

SECT. 2. His superiority to Moses, who was only a servant, whereas Christ is Lord. (iii. 1—6.)

Application of this argument to the believing Hebrews, who are solemnly warned not to copy the example of their unbelieving ancestors who perished in the wilderness. (iii. 7—19. iv. 1—13.)

SECT. 3. His superiority to Aaron and all the other high-priests demonstrated. Christ is the true high-priest, adumbrated by Melchizedek and Aaron. (iv. 14—16. v.—viii.) In ch. v. 1—14. and ch. vi. the apostle inserts a parenthetical digression, in which he reproves the Hebrew Christians for their ignorance of the Scriptures.

SECT. 4. The typical nature of the tabernacle and its furniture, and of the ordinances there observed. (ix. 1—10.)

SECT. 5. The sacrifice of Christ is that true and only sacrifice by which all the Levitical sacrifices are abolished. (ix. 11—28. x. 1—18.)

PART II. *The Application of the preceding Arguments and Proofs,* (x. 19—39.—xiii. 1—19.) *in which the Hebrews are exhorted,*

SECT. 1. To faith, prayer, and constancy in the Gospel. (x. 19—25.) This exhortation is enforced by representations of the danger of wilfully renouncing Christ, after having received the knowledge of the truth, and is interspersed with warnings, expostulations, and encouragements, showing the nature, excellency, and efficacy of faith, illustrated by examples of the most eminent saints, from Abel to the end of the Old Testament dispensation. (x. 26—39. xi.)

SECT. 2. To patience and diligence in their Christian course, from the testimony of former believers, and by giving particular attention to the example of Christ, and from the paternal design and salutary effect of the Lord's corrections. (xii. 1—13.).

SECT. 3. To peace and holiness, and to a jealous watchfulness over themselves and each other, enforced by the case of Esau (xii. 14—17.)

SECT. 4. To an obedient reception of the Gospel, and a reverential worship of God, from the superior excellency of the Christian dispensation, and the proportionably greater guilt and danger of neglecting it. (xii. 18—29.)

SECT. 5. To brotherly love, hospitality, and compassion; to charity, contentment, and the love of God. (xiii. 1—3.)

SECT. 6. To recollect the faith and examples of their deceased pastors. (xiii. 4—8.)

SECT. 7. To watchfulness against false doctrines in regard to the sacrifice of Christ. (xiii. 9—12.)

SECT. 8. To willingness to bear reproach for him, and thanksgiving to God. (xiii. 13—15.)

SECT. 9. To subjection to their pastors, and prayer for the apostle. (xiii. 16—19.)

PART III. *The Conclusion, containing a Prayer for the Hebrews, and Apostolical Salutations.* (xiii. 20—25.)

The Epistle to the Hebrews, Dr. Hales observes, is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them; showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both. The internal excellence of this Epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other Epistle, or perhaps than all of them, places its divine inspiration beyond all doubt. We here find the great doctrines, which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes, in the most impressive manner.[1]

[1] Heidegger, Enchiridion. Biblicum, pp. 600—611. Dr. Owen's Exercitations on the Epistle to the Hebrews, pp. 1—44. fol. edit. Lardner's Works, 8vo. vol. vi. pp. 381—415.; 4to. vol. iii. pp. 324—341. Macknight's Preface to the Hebrews, vol. iii. pp. 321—341. 4to. edit. or vol. v. pp. 1—27. 8vo. edit. Braunii Comment. in Epist. ad Hebræos, pp. 1—36. Carpzovii Exercitationes in Epist. ad Hebræos, pp. lxii.—cvi. Schmidii Hist. et Vindicatio Canonis, pp. 655—673. Langii Commentatio de Vita et Epistolis Apostoli Pauli, pp. 153—160. J. A. Ernesti Lectiones Academicæ in Epist. ad Hebræos, pp. 1—8. 1173—1185. 8vo. Lipsiæ, 1815. Michaelis, vol. iv. pp. 192—269. Dr Hales's Analysis of Chronology, vol. ii. pp. 1128—1137. Pritii Introd. ad Lectionem Nov. Test. pp. 38—61. 312—318. Rosenmüller, Scholia in Nov. Test. vol. v. pp. 142—148. Moldenhawer, Introd. ad Libros Canonicos Vet. et Nov. Test. pp. 332—340. Alber, Institutiones Hermeneuticæ Nov. Test. tom. i. pp. 244—250. Hug's Introduction, vol. ii. pp. 488—533. Janssens, Hermeneutique Sacrée, tom. ii. pp. 61—68. Whitby's and Scott's Commentaries on the Epistle to the Hebrews.

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CHAPTER IV.

ON THE CATHOLIC EPISTLES.

SECTION I.

ON THE GENUINENESS AND AUTHENTICITY OF THE CATHOLIC EPISTLES.

I. *Origin of the Appellation Catholic Epistles.*—II. *Its Antiquity.—Observations on their Authenticity.*—III. *On the Order in which they are usually placed.*

I. THE Epistles of Paul are followed in the canon of the New Testament by seven Epistles, bearing the names of the apostles James, Peter, Jude, and John. For many centuries, these Epistles have been generally termed *Catholic Epistles*,—an appellation for which several conjectures have been assigned.

1. Salmeron and others have imagined that they were denominated *Catholic* or general *Epistles*, because they were designed to be transcribed and circulated among the Christian churches, that they might be perused by all; for they contain that one catholic or general doctrine, which was delivered to the churches by the apostles of our Saviour, and which might be read with advantage by the universal church of Christ. In like manner they might be called canonical, as containing *canons* or general rules and precepts which concern all Christians. Unquestionably, the doctrines they contain are truly catholic and excellent; and they also contain general rules and directions that concern all Christians, as well as precepts that are binding upon all, so far as their situations and circumstances are similar. But these remarks are equally applicable to the other books of the New Testament, and Paul's Epistles may, for the same reasons, with equal propriety, be termed catholic or canonical Epistles; for the doctrines there delivered are as catholic and excellent as those comprised in the seven Epistles now under consideration. They likewise contain many general precepts that are obligatory upon all Christians; and the particular precepts are binding so far as the circumstances of Christians in later ages are similar to those referred to by the great apostle of the Gentiles.

2. Others are of opinion that they received the appellation of catholic or general Epistles, because they were not written to one person, city, or church, like the Epistles of Paul, but to the *catholic church*, Christians in general, or to Christians of several countries, or at least to all the Jewish Christians wherever they were dispersed over the face of the earth. Œcumenius, Leontius, Whitby, and others, have adopted this opinion, which, however, does not appear to be well founded. The Epistle of James was, indeed, written to the Christians of the twelve tribes of Israel in their several dispersions; but it was not inscribed to the Christians in Judæa, nor to Gentile Christians in any country whatever. The two Epistles of Peter were written to Christians in general, but particularly those who had been converted from Judaism. The first Epistle of John and the Epistle of Jude were probably written to Jewish Christians; and the second and third Epistles of John were unquestionably written to particular persons.

3. A third opinion is that of Dr. Hammond, adopted by Dr. Macknight and others, which we think is the most probable. It is this:—The first Epistle of Peter and the first Epistle of John, having from the beginning been received as authentic, obtained the name of *catholic* or universally acknowledged (and therefore canonical) Epistles, in order to distinguish them from the Epistle of James, the second of Peter, the second and third of John, and the Epistle of Jude, concerning which doubts were at first entertained, and they were considered by many as not being a rule of faith. But their authenticity being at length acknowledged by the generality of the churches, they also obtained the name of catholic or universally received Epistles, and were esteemed of equal authority with the rest. These Epistles were also termed *canonical* by Cassiodorus in the middle of the sixth century, and by the writer of the prologue to these Epistles, which is erroneously ascribed to Jerome. The propriety of this latter appellation is not satisfactorily ascertained. Du Pin says that some Latin writers have called these Epistles canonical, either confounding the name with catholic, or to denote that they are a part of the canon of the books of the New Testament.

II. The denomination of *Catholic Epistles* is of very considerable antiquity, for Eusebius uses it as a common appellation in the fourth century, and it is probably earlier; for John's first Epistle is repeatedly called a catholic Epistle by Origen, and by Dionysius bishop of Alexandria. Of these Epistles, two only, viz. the first Epistle of Peter and the first Epistle of John, were universally received in the time of Eusebius; though the rest were then well known. Athanasius, Epiphanius, and later Greek writers, received seven Epistles which they called *catholic*. The same appellation was also given to them by Jerome.

Although the authenticity of the Epistle of James, the second of Peter, the Epistle of Jude, and the second and third Epistle of John, was questioned by some ancient fathers, as well as by some modern writers, yet we have every reason to believe that they are the genuine and authentic productions of the inspired writers whose names they bear. The claims to authenticity of these disputed Epistles are discussed in the following sections. We may, however, here remark, that the primitive Christians were extremely cautious in admitting any books into their canon, the genuineness and authenticity of which they had any reason to suspect. They rejected all the writings forged by heretics in the names of the apostles; and, therefore, most assuredly, would not have received any, without previously subjecting them to a severe scrutiny. Now, though these five Epistles were not immediately acknowledged as the writings of the apostles, this only shows that the persons, who doubted, had not received complete and incontestable evidence of their authenticity. But, as they were afterwards universally received, we have every reason to conclude, that, upon a strict examination, they were found to be the genuine productions of the apostles. Indeed, the ancient Christians had such good opportunities for examining this subject, they were so careful to guard against imposition, and so well founded was their judgment concerning the books of the New Testament, that, as Dr. Lardner has remarked, no writing which they pronounced genuine has yet been proved spurious; nor have we at this day the least reason to believe any book to be genuine which they rejected.

III. The order in which these Epistles are placed, varies in ancient authors; but it is not very material in what manner they are arranged. Could we fix with certainty the date of each Epistle, the most natural order would be according to the time when they were written. Some have placed the three Epistles of John first, probably because he was the beloved disciple of our Lord. Others have given the priority to the two Epistles of Peter, because they considered him as the prince of the apostles. Some have placed the Epistle of James last, possibly because it was later received into the canon by the Christian church in general. By others, this Epistle has been placed first, either because it was conjectured to have been the first written of the seven Epistles, or because Saint James was supposed to have been the first bishop of Jerusalem, the most ancient and venerable, and the first of all the Christian churches; or because the Epistle was written to the Christians of the twelve tribes of Israel, who were the first believers. In the following sections the usual order has been retained.[1]

SECTION II.

ON THE GENERAL EPISTLE OF JAMES.

I. *Account of the author of this Epistle.*—II. *Its genuineness and authenticity.*—III. *To whom addressed.*—IV. *Its scope.*—

[1] Benson's Preface to the Catholic Epistles. Michaelis, vol. iv. pp. 269—271. Pritii Introd. ad Nov. Test. pp. 62—65. Lardner's Works, 8vo. vol. vi. pp. 465—468.; 4to. vol. iii. pp. 366, 367. Rosenmüller, Scholia, vol. v. pp. 317, 318.

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V. *Synopsis of its contents.*—VI. *Observations on this Epistle.*

I. CONSIDERABLE doubts have existed respecting the author of this Epistle. Two apostles of the name of James are mentioned in the New Testament.

The first was the son of Zebedee, a fisherman upon the lake of Galilee, and the brother of the evangelist John; and as he is uniformly mentioned by the evangelists before John (except in Luke ix. 28.), he is supposed to have been the elder of the two. As he was put to death by Herod Agrippa, A. D. 44 (Acts xii.), it is evident that he was not the author of the Epistle which bears the name of James, because it contains passages which refer to a later period, viz. v. 1—8., which intimates the then immediately approaching destruction of Jerusalem, and the subversion of the Jewish polity.

The other James was the son of Alpheus or Cleopas; he is called the brother or near relation of our Lord (Gal. i. 18, 19.), and is also generally termed "the Less," partly to distinguish him from the other James, and probably, also, because he was lower in stature. That he was an apostle, is evident from various passages in the New Testament, though it does not appear when his designation to this office took place. He was honoured by Jesus Christ with a separate interview soon after his resurrection. (1 Cor. xv. 7.) He was distinguished as one of the apostles of the circumcision (Acts i. 13.); and soon after the death of Stephen, A. D. 34, he seems to have been appointed president or bishop of the Christian church at Jerusalem, to have dwelt in that city, and to have presided at the council of the apostles, which was convened there A. D. 49. On account of his distinguished piety and sanctity, he was surnamed "the Just." But, notwithstanding the high opinion that was generally entertained of his character, his life was prematurely terminated by martyrdom, according to the account of Hegesippus, an ecclesiastical historian, who flourished towards the close of the second century. Having made a public declaration of his faith in Christ, the Scribes and Pharisees excited a tumult among the Jews, which began at the temple: or at least they availed themselves of a general disturbance, however it might have originated, and demanded of James an explicit and public declaration of his sentiments concerning the character of Christ. The apostle, standing on an eminence or battlement of the temple, whence he could be heard by the assembled multitude, avowed his faith, and maintained his opinion, that Jesus was the Messiah. The Jews were exasperated, and precipitated him from the battlement where he was standing; and as he was not killed by the fall, they began to cast stones at him. The holy apostle, kneeling down, prayed to God to forgive his murderers, one of whom at length struck him with a long pole, which terminated his life. According to Hegesippus, this event took place about the time of the passover A. D. 62. At this time the procurator Festus is supposed to have been dead, and his successor Albinus had not arrived; so that the province was left without a governor. Such a season left the Jews at liberty to gratify their licentious and turbulent passions; and from their known character and sentiments about this time, they were very likely to embrace the opportunity. We may therefore date the apostle's death about the time assigned by Hegesippus, viz. A. D. 62, in which year it is placed by most learned men,[1] who are agreed in dating the Epistle of James in the year 61.[2]

II. A considerable diversity of opinion has prevailed respecting the canonical authority of this Epistle; but though Michaelis and some other modern critics[3] are undecided on this subject, we apprehend that there is sufficient evidence to prove that it was written in the apostolic age. Clement of Rome has alluded to it twice.[4] Hermas has not fewer than seven allusions to it,[5] which Dr. Lardner thinks sufficient to prove the antiquity of this Epistle. It is classed by Eusebius among the Αντιλεγομενα, or writings concerning whose authenticity the ancients were not unanimous, though the majority was in favour of them. This Epistle was quoted as genuine by Origen, Jerome, Athanasius, and most of the subsequent ecclesiastical writers: and it is found in all the catalogues of the canonical books of Scripture, which were published by the general and provincial councils. But the most decisive proof of its canonical authority is, that the Epistle of James is inserted in the Syriac version of the New Testament, executed at the close of the first or early in the second century, in which the second Epistle of Peter, the second and third of John, the Epistle of Jude, and the book of Revelation are omitted. This, Dr. Macknight truly remarks, is an argument of great weight; for certainly the Jewish believers, to whom that Epistle was addressed and delivered, were much better judges of its authenticity than the converted Gentiles to whom it was not sent, and who had perhaps no opportunity of being acquainted with it until long after it was written.

III. Commentators and critics are by no means agreed concerning the persons to whom this Epistle was addressed. Beza, Cave, Scott, Fabricius, Bishop Tomline, and others, are of opinion that it was addressed to the believing Jews who were dispersed all over the world. Grotius and Dr. Wall think that it was written to all the people of Israel living out of Judæa. Michaelis considers it certain that James wrote to persons already converted from Judaism to Christianity; but at the same time he believes, as the apostle was highly respected by the Jews in general, that he wished and designed that it should also be read by the unbelieving Jews, and that this design and intention had some influence on the choice of his materials. Dr. Benson is of opinion that this Epistle was addressed to the converted Jews out of Palestine; but Whitby, Lardner, and after them Macknight, think it was written to the whole Jewish nation, both within and without Judæa, whether believers or not. This opinion is grounded on some expressions in the first ten verses of the fourth chapter, and in the first five verses of the fifth chapter, which they suppose to be applicable to unbelievers only. It is true that in the fifth chapter the apostle alludes to the then impending destruction of Jerusalem, and the miseries which soon after befell the unbelieving Jews; but we think, with Bishop Tomline, that in these passages the apostle alludes merely to the great corruptions into which the Hebrew Christians had fallen at that time.

It does not appear probable that James would write part of his Epistle to believers, and part to unbelievers, without any mention or notice of that distinction. It should also be remembered, that this Epistle contains no general arguments for the truth of Christianity, nor any reproof of those who refused to embrace the Gospel; and, therefore, though Bishop Tomline admits that the inscription "to the twelve tribes that are scattered abroad" might comprehend both unbelieving and believing Jews, yet he is of opinion that it was intended for the believing Jews only, and that Saint James did not expressly make the discrimination, because neither he nor any other apostle ever thought of writing to any but Christian converts. "The object of the apostolical Epistles," he further observes, "was to confirm, and not to convert; to correct what was amiss in those who did believe, and not in those who did not believe. The sense of the above inscription seems to be limited to the believing Jews by what follows almost immediately, 'The trial of your faith worketh patience.' (i. 3.) And again, 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.' (ii. 1.) These passages *could not* be addressed to unbelievers."[6]

IV. The design of the apostle James, in writing this Epistle, we may collect, from a consideration of its contents, to be as follows:—

First, to prevent the Jewish Christians from falling into the vices which abounded among the Jews; such as pride in prosperity, impatience under poverty, or any other affliction; unworthy thoughts of God, and more particularly the looking upon him as the author of moral evil; a valuing themselves on their faith, knowledge, or right opinion, without a virtuous practice; a very criminal partiality for the rich, and a contempt for the poor; an affectation of being doctors or teachers; indulging passion and rash anger, envy and uncharitableness, strife and contention; abusing the

[1] Hegesippus, cited by Eusebius, Hist. Eccl. lib. ii. c. 23. Eusebius also quotes a passage from Josephus, that is no longer extant in his works, in which the Jewish historian considers the miseries which shortly after overwhelmed his countrymen as a judgment for their murder of James, whom he calls a most righteous person. The genuineness of Josephus's testimony has been questioned, so that no reliance can be placed upon it. Origen and Jerome cite it as authentic, and they are followed by Bishop Pearson, who has defended its genuineness. Dr. Doddridge considers the testimony of Josephus as unworthy of credit; and Dr. Benson thinks that both the accounts of Josephus and Hegesippus are extremely dubious.

[2] Dr. Lardner's Works, 8vo. vol. vi. pp. 468—502.; 4to. vol. iii. pp. 368—384. Dr. Benson's History of Saint James, prefixed to his Paraphrase, pp. 1—13. 2d edit. Michaelis, vol. iv. pp. 273—292.

[3] It is well known that the venerable Martin Luther, in the earlier part of the Reformation, spoke rather in a slighting manner of this Epistle, which he called *straminea epistola*, a strawy epistle, and excluded it at first from the sacred canon on account of its supposed contradiction of Saint Paul concerning the doctrine of justification by faith; but more mature experience and deeper research induced him subsequently to retract his opinion.

[4] Lardner's Works, 8vo. vol. ii. p. 44.; 4to. vol. i. p. 301.

[5] Lardner's Works, 8vo. vol. ii. pp. 58—60.; 4to. vol. i. pp. 309, 310.

[6] Bishop Tomline's Elements of Christian Theology, p. 472.

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noble faculty of speech, and being guilty of the vices of the tongue, such as cursing and swearing, slander and backbiting, and all rash and unguarded speeches whatever. So, likewise, he wrote to caution them against covetuousness and sensuality, distrusting the divine goodness, neglecting prayer, or praying with wrong views, and the want of a due sense of their constant and immediate dependence upon God.

Secondly, to set the Jewish Christians right as to the doctrine of *justification by faith*. For as they were not to be justified by the *law*, but by the method proposed in the Gospel, and that method was said to be *by faith without the works of the law;* they, some of them, weakly, and others, perhaps, wilfully, perverted that discovery; and were for understanding, by faith, a bare assent to the truth of the Gospel, without that living, fruitful, and evangelical faith, which "worketh by love," and is required of all that would be saved.

Thirdly, to intimate unto such of them as laboured under sickness or any bodily disorders occasioned by their crimes, that if they were penitent, they might hope for a miraculous cure.

Fourthly, another and a principal reason of Saint James's writing this Epistle to the Jewish Christians at this time was, to prevent their being impatient under their present persecutions or dark prospects; and to support and comfort them, by assuring them that *the coming of the Lord was at hand*. It is evident from the Acts of the Apostles, and many of the Epistles, that most of the persecutions which befell the Christians arose from the unbelieving Jews. Now, as their destruction was approaching swiftly, the evils, which the Christians suffered from them, were as swiftly drawing to an end. And it was highly proper for Saint James to put them in mind of these things; for the prospect of a speedy deliverance is one of the greatest motives to patience under any calamity.

V. Conformably with this design, the Epistle divides itself into three parts, exclusive of the introduction (i. 1.); viz.

PART I. *contains Exhortations*,

1. To joyful patience under trials. (i. 2—4.)
2. To ask wisdom of God, in faith, and with an unwavering mind. (5—8.)
3. To humility. (9—11.)
4. To constancy under temptations, in which part of the Epistle the apostle shows that God is not the author of sin, but the source and giver of every good. (12—18.)
5. To receive the word of God with meekness, and to reduce it to practice. (19—27.)

PART II. *censures and condemns*,

1. Undue respect of persons in their religious assemblies, which is contrary to the law of love. (ii. 1—9.) It is then shown that the wilful transgression of one commandment violates the whole law of God. (10—12.)
2. Their mistaken notions of justification by faith without works; these mistakes are corrected and illustrated by the examples of Abraham and Rahab. (ii. 13—26.)
3. The affectation of being doctors or teachers of their religion; for as all are offenders, more or less, so vices in such a station would be the more aggravated. (iii. 1, 2.) Hence the apostle takes occasion to show the fatal effects of an unbridled tongue, together with the difficulty and duty of governing it (3—12.); and contrasts in a most beautiful manner the nature and effects of earthly and heavenly wisdom. (13—18.)
4. Those who indulge their lusts and passions. (iv. 1—5.)
5. The proud, who are exhorted to repentance and submission to God. (6—10.)
6. Censoriousness and detraction; annexed are exhortations to immediate and constant dependence upon God, enforced by considerations of the shortness and uncertainty of the present life. (11—17.)
7. Those who placed undue reliance upon their riches. (v. 1—6.)

PART III. *contains Exhortations and Cautions*; viz.

1. An exhortation to patience and meekness under trials, in the hope of a speedy deliverance. (v. 7—11.)
2. A caution against swearing, and an admonition to prayer and praise. (12, 13.)
3. Concerning visiting the sick, and the efficacy of prayer. (14—18.)
4. An encouragement to attempt the conversion of sinners, and the recovery of their offending brethren. (19, 20.)

VI. This Epistle of James is one of the most pathetic and instructive in the New Testament. Its style possesses all that beautiful and elegant simplicity which so eminently characterizes the sacred writers. Having been written with the design of refuting particular errors which had been introduced among the Jewish Christians, it is not so replete with the peculiar doctrines of Christianity as the Epistles of Paul, or indeed as the other apostolical Epistles; but it contains an admirable summary of those practical duties which are incumbent on all believers, and which it enforces in a manner equally elegant and affectionate.[1]

SECTION III.

ON THE FIRST GENERAL EPISTLE OF PETER.

I. *Account of the apostle Peter.*—II. *Genuineness and canonical authority of this Epistle.*—III. *To whom written.*—IV. *Of the place whence it was sent.—Date.*—V. *Its design and contents.*—VI. *Observations on the style of Saint Peter's two Epistles.*

I. SIMON, surnamed Cephas or Peter, which appellation signifies a stone or rock, was the son of Jonas or Jonah, and was born at Bethsaida, on the coast of the sea of Galilee. He had a brother, called Andrew, and they jointly pursued the occupation of fishermen on that lake. These two brothers were hearers of John the Baptist; from whose express testimony, and their own personal conversation with Jesus Christ, they were fully convinced that he was the Messiah (John i. 35—42.); and from this time it is probable that they had frequent intercourse with our Saviour, and were witnesses of some of the miracles wrought by him, particularly that performed at Cana in Galilee. (John ii. 1, 2.) Both Peter and Andrew seem to have followed their trade, until Jesus Christ called them to "follow him," and promised to make them both "fishers of men." (Matt. iv. 18, 19. Mark i. 17. Luke v. 10.) From this time they became his companions, and when he completed the number of his apostles, they were included among them. Peter, in particular, was honoured with his master's intimacy, together with James and John. With them Peter was present, when our Lord restored the daughter of Jairus to life (Mark v. 37. Luke viii. 51.); when he was transfigured on the mount (Matt. xvii. 1. Mark ix. 2. Luke ix. 28.), and during his agony in the garden (Matt. xxvi. 36—56. Mark xiv. 32—42.); and on various other occasions Peter received peculiar marks of his Master's confidence. At the time when Peter was called to the apostleship, he was married and seems to have removed, in consequence, from Bethsaida to Capernaum, where his wife's family resided. It appears also that when our Lord left Nazareth, and came and dwelt at Capernaum (Matt. iv. 13.), he took up his occasional residence at Peter's house, whither the people resorted to him.[2]

In the evangelical history of this apostle, the distinguishing features in his character are very signally portrayed; and it in no small degree enhances the credibility of the sacred historians, that they have blended without disguise several traits of his precipitance and presumption, with the honourable testimony which the narration of facts affords to the sincerity of his attachment to Christ, and the fervour of his zeal in the cause of his blessed Master. His ardour and forwardness are apparent on many occasions. He is the first to reply to all questions proposed by our Lord to the whole collective body of disciples, of which we have a memorable instance in Matt. xvi. 13—16. He hesitates not to rebuke our Lord himself, when he first announced his future sufferings. The ardour of his spirit is strikingly evinced in his venturing to walk on the sea to meet his Master (Matt. xiv. 28—31.); and still more decisively in his conduct towards the high-priest's servant, whom he smote with his sword, and whose right ear he cut off, when the Jewish officers were about to apprehend our Lord.[3] His presumption and self-confidence sufficiently appear in his solemn asseverations that he would never abandon his Master (Matt. xxvi. 33.);

[1] Benson's Preface to Saint James, pp. 14—20. Macknight's Preface, sect. 2—4. Michaelis, vol. iv. pp. 292—314. Pritil, Introd. ad Nov. Test. pp. 67—79. Harwood's Introd. to the New Test. vol. i. pp. 216—220. Heidegger, Enchirid. Bibl. pp. 612—617. Janssens, Hermeneutique Sacrée, tom. ii. pp. 68—72. See also Hug's Introduction, vol. ii. pp. 549—594.

[2] Luke iv. 40. Matt. viii. 16. xvii. 24—27. Mark i. 32. 34.

[3] Matt. xxvi. 51—54. Mark xiv. 46, 47. Luke xxii. 50, 51. John xviii. 10, 11.

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and his weakness, in his subsequent denial of Christ: for, though Peter followed him afar off to the high-priest's palace, when all the other disciples forsook him and fled, yet he thrice disowned him, each time under circumstances of peculiar aggravation.[1] It does not appear that Peter followed Christ any further; probably remorse and shame prevented him from attending the crucifixion, as we find Saint John did. On the day of Christ's resurrection, after appearing to Mary Magdalen and some other women, the next person to whom he showed himself was Peter. On another occasion (John xxi.) our Lord afforded him an opportunity of thrice professing his love for him, and charged him to feed the flock of Christ with fidelity and tenderness.

After our Saviour's ascension, Peter took an active part in the affairs of the infant church. It was he who proposed the election of a successor to the traitor Judas (Acts i. 15—26.), and on the ensuing day of Pentecost he preached Christ so effectually, that three thousand souls were added to the church. (Acts ii. 14—41.) We next find him, in company with John, healing a lame man at the gate of the temple, which was followed by an address to the people, many of whom were convinced and embraced the Gospel. (Acts iii.) He was next imprisoned, brought before the sanhedrin, threatened and dismissed. (iv.) After the death of Ananias and Sapphira, whose fraud Peter detected and reprehended (v.), Peter and John preached successively at Samaria (viii.), and performed various miracles. (ix. x.) During his apostolical travels in Judæa, Samaria, and Galilee, he converted Cornelius the Roman centurion, the first Gentile convert who was admitted into the church without circumcision, or any injunction to comply with the Mosaic observances (x.); and, on his return to Jerusalem, he satisfied the Jewish Christians that God had granted repentance unto life to the Gentiles as well as to the Jews. (xi. 18.) Soon after this, being apprehended by Herod Agrippa, A. D. 44, who designed to put him to death, Peter was miraculously delivered by an angel. (xii.) In the apostolic council held at Jerusalem, A. D. 49, Peter took an active part, declaring his opinion most explicitly, that the yoke of the ceremonial law ought not to be imposed on the Gentiles (Acts xv. 7—11.) From this time Peter is not mentioned in the Acts of the Apostles, nor have we any certain information respecting his subsequent labours. It appears, however, that he afterwards preached at Antioch (Gal. ii. 11.); and from his inscribing his first Epistle to the Hebrew Christians dispersed in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia (1 Pet. i. 1, 2.), he is supposed to have preached in those countries. At length he arrived at Rome, in the course of the year 63,[2] subsequently to Paul's departure from that city, during the reign of the emperor Nero; and, after preaching the Gospel for some time, he was crucified there with his head downwards. Clement of Alexandria adds, from an ancient tradition current in his time, that Peter's wife suffered martyrdom a short time before him.[3]

II. The genuineness and canonical authority of the first Epistle of Peter have never been disputed. It appears to be twice referred to by Clement of Rome;[4] it is *twelve* times distinctly quoted by Polycarp,[5] and is once cited in the Epistle of the churches of Vienna and Lyons.[6] It was received by Theophilus bishop of Antioch, and quoted by Papias, Irenæus, Clement of Alexandria, and Tertullian; and Eusebius informs us that it was universally acknowledged to be the production of Saint Peter in the fourth century,[7] since which time its authenticity has never been questioned.

III. Concerning the persons to whom this Epistle was sent, different opinions have prevailed; Beza, Grotius, Cave, Mill, Tillemont, Dr. Hales, Rosenmüller, Hug, and others, suppose that it was addressed to the Jewish Christians who were scattered through the countries mentioned in the inscription; while Lord Barrington and Dr. Benson think that it was written to proselytes of the gate; and Michaelis is of opinion, that it was directed to the Jews, that is, to those native heathens in Pontus, &c. who were first proselytes to Judaism, and then were converted to Christianity. But Estius, Whitby, Pott, Lardner, Macknight, and Bishop Tomline, think that it was written to Christians in general, whether Jews or Gentiles, residing in the countries above noticed.

In this diversity of opinion, the only rule of determination must be the inscription, together with such other circumstances as may be collected from the apostolical history or the Epistle itself. The inscription runs thus: *Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.* (1 Pet. i. 1.) That the persons here addressed were believing Jews, and not believing Gentiles, we apprehend will appear from the following considerations:—

1. We learn from Acts ii. 5. 9. that there were at the feast of Pentecost, waiting at Jerusalem, *Jews, devout men, out of every nation under heaven, dwellers in Judæa, Cappadocia, in Pontus and Asia.* Whence it is evident that there were Jews *dispersed* in those countries.

2. Peter, by agreement among the apostles, had the *ministry of the circumcision* peculiarly committed to him. (Gal. ii. 8.) It is, therefore, more probable that he wrote to Jews than to Gentiles.

3. The persons to whom the apostle writes are termed *Strangers, scattered,* Παρεπιδημοι; which word properly denotes strangers from another country. Such were the Jews, who, through persecution in Judæa, fled into foreign countries; whereas believing Gentiles were rather called Proselytes. (Acts ii. 10.)

4. They are said to be *redeemed from their vain conversation received by tradition from their fathers* (1 Pet. i. 18.): in which description the apostle plainly refers to the traditions of the Jewish rabbins and elders.

5. The persons to whom Peter writes are styled *A chosen generation, a royal priesthood, a holy nation, a peculiar people* (1 Pet. ii. 9.), which are the praises of the Jewish people (Exod. xix. 6.), and are in no respect applicable to the Gentiles.

On these grounds we conclude that this Epistle was addressed to those dispersed Hebrew Christians, afflicted in their dispersion, to whom the apostles James and Paul had respectively addressed their Epistles.

IV. It appears from 1 Pet. v. 12, 13. that this Epistle was written from Babylon, and sent to the Jews by "Silvanus, a faithful brother;" but whether Babylon is to be understood here, literally or mystically, as the city of the same name in Mesopotamia or Egypt, or rather Rome, or Jerusalem, has been long and warmly contested by the learned. Bishop Pearson, Mill, and Le Clerc, are of opinion, that the apostle speaks of Babylon in Egypt. Erasmus, Drusius, Beza, Dr Lightfoot, Basnage, Beausobre, Dr. Cave, Wetstein, Drs. Benson and A. Clarke, think that Peter intended Babylon in Assyria; Michaelis, that it was Babylon in Mesopotamia, or rather Seleucia on the Tigris. And Grotius, Drs. Whitby, Lardner, Macknight, and Hales, Bishop Tomline and all the learned of the Romish communion, are of opinion that by Babylon Peter meant, figuratively, *Rome*, which city is called Babylon by the apostle John. (Rev. xvii. xviii.)

From a careful examination of the evidence adduced for the literal meaning of the word Babylon, and of the evidence for its figurative or mystical application to Rome, we think that the *latter* was intended, and for the following reasons:—

1. This opinion is confirmed by the general testimony of antiquity, which, Dr. Lardner remarks, is of no small weight. Eusebius[8] relates, on the authority of Clement of Alexandria and Papias bishop of Jerusalem, that Mark's Gospel was written at the request of Peter's hearers in Rome; and that "Peter makes mention of Mark in his first Epistle, which was written at Rome itself. And that he (Peter) signifies this, calling that city figuratively Babylon, in these words, *The church which is at Babylon, elected jointly with you, saluteth you. And so doth Mark my son.*" This passage of Eusebius is transcribed by Jerome,[9] who adds positively, that "Peter mentions this Mark in his first Epistle, figuratively denoting Rome by the name of Babylon; *the church which is at Babylon,*" &c. Œcumenius, Bede, and other fathers, also understand Rome by Babylon. It is generally thought that Peter and John gave to Rome the name of Babylon,

[1] Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 54—62. John xviii. 15—18. 25, 27.

[2] We have seen (p. 325. *supra*) that Saint Paul quitted Rome in the early part of A. D. 63, at which time it is evident that Saint Peter had not arrived there; for if these two eminent servants of Christ had met in that city, Peter would have been mentioned by Saint Paul in some of the Epistles, which he wrote thence, towards the close of his imprisonment.

[3] Lardner's Works, 8vo. vol. vi. pp. 509—561.; 4to. vol. iii. pp. 388—414. Scaliger, Salmasius, Frederick Spanheim, and others, have denied that Saint Peter was ever at Rome; but the contrary opinion has been advocated by Cave, Bishop Pearson, Le Clerc, Basnage, and particularly by Dr. Lardner, who has clearly shown that Peter never was bishop of Rome. The pretended primacy of Peter, on which the Romanists insist so much, has been unanswerably refuted by Dr. Barrow in his Treatise on the Pope's Supremacy, forming vol. i. of the folio edition of his works.

[4] Lardner's Works, 8vo. vol. ii. p. 44.; 4to. vol. i. p. 302.

[5] Ibid. 8vo. vol. ii. pp. 98, 99.; 4to. vol. i. pp. 331, 332.

[6] Ibid. 8vo. vol. ii. p. 152.; 4to. vol. i. p. 362.

[7] Ibid. 8vo vol. vi. pp. 562, 563.; 4to. vol. iii. p. 415.

[8] Hist. Eccl. lib. ii. c. 15.

[9] De Viris Illust. c. 8.

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figuratively to signify that it would resemble Babylon in its idolatry, and in its opposition to and persecution of the church of God; and that, like Babylon, it will be utterly destroyed. But these things the inspired writers did not think fit to say plainly concerning Rome, for a reason which every reader may understand.

2. From the total silence of ecclesiastical history, it is not probable that Peter ever visited Babylon in Chaldea; and Babylon in Egypt was too small and insignificant to be the subject of consideration.

3. Silvanus or Silas, the bearer, was the *faithful brother*, or associate of Paul in most of the churches which he had planted. And though he was not at Rome with the apostle when he wrote his last Epistle to Timothy, he might naturally have come thither soon after; and have been sent by Paul and Peter jointly, to confirm the churches in Asia Minor, &c. which he had assisted in planting. But Silvanus, Paul, and Peter had no connection with Babylon, which lay beyond their district; and, therefore, they were not likely at any time to build upon another's foundation. The Gospel was preached in Persia or Parthia, by the apostle Thaddeus, or Jude, according to Cosmas; and Abulfaragi reckons, that the ancient Syriac version of the New Testament was made in his time, and probably by his authority, for the use of the Oriental churches.[1]

4. The Jews, to whom this Epistle was written, were fond of mystical appellations, especially in their captivities: Edom was a frequent title for their Heathen oppressors; and, as Babylon was the principal scene of their first captivity, it was highly probable that Rome, the principal scene of their second, and which so strongly resembled the former in her "abominations, her idolatries, and persecutions of the saints," should be denominated by the same title. And this argument is corroborated by the similar usage of the Apocalypse, where the mystical application is unquestionable. (Rev. xiv. 8. xvi. 19. xviii. 2., &c.) It is highly probable, indeed, that John borrowed it from Peter; or rather that both derived it, by *inspiration*, from the prophecy of Isaiah. (xxi. 9.)

5. The second Epistle is generally agreed to have been written *shortly* before Peter's death; but a journey from Babylon to Rome (where he unquestionably suffered) must have employed a long time, even by the shortest route that could be taken. And Peter must have passed through Pontus, &c. in his way to Rome, and therefore it would have been unnecessary for him to write. Writing from Rome, indeed, the case was different, as he never expected to see them more.

As Peter suffered martyrdom at Rome, A. D. 64 or 65, and we have no evidence that he arrived there before the year 63, we are warranted in dating this Epistle in A. D. 64.

V. It appears from the Epistle itself that it was written during a period of general calamity, when the Hebrew Christians were exposed to severe persecutions. The design of this Epistle, therefore, is partly to support them under their afflictions and trials, and also to instruct them how to behave under persecution. It likewise appears from the history of that time, that the Jews were uneasy under the Roman yoke, and that the destruction of their polity was approaching. On this account the Christians are exhorted to honour the emperor (Nero), and the presidents whom he sent into the provinces, and to avoid all grounds of being suspected of sedition or other crimes that would violate the peace and welfare of society.—And, finally, as their character and conduct were liable to be aspersed and misrepresented by their enemies, they are exhorted to lead a holy life, that they might stop the mouths of their enemies, put their calumniators to shame, and win others over to their religion, by their holy and Christian conversation.

The Epistle may be conveniently divided into four sections, exclusive of the introduction and conclusion.

The Introduction. (i. 1, 2.)

SECT. 1. contains an exhortation of the Jewish Christians to persevere steadfastly in the faith with all patience and cheerfulness, and to maintain a holy conversation, notwithstanding all their sufferings and persecutions. This is enforced by the consideration of the peculiar blessings and privileges which were freely bestowed upon them. (i. 3—25. ii. 1—10.)

SECT. 2. comprises an exhortation,

i. To a holy conversation in general. (ii. 11, 12.)
ii. To a particular discharge of their several duties, as
Dutiful subjects to their sovereign. (13—15.)
Servants to their masters. (16—25.)
Husbands to their wives. (iii. 1—13.)

SECT. 3. contains an exhortation to patience, submission, and to holiness of life, enforced,

i. By considering the example of Christ. (iii. 14—18.)
ii. By reminding them how God punished the disobedient in the days of Noah. (19—22.)
iii. By reminding them of the example of Christ, and that by their conversion they became dead to the flesh. (iv. 1—6.)
iv. By showing them the approaching destruction of the Jewish polity. (7—11.)
v. By showing them that, under the Gospel, they should consider affliction as their portion, and as matter of joy. (12—19.)

SECT. 4. Directions to the ministers of the churches, and the people, how to behave towards each other. (v. 1—11.)

The Conclusion. (v. 12—14.)

VI. As the design of this Epistle is excellent, so its excellence, in the judgment of the best critics, does not fall short of its design. Erasmus pronounces it to be worthy of the prince of the apostles, and adds that it is sparing in words, but full of sense. That great critic, Joseph Scaliger, calls it majestic; and Osterwald[2] says that the first Epistle of Peter is one of the finest books in the New Testament, that the second is written with great strength and majesty, and that both of them evidently show their divine origin. Every part, indeed, of Peter's writings indicates a mind that felt the *power* of the doctrines he delivered, and a soul that glowed with the most ardent zeal for the spread of the Gospel. His style expresses the noble vehemence and fervour of his spirit, his perfect knowledge of the Gospel, and his strong assurance of the truth and certainty of its doctrines. Little solicitous about the choice or harmonious disposition of words, his thoughts and his heart were absorbed with the grand truths which he was divinely commissioned to proclaim, and the indispensable obligation of Christians to adorn their profession by a holy life. Hence, in his first Epistle, he writes with such energy and rapidity of style, that we can scarcely perceive the pauses of his discourse, or the distinction of his periods. And in his second Epistle he exposes with holy indignation and vehemence the abandoned principles and practices of those false teachers and false prophets, who in those early times sprang up in the Christian church, and disseminated their pernicious tenets with so much art and cunning. His prophetic description of the general conflagration, and of the end of all terrestrial things (2 Pet. iii. 8—12.), is very awful. We see the planetary heavens, and this our earth, enveloped in the devouring flames: we hear the groans of an expiring world, and the crash of nature tumbling into universal ruin. How solemn and affecting is this practical inference! (2 Pet. iii. 11.) "*Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.*" The meanest soul and lowest imagination cannot think of that time, and the awful description of it which we meet with in this place, and in several other passages of Holy Writ, without the greatest emotion and the deepest impressions.[3]

SECTION IV.

ON THE SECOND GENERAL EPISTLE OF PETER.

I. *Its genuineness and canonical authority.*—II. *Date.*—III. *Scope and synopsis of its contents.*

I. SOME doubts were entertained by the primitive churches respecting the authenticity of this Epistle, which has been received as the genuine production of Peter ever since the fourth century, except by the Syrian church, in which it is read as an excellent book, though not of canonical authority. We have, however, the most satisfactory evidence of its genuineness and authenticity. Clement of Rome[4] has three allusions to the second chapter, and one to the third chapter of this Epistle; and it is twice referred to by Hermas,[5] once by Justin Martyr,[6] and also by Athenagoras.[7] Although this Epistle does not appear to be cited by any writer of the third

[1] Lardner, 8vo. vol. v. p. 272.; 4to. vol. iii. p. 55. Michaelis, vol. ii. p. 30.

[2] Nouv. Test. pp. 276. 281. edit. Neufchatel, 1772. folio.

[3] Blackwall's Sacred Classics, vol. i. pp. 302—304. Pritii, Introd. ad Nov Test. pp. 79—89. Macknight's Preface to 1 Peter. Benson's History of Saint Peter and his First Epistle, pp. 137—159. Lardner's Works, 8vo. vol vi. pp. 562—583; 4to. vol. iii. pp. 414—425. Dr. Hales's Analysis, vol. ii book ii. pp. 1144—1147. Michaelis, vol. iv. pp. 315—346. See also Hug's Introduction, vol. ii. pp. 584—599.

[4] Lardner's Works, 8vo. vol. ii. p. 45.; 4to. vol. i. p. 302.

[5] Ibid. 8vo. vol. ii. p. 61.; 4to. vol. i. p. 311.

[6] Ibid. 8vo. vol. ii. p. 126.; 4to. vol. i. p. 347.

[7] Ibid. 8vo. vol. ii. p. 186.; 4to. vol. i. p. 381.

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century,[1] yet in the fourth and following centuries it was acknowledged by Athanasius, Cyril of Jerusalem, the council of Laodicea, Epiphanius, Jerome, Rufinus, Augustine, and all subsequent writers. Eusebius[2] places it among the Αντιλεγομενα Γραφα, or books whose canonical authority was doubted by *some*, though mentioned and approved by most of the ancients, but he plainly distinguishes it from such as were confessedly spurious. He also relates,[3] from the tradition of his predecessors, that, though it was not acknowledged as part of the New Testament, yet, because to many it seemed useful, it was diligently read together with the other Scriptures. On this statement of Eusebius, Le Clerc forcibly remarks, that if it had not been Peter's it would not have seemed useful to any man of tolerable prudence, seeing the writer in many places pretends to be Peter himself; for it would be *noxious* on account of its being a forgery, as well as unpardonable in any man to forge another man's name, or pretend to be the person he is not.[4] After a diligent comparison of the first Epistle with that which is ascribed to Peter as the second, Michaelis pronounces the agreement between them to be such, that, if the second was not written by Peter, as well as the first, the person who forged it not only possessed the power of imitation in a very unusual degree, but understood likewise the design of the first Epistle, with which the ancients do not appear to have been acquainted. Now, if this be true, the supposition that the second Epistle was not written by Peter himself involves a contradiction. Nor is it credible, that a pious impostor of the first or second century should have imitated Peter so successfully as to betray no marks of a forgery; for the spurious productions of those ages, which were sent into the world under the name of the apostles, are for the most part very unhappy imitations, and discover evident marks that they were not written by the persons to whom they were ascribed. Other productions of this kind betray their origin by the poverty of their materials, or by the circumstance, that, instead of containing original thoughts, they are nothing more than a rhapsody of sentiments collected from various parts of the Bible, and put together without plan or order. This charge cannot possibly be laid to the second Epistle of Peter, which is so far from containing materials derived from other parts of the Bible, that the third chapter exhibits the discussion of a totally new subject. Its resemblance to the Epistle of Jude will be hardly urged as an argument against it; for there can be no doubt, that the second Epistle of Peter was, in respect to the Epistle of Jude, the original and not the copy. Lastly, it is extremely difficult, even for a man of the greatest talents, to forge a writing in the name of another, without sometimes inserting what the pretended author either would not or could not have said; and to support the imposture in so complete a manner, as not to militate, in a single instance, either against his character, or against the age in which he lived. Now in the second Epistle of Peter, though it has been a subject of examination full seventeen hundred years, nothing has hitherto been discovered which is unsuitable either to the apostle or to the apostolic age. We have no reason, therefore to believe that the second Epistle of Peter is spurious, especially as it is difficult to comprehend what motive could have induced a Christian, whether orthodox or heretic, to attempt the fabrication of such an Epistle, and then falsely ascribe it to Peter.[5]

Various reasons, indeed, have been assigned, why this Epistle was not earlier acknowledged as the writing of Peter. Jerome informs us that the difference of style between this and the former Epistle was in his day the principal cause of its authenticity being disputed; and the same objection has been adopted by Salmasius and other modern writers. But this remarkable difference in style is confined to the second chapter of the second Epistle. No objection, however, can be drawn from this circumstance; for the subject of that chapter is different from the rest of Peter's writings, and nothing is so well known as that different subjects suggest different styles. Further, when a person expresses his own sentiments, he writes in his own proper style, whatever that may be; but when he translates from another, he naturally follows the genius of the original, and adopts the figures and metaphors of the author before him. Peter, when describing the character of some flagitious impostors, feels an indignation which he cannot suppress: it breaks out, therefore, in the bold and animated figures of some ancient Hebrew writer, who had left behind him a description of the false prophets of his own, or, perhaps, of earlier times.[6]

To these considerations we may add, that, being written a short time before the apostle's martyrdom, and not having been so publicly avowed by him, and clearly known to be his, the scrupulous caution of the church hesitated about admitting it into the sacred canon, until *internal evidence* convinced the most competent judges that it was fully entitled to that high distinction. And since this Epistle, having passed through so severe and accurate a scrutiny, was received as genuine by those who were in those early times most capable of deciding, and who have given sufficient evidence of their care and capacity for judging of its authenticity,—and since it has been transmitted to us in every manuscript and ancient version (the Syriac excepted),—we have every satisfactory *external* proof that the second Epistle of Peter is the undoubted production of that holy and zealous apostle. Let us now briefly consider the internal evidence for its authenticity.

1. The writer styles himself Symeon Peter (i. 1. Gr.); from which circumstance we conclude that this Epistle was written by the apostle Peter. Should it be objected that the apostle's name was *Simon*, not *Simeon*, Dr. Macknight replies, that though his name was commonly written Simon in Greek, yet its Hebrew form was Simeon; and so it is written in the Old Testament history of Jacob's sons, and so Peter is expressly termed in Acts xv. 14. (Gr.) It has further been objected, that in the first Epistle, which is unquestionably genuine, he has styled himself simply *Peter*, and not Simon Peter. But it is worthy of observation, that Saint Luke has called this apostle *Simon Peter*, and that Saint John has given him that name not less than seventeen times in his Gospel,—perhaps (Dr. Macknight thinks) to show that he was the author of the Epistle which begins with *Symeon Peter, a servant and an apostle*, &c. The same eminent critic is further of opinion, that though Peter's surname only is mentioned in the inscription of the first letter, because he was sufficiently known by it, yet he might, for the greater dignity, insert his name complete in the second Epistle, because he intended authoritatively to rebuke the false teachers who had already arisen, or might thereafter arise. Since, therefore, *Symeon Peter* is the same as Simon Peter, no objection can be raised against the authenticity of this Epistle on account of the name; neither does it afford any countenance to the opinion of Grotius, that this Epistle was written by Simeon bishop of Jerusalem, who succeeded James the Lord's brother,—an opinion that is not only destitute of all authority from antiquity, but is also inconsistent with the whole tenor of the Epistle itself.

2. There are several incidental allusions to particular circumstances in this Epistle which answer to no other person but Peter. Thus, the writer of it testifies that he *must shortly put off his tabernacle, even as our Lord Jesus had shown him.* (2 Pet. i. 14.) Now Christ foretold or showed this to none of his apostles besides Peter. (John xxi. 19.) Again, the writer of this Epistle was with Christ upon the mount at his transfiguration, beheld his majesty, and heard the voice of the Father, from heaven, when he was with Christ, on the holy mount. (2 Pet. i. 16—18.) Now there were only three of Christ's apostles permitted to witness this transfiguration (Matt. xvii. 1, 2.), viz. Peter, James, and John. The Epistle in question, therefore, must be written by one of them, and, consequently, must be of apostolical authority; but as it never was ascribed to James or John, nor is there any reason for attributing it to them, it follows that this Epistle is the production of Peter.—Once more the author of it calls this his *second Epistle* (iii. 1.) and intimates that he wrote both his letters to the same persons, viz. the believing

[1] The second Epistle of Peter was first placed among the disputed writings of the New Testament by Origen. (Euseb. Eccl. Hist. lib. vi. c. 25.) It is natural to suppose, that if, from incidental causes, the second Epistle of Peter did not become known so early as the first, some churches, which had for a length of time been accustomed to read only one Epistle of Peter, might hesitate to receive another. Suspicion might also have arisen against the genuineness of this Epistle, from the fact that it was brought from Asia Minor, the abode of the Montanists, who were accused of a disposition to fabricate new writings. (Eusebius, Eccl. Hist. lib. vi. c. 20.) More especially may this have been the case, as the passage, 2 Pet. ii. 20., could be urged in vindication of the rigour of the Montanistic discipline: or, the departure of the Christians in Asia Minor from the customary mode of celebrating the Easter solemnities, may have produced in the Eastern and Western Christians an indisposition to receive this book. Schmucker's Biblical Theology, vol. i. p. 122., where various writers are enumerated who have vindicated the genuineness of this Epistle.

[2] Hist. Eccl. lib. iii. c. 25.

[3] Ibid. lib. iii. c. 3.

[4] Clerici, Hist. Eccl. p. 442. note.

[5] Michaelis, vol. iv. p. 350.

[6] Such is the opinion of Bishop Sherlock, which has been generally adopted. Bishop Tomline, however, deems this conjecture very improbable, and accounts for the difference of style in the second chapter of this Epistle, by supposing that the apostle's pen was guided by a higher degree of inspiration than when writing in a didactic manner, and that he wrote with the animation and energy of the prophetic style; but he does not think that there is any thing, either in phrase or sentiment, which is inconsistent with the acknowledged writings of Saint Peter. Elements of Christian Theology, vol. i. p. 490.

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Hebrews. Compare 1 Pet. i. 1. and 2 Pet. i. 1. with 2 Pet. iii. 1, 2. Consequently, as the authenticity of the first Epistle was never disputed, the second was unquestionably written by the same person, viz. Peter.

3. Whoever wrote this Epistle calls Paul his beloved brother (iii. 15, 16.), commends him, and approves the authority of his Epistles, which none but an apostle could venture to affirm.

4. A holy and apostolical spirit breathes throughout the whole of this Epistle; in which we find predictions of things to come, and admonitions against false teachers and apostasy, together with exhortations to a godly life, and condemnations of sin, delivered with an earnestness and feeling which show the author to have been incapable of imposing a forged writing upon the world: and that his sole design in this Epistle was to promote the interests of truth and virtue in the world.

5. Lastly, the style is the same in both Epistles. The sentences in the second Epistle are seldom fluent and well rounded, but they have the same extension as those in the first.[1] There are also repetitions of the same words, and allusions to the same events. Thus the word ανατροφη, *conversation* or behaviour, which is so peculiar to the first Epistle,[2] likewise occurs in the second,[3] though less frequently than in the former. So the deluge, which is not a common subject in the apostolical Epistles, is mentioned in 1 Pet. iii. 20., and also in 2 Pet. ii. 5.; and in both places the circumstance is noted, that eight persons only were saved, though in neither place does the subject require that the number should be particularly specified. Michaelis observes that Peter was not the only apostle who knew how many persons were saved in the ark; but he only, who by habit had acquired a familiarity with the subject, would ascertain the precise number, where his argument did not depend upon it.

The result of all these evidences, both external and internal, is, that the second Epistle of Peter is unquestionably the production of that apostle, and claims to be received and studied with the same devout care and attention as the rest of the inspired writings of the New Testament.

II. That Peter was old and near his death, when he wrote this Epistle, is evident from ch. i. 14.; and that it was written soon after the first Epistle, appears from the apology he makes (i. 13. 15.) for writing this second Epistle to the Hebrew Christians. Dr. Lardner thinks it not unlikely that, soon after the apostle had sent away Silvanus with his first letter to the Christians in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, some persons came from those countries to Rome (whither there was a frequent and general resort from all parts), who brought him information concerning the state of religion among them. These accounts induced him to write a second time, most probably at the beginning of A. D. 65, in order to establish in the faith the Christians among whom he had laboured.

III. The scope of this Epistle is to confirm the doctrines and instructions delivered in the former; to establish the Hebrew Christians in the truth and profession of the Gospel; to caution them against false teachers, whose tenets and practices he largely describes; and to warn them to disregard those profane scoffers, who made or should make a mock of Christ's coming to judgment; which having asserted and described, he exhorts them to prepare for that event by a holy and unblameable conversation. The Epistle consists of three parts; viz.

PART I. *The Introduction.* (i. 1, 2.)

PART II. *Having stated the Blessings to which God had called them, the Apostle,*

SECT. 1. Exhorts the Christians, who had received these precious gifts, to endeavour to improve in the most substantial graces and virtues. (i. 3—11.)

SECT. 2. To this he incites them,

i. From the firmness of true teachers. (i. 12—21.)
ii. From the wickedness of false teachers, whose tenets and practices he exposes, and predicts the divine judgments against them. (ii.)

SECT. 3. He guards them against scoffers and impostors, who, he foretells, would ridicule their expectation of Christ's coming:—

i. By confuting their false assertions. (iii. 1—7.)
ii. By showing the reason why that great day was delayed; and describing its circumstances and consequences, adding suitable exhortations and encouragements to diligence and holiness. (iii. 8—14.)

PART III. *The Conclusion, in which the Apostle,*

SECT. 1. Declares the agreement of his doctrine with that of Saint Paul. (iii. 15, 16.)

SECT. 2. And repeats the sum of the Epistle. (iii. 17, 18.)

On account of the similarity of style and subject between the second chapter of this epistle and that of Jude, Dr. Benson and Michaelis place the latter immediately after the second Epistle of Peter.[4]

SECTION V.

ON THE FIRST GENERAL EPISTLE OF JOHN.

I. *Genuineness and canonical authority.*—II. *Date.*—III. *Of the persons to whom this Epistle was written.*—IV. *Its occasion and scope.—Account of the false teachers whose principles are refuted by the apostle.*—V. *Synopsis of its contents.*—VI. *The question concerning the authenticity of the disputed clause in* 1 *John* v. 7, 8. *considered.*

I. ALTHOUGH no name is prefixed to this book, its authenticity as a genuine production of the apostle John is unquestionable. It was almost universally received as his composition in the Eastern and Western churches, and appears to be alluded to by Hermas.[5] It is distinctly cited by Polycarp,[6] and in the Epistle of the churches of Vienne and Lyons,[7] and is declared to be genuine by Papias,[8] Irenæus,[9] Clement of Alexandria,[10] Tertullian,[11] Origen,[12] Cyprian, Eusebius, Athanasius, and all subsequent ecclesiastical writers.[13] A still more decisive testimony is the fact that it is found in the Syriac version of the New Testament, executed at the close of the first or very early in the second century, and which contains only those books of the New Testament, respecting whose authenticity no doubts were ever entertained. But, besides this external proof, we have the strongest internal evidence that this Epistle was written by the apostle John, in the very close analogy of its sentiments and expressions to those of his Gospel.[14] There is also a remarkable peculiarity in the style of this apostle, and particularly in this Epistle. His sentences, considered *separately*, are exceedingly clear and intelligible; but, when we search for their connexion, we frequently meet with greater difficulties than we experience even in the Epistles of Paul. Artless simplicity and benevolence, blended with singular modesty and candour, together with a wonderful sublimity of sentiment, are the characteristics of this Epistle; in which John appears to have delivered his conceptions as they arose in his mind, and in the form of aphorisms, in order that they might produce the greater effect. In his Gospel John does not content himself with simply affirming or denying a thing, but denies its contrary to strengthen his affirmation; and in like manner, to strengthen his denial of a thing, he affirms its contrary. See John i. 20. iii. 36. v. 24. vi. 22. The same manner of expressing things strongly occurs in this Epistle. See ii. 4. 27. and iv. 2, 3. In his Gospel also, Saint John frequently uses the pronoun or ουτος, αυτη, τουτο, *this*, in order to express things emphatically. See i. 19. iii. 19. vi. 29. 40. 50. and xvii. 3. In the Epistle the same emphatical mode of expression obtains. Compare i. 5. ii. 25. iii. 23. v. 3. 4. 6. and 14.[15]

II. With regard to the date of this Epistle, there is a considerable diversity of opinion. Drs. Benson, Hales, and others, place it in the year 68; Bishop Tomline in 69; Lampe, after the first Jewish war, and before the apostle's exile in Patmos; Dr. Lardner, A. D. 80, or even later; Mill and Le Clerc, in A. D. 91 or 92; Beausobre, L'Enfant, and Du Pin, at the end of the first century; and Grotius, Hammond, Whitby, Michaelis, and Macknight, place it before the destruction of Jerusalem, but without specifying the precise year. The most probable of these various opinions is that which assigns an early date to this Epistle, viz. before the

[1] See the observations on Saint Peter's style, p. 362. *supra*.
[2] See 1 Pet. i. 15. 18. ii. 12. iii. 1, 2. 10.
[3] 2 Pet. ii. 7. iii. 11.
[4] Pritii Introd. ad Lect. Nov. Test. pp. 90—99. Moldenhawer, Introd. ad Libros Biblicos, pp. 352—355. Heidegger, Enchirid. Bibl. pp. 624—628. Benson on the Catholic Epistles, pp. 321—329. Lardner's Works, 8vo. vol. vi. pp. 562—583.; 4to. vol. iii. pp. 414—425. Macknight's Preface to 2 Peter. Michaelis, vol. iv. pp. 346—353.
[5] Lardner's Works, 8vo. vol. ii. p. 61.; 4to. vol. i. p. 311.
[6] Ibid. 8vo. vol. ii. p. 99.; 4to. vol. i. p. 332.
[7] Ibid. 8vo. vol. ii. p. 152.; 4to. vol. i. p. 362.
[8] Ibid. 8vo. vol. ii. pp. 108. 109. 113.; 4to. vol. i. pp. 337. 340.
[9] Ibid. 8vo. vol. ii. p. 168.; 4to. vol. i. p. 370.
[10] Ibid. 8vo. vol. ii. p. 227.; 4to. vol. i. p. 403.
[11] Ibid. 8vo. vol. ii. p. 275.; 4to. vol. i. p. 429.
[12] Ibid. 8vo. vol. ii. p. 481.; 4to. vol. i. p. 540.
[13] Ibid. 8vo. vol. vi. p. 584, 585.; 4to. vol. iii. pp. 525, 526.
[14] See several instances of this analogy, *supra*, Vol. I. pp. 51, 52. *notes*.
[15] Lampe, Commentarius in Evangelium Johannis, tom. i. Prolegomena, p. 104. Macknight's Preface to 1 John, sect. 2. Langii, Hermeneutica Sacra, pars ii. De Interpretatione Epistolarum Johannis, pp. 167—175.

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destruction of Jerusalem and the subversion of the Jewish polity. For,

1. *In the first place*, The expression in ii. 18., *It is the last hour*, is more applicable to the last hour or time of the duration of the Jewish state than to any later period, especially as the apostle adds—*And as ye have heard that Antichrist is coming, even so now there have been many Antichrists; whence we know that it is the last hour:* in which passage the apostle evidently alludes to our Lord's prediction concerning the springing up of false Christs, false teachers, and false prophets, before the destruction of Jerusalem. (Matt. xxiv. 5—25.) Some critics, however, contend that the "last time" may allude, not to the destruction of that city, but to the close of the apostolic age. But Michaelis confirms the propriety of this argument for the early date of this Epistle, by observing that John's Gospel was opposed to heretics, who maintained the same opinions as are opposed in this Epistle; which tenets he has confuted by argument in his Gospel, whereas in the Epistle he expresses only his disapprobation. Michaelis, therefore, concludes, that the Epistle was written before the Gospel; because if Saint John had already given a complete confutation when he wrote this Epistle, he would have thought it unnecessary to have again declared the falsehood of such opinions.

2. *Secondly*, the expression (ii. 13, 14.), *Ye have known him from the beginning*, applies better to the disciples, immediately before Jerusalem was destroyed, than to the few who might have been alive at the late date which some critics assign to this Epistle. In the verses just cited, the *fathers* or *elders* are twice distinguished from the "*young men*" and the "*children*," by this circumstance, that they had seen him during his ministry, or after his resurrection. Thirty-five years after our Lord's resurrection and ascension, when Jerusalem was destroyed, many such persons might have been alive; whereas in 98, or even in 92, there could not have been many persons alive of that description.

To these two arguments for the early date of John's first Epistle, Dr. Hales has added the three following, which have not been noticed by any other biblical critic:

1. As the other apostles, James, Jude, Paul, and Peter, had written Catholic Epistles to the Hebrew Christians especially, it is likely, that one of the principal "*pillars* of the church," the greatest surety of the mother-church, the most highly gifted and illuminated of all the apostles of the circumcision, and the beloved disciple, would not be deficient likewise in this labour of love.

2. Nothing could tend so strongly to establish the faith of the early Jewish converts as the remarkable circumstances of our Lord's crucifixion, exhibiting the accomplishment of the ancient types and prophecies of the Old Testament respecting Christ's passion, or sufferings in the flesh. These John alone could record, as he was the only eye-witness of that last solemn scene among the apostles. To these, therefore, he alludes in the exordium as well as to the circumstances of our Lord's appearances after the resurrection; and to these he again recalls their attention in that remarkable reference to "the *water*" at his baptism, to "the *water* and *blood*" at his passion, and to the dismissal of "*his spirit*" when he commended it to his Father, and expired. (v. 5—9.)

3. The parallel testimony in the Gospel (John xix. 35—37.) bears witness also to the priority of the Epistle, in the expression, "He that *saw hath testified*" (μεμαρτυρηκε), intimating that he had delivered this testimony to the world already; for if *now*, for the first time, it should rather be expressed by the present tense, μαρτυρει, "*testifieth*." And this is strongly confirmed by the apostle's same expression, after giving his evidence in the Epistle, "this is the *testimony of God, which he hath testified* (μεμαρτυρηκε) concerning his Son" (ver. 9.), referring to the past transaction, as fulfilling prophecy.[1]

We conclude, therefore, that Saint John wrote his first Epistle in 68, or at the latest in 69; though it is impossible to ascertain from what place he sent it, whether from Patmos, as Grotius supposes, or from some city in Judæa, as Dr. Macknight supposes, or from Ephesus, as Irenæus and Eusebius relate from ancient tradition, which has been generally received.

III. It is still more difficult to decide concerning the persons to whom this Epistle was written. Augustine, Cassiodorus, and the venerable Bede, called it the Epistle of John to the Parthians, because the apostle is reported to have preached the Gospel to that people; but this opinion is entirely unsupported by the evidence of antiquity. Dr. Benson thinks that the Epistle was addressed to the Jewish Christians in Judæa and Galilee. But the most probable opinion is that of Œcumenius, Lampe, Dupin, Lardner, Michaelis, Macknight, Bishop Tomline, and others, who think it was written for the use of Christians of every denomination and of every country. For, 1. It has always been called a *catholic* or general Epistle; —2. It does not contain any words of limitation that can restrict it to a particular people;—3. The admonition in 1 John ii. 15. would be unnecessary to believers in Judæa, A. D. 68, after the war had commenced with the Romans; it is rather suited to people in easy circumstances, and who were in danger of being ensnared by the allurements of prosperity; —4. Lastly, the concluding exhortation to believers to "keep themselves from idols" is in no respect suitable to believers in Judæa, but is much more likely to be addressed to Christians living in other parts of the world, where idolatry prevailed.

IV. This book is usually entitled *The General Epistle of St. John*. "But in the composition of it, narrowly inspected, nothing is to be found in the epistolary form. It is not inscribed either to any individual, like Paul's to Timothy and Titus, or the second of the two which follow it, 'To the well-beloved Gaius'—nor to any particular church, like Paul's to the churches of Rome, Corinth, Ephesus, and others—nor to the faithful of any particular region, like Peter's first Epistle 'To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia'—nor to any principal branch of the Christian church, like Paul's to the Hebrews—nor to the Christian church in general, like the second of Peter, 'To them that had obtained like precious faith with him,' and like Jude's, 'To them that are sanctified by God the Father, and preserved in Jesus Christ, and called.' It bears no such inscription: it begins without salutation, and ends without benediction. It is true, the writer sometimes speaks, but without naming himself, in the first person—and addresses his reader without naming him, in the second. But this colloquial style is very common in all writings of a plain familiar cast: instances of it occur in John's Gospel; and it is by no means a distinguishing character of epistolary composition. It should seem that this book hath for no other reason acquired the title of an epistle, but that in the first formation of the canon of the New Testament it was put into the same volume with the didactic writings of the apostles, which, with this single exception, are all in the epistolary form. It is, indeed, a didactic discourse upon the principles of Christianity, both in doctrine and practice: and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation—the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are persuaded and enforced—the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition—we shall find it in every respect worthy of the holy author to whom the constant tradition of the church ascribes it, 'the disciple whom Jesus loved.'"[2]

The design of this treatise is,

First, to refute, and to guard the Christians to whom he wrote against erroneous and licentious tenets, principles, and practices; such as the denial of the real Deity and proper humanity of Christ,[3] of the reality and efficacy of his sufferings and death as an atoning sacrifice, and the assertion, that believers being saved by grace, were not required to obey the commandments of God. These principles began to appear in the church of Christ even in the apostolic age, and were afterwards maintained by the Cerinthians, and other heretics who sprang up at the close of the first and in the second century of the Christian æra.[4]

Secondly, To stir up all who profess to know God, to have

[1] Lardner's Works, 8vo. vol. vi. pp. 587—589.; 4to. vol. iii. pp. 426—428. Lampe, tom. i. p. 106. Pritius, p. 106. Benson's Paraphrase on the Catholic Epistles, pp. 505—510. Macknight's Preface to 1 John, sect. 4. Pritil, Introd. in Nov. Test. pp. 99—108. Hales's Sacred Chronology, vol. iii. p. 452. second edition.

[2] Bishop Horsley's Sermons, pp. 144, 145. 2d edit.

[3] The late Dr. Randolph has admirably illustrated those parts of the present Epistle which assert the Deity of Christ, in his Prælectio xiii. vol. ii. pp. 512—523. of his View of our Saviour's Ministry.

[4] For an ample account of the tenets of the Cerinthians, see p. 316. of the present volume.

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communion with him, and to believe in him, that they *walk in the light and not in darkness* (i. 5—7.), that is, in holiness and not in sin; that they *walk as Christ walked* (ii. 6.); and that they *keep the commandments*, and especially abound in sincere brotherly love towards each other. (ii. 4. 9—11. iii. 10—24. iv. 20, 21. v. 1—3.) This rational and Christian spirit, the apostle enforces upon the best principles, and with the strongest arguments, derived from the love of God and of Christ; showing the utter insufficiency of faith, and the mere external profession of religion, without the accompanying evidence of a holy life and conduct.

Thirdly, to help forward and to provoke *real* Christians to communion with God and the Lord Jesus Christ (i. 3, 4.); to constancy in the true faith, against all that seduced them (ii. 24—28.); to purity and holiness of life (ii. 1. iii. 3—13.),[1] and that those who *believe on the name of the Son of God, may know that they have eternal life*. (v. 13.)

V. Heidegger, Van Til, Pritius, Moldenhawer, Langius, and other analysts of Scripture, have each suggested different tabular synopses of this Epistle, with a view to illustrate its divisions and to show the bearings of the apostle's arguments. Extreme prolixity and extreme brevity characterize their respective schemes. The following synopsis, however, it is hoped, will be found to show the leading divisions of the Epistle or treatise with sufficient perspicuity and conciseness. It consists of six sections, besides the conclusion, which is a recapitulation of the whole.

SECT. 1. asserts the true divinity and humanity of Christ, in opposition to the false teachers, and urges the union of faith and holiness of life as absolutely necessary to enable Christians to enjoy communion with God. (i. 1—7.)

SECT. 2. shows that all have sinned, and explains the doctrine of Christ's propitiation. (i. 8—10. ii. 1, 2.) Whence the apostle takes occasion to illustrate the marks of true faith; viz. obeying his commandments and sincere love of the brethren; and shows that the love of the world is inconsistent with the love of God. (ii. 3—17.)

SECT. 3. asserts Jesus to be the same person with Christ, in opposition to the false teachers who denied it. (ii. 18—29.)

SECT. 4. On the privileges of true believers, and their consequent happiness and duties, and the marks by which they are known to be "the sons of God." (iii.)

SECT. 5. Contains criteria by which to distinguish Antichrist and false Christians, with an exhortation to brotherly love. (iv.)

§ i. A mark to know one sort of Antichrist,—the not confessing that Christ came in the flesh. (iv. 1—3.)
§ ii. Criteria for distinguishing false Christians; viz.
(1.) Love of the world. (4—6.)
(2.) Want of brotherly love. (7—12.)
(3.) Denying Christ to be the true Son of God. (13—15.)
§ iii. A recommendation of brotherly love, from the consideration of the love of God in giving his Son for sinners. (16—21.)

SECT. 6. shows the connection between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world; and that Jesus Christ is truly the Son of God, able to save us, and to hear the prayers we make for ourselves and others. (v. 1—16.)

The conclusion, which is a summary of the preceding treatise, shows that a sinful life is inconsistent with true Christianity; asserts the divinity of Christ; and cautions believers against idolatry. (v. 17—21.)

The preceding is an outline of this admirable Epistle; which being designed to promote right principles of doctrine and practical piety in conduct, abounds, more than any book of the New Testament, with criteria by which Christians may soberly *examine themselves whether they be in the faith*. (2 Cor. xiii. 5.)

The style of this Epistle is pure, clear, and flowing; and an affectionate spirit pervades the whole, except in those passages where the apostle exposes and reprehends hypocrites and false teachers, whose dangerous practices and tenets he exposes in such a faithful, plain, and even authoritative manner, as may serve to illustrate the reason why our Saviour gave him, together with his brother James, the appellation of *Boanerges*, or sons of thunder. (Mark iii. 17.)

VI. Before we conclude this section, it may be proper to notice the controversy respecting the clauses in 1 John v. 7, 8. concerning the *Heavenly Witnesses*, which has for nearly four centuries divided the opinions of learned men, and which the majority of biblical critics now abandon as spurious. As the limits assigned to this discussion are necessarily confined, we shall briefly state the evidence for and against its genuineness.

In the *Textus Receptus*, or received Greek Text of the New Testament, the seventh and eighth verses of the fifth chapter of this Epistle are as follows:—

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι.

In the Vulgate Latin, and our authorized English version, they run thus:

Quoniam tres sunt qui testimonium dant [*in cælo, Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt. Et tres sunt qui testimonium dant in terra:*] spiritus, et aqua, et sanguis: et hi tres in unum sunt.	For there are three that bear record [*in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth,*] the spirit, and the water, and the blood; and these three agree in one.

The disputed passage is included between the brackets.

The decision of the controversy depends partly upon the Greek manuscripts, partly upon the ancient versions, and partly upon the quotations which occur in the writings of the ancient fathers.

AGAINST THE GENUINENESS OF THE CONTROVERTED PASSAGE, IT IS URGED,

1. *That this clause is not to be found in a single Greek manuscript written before the sixteenth century.*

Of all the manuscripts hitherto discovered and collated which contain this Epistle, amounting to *one hundred and forty-nine*,[2] if we deduct several that are either mutilated or imperfect in this place, it will be found that four only have the text, and two of these are absolutely of no authority; viz.

1. The *Codex Guelpherbytanus*, which is evidently a manuscript of the seventeenth century, for it contains the Latin translation of Beza, written by the same hand, and consequently is of no use whatever in sacred criticism.

2. The *Codex Ravianus* or *Berolinensis*, which is obviously a forgery; it is for the most part only a transcript of the Greek text in the Complutensian Polyglott, printed in 1514, with some various readings from Stephens's third edition; and the remainder (from Mark v. 20. to the end of Saint John's Gospel and Rom. i.—vi. and xiii.—xvi.) is a copy of the same edition, with some various readings taken partly from Stephens's margin, and partly from the Complutensian Polyglott.[3]

3. The *Codex Britannicus*, as it was called by Erasmus, now better known by the appellation of the *Codex Montfortii, Montfortianus*, or *Dublinensis*, which is preserved in Trinity College Library, Dublin. A fac-simile of it is annexed.

[1] Roberts's Clavis Bibliorum, p. 827.

[2] In this number are now, for the first time, comprised one of the manuscripts collated by Dr. Scholz, and *three* manuscripts in the archiepiscopal library at Lambeth, numbered 1182, 1183, and 1185, which were brought from the Greek islands by the late Professor Carlyle. (See a notice of them in our first volume.) The information, that the disputed clause does not exist in these MSS. was communicated to the author, with equal promptitude and kindness, by the Rev. Dr. D'Oyly, Manuscript-Librarian to his Grace the Archbishop of Canterbury.

[3] See this proved in Griesbach's Symbolæ Criticæ, pars i. p. clxxxi. and especially in Pappelbaum's Codices Manuscripti Raviani Examen, 8vo. Berlin, 1796. Bishop Marsh has given a very valuable extract from Pappelbaum's treatise, with remarks, in the Appendix to his Letters to Mr. Archdeacon Travis, pp. 241—252.

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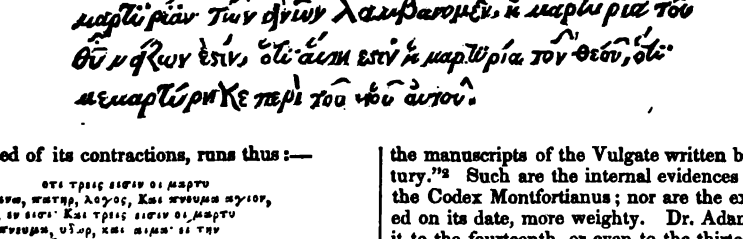
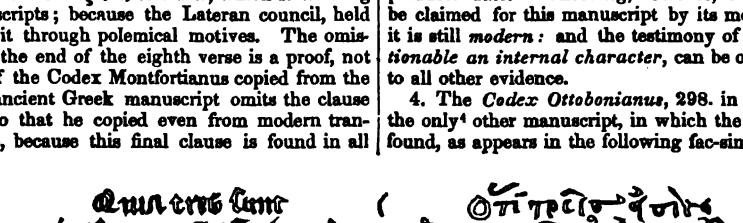


The passage, divested of its contractions, runs thus:—

οτι τρεις εισιν οι μαρτυ
ρουντες· εν τω ουρανω, πατηρ, λογος, και πνευμα αγιον,
και ουτοι οι τρεις, εν εισι· και τρεις εισιν οι μαρτυ
ρουντες εν τη γη, πνευμα, υδωρ, και αιμα· ει την
μαρτυριαν ανθρωπων λαμβανομεν, η μαρτυρια του
θεου μειζων εστιν, οτι αυτη εστιν η μαρτυρια του θεου, οτι
μεμαρτυρηκε περι του υιου αυτου.

The Codex Britannicus is described by Erasmus as a latinizing manuscript: and that this charge is well founded we have shown in the first[1] volume of this work.[1] If any additional evidence were wanting, it is furnished in the passage just given; which is written in such Greek as manifestly betrays a translation from the Latin. It will be observed, that "the article is omitted before the words expressive of Father, Son, and Holy Ghost, because there is no article in the Latin, and it occurred not to the translator that the usual Greek was ο πατηρ, ο λογος, το πνευμα. He has also εν τη γη, for επι της γης, because he found in terra. He has likewise omitted και οι τρεις εις το εν εισι, which is wanting in many Latin manuscripts; because the Lateran council, held in 1215, had rejected it through polemical motives. The omission of this clause at the end of the eighth verse is a proof, not only that the writer of the Codex Montfortianus copied from the Vulgate, because no ancient Greek manuscript omits the clause in that place; but also that he copied even from modern transcripts of the Vulgate, because this final clause is found in all the manuscripts of the Vulgate written before the thirteenth century."[2] Such are the internal evidences against the authority of the Codex Montfortianus; nor are the external evidences, founded on its date, more weighty. Dr. Adam Clarke indeed assigns it to the fourteenth, or even to the thirteenth century (which latter date is adopted by Bishop Burgess); but as there is reason to believe, that in the thirteenth century the seventh verse was extant in a great majority of the copies of the Latin Vulgate, a Greek manuscript of that age may easily have been interpolated from those copies. Michaelis refers the Codex Montfortianus to the sixteenth century; and Bishop Marsh, after Griesbach, to the fifteenth or sixteenth century; that is, subsequently to the invention of the art of printing. Other learned men have observed, that the form of the letters is the same with that of our printed Greek Testaments, with accents and spirits: so that it may possibly have been written subsequently to the invention of printing.[3] The close of the fifteenth century, therefore, is the most probable date. Conceding, however, every advantage that can be claimed for this manuscript by its most strenuous advocates, it is still *modern:* and the testimony of a witness, of so *exceptionable an internal character*, can be of no value in opposition to all other evidence.

4. The *Codex Ottobonianus*, 298. in the Vatican Library, is the only[4] other manuscript, in which the disputed clause is to be found, as appears in the following fac-simile:—



which, divested of its contractions, runs thus:—

Quia tres sunt
qui testimonium dant in
celo, pater, verbum, et spiritus sanctus,
et hi tres unum sunt. Et
tres sunt qui testimonium
dant in terra, spiritus, aqua et
sanguis: si testimonium

οτι τρεις εισιν
οι μαρτυρουντες απο του
ουρανου· πατηρ λογος και πνευμα αγιον
και οι τρεις εις το εν εισι· και
τρεις εισιν οι μαρτυρουντες
απο της γης το πνευμα το υδωρ και
το αιμα· ει την μαρτυριαν

It is worthy of remark that this manuscript has απο του ουρανου FROM *heaven*, instead of εν τω ουρανω IN *heaven*, and απο της γης FROM *earth*, instead of εν τη γη ON *earth*, which words occur in the Codex Montfortianus; and the absence of the article (as in that manuscript) before the words expressive of Father, Son, and Holy Ghost, manifestly indicates the Latin origin of the Codex Ottobonianus; which has further been altered in many places to make it agree with the Latin Vulgate. And as this manuscript is stated to have been written in the fifteenth century, this late date, in addition to the very doubtful internal evidence which it affords, renders its testimony of no force whatever.[5]

It is a remarkable circumstance, which confirms the argument against the genuineness of the clause in question, that in those manuscripts which have it not, there is no erasure in this part, or the slightest indication of any kind of deficiency.

2. *This clause is wanting in the earliest and best critical editions of the Greek Testament.*

[1] See Vol. I. Part I. Chap. III. Sect. II. § 4. ii. No. 61.

[2] Michaelis, vol. ii. part i. p. 286. part ii. p. 762. The late learned Professor Porson objected to the Codex Montfortianus the badness of its Greek, particularly the omission of the articles. In reply to his conclusions, Bishop Burgess adduced several passages from the New Testament, and from some Greek fathers, in which the article is similarly omitted; whence he deduces an argument for the genuineness of the reading of the Codex Montfortianus. His examples are given at length in his own words, and his reasonings are examined in detail, and (it must candidly be admitted) refuted by a learned member of the University of Cambridge, under the signature of "Crito Cantabrigiensis," in his vindication of the Literary Character of the late Professor Porson, pp. 12—29. (Cambridge, 1827.)

[3] Benson on the Epistles, vol. ii. p. 640.

[4] At least, we may presume, that it is the *only* other manuscript which contains the disputed clause: since Prof. Scholz states, that he has examined the MSS. in the Royal Library at Paris, and the Libraries at Florence, Milan, and Rome, also in Greece and Palestine. If he had discovered any other manuscript in which the disputed clause appears, he would most assuredly have communicated some notice of it to the public.

[5] Scholz, Biblische-Kritische Reise, p. 105. See a further account of the Codex Ottobonianus in Vol. I. Part I. Chap. III. Sect. II. § 5. I

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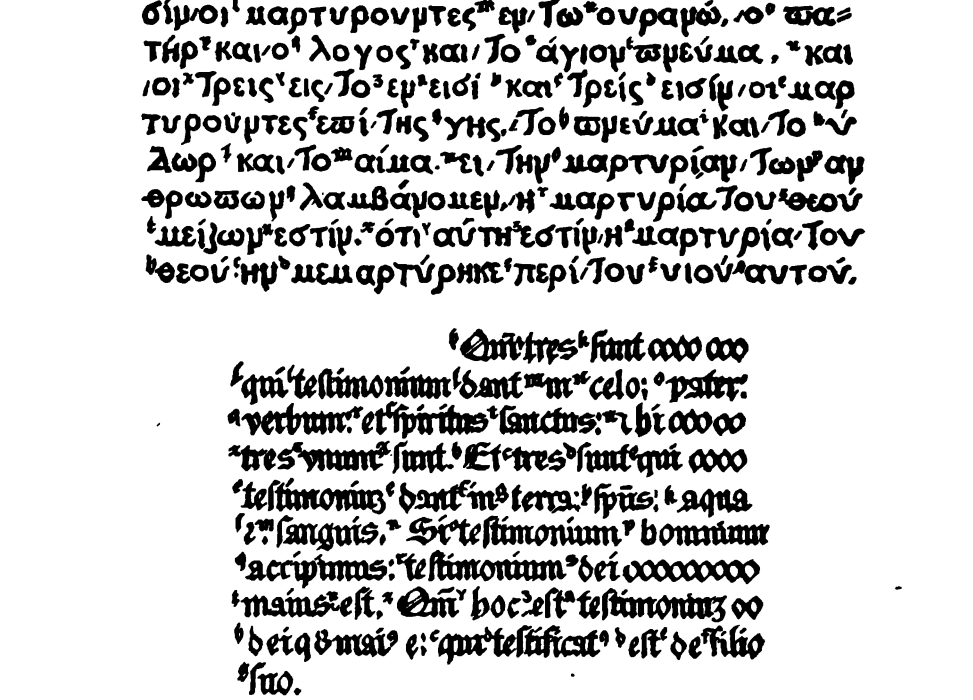
It is *not* printed in Erasmus's first edition, published in 1516, nor in his second edition, in 1519; nor in the editions of Aldus, 1518; Gerbelius, 1521; Cephalæus, 1524; and of Colinæus, 1534. Erasmus, it is true, inserted it in his third edition published in 1522, on the faith of the Codex Britannicus or Montfortianus above mentioned,—not from any conviction of its genuineness, but (as he says) "to avoid calumny."[1] It is found indeed in the Greek text, and in the Vulgate Latin version of the Complutensian Polyglott, of which a fac-simile is given in the annexed engraving, which is accurately copied from the exemplar preserved in the library of Sion College, London.



On this fac-simile it is to be observed, 1. That the first five lines, both of the Greek and Latin, are at the top of the opposite page to that on which the other four lines are found; and 2. That the alphabetical letters, intermingled with the Greek text, refer to the corresponding words in the Latin text, which is printed in a parallel column in the Complutensian edition, and marked with the same letters, in order to ascertain more easily the corresponding Greek and Latin words. As the size of our page does not admit of the Greek and Latin texts being disposed in parallel columns, they are necessarily placed one below the other.

But the Complutensian Polyglott, however rare and valuable in other respects, is in this case of no authority beyond that of any common Greek Testament, any further than it is supported by ancient MSS. The editors of the Complutensian Greek Testament, indeed, *profess* to have followed the best and most ancient manuscripts of the Vatican: but in that age copies, two or three hundred years old, were considered as ancient. It is, however, most certain that they did not consult the celebrated Codex Vaticanus, which is reputed to be one of the most ancient MSS. if it be not the most ancient manuscript extant (for that manuscript has *not* the disputed clause); and that they have not only departed from its readings in many places, but have also varied from the order of things in point of time and place. Wetstein, Semler, and Griesbach are unanimously of opinion that the MSS. used by the Complutensian editors were neither ancient nor valuable: for they scarcely ever consent with the most ancient copies or fathers, except in conjunction with modern copies, and they almost always agree with the modern copies where these differ from the more ancient. Because the Complutensian editors admitted the disputed passage into their text of the New Testament, it has been supposed that they found it in their MSS.; but it is more probable, that they inserted it upon the authority of the Latin Vulgate Version. For,

(1.) In the first place, It is not usual—indeed it forms no part of the plan of the Complutensian edition—to insert notes in the margin of the Greek text. Not more than three instances of such notes occur throughout this edition: "and therefore," as Sir Isaac Newton has forcibly argued, "there must be something extraordinary, and that in respect of the *Greek*, because it is in the margin of this text. In 1 Cor. xv. there is noticed in this margin a notable variation in the Greek reading. In Matt. vi. 13., where they, in their edition, recede from the Greek copies and correct it by the Latin, they make a marginal note to justify their doing so. And so here, where the testimony of 'the Three in heaven' is generally wanting in the Greek copies, they make a third marginal note, to secure themselves from being blamed for printing it. Now, in such a case as this, there is no question but they would make the best defence they could; and yet they do not tell of any various lections in the Greek manuscripts, nor produce any one Greek manuscript on their side, but have recourse to the authority of Thomas Aquinas."[2]—"Thomas, say they, in treating of the three which bear witness in heaven, teaches, that the words 'these Three are one,' are subjoined for insinuating the unity of the Essence of the Three Persons. And whereas one Joachim interpreted this unity to be only *love* and *consent*, it being thus said of the Spirit, Water, and Blood, in some copies, that 'these Three are one:' Thomas replied, that this clause is not extant in the true copies, but was added by the Arians for perverting the sense." Thus far, this annotation. "Now this plainly respects the Latin copies (*for Aquinas understood not Greek*), and therefore part of the design of this annotation is to set right the Latin reading. But this is not the

[1] Among modern editions of note, the disputed clause is omitted in Mace's Greek and English edition, 1729, in that of Harwood, 1776, in whose edition the text of the epistles represents the Clermont manuscript; Matthæi, 1782–88; and Griesbach, 1774–5, and the various subsequent editions of his text. In the editions of Bowyer, in 1763, 1772, and 1782; of Knappe, in 1797; of Tittman, in 1820; of Vater, in 1824; of Goeschen, 1832; and of Bloomfield, 1832; this clause is included between brackets.

[2] The following is a literal transcript (from the copy in Sion College Library) of the original of the marginal note above alluded to:—"Sanctus Thomas, in expositione secunde decretalis de suma trinitate et fide catholica, tractans istum passum contra abbatem Joachim, ut tres sunt qui testimonium dant in cœlo, pater, verbum, et spiritus sanctus: dicit ad literam, verba sequentia. Et ad insinuandam unitatem trium personarum subditur, et hii tres unum sunt. Quod quidem dicitur propter essentiæ unitatem. Sed hoc Joachim perverse trahere volens, ad unitatem charitatis et consensus inducebat consequentem auctoritatem: Nam subditur ibidem, et tres sunt qui testimonium dant in terra a. [i. e. scilicet] spiritus: aqua: et sanguis. Et in quibusdam libris additur; et hii tres unum sunt. Sed hoc in veris exemplaribus non habetur: sed dicitur esse appositum ab hereticis arrianis ad pervertendum intellectum sanum auctoritatis premisse de unitate essentie trium personarum. Hec beatus Thomas ubi supra."

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main design. For so the annotation should have been set in the margin of the Latin version. Its being set in the margin of the Greek text shows, that its main design is to justify the Greek by the Latin thus rectified and confirmed. Now to make Thomas thus, in a few words, do all the work, was very artificial: and in Spain, where Thomas is of apostolical authority, it might pass for a very judicious and substantial defence of the printed Greek. But to us, Thomas Aquinas is no apostle. We are seeking for the authority of Greek manuscripts."

(2.) Secondly, We have a further proof that this text was not extant in Greek, but was inserted from the Latin Vulgate (and consequently translated into Greek), in the fact that when Stunica, one of the four editors of the Complutensian Polyglott, on censuring Erasmus for omitting it, was challenged by him to produce his authority for inserting it, he *never appealed* to Greek manuscripts. On the contrary, he affirmed that the Greek copies were corrupt, but that the Latin contained the very truth.[2] Now this declaration is of great importance; as it amounts to a confession that none of the manuscripts procured for that edition by the great influence of Cardinal Ximenes contained the disputed passage.

3. *It is contained in the manuscripts of no other ancient version besides the Latin.*[3]

It is wanting in the manuscripts of the *Old Syriac* version, executed at the beginning of the second, if not in the first century;[1] and also in those of the *Philoxenian Syriac*, a version made in the fifth century. It is wanting in the manuscripts of the *Coptic*, a version in the dialect anciently spoken in Lower Egypt, which is referred to the fifth century; and in those of the *Sahidic*, a version in the dialect anciently spoken in Upper Egypt, which is considered as having been made in the second century. It is wanting in the manuscripts of the *Ethiopic* version, executed in the fourth century; and in those of the *Armenian* version, which is referred to the end of the fourth or the beginning of the fifth century. It is wanting in all the manuscripts of all the known *Arabic* versions; and it is absent from *all* the manuscripts of the *Sclavonic* or old Russian version, executed in the ninth century.

4. *Not all the manuscripts, even of the Latin version, contain this clause, which is wanting in the most ancient manuscripts of that version.*

The Vulgate Latin version is justly valued as an important relic of Christian antiquity, and, generally speaking, as a good and faithful translation: but, in its passage from the fifth to the fifteenth century, it has undergone many corruptions and interpolations. The disputed clause does not appear in any manuscripts written *before* the tenth century. It is *wanting* in considerably more than forty of the OLDEST Latin manuscripts;[5] in others it occurs only in the margin; and in others it is interlined by a later hand. "At the *end* of the fourth century, the celebrated Latin Father Augustine, who wrote ten treatises on the first Epistle of Saint John, in all of which we seek in vain for the *seventh* verse of the fifth chapter, was induced in his controversy with Maximin to compose a gloss upon the eighth verse. Augustine gives it professedly as a gloss upon the words of the eighth verse, and shows by his own reasoning that the seventh verse did not then exist.[6] The high character of Augustine in the Latin church soon gave celebrity to his gloss; and in a short time it was generally adopted. It appeared, indeed, under different forms; but it was still the gloss of Augustine, though variously modified. The gloss having once obtained credit in the Latin church, the possessors of Latin manuscripts began to note it in the margin, by the side of the eighth verse. Hence the oldest of those Latin manuscripts, which have the passage in the margin, have it in a different hand from that of the text. In later manuscripts we find margin and text in the same hand; for transcribers did not venture immediately to move it into the *body* of the text, though in some manuscripts it is *interlined*, but interlined by a later hand. After the eighth century the insertion became general. For Latin manuscripts written *after* that period have generally, though not always, the passage in the body of the text. Further, when the seventh verse made its first appearance in the Latin manuscripts, it appeared in as many different forms, as there were forms to the gloss upon the eighth verse.[7] And though it now *precedes* the eighth verse, it *followed* the eighth verse, at its first insertion, as a gloss would naturally follow the text upon which it was made."[8]

Many manuscripts of the Vulgate version, and also the printed text, even that of Pope Clement VIII., have the final clause of the eighth verse, *tres unum sunt*, which is manifestly a corruption from the *homoioteleuton*,[9] ΤΡΕΙΣΕΙΣ: while others omit that final clause. Some add, in *Christo Jesu*; some read *Filius* instead of *Verbum*; some omit *Sanctus*; others transpose *quoniam* and *et*; and the more ancient of those, which have the passage, put the *eighth* verse *before* the seventh. This uncertainty and fluctuation is, itself, a most suspicious mark of interpolation. "It is not, therefore, a matter of mere *conjecture*, that the seventh verse originated in a Latin gloss upon the eighth verse: it is an historical fact, supported by evidence which cannot be resisted."[10]

5. *The clause in question is* NOT ONCE *quoted in the genuine works of any one of the Greek Fathers, or early Ecclesiastical Writers, even in those places where we should most expect it.*

For instance, it does not occur in the Exposition of Faith printed with the works of Justin Martyr, nor in the works of Irenæus, Clemens Alexandrinus, Hippolytus against Noëtus, Dionysius Alexandrinus in the epistle addressed to Paul of Samosata, Athanasius, Didymus, Basil, Gregory Nazianzen, Gregory of Nyssa, Epiphanius, Cæsarius, Chrysostom, Proclus, Alexander or Alexandria, the author of the Synopsis of Scripture, Andreas Cæsariensis, Joannes Damascenus, Elias Cretensis, Germanus of Constantinople, Oecumenius, Theophylact, Euthymius Zigabenus, Nicetas, in six different catenæ cited by Simon, and one cited by Matthæi, nor in the Greek Scholia of various manuscripts.[11] But the bare silence of these writers is not all. Many of them wrote professedly on the Trinity, the Deity of Christ, and of the Holy Spirit; their unity, equality, consubstantiality, &c.: and in order to prove these points, they diligently examined the entire Bible; and, in particular, they have frequently cited the preceding verse, as well as that which immediately follows. "The manuscripts which were used by Irenæus and Clement of Alexandria could not have been written later than the *second* century. The manuscripts used by Origen could not have been written later than the *third* century. The manuscripts used by the Greek fathers, who attended the Nicene council, could not have been written later than the *fourth* century. In this manner we may prove that the Greek manuscripts, in *every* century, were destitute of the passage, until we come to the period

[1] Sir Isaac Newton's History of Two Texts. (1 John v. 7, 8. and 1 Tim. iii. 16.) Works, vol. v. pp. 520—522.

[2] Sir Isaac Newton's Works, vol. v. pp. 522, 523.

[3] The expression, "*manuscripts* of all other versions," is here designedly used: for the disputed clause has been inserted in some *printed* editions of the Syriac and Armenian *versions*, in opposition to the Syriac and Armenian *manuscripts*. See Bp. Marsh's Letters to Archdeacon Travis. Preface, notes 8, 9, 10, 11.; and also Mr. Orlee's Three Letters to the Rev. F. Nolan, pp. 130, 131.

[4] We are informed by Dr. Buchanan, that it is not to be found in a Peschito or Syriac manuscript which belonged to the Syrian church in India above a thousand years, nor in any copy of the Syriac Scriptures which he had seen. (Christ. Researches in Asia, p. 118.) This manuscript is now in the Public Library at Cambridge. Nor is it in any of the ancient Syriac MSS. brought from the East by the late Mr. Rich, which are preserved in the British Museum.

[5] Marsh's Letters to Travis, Preface, p. xi. note.

[6] Augustine, in his Treatise contra Maximinum Arianum, lib. ii. cap. 22. (tom. viii. col. 725. ed. Benedict), thus quotes the words of the eighth verse: "Tres sunt testes, spiritus, et aqua, et sanguis; et tres unum sunt." He then makes various remarks on the words, spiritus, aqua, sanguis, and proceeds thus: "Si vero ea, quæ his *significata* sunt velimus inquirere, *non absurde occurit* ipsa Trinitas, quæ unus, solus, verus, summus est Deus, Pater et Filius, et Spiritus Sanctus, de quibus verissime *dici potuit*, 'Tres sunt testes et tres unum sunt:' ut nomine spiritûs *significatum* accipiamus Deum Patrem—nomine autem sanguinis Filium—et nomine aquæ Spiritum Sanctum." The gloss which Augustine here puts on the eighth verse, very clearly shows, that he knew nothing of the seventh verse, which appears also from the fact that he has never quoted that verse.

[7] The various forms, in which the seventh verse made its first appearance in the Latin MSS. may be seen on consulting the notes of Erasmus, Mill, and Sabatier, to 1 John v. 7. Simon, Hist. des Versions, chap. ix. and Porson's 6th Letter.

[8] Bengelii Appar. Crit. pp. 467. ed. 2da. It is so placed also by Vigilius Tapsensis, who quotes thus: Tres sunt qui testimonium perhibent in terra, aqua, sanguis, et caro; et tres in nobis sunt: et tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus sanctus, et hi tres unum sunt. Bishop Marsh's Lectures, part vi. pp. 19—22.

[9] That is, the recurrence of the same word at the end of two contiguous clauses.

[10] Bishop Marsh's Lectures, part vi. p. 22. Bishop Burgess has endeavoured to obviate the above very forcible arguments by stating that, although the seventh verse is wanting in some of the "more ancient" manuscripts, yet it is found in some of the "most ancient," for instance, in the Vauxcelles Bible of the eighth century, and in three MSS. containing the Catholic Epistles, which are in the library at Verona, of the same century, in one of which the eighth verse is wanting. (Vindication of 1 John v. 7. p. 54.) But his observations are shown to be inapplicable by "Crito Cantabrigiensis." Vindication of Porson's Literary Character, pp. 138. *et seq.*

[11] In the sixth volume of the Christian Observer, for 1807, pp. 285—289. there is a neat abstract, with English translations, of the principal passages of the most eminent Greek fathers, who must have quoted the disputed clause, had it been extant in their copies of the New Testament.

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when the oldest of our *existing* manuscripts were written.[1] Now, that the Greek fathers should not avail themselves of so strong and apposite a text in their controversies with the Arians and other sectaries, as an additional confirmation of the doctrine of the Holy Trinity, is utterly inexplicable, on any other supposition than that of its not being in existence. Bishop Burgess, indeed, contends that it is quoted in the second Symbolum Antiochenum, or creed drawn up at the council which was convened at Antioch A. D. 341, and which consisted of ninety-seven bishops, of whom nearly one half were Arians, and who professed in that creed to follow "the evangelical and apostolical tradition." After declaring their belief in one God the Father, in one Lord Jesus Christ, and in the Holy Ghost, they add the following sentences:—"The Father being truly a Father, and the Son truly a Son, and the Holy Ghost truly a Holy Ghost,—the names being given not vainly and unmeaningly, but accurately expressing the subsistence, order, and glory of each of the persons named; so that *they are* THREE *in substance, and* ONE *in consent*, ως ωστε τα μεν υποστασει ΤΡΙΑ, τη δε συμφωνια ΕΝ: or, without the explanatory terms, ως ωστε τρια ω, so *that the three are one*." These expressions the learned prelate considers as a quotation from St. John: they are not, he admits, precisely the same as the words of 1 John v. 7., but he is of opinion that they may nevertheless be a quotation from it.[2]

There is, doubtless, some similarity between this passage and 1 John v. 7.: but similarity and identity are very different things.[3] And it is (we apprehend) as plain as possible that the words in the Antiocheian Creed are *not* a quotation from the disputed text,—not only from the total silence of the Greek fathers of that particular period concerning the disputed text, which they must have cited during their keen controversies with the Arians, if it had really been in their copies; but also from the fact, that the *sentiment* of the passage above given from the Actiocheian Creed is in unison with the last clause of 1 John v. 8. *οι τρεις εις το εν ωσιν, and these three* AGREE *in one* and the same thing; viz. that the Son of God is come. (See Sir Isaac Newton's Paraphrastic Exposition, in p. 373. infra.) Further, it will be observed, that the Antiocheian Creed varies from the commonly received text, the *masculine* τρεις being turned into the *neuter* τρια: if a quotation had been intended, the framer of that confession of faith would have used the words *οι τρεις εν ωσι*—these *three are one*. But what most materially neutralizes the passage adduced by Bishop Burgess from this creed, is the fact, that the clause was not cited by any Greek writer[1] earlier than Manuel Calecas, who lived in the *fourteenth* century, and whose attachment to the Romish church was so great that he became a Dominican monk, and adopted the tenets of that church concerning the procession of the Holy Spirit, in opposition to those maintained by the Greek church. Calecas is succeeded by Bryennius,[5] a writer of the *fifteenth* century, who also was so attached to the Romish church, that he quotes 1 John v. 6. not with *το πνευμα εστιν η αληθεια* (*the Spirit is truth*), but with *ο Χριστος εστιν η αληθεια* (CHRIST *is truth*), which is the reading of the Latin, and omits the final clause of the eighth verse, in opposition likewise to the Greek manuscripts, and in conformity with only modern transcripts of the Vulgate. The next Greek writer who has cited this clause is Peter Mongilas, who lived in the seventeenth century, and who is followed by the Greeks in general of the present age. Nor should it be forgotten, that, when the passage first appeared in Greek, it presented itself under as many different shapes as when it first made its appearance in the Latin, which would scarcely have happened, if it had been derived from the autograph of St. John.[6]

6. *The disputed clause is* NOT ONCE *quoted by any of the Latin Fathers, even where the subject of which they were treating required it, and where we should expect to see it cited.*

For instance, it is not cited by the author of the treatise on the baptism of heretics among Cyprian's works, nor by Novatian, Hilary bishop of Poictou, Lucifer bishop of Cagliari, Ambrose, Faustinus the Presbyter, Leo the Great (who transcribes the whole context, but passes over this verse in his celebrated epistle to Flavianus, which was translated into Greek, and read in the council of Chalcedon), the author of the treatise De Promissis, Jerome, Augustine, Eucherius, the pseudo-Athanasius, the author of the Disputation against Arius, Facundus, Junilius, Cerealis, Rusticus, Bede, Gregory, Boethius, Philastrius bishop of Brescia, Paschasius, Arnobius junior, and Pope Eusebius I. The advocates for the genuineness of the disputed clause, indeed, affirm that it is quoted by Tertullian, Cyprian, and other ancient fathers of the Latin church; but this again has been denied by those who maintain that the clause in question is spurious. The supposed testimonies of these fathers are considered in pp. 371—373. infra.

7. *The Protestant Reformers either rejected* 1 John v. 7. *or at least marked it as doubtful; and though the Editors of the English New Testament, during the reigns of Henry VIII. and Edward VI., uniformly admitted this verse into the text, yet they generally expressed a doubt of its authenticity.*

Thus it is wanting in the German translation of the illustrious reformer, Dr. Martin Luther, and in all the editions of it published during his lifetime. The last edition printed under Luther's superintendence (and which was not quite finished till after his death) was that of 1546, in the preface to which he requests that no person will make any alterations in it. But this great and good man had not been dead thirty years, when the passage was interpolated in his German translation. The first edition, in which this act of injustice took place, and in which Luther's text at least was corrupted, is that which was printed at Frankfort in 1574. But in the edition of 1583, printed in the same place, and also in several still later Frankfort editions, the passage was again omitted. The oldest Wittenberg edition, which received it, was that of 1596; and in the Wittenberg edition of 1599 it is likewise contained, but is printed in Roman characters. In 1596 it was inserted also in the Low German Bible, printed in that year at Hamburg. In the seventeenth century, if we except the Wittenberg edition of 1607, which remained true to Luther's text, the insertion was general; and since that time it is found in every edition of his German translation of the Scriptures.

Calvin, who retained it, speaks very doubtfully of it. In the Latin version printed by Stephens in 1544, and ascribed to Leo Juda (who embraced the theological views of Zwingle the reformer of Switzerland), it is dismissed from the text, but retained in the margin; and in Castalio's Latin version, printed at Basil in 1551 and again in 1563, it is included between brackets.

Of the English versions, the earliest is that of William Tindal, printed in 1544, and again in 1546. Coverdale's Bible was printed in folio in 1535. Matthew's in 1537, partly from Tindal and partly from Coverdale, and reprinted in 1549 and 1551. Cranmer's Bible was printed in 1539 and 1541. In 1540 and 1541 two folio editions were published by Taverner. In 1541 a folio Bible was printed under the inspection of Bishops Tonstal and Heath. In 1549 Taverner's was reprinted. In 1550 a New Testament in octavo, in Latin and English, was printed by Gualtier for Sir John Cheeke. In 1552 a Testament, in quarto, by Hill. In 1553, a Bible in small quarto, by Grafton. In 1556, an English Bible, in folio, was printed at Rouen; and in 1562 a folio Bible was printed in London, by Harrison.

All these editions contain 1 John v. 7. but not without marks of doubt, either including the verse between parentheses, or printing it in diminutive letters. Thus, in Cranmer's Bible, usually called the Great Bible, on account of its size, in the edition of 1539, it appears in the following manner:—

"This Jesus Christ is he that came by water and bloud, not by water onely, but by water and bloud. And it is the sprete that beareth wytnes, because the Sprete is trueth.
(For ther are thre which beare records in heaven, the father, the words, and the wholy goost. And these thre are one), and ther are thre which beare recorde (in erth) the sprete," &c.[7]

[1] Bishop Marsh's Lectures, part vi. p. 17.

[2] Letter to the Clergy of the Diocese of St. David's, pp. 97. 104. 10, 11.

[3] Memoir of the Controversy respecting the three Heavenly Witnesses. p. 214.

[4] The only expression which approximates very nearly to that in the Antiocheian Creed is the following, which occurs in the works of Gregory Nazianzen, who lived and wrote during the middle and latter part of the fourth century:—"For the Godhead is one in three, and *the three are one.*" Εν γαρ εν τρισιν η θεοτης, και τα τρια εν. (Opp. p. 630. Colonia, 1690.) But it has been shown by Crito Cantabrigiensis, that there is nothing in Gregory's manner of introducing this expression which indicates an intention of quoting the sacred writers. (Vindication of Prof. Porson, pp. 53, 54.) It is proper to remark, that Crito adduces another passage from Gregory, which, together with that just produced, was traced by Mr. Porson as being cited from him by Euthymius Zigabenus: this we have omitted, because it has no immediate reference to our present argument. As it is impossible to condense within the limits of a note the facts and arguments of "Crito," to show that the Greek fathers, cited by Porson, did *not* cite the disputed clause, the reader is necessarily referred to his "Vindication," pp. 37—75.

[5] "In the Greek Acts of the Lateran Council, *verbum et spiritus sanctus* (the Word and the Holy Spirit) had been badly translated by λογος και πνευμα αγιον, without an article, because there is none in the Latin; but Calecas and Bryennius, who were native Greeks, and therefore felt this deficiency, wrote ο λογος και το πνευμα το αγιον with an article *more* than the Complutensian editors and Erasmus inserted." Bishop Marsh's Letters to Travis, p. xvii. note 21.

[6] Bp. Marsh's Letters to Travis, pp. xvi.—xix.

[7] In his prologue, Cranmer explains what is meant by the small letters:—"Where as often ye shall finde a small lettre in the texte, it signifyeth, that so moche as is in the small lettre doth abounde, and is more in the common translacyon in Latyne, than is founde, either in the Hebrue or

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On the other hand, there are three old editions which insert the disputed passage without any mark of suspicion; viz. one in 1536, believed to be printed by Gough, from Tindal's version: the New Testament, in 1552, translated by command of Edward VI.; and the Geneva Bible, in 1557. The English Testaments, printed in 1538 and 1558, are not included in the preceding notices of translations in our language: both of them were translated from the Vulgate, and consequently have the disputed passage.[1]

FOR THE GENUINENESS OF THE CONTROVERTED CLAUSE, IT IS CONTENDED THAT,

(1.) *External Evidence.*

1. *It is found in the ancient Latin Version, which was current in Africa before the Vulgate Version was made, and also in most manuscripts of Jerome's, or the Vulgate Latin Version.*

The ancient version current in Africa, and which is preserved in the writings of the African fathers, is not only older by many centuries than the most ancient copy of the Vulgate Latin Version of the catholic Epistles now extant (so that we have in these versions *two distinct authorities* for the verse), but it is also much more ancient than the oldest Greek manuscripts. But it must be admitted, that although most of the manuscripts of the Vulgate Latin Version contain the disputed clause, yet they are the least ancient and most incorrect. It must also be recollected, that no version has been so corrupted as the Latin. The Latin transcribers took the most unwarrantable liberties, inserting in one book of the New Testament passages which they took from another, and frequently transferring into the text what they found written in the margin of the manuscript whence they copied. Under these circumstances, Michaelis concludes every one must immediately suspect that a passage, which is wanting in all the ancient Greek manuscripts, and is likewise wanting in many ancient copies even of the Latin version, is an interpolation in those Latin manuscripts which contain it. And, in the present instance, the same cause that has procured so many zealous advocates in favour of 1 John v. 7. was the principal cause of its introduction and general reception; viz. the importance of the doctrine which it contains.

2. *It is found in the Confession of Faith, and also in the Liturgy of the Greek Church.*

The Confession of Faith of the Greek Church thus introduces the clause:—GOD, in his nature, is true and eternal, and the Creator of all things, visible and invisible; such also is the SON, and the HOLY SPIRIT. They are also of the same essence among themselves, according to the doctrine of John the Evangelist, who says, "*There are three that bear testimony in Heaven,* THE FATHER, THE WORD, AND THE HOLY SPIRIT, AND THESE THREE ARE ONE."

In the *Liturgies of the Greek Church*, among other portions of Scripture, this verse is directed, by the Greek rituals, to be read in its course, in the thirty-fifth week of the year.[2]

3. *It is found in the ORDO ROMANUS, or Primitive Liturgy of the Latin Church*, which recites this verse in the offices for Trinity Sunday, and for the octave of Easter, and also in the office for the administration of baptism.[3]

These two testimonies, Dr. Hales imagines, are decisive in favour of the authenticity of the clause. For (he argues) when we consider the lasting schism that prevailed between the Greek and Latin churches, from the time of the Arian and Athanasian controversy, about the Homo-ousian and Homoi-ousian doctrine of the Father and of the Son; and about the procession of the Holy Spirit from the Father and from the Son; which was maintained from both by the Latin church; but contested respecting the latter by the Greek, inasmuch as the procession of the Holy Spirit from the Son is not expressly asserted in Scripture, though it may fairly be implied;[4] we may rest assured that the clergy of the Greek church would never have adopted the clause merely upon the authority of the Latin, if they had not sufficient vouchers for it in their own Greek verity; and even, perhaps, in the autograph and primary copies of St. John's Epistles, which were probably subsisting in the church of Ephesus, till the end of the fourth century, at least.[5] These two testimonies, on which this learned writer thus forcibly argues, would unquestionably be entitled to great weight, if we were certain that the Confession and Liturgies of the Greek church had come down to us uncorrupted. But there is every reason to believe that the clause in question was interpolated therein, in the fourteenth or fifteenth century, by some of the Greek clergy, who were devoted partizans of the Romish See, when the majority of the common people from their ignorance could *not* detect the imposition; consequently this argument falls to the ground.

4. *It is cited by numerous Latin fathers.*

In reply to this argument it is urged that the authority of the Latin fathers is inferior to that of the Greek fathers in determining the readings of the Greek manuscripts; for, in writing to the Latin churches, they usually refer to their own version of the Scriptures, and, like our divines, must be understood to quote the established translation, unless they give notice of the contrary; now, if the Latin fathers were unexceptionable witnesses, and if they had quoted in express terms the whole of the controverted passage, their quotations would prove nothing more than that the passage stood in their manuscripts of the Latin version, and consequently that the Latin version contained it in a very early age; but their evidence, it is *asserted*, is very unsatisfactory.

Among the Latin fathers, whom the advocates for the genuineness of 1 John v. 7. affirm to have quoted this verse, Tertullian in the second, Cyprian in the third, Jerome in the fourth,[6] and the African bishops at the close of the fifth century, have principally been relied on.

(1.) The evidence of Tertullian, the oldest Latin writer, who has been quoted in favour of 1 John v. 7., is contained in the following passage of his treatise against Praxeas, respecting the Paraclete or Comforter:—

"This comforter," says he (Christ), "*shall take of mine*, as the Son himself had taken of the Father's. Thus, the connection of the Father in the Son, and of the Son in the Paraclete, makes three coherent Persons, one in the other; which three are *one*" [*in substance, unum*] "not one" [*in number, unus*]; "in the same manner in which it was said, *I and my Father are one*, to denote the unity of substance, not singularity of number."[7]

It is contended that if these words—*which three are one, qui tres unum sunt*—had not been in Tertullian's copy of the New Testament, most assuredly we should never have seen them in this place. But it has been replied, What can be made of these words of Tertullian, in order to prove the genuineness of this text? It is plain that he has *not* cited the controverted passage, because his quotation begins with *quomodo dictum est*, in the same manner as it is written, *I and my Father are one*. (John x. 30.) That the controverted text was neither known to him, nor cited by him, is highly probable; for he has never quoted it in all his works. Indeed he would have had no occasion to have cited John x. 30. if he had known any thing of a text which had affirmed of the Father, the Word, and the Spirit, that *these three are one*. For that would have sounded better, and appeared more like a proof of the unity of the substance of the Holy Spirit with the Father and the Son, than any text which he has alleged in proof of that point.[8]

(2.) From the writings of Cyprian, bishop of Carthage, two passages have been cited to prove that 1 John v. 7. was contained in his manuscript of the Latin version. The first is from his seventy-third Epistle, addressed to Jubaianus, in A. D. 256, the

the Greke, which wordes and sentences we have added, not only to manifeste the same unto you, but also to satisfie and content those that herebeforetyme hath myssed such sentences in the Byble and New Testaments before set forth."

[1] Christian Observer for 1809, vol. viii. p. 210. In this volume the lover of biblical criticism will find an elaborate and interesting dissertation on the various readings in the principal passages of the New Testament, respecting the doctrine of the Trinity.

[2] Dr. Smith's Miscellanea, p. 155. London, 1686.

[3] Travis's Letters to Gibbon, pp. 61, 62.

[4] That the Holy Ghost proceeds from the Father, we learn from the express authority of Christ, who says, "The Spirit of Truth which proceedeth from the Father." (John xv. 26.) In the same verse he says, "I will send the Spirit." And St. Paul tells the Galatians, "God hath sent forth the Spirit of his Son into your hearts." (Gal. iv. 6.) Hence we infer, that the Spirit proceeds from the Son also.

[5] The author of the Chronicon Alexandrinum, in the fourth century, affirms, that the originals of St. John's writings were then preserved at Ephesus. Dr. Hales on the Trinity, vol. ii. pp. 196, 197.

[6] The testimony of Vigilius, bishop of Thapsus, who wrote in the fifth century, is designedly omitted, as he is a writer of very little credit, who imposed his sentiments upon the world under the names of Athanasius, Idatius, and others; and also because the passage, in which he is supposed to have referred to the disputed clause, is suspected not to be genuine.

[7] Cæterum *de meo sumet*, inquit, sicut ipse de patris. Ita connexus, Patris in Filio, et Filii in Paracleto tres efficit cohærentes, alterum ex altero, qui tres *unum* sunt,—*non unus*; quomodo dictum est, "*Ego et Pater unum sumus*" ad substantiæ unitatem non, ad numeri singularitatem. Tertullian adv. Praxeam, c. 25.

[8] Benson on the Epistles, vol. ii. p. 632. Michaelis (vol. iv. p. 421.) has considered the above-cited passage of Tertullian, which, he determines, is not a quotation. But the fullest consideration of it will be found in Bishop Kaye's Ecclesiastical History of the Second and Third Centuries, illustrated from Tertullian (pp. 544—546.); who concludes his observations by expressing his opinion, that "the passage in Tertullian, far from containing an allusion to 1 John v. 7., furnishes most decisive proof the he knew nothing of the verse." p. 546.

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object of which is to invalidate the baptism administered by heretics. In this Epistle, the following passage occurs:—

"*If any one could be baptized by a heretic, and could obtain remission of sins,—if he has obtained remission of sins, and is sanctified, and become the temple of God? I ask, of what God? If of the Creator, he cannot be his temple, who has not believed in Him; if of Christ, neither can he who denies Him to be God, be His temple; if of the Holy Spirit, since the three* are one, *how can the Holy Spirit be reconciled to him, who is an enemy either of the Father or of the Son?*"[1]

In this passage Dr. Mill and other advocates for the genuineness of the disputed clause, contend that there is plainly an argument founded upon the *unity of the Father, of the Son, and of the Holy Spirit.* But how does Cyprian make out or prove that unity? He attempts no proof of such unity, but presupposes it as a point that must be admitted.—"*Since the three,*" he says, "are one, *the Holy Spirit cannot be reconciled to him, who is an enemy either of the Father or of the Son.*" That they *are* one, he supposes every one will know who has read the New Testament, and therefore he only just alludes to the text as his authority. In opposition to this reasoning, Michaelis observes, that the words—*cum tres unum sunt,*—though inserted in the later editions of Cyprian's works, are *not* contained in that edition which was published by Erasmus; and that even if they were genuine, they will prove nothing more than the same words which are quoted by Tertullian.[2]

The other passage of Cyprian, above alluded to, is to be found in his treatise on the Unity of the Church, written A. D. 251, where he thus expressly cites the disputed clause:—

"The Lord saith, *I and my Father are one;* and again it is written of the Father, and of the Son, and of the Holy Spirit, *And these three are one.*"[3]

This, it is urged by the advocates of the contested clause, is a plain citation of two different texts of Scripture, viz. The first, of what Jesus Christ says of himself, in John x. 30.—"The Lord says, *I and my Father are one;*" and the second (which is expressly accompanied with the ancient formula of quotation, *it is written*) is a citation of what is spoken of them, and of the Holy Spirit in some other place. "And again," it is written, of the Father, and of the Son, and of the Holy Spirit, *And these three are one.* But where is it so written, except in 1 John v. 7.? On the other hand, admitting that the words *Et tres unum sunt—And these three are one*—were so quoted from the verse in question, Michaelis asks whether a passage found in no ancient Greek manuscript, quoted by no Greek father, and contained in no other ancient version but the Latin, is therefore to be pronounced genuine, merely because one single Latin father of the first three centuries, who was bishop of Carthage, where the Latin version only was used, and where Greek was unknown, has quoted it? Under these circumstances, should we conclude, that the passage stood originally in the Greek autograph of Saint John? Certainly not; for the only inference, which could be deduced from Cyprian's quotation, would be this, that the passage had been introduced into the Latin version so early as the third century. This answer Michaelis thinks sufficient to invalidate Cyprian's authority, in establishing the authenticity of 1 John v. 7. on the supposition that Cyprian really quoted it. But that he did so, it is asserted to be more than any man can prove. The words *Tres unum sunt* are contained not only in the seventh but likewise in the eighth verse, which is a part of the ancient and genuine text of John; and therefore it is at least possible, that Cyprian took them, not from the seventh, but from the eighth verse. It is true that he says, These words are written of the Father, Son, and Holy Ghost, whereas *Tres unum sunt* in the eighth verse relate only to the spirit, the water, and the blood. But it must be observed that the Latin fathers interpreted *Spiritus, Aqua,* et *Sanguis,* not literally but mystically, and some of them really understood by these words Pater, Filius, et Spiritus sanctus, taking aqua in the sense of Pater, sanguis in the sense of Filius, and spiritus in the sense of Spiritus sanctus.[4]

(3.) The third Latin father, produced in favour of this disputed passage, is Jerome; who flourished in the latter end of the fourth or the beginning of the fifth century, and resided chiefly at Bethlehem. His profound knowledge of the original Scriptures has caused his biblical labours to be held in the highest esteem. In several editions of the Latin version, there is a preface or prologue to the Catholic Epistles, ascribed to him; which pretends that all the Greek copies had the seventh verse, and complains of the Latin translators as unfaithful, for leaving it out.

On this supposed prologue of Jerome many advocates of the disputed clause have founded, as they imagine, a powerful argument for its genuineness: while others have candidly admitted that the prologue is spurious. In fact, this preface is of no authority whatever; for, 1. Its style is so barbarous as to prove that it could not have been written by Jerome; 2. It is wanting in his catalogue of prefaces, as well as in the best and most ancient manuscripts of Jerome's version; 3. It is often found in Latin copies without his name; it makes use of the term *Epistolæ Canonicæ,* "Canonical Epistles," whereas Jerome's title for them was *Epistolæ Catholicæ,* "Catholic Epistles;" 4. Further, this preface is prefixed to some Latin copies of the Catholic Epistles, in which the disputed text is *not* inserted: whence it is evident that the ancient MSS. from which such copies were made had not the disputed text, though the transcribers had the folly to insert that preface; 5. And, finally, what proves that it is utterly destitute of authority, is the fact, that "it insinuates one falsehood, and asserts two other direct and notorious falsehoods. It insinuates that all the Greek copies of the New Testament had this verse; whereas none of them had it, nor" (as we have already seen) "has any of the genuine works of the Greek fathers once mentioned it. And Jerome above all men, who was so conversant in the Greek copies of the New Testament and in the Greek fathers, must needs have known this to have been a direct falsehood. Again, the preface asserts that the Latin translators were unfaithful in leaving out the testimony of the Father, the Word, and the Spirit, and that he [Jerome] had restored it."[5]

(4.) But a chief argument arising from the quotations of the Latin fathers is derived from the confession of faith, drawn up by Eugenius, bishop of Carthage, at the end of the fifth century, and presented by nearly four hundred bishops to Hunneric, king of the Vandals, an Arian and a bitter enemy to those who professed the orthodox faith. In this confession, which is recorded by Victor Vitensis,[6] the following passage occurs:—

Ut adhuc luce clarius unius divinitatis esse cum Patre et Filio Spiritum Sanctum doceamus, Joannis Evangelistæ testimonio comprobatur. Ait namque, TRES SUNT, QUI TESTIMONIUM PERHIBENT IN CŒLO, PATER, VERBUM, ET SPIRITUS SANCTUS, ET HI TRES UNUM SUNT.

In English thus:—"That we may further show it to be clearer than the light, that the divinity of the Father, the Son, and the Holy Spirit is one, we have the testimony of the evangelist John; for he says,—THERE ARE THREE WHICH BEAR RECORD IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY SPIRIT, AND THESE THREE ARE ONE."

In this passage of the confession of the African bishops, 1 John v. 7. is clearly and distinctly quoted; and the circumstances under which it was delivered to sworn enemies of the Catholic faith (for which these bishops suffered very severe persecutions) have been urged as proofs for the genuineness of the disputed clause, the authenticity of which the hostile Arians would not fail to have challenged or denied, had it even been considered of doubtful origin.[7] But the appearance of this verse in the confession

[1] Si baptizari quis apud hæreticum potuit, utique et remissam peccatorum consequi potuit,—si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est; quæro cujus Dei? Si Creatoris, non potuit, qui in eum non credidit; si Christi, non hujus potest fieri templum, qui negat Deum Christum; si Spiritus Sancti *cum tres unum sunt* quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris aut Filii inimicus est? Cypriani Opera a Fell. p. 203. folio. Oxon. 1682.

[2] See p. 371.

[3] Dicit Dominus, *Ego et Pater unum sumus:* et iterum de Patre, et Filio, et Spiritu Sancto scriptum est, *Et tres unum sunt.* De Unitate Ecclesiæ, Op. p. 109.

[4] Michaelis's Introduction, vol. iv. p. 423. He adduces instances of such mystical interpretation from Augustine, who wrote a century after Cyprian; from Eucherius, who wrote A. D. 434; and from Facundus, who wrote in the middle of the sixth century. (Ibid. p. 424.) Bishop Marsh, after Michaelis, has collected similar instances of mystical interpretation. (Letters to Travis, Pref. pp. xii.—xiv. note 15.) Dr. Hales (on the Trinity, vol. ii. pp. 197, 198.) has endeavoured to vindicate the citations of Augustine and Eucherius as real quotations, and not mystical interpretations of the eighth verse; and Bishop Burgess has argued, that neither Cyprian nor any other father before Facundus (who flourished about the middle of the sixth century) did interpret the eighth verse mystically. (Vindication of 1 John v. 7. pp. xvii. *et seq.* 136—138.) His arguments, however, are ably, and, we think, satisfactorily controverted by Crito Cantabrigiensis, who has particularly considered the passages supposed to be cited by Augustine, Eucherius, Fulgentius, Cassiodorus, and Leo the Great, Bishop of Rome. (Vindication of Porson, pp. 230—288.) See also on this topic Dr. Benson on the Epistles, vol. ii. pp. 633, 634.

[5] Benson on the Epistles, vol. ii. p. 635. Hieronymi Opera à Martianay, tom. i. col. 1671—1673. Paris, 1693. Kettner, who reluctantly admits that the preface in question is not the production of Jerome, yet maintains that it is good evidence for the genuineness of the disputed text in the eighth, ninth, and following centuries! (Historia Dicti Joannei, 1 John v. 7. p. 172.) See also the Vindication of Professor Porson by Crito Cantabrigiensis, pp. 182—209.

[6] Historia Persecutionis Vandalicæ, p. 29. edit. Ruinart. Mr. Travis has related the history of this transaction in his "Letters to Edward Gibbon, Esq." pp. 57—60.; and he has printed the confession at length in his Appendix, No. xxxi. pp. 31. *et seq.*

[7] See Mr. Butler's Horæ Biblicæ, vol. ii. pp. 292—295. 2d edit. The arguments briefly noticed above are urged at length under twelve heads, with great ingenuity, by Mr. Butler; and if the historian, from whose expressions he has deduced them, had been a writer of unimpeachable veracity, they would go far towards deciding the controversy. But, unhappily for the testimony of Victor Vitensis, that historian has not only rendered his credit extremely suspicious by his account of the Vandalic persecution, but he has also excited the sneers of infidelity (see Gibbon's Decline and Fall, vol. vi. pp. 283—295. 8vo. edit.), by recording some ridiculous miracles, the truth of which, notwithstanding, he solemnly pledged himself to prove.

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of the African bishops, Michaelis remarks, proves nothing in respect of its authenticity; for the only inference which we can deduce is, that the passage was contained in the Latin manuscripts then used in Africa. "We may infer that Eugenius, who drew up the confession, found the passage in his Latin manuscript; but that all the bishops who signed this confession found the quoted passage likewise in their manuscripts is a very unwarrantable inference. For when a formulary of religious articles is composed, however numerous the persons may be who set their names to it, it is in fact the work only of him who drew it up; and a subscription to such a formulary, though it conveys a general assent to the doctrines contained in it, by no means implies that every subscriber has, previous to his subscription, examined every argument adduced, or every quotation that is alleged in it, and obtained a thorough conviction that not one of them is exceptionable. But it is said, the Arians themselves who were present when this confession was delivered made no objection to the quotation, '*Tres sunt qui testimonium perhibent in cælo*,' &c.; that they acknowledged, therefore, by their very silence, that the passage was not spurious. Now this is a very weak and even absurd argument. For, in the first place, we have no further knowledge of this transaction than what the orthodox themselves have given of it; and, therefore, it is not fair to conclude, that the Arians made no objections, merely from the circumstance that no objections are on record. Secondly, if the conclusion were admissible, nay, were it absolutely certain, that the Arians, who were present at this conference, admitted, '*Tres sunt qui testimonium perhibent in cælo*,' &c. it would follow only that the passage was in their Latin manuscripts, as the quotation of it shows that it was in the Latin manuscript of Eugenius, who drew up the confession. For these Arians were Vandals who had been driven out of Spain into Africa, who read the Bible only in the Latin translation, and were totally unacquainted with Greek. Consequently their silence on the quotation of a passage from the Latin translation, at the end of the fifth century, affords no presumption whatsoever that the passage existed in the Greek original. Lastly, the whole transaction between Hunneric with his Arian Vandals on the one side, and the orthodox bishops of Africa on the other, was of such a nature as was very ill adapted to the decision of a critical question. For these Vandals did not combat by argument, but by force; and they brought their adversaries to silence, not by reasoning with them, but by cutting out their tongues. To argue, therefore, from the silence of such men to the authenticity of 1 John v. 7. is nearly the same as an appeal in its favour to the testimony of a Russian corporal."[1]

Such is the *external* evidence *for* the genuineness of this much litigated clause. It only remains that we briefly notice,

(2.) *The Internal Evidence adduced in its Behalf.*

1. *It is contended that the connection of the disputed clause requires it to be inserted, in order to complete the sense; while those who reject it affirm that its insertion injures the whole passage.*

Various commentators both of the Romish and Protestant churches have given explications, the design of which is to show that the verse, if properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete. But the argument, which they would derive from this supposed necessary connection, is denied by the opponents of the genuineness of the disputed clause, who contend that the sense would also be more complete, and the connection more clear, without it. That the reader may be enabled duly to estimate the force or weakness of this argument, the exposition of Bishop Horsley, which is drawn up on the assumption that it contains the "genuine words" of the apostle, shall be subjoined, together with the explanation of Sir Isaac Newton, the object of which is to show that the sense is entire *without* the disputed clause.

i. *Bishop Horsley's Paraphrastic Exposition.*

"*There are three in Heaven that bear record*,—record to this fact, that Jesus is the Christ,—'*the Father, the Word, and the Holy Ghost.*'

"The *Father* bare witness by his own voice from heaven, twice declaring Jesus his beloved Son; first after his baptism, when he came up out of the river, and again at the transfiguration. A third time the Father bare witness when he sent his angel to Jesus in agony in the garden.

"The eternal *Word* bare witness by the fulness of the Godhead dwelling in Jesus bodily,—by that plenitude of strength and power with which he was supplied for the performance of his miracles, and the endurance in his frail and mortal body of the fire of the Father's wrath. The Word bare witness,—perhaps more indirectly,—still the word bare witness, by the preternatural darkness which for three hours obscured the sun, while Jesus hung in torment upon the cross; in the quaking of the earth, the rending of the rocks, and the opening of the graves, to liberate the bodies of the saints which appeared in the holy city, after our Lord's resurrection; for these extraordinary convulsions of the material world must be ascribed to that power by which God in the beginning created it, and still directs the course of it,—that is, to the immediate act of the Word; for, 'by him all things were made, and he upholdeth all things by the word of his own power.'

"The *Holy Ghost* bare witness, by the acknowledgment of the infant Jesus, made, by the inspiration of the Holy Spirit, by the mouths of his servants and instrument, Simeon and Anna; and more directly, by his visible descent upon the adult Jesus at his baptism, and upon the apostles of Jesus after the ascension of their Lord.

"Thus the *three in heaven bare witness; and these three*, the apostle adds, *are one*,—one, in the unity of a consentient testimony; for that unity is all that is requisite to the purpose of the apostle's present argument .....He goes on: *And there are three in earth that bear witness,—the Spirit, and the Water, and the Blood; and these three agree in one.*

"The *Spirit* is here evidently to be understood of the gifts preternaturally conferred upon believers.

"The *water* and the *blood* mentioned here as witnesses, are the water and the blood which issued from the Redeemer's side, when his body, already dead, was pierced by a soldier with a spear.

"But how do this water and this blood bear witness that the crucified Jesus was the Christ? Water and blood were the indispensable instruments of cleansing and expiation in all the cleansings and expiations of the law. 'Almost all things,' saith Saint Paul, 'are by the law purged with blood; and without shedding of blood there is no remission.' But the purgation was not by blood only, but by blood and water; for the same apostle says, "When Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and sprinkled both the book and all the people.' All the cleansings and expiations of the law, by water and animal blood, were typical of the real cleansing of the conscience by the water of baptism, and of the expiation of real guilt by the blood of Christ shed upon the cross, and virtually taken and received by the faithful in the Lord's supper. The flowing, therefore, of this water and this blood immediately upon our Lord's death, from the wound opened in his side, was a notification to the surrounding multitudes, though at the time understood by few, that the real expiation was now complete, and the cleansing fount set open.

"Thus I have endeavoured to explain how the water and the blood, together with the spirit, are witnesses upon earth, to establish the faith which overcometh the world."[2]

It will, however, be observed, that this argument assumes that ἐν τῇ γῇ, *upon earth*, in the eighth verse, implies that something had preceded with ἐν τῷ οὐρανῷ, *in heaven*. "But they who argue in this manner" (Bishop Marsh observes) "forget that ἐν τῇ γῇ is *wanting* in the *Greek* MSS. as well as ἐν τῷ οὐρανῷ. Also, in the oldest *Latin* MSS. the 8th verse is equally destitute of *in terra*, which was inserted for the very purpose of having something to correspond with *in cælo*, and shows how well the several parts of the interpolation have been fitted to each other."[3]

ii. *Sir Isaac Newton's Paraphrastic Exposition.*

"*Who is he that overcometh the world, but he that believeth that* Jesus *is the Son of God*, that Son spoken of in the Psalms, where he saith, 'Thou art my Son, this day have I begotten thee.' *This is he that*, after the Jews had long expected him, *came*, first in a mortal body, *by* baptism of *water*, *and* then in an immortal one by shedding his *blood* upon the cross, and rising again from the dead; *not by water only, but by water and blood;* being the Son of God, as well by his resurrection from the dead (Acts xiii. 33.), as by his supernatural birth of the Virgin. (Luke i. 35.) *And it is the Spirit* also, *that*, together with the water and blood, *beareth witness* of the truth of his coming; *because the Spirit is truth*, and so a fit and unexceptionable witness. *For there are three that bear record* of his coming; *the Spirit*, which he promised to send, and which was since sent forth upon us in the form of cloven tongues and of various gifts; *the* baptism of *water*, wherein God testified "this is my beloved Son;' *and the* shedding of his *blood*, accompanied with his resurrection, whereby he became the most faithful martyr or witness of this truth. *And these three*, the Spirit, the baptism, and passion of Christ, *agree in* witnessing *one* and the same thing (namely, that the Son of God is come); and therefore their evidence is strong; for the law requires but two consenting witnesses, and here we have three; *and if we receive the witness of men, the* threefold *witness of God*, which he bare of his Son, by declaring at his baptism 'This is my beloved Son,' by raising him from the dead, and by pouring out his Spirit on us, *is greater;* and therefore ought to be more readily received."

"This," Sir Isaac Newton observes, "is the sense plain and natural, and the argument full and strong; but if you insert the testimony of the three in heaven, you interrupt and spoil it: for the whole design of the apostle being here to prove to men by witness the truth of Christ's coming, I would ask how the testimony of 'the three in heaven' makes to this purpose? If their testimony be not given to men, how does it prove to them the truth of Christ's coming? If it be [given], how is the testimony in heaven distinguished from that on earth? It is the same spirit which witnesses in heaven and in earth. If in both cases it witnesses to us men, wherein lies the difference between its witnessing in heaven and its witnessing in earth? If in the first case it does not witness to men, to whom does it witness? And to what purpose? And how does its witnessing make to the design of St. John's discourse? Let them make good sense of it who are able. For my part, I can make none. If it be said, that we are not to determine what is Scripture, and what not, by our private judgments, I confess it in places not contry-

[1] Michaelis's Introduction, vol. iv. pp. 427 428.

[2] Bp. Horsley's Sermons, vol. i. pp. 193—201.

[3] Bp. Marsh's Lectures, part vi. p. 27. note.

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verted; but, in disputable places, I love to take what I can best understand."[1]

2. *At the seventh verse, the three that bear record are manifestly persons, and the words that express two of them are masculine nouns,* ὁ Πατηρ (THE FATHER), *and* ὁ Λογος (THE WORD); *whence we may naturally expect that the adjuncts, or adjectives which allude to them, would all be of the masculine gender likewise: consequently we find the heavenly witnesses to be denoted by the words* τρεις εἰσι οἱ μαρτυροῦντες (*there are three that bear record*).

Thus far, all is conformable to the rules of plain grammar. Besides, it cannot be difficult to conceive that the sacred writer, when about to express the earthly witnesses in the next verse, might carry on the same expression or adjuncts to that verse; and the correspondence in the number of witnesses, and the similarity of their design in bearing witness to the truth of the religion of Christ, may tend to confirm this sentiment. But if the former verse did not precede, and should be rejected as spurious, it will be difficult to account for the use of the masculine gender; and we should rather be inclined to suspect that the words would have been τρια εἰσι τα μαρτυροῦντα, as all the terms that follow to denote the earthly energies, or attestations, are every one of the neuter gender. It appears, then, that the turn of the language, as well as the nature of the witnesses, would require the use of this gender; and therefore the accuracy of the construction, or the strict rules of grammar, must *favour the present text.*[2]

3. Bishop Middleton has a long and elaborate dissertation, the design of which is to show that the article TO before ἐν εἰσιν in the eighth verse must necessarily refer to the word 'EN in the preceding verse, and consequently that *both* verses must be retained, or *both* rejected.[3]

This argument is not of a nature to admit of abridgment; but, in order to be strictly correct, there should be an *identity* in the subject, and not a *similarity* only. A doubt may be reasonably entertained, whether, in the language of St. John, TO 'EN is not used as equivalent to TO AYTO, as it is in Phil. ii. 2.; in which case no reference to any preceding expression would be applied. To this we may add, that if the Vulgate preserves the true reading, the translators must have supposed the EIΣ TO 'EN of the 8th verse to be equivalent to the 'EN of the 7th; for all the manuscripts, which retain the concluding clause of the 8th verse (a very large portion of them omitting it), read *tres unum sunt*, as in the 7th verse.[4]

4. *The mode of thinking and diction is peculiar to St. John. No other evangelist or apostle speaks of the witness of the Father or the Holy Spirit, as he does in his Gospel; and no other evangelist or apostle calls the Son of God the* WORD.

This argument has been strenuously urged by Kettner, Bengel, and other zealous advocates for the disputed clause.[5] But, on the other hand, it is contended that there is no such identical expression in the whole Bible besides; and it is not strictly correct that no other evangelist calls the Son of God the WORD, because, as we have already seen,[6] that appellation is expressly applied to Jesus Christ by Saint Luke. (i. 2.)

5. Further, those critics who advocate the genuineness of this text, observe that *omissions* in ancient manuscripts, versions, and authors, are neither absolute contradictions, nor direct impeachments of facts. They only supply food for conjecture, and conjectural criticism ought to be sparingly and cautiously applied before it can be admitted as sufficient authority for altering the received text. Besides, the omission in the present case may be satisfactorily accounted for, from various circumstances. Thus,

(1.) *There may have been* TWO *editions of this Epistle, in the first of which the disputed clause was omitted, but is retained in the second or later edition.*

This hypothesis was first announced by the late Mr. Charles Taylor,[7] the English editor of Calmet's Dictionary of the Bible. According to his hypothesis verses 5—9. of 1 John v. stood thus in the two editions:—

FIRST EDITION.	SECOND EDITION.
Who is he that overcometh the world, unless it be one who believes that Jesus is the Son of God? This is he who came by water and blood; Jesus the Christ: not by water only, but by water and blood: but the spirit is that which beareth witness. They which bear witness, then, are these three; the spirit, and the water, and the blood, and these are combined in one. If we receive the witness of men, the witness of God is greater; *and* assuredly this is the witness of God, which is witnessed of his Son, &c.	Who is he that overcometh the world, unless it be one who believes that Jesus is the Son of God? This is he who came by water and blood; Jesus the Christ; not by water only, but by water and blood: but the spirit is that which beareth witness. They which bear witness then *on earth*, are these three; the spirit, and the water, and the blood; and these three are combined in one. *Correspondently, those who bear witness in heaven, are three; the Father, and the Word, and the Holy Spirit; and these three are the* ONE. If we receive the witness of men, the witness of God is greater, *and* assuredly this is the witness of God which is witnessed of his Son.

From this hypothesis it is impossible to withhold the praise of ingenuity; but it cannot be admitted as positive evidence in determining the genuineness of the disputed clause, from the total absence of historical or even traditionary testimony to support it.

(2.) *The great havoc and destruction of the ancient copies of the Greek Testament, in the Diocletian persecution especially, which raged throughout the Roman empire, as far as Britain, but was lighter in Africa, probably occasioned a scarcity of ancient Greek copies; and left the remnant more open to adulteration, either from the* negligence *of transcribers, or the* fraud *of heretics; especially during the prevalence of the Arian heresy in the Greek church, for forty years, after the death of Constantine the Great (particularly during the reign of Constantius), until the accession of Theodosius the Great.*

That such an adulteration of the sacred text *might* take place, is within the verge of possibility. It is, however, all but morally impossible that it *could* take place without detection; for how is it possible that the Arians could conspire all the world over, *at once*, in the latter end of Constantius's reign, to get into their possession *all* the copies of the New Testament then in being, and correct them *throughout*, without being perceived? And that they should accomplish this in such a way as to leave no blot or chasm in such copies, by which the fraud might be suspected or discovered; further, that they should succeed in so utterly effacing the very memory of it, that neither Athanasius nor any other of their contemporaries could afterwards remember that they had ever before seen it in their sacred books; and, finally, that they should erase it out of their own copies, so that when they turned to the consubstantial faith (as they generally did in the western empire soon after the death of Constantius), they could remember no more of it than any other person.[8]

(3.) *The Arians* might *have designedly expunged it, as being inimical to their doctrine.*

The charge of having expunged this passage has been brought against the Arians only in modern times; but it is indignantly repelled by Dr. Mill (an advocate for the disputed clause), who asks, How should the Arians expunge these words, which were out already, one hundred and fifty years before Arius was born? To which we may add that it is utterly incredible that the orthodox should have been so careless, as to have allowed the Arians to get possession of all their copies, for the purpose of expunging the words in question.

(4.) *The orthodox themselves* might *have designedly withdrawn it out of regard to the mystery of the Trinity, under the persuasion that such a passage as* 1 *John* v. 7. *ought not to be exposed to every reader.*

Without examining the strength or weakness of this and the preceding reason, Michaelis observes, that such causes, though they *might* have produced the omission of the passage in *some* copies, *could not* possibly have occasioned it in *all* the ancient Greek manuscripts, and in all the ancient versions, except the Latin. Besides, they are wholly foreign to the present purpose: they do not tend to show the authenticity of 1 John v. 7. but account merely for its omission, on the previous supposition that it is authentic. But this is the thing to be proved. And it is surely absurd to account for the omission of a passage in Saint John's first Epistle before it has been shown that the Epistle ever contained it. "Suppose," he continues, "I were to cite a man before a court of justice, and demand from him a sum of money, that on being asked by the magistrate, whether I had any bond to produce in support of the demand, I answered, that I had indeed no bond to produce, but that a bond might have been very easily lost during the troubles of the late war. In this case, if the magistrate should admit the validity of the demand, and oblige the accused party to pay the sum required, every man would conclude not so much that he was unjust, as that his mental faculties were deranged. But is not this case similar to the case of those who contend that 1 John v. 7. is genuine, because it might have been lost? In fact, their situation is still worse, since the loss of a single manuscript is much more credible than the loss of one and the same passage in more than eighty manuscripts."[9]

(5.) *The negligence of transcribers may have caused the omission of the disputed clause. The seventh verse begins in the same manner as the eighth; and therefore the transcribers might easily have overlooked the seventh verse, and consequently have omitted it by accident.*

The following illustration will enable the reader who understands no other language but English, readily to apprehend how the words came to be omitted:—

The word which in the seventh verse is rendered *bear record*, and in the eighth *bear witness*, is the same in Greek (οἱ μαρτυροῦντες); and if it had

[1] Sir Isaac Newton's Hist. of Two Texts. Works, vol. v. pp. 528, 529.
[2] Classical Journal, vol. li. pp. 869—871. See also Mr. Nolan's Inquiry, pp. 260. 304.
[3] See Bishop Middleton on the Greek Article, pp. 633—653.
[4] Quarterly Review, vol. xxvi. p. 330.
[5] In support of the above argument, Bishop Burgess refers to John v. 31—37. viii. 13. and xv. 26.; and before him, Griesbach (who gives up the disputed passage as spurious) had candidly said, that John here refers to Christ's discourse in John v. 31—39., compared with John viii. 13. 18.; and adds, that when Jesus Christ had there taught, the apostle wished to prove to his readers by the same arguments; which being the case, the seventh verse (it is inferred) could not be wanting. Bp. Burgess's Vindication, p. 115. 2d edit.
[6] See p. 311. *note* 2. of the present volume.
[7] Calmet's Dictionary, vol. iv. (4th edit.) pp 281—288. Fragment, no. dccxxi.
[8] Hewlett's Commentary, vol. v. p. 508. 8vo. edit.
[9] Michaelis's Introduction, vol. iv. p. 434.

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been translated in both verses alike, as it ought to have been, the two verses would have run thus:—

> FOR THERE ARE THREE THAT BEAR WITNESS IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST, AND THESE THREE ARE ONE. AND THERE ARE THREE THAT BEAR WITNESS IN EARTH, THE SPIRIT, THE WATER, AND THE BLOOD, AND THESE THREE AGREE IN ONE.

Now, how easy it is, for one who is transcribing, and perhaps in haste, to slip his eye from the words THERE ARE THREE THAT BEAR WITNESS in the 7th verse, to the same words THERE ARE THREE THAT BEAR WITNESS in the 8th verse any person may easily conceive who has been accustomed to transcribing himself, or who has ever read and observed the transcripts of others, or has been much employed in correcting the press. Similar omissions frequently occur in Mill's and Griesbach's critical editions of the New Testament. For where the beginning and ending of two sentences, within a line or two, happen to be alike, the copyists so frequently omit the former, that if the text under dispute had been found in all the manuscripts and copies, we should have had a great deal more reason to wonder than we have now, that it appears in so few. Let it be granted, therefore, that an omission of the intermediate words might naturally happen; yet still, the appearing of the omission, both early and wide, proves no more than that the words happened to be early dropped, and overlooked in some still more early copy. It might be dropped, for any thing we know, out of a copy taken immediately from the original of Saint John himself. And then, most assuredly, all future transcripts, mediately or immediately derived from that copy, must continue, at least, as imperfect and faulty as that first copy itself. And if there should have been but few copies taken from the original in all (and who will pretend to say how many were really taken?), it is no wonder that while some churches, as those, for instance, in Africa and Europe (whither the perfect copies had been carried), had the true reading, other churches in Asia and the East, from an imperfect copy, should transmit an imperfect reading.

(6.) *Several of the early fathers may have designedly omitted to quote the clause in question, from considering it as a proof of the* unity of the testimony *of the heavenly witnesses to the Messiahship of Christ, and not of the unity of their nature, and consequently not relevant to the controversies in which those writers were engaged.*

(7.) *The silence of several of the earlier Greek fathers is no proof at all that their copies of the Greek Testament wanted the clause in question; since in their controversies they have omitted to quote other texts referring to the doctrine of the Trinity, with which* other *parts of their writings show that they must have been well acquainted. Besides, the silence of several of the fathers is more than compensated by the total silence of all the heretics or false teachers, at least from the days of Praxeas (in the second century), who never charged the orthodox fathers of being guilty of interpolation.*

Let us now briefly recapitulate the evidence on this much litigated question.

I. AGAINST *the genuineness of the disputed clause, it is urged, that*

1. It is not to be found in a single Greek manuscript, written before the sixteenth century.

2. It is wanting in the earliest and best critical editions of the Greek Testament.

3. It is contained in the manuscripts of no other ancient version besides the Latin; and

4. Not all the manuscripts even of the Latin version contain this clause.

It is *wanting* in upwards of forty of the oldest Latin manuscripts, and in other MSS. it is found only in the margin, *evidently inserted by a later hand;* and even in those manuscripts which do contain it, this passage is variously placed, sometimes before and sometimes after the earthly witnesses.

5. It is not once quoted in the genuine works of any one of the Greek fathers, or early ecclesiastical writers, even in those places where we should most expect it.

6. It is not once quoted by any of the Latin fathers, even where the subject of which they were treating required; and where, consequently, we should expect to see it cited.

7. The Protestant Reformers either rejected it, or at least marked it as doubtful.—On the other hand,

II. *In* BEHALF *of the genuineness of the disputed clause, it is contended, that*

(1.) *External Evidence.*

1. It is found in the Latin version which was current in Africa before the Latin Vulgate version was made, and also in most manuscripts of the Vulgate version.

But the authority of these manuscripts is justly to be suspected, on account of the many alterations and corruptions which the Vulgate version has undergone.

2. It is found in the Confession of Faith, and Liturgy of the Greek church.

3. It is found in the Primitive Liturgy of the Latin church.

But it is very probable that the clause in question was interpolated from the Liturgy of the Latin church into that of the Greek church by some of the Greek clergy, who were devoted partisans of the Romish church, in the fourteenth or fifteenth century, at which time the majority of the common people, from the ignorance which at that time generally prevailed throughout Europe, were incapable of detecting the imposition.

4. It is cited by numerous Latin fathers.

The contrary is maintained by the antagonists of the disputed clause and in pp. 371—373. we have shown that the authorities of Tertullian, Cyprian, Jerome, and the African bishops, which have principally been relied on, are inapplicable to prove the point for which they have been adduced.

(2.) *Internal Evidence.*

1. The connection of the disputed clause requires its insertion, inasmuch as the sense is not perfect without it.

This argument is rebutted by the fact that the context admits of an exposition, which makes the sense complete *without* the disputed clause.

2. The grammatical structure of the original Greek requires the insertion of the seventh verse, and consequently that it should be received as genuine.

Otherwise the latter part of the eighth verse, the authenticity of which was never questioned (as indeed it cannot be, being found in *every* known manuscript that is extant), must likewise be rejected.

3. The doctrine of the Greek article, which is found in both verses, is such, that both must be retained, or both must be rejected.

4. The mode of thinking and diction is peculiar to St. John.

To this it is replied, that there is no such identical expression in the whole Bible, besides 1 John v. 7.

5. The omission of this clause may be satisfactorily accounted for. Thus

(1.) There may have been two editions of this epistle, in the first of which the disputed clause was omitted, though it is retained in the second.
(2.) The great scarcity of ancient Greek copies, caused by the persecutions of the Christians by the Roman emperors, would leave the rest open to the negligence of copyists or to the frauds of false teachers.
(3.) The Arians might have designedly expunged it, as being inimical to their doctrine.
(4.) The orthodox themselves might have designedly withdrawn it out of regard to the mystery of the Trinity.
(5.) The negligence of transcribers is a cause of other omissions.
(6.) Several of the fathers may have designedly omitted the clause in question.
(7.) The silence of several of the Greek fathers is no proof that their copies of the Greek Testament wanted the clause in question; since, in their controversies respecting the Trinity, they have omitted to quote other texts with which they must have been well acquainted.

Upon a review of all the preceding arguments, the disputed clause (we think) must be abandoned as spurious; nor can any thing less than the positive authority of *unsuspected* manuscripts justify the admission of so important a passage into the sacred canon. Much stress, it is true, has been laid upon some points in the internal evidence, and particularly the supposed grammatical arguments (Nos. 2. and 3.), and the reasons assigned for the omission of this clause. Bu some of these reasons have been shown to be destitute of the support alleged in their behalf; and the remainder are wholly hypothetical, and unsustained by any satisfactory evidence. "Internal evidence," indeed (as Bishop Marsh forcibly argues), "may show that a passage is *spurious*, though external evidence is in its favour; for instance, if it contain allusions to things which did not exist in the time of the reputed author. BUT NO INTERNAL EVIDENCE CAN PROVE A PASSAGE TO BE GENUINE, WHEN EXTERNAL EVIDENCE IS DECIDEDLY AGAINST IT. A spurious passage may be fitted to the context as well as a genuine passage. No arguments, therefore, from internal evidence, however ingenious they may appear, can outweigh the mass of external evidence which applies to the case in question."[1]

But, although the disputed clause is confessedly spurious, its absence neither does nor can diminish the weight of IRRESISTIBLE EVIDENCE which other undisputed passages of Holy Writ afford to the doctrine of the Trinity.[2] The proofs of our Lord's true and proper Godhead remain *unshaken*—deduced from the prophetic descriptions of the Messiah's

[1] Bp. Marsh's Lectures, part vi. p. 27. Bishop Burgess has argued, at considerable length, in favour of the superiority of internal evidence, even when the external evidence is decidedly against a passage. (Vindication, pp. xxix.—xxxiv.) His arguments are minutely considered, and (it must, we think, be admitted) set aside, by Crito Cantabrigiensis. (Vindication of Mr. Porson's Literary Character, pp. 75—84.)

[2] On this subject the reader is referred to a small volume by the author of this work, entitled, *The Scripture Doctrine of the Trinity briefly stated and defended*, &c. (Second edition, 12mo., London, 1826.) In the appendix to that volume he has exhibited the *very strong collateral testimony*, furnished to the scriptural evidence of this doctrine, by the actual profession of faith in, and worship of, Jesus Christ and the Holy Spirit, as well as of God the Father, by the Christian church in every age; together with other documents illustrative of this important truth of divine revelation, derived from ecclesiastical history and the writings of the fathers of the first three centuries of the Christian æra.

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person in the Old Testament—from the ascription to him of the attributes, the works, and the homage, which are peculiar to the Deity—and from those numerous and important relations, which he is affirmed in Scripture to sustain towards his holy and universal church, and towards each of its true members. "There are," to adopt the deliberate judgment of Griesbach, "so many arguments for the true Deity of Christ, that I see not how it can be called in question; the divine authority of Scripture being granted, and just rules of interpretation acknowledged. *The exordium of Saint John's Gospel, in particular, is so perspicuous and above all exception, that it* NEVER *can be overturned by the daring attacks of interpreters and critics, and taken away from the defenders of the truth.*"[1]

SECTION VI.

ON THE SECOND AND THIRD EPISTLES OF JOHN.

I. *Genuineness, authenticity, and date of these Epistles.*—II. *The second Epistle, to whom addressed.*—III. *Its scope.*—IV. *The third Epistle, to whom addressed.*—V. *Its scope.*—VI. *Observations on this Epistle.*

I. ALTHOUGH, in the fourth century, when Eusebius wrote his ecclesiastical history, these two Epistles were classed among the Αντιλεγομενα or books which were received by the majority of Christians (though some doubts were entertained by others respecting their authenticity), yet testimonies are not wanting to prove that they were both known and received as genuine productions of the apostle John. The second Epistle is cited by Irenæus, and received by Clement of Alexandria. Origen mentions all three Epistles, though he says that the second and third were not allowed to be genuine by all persons. Dionysius of Alexandria mentions them as being ascribed to St. John. The second Epistle was quoted by Alexander bishop of Alexandria; and all three Epistles were received by Athanasius, by Cyril of Jerusalem, by Epiphanius, Jerome (a few of whose contemporaries doubted the authenticity of these Epistles), Rufinus, and almost every subsequent writer of note.[2] They are not, indeed, received in the Syrian churches; but the thoughts and style are so similar to those of the first Epistle,[3] that almost all critics attribute them to the author of the first Epistle, namely, John; and they were, in all probability, written about the same time as that Epistle, viz. A. D. 68 or 69. Consequently these Epistles could not have been written by John the elder, a member of the Ephesian church, as some of the fathers, and also some modern critics, have imagined. Various reasons have been assigned why these two Epistles were not received earlier into the canon. Michaelis is disposed to think that doubt was excited concerning their genuineness by the address, in which the author neither calls himself John, nor assumes the title of an apostle, but simply names himself the "elder" (ὁ πρεσβυτερος); as Saint Peter (1. ch. v. 1.) styles himself a "fellow elder" (συμπρεσβυτερος), which title, after Peter's death, the apostle John might with great propriety assume, as being the only remaining apostle. It is, however, most probable that, being letters to private persons, they had for a considerable time been kept in the possession of the families to whom they were originally sent, and were not discovered till long after the apostle's decease, and after the death of the persons to whom they had been addressed. When first discovered, all the immediate vouchers for their genuineness were necessarily gone; and the church of Christ, ever on its guard against imposture, particularly in relation to writings professing to be the work of apostles, hesitated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired.

II. Considerable uncertainty prevails respecting the person to whom the second Epistle was addressed, some conjecturing a particular person to be intended, while others understand it figuratively, as of the church. The ancient commentators supposed it to be figurative, but most of the modern commentators and critics understand it literally, though they do not agree in their literal interpretation. Archbishop Newcome, Wakefield, Macknight, and the venerable translators of our authorized version, make Εκλεκτη to be an adjective, and render the inscription "To the elect (or excellent, or chosen) Lady;" the Vulgate version, Calmet, and others, consider Εκλεκτη to be a proper name, and translate it "To the Lady Electa;" J. B. Carpzov, Schleusner, and Rosenmüller take Κυρια to be a proper name, and the Epistle to be addressed to Cyria, or Kyria,[4] the Elect, and Michaelis conjectures Κυρια to be an ellipsis of Κυρια Εκκλησια, which, among the ancient Greeks, signified an assembly of the people held at a stated time, and was held at Athens three times in every month; and that, since the sacred writers adopted the term Εκκλησια from its civil use among the Greeks, Κυρια Εκκλησια might here mean the stated assembly of the Christians, held every Sunday; and thus τη εκλεκτη κυρια, with εκκλησια understood, would signify, "To the elect church or community which comes together on Sundays." He admits, however, that he knows not of any instance of such ellipsis; and Bishop Middleton does not think that this explanation can be very easily established. Of these various hypotheses, the most probable opinion is that which considers the Epistle as addressed to the *Lady Electa*, who is supposed to have been an eminent Christian matron: what confirms this opinion is, that the Greek article is absent, which would have been absolutely necessary if the inscription had been "To *the* elect Lady," or to "Kyria *the* Elect."

III. The SECOND EPISTLE of John is an epitome of the first, and touches, in few words, on the same points. The "Lady Electa" is commended for her virtuous and religious education of her children; and is exhorted to abide in the doctrine of Christ, to persevere in the truth, and carefully to avoid the delusions of false teachers. But chiefly the apostle beseeches this Christian matron to practise the great and indispensable commandment of Christian love and charity.

IV. The THIRD EPISTLE of John is addressed to a converted Gentile, a respectable member of some Christian church, called Caius; but who he was is extremely uncertain, as there are three persons of this name mentioned in the New Testament, viz. 1. Gaius of Corinth (1 Cor. i. 14.); whom Paul calls his "host, and the host of the whole church" (Rom. xvi. 23.); 2. Gaius, a native of Macedonia, who accompanied Paul, and spent some time with him at Ephesus (Acts xix. 29.); 3. Caius of Derbe (Acts xx. 4.), who also was a fellow-traveller of Paul. Michaelis and most modern critics suppose the person to whom this Epistle was addressed to be the Caius of Corinth, as hospitality was a leading feature in his character. His hospitable temper, particularly towards the ministers of the Gospel, is strongly marked in the fifth, sixth, seventh, and eighth verses of this Epistle.

V. The Scope of this Epistle is to commend his steadfastness in the faith and his general hospitality, especially to the ministers of Christ; to caution him against the ambitious and turbulent practices of Diotrephes, and to recommend Demetrius to his friendship; referring what he further had to say to a personal interview.

VI. Commentators are by no means agreed who this Diotrephes was. Bede, Erasmus, Michaelis, and others, suppose him to have been the author of a new sect, and that, as he delivered false doctrines, he objected to those who propagated the true faith. Grotius, Le Clerc, and Beausobre imagined that he was a Gentile convert who would not receive Jewish Christians. But it is most probable that he was an ambitious elder or bishop in the church of which Gaius was a member, and that, having been converted from Judaism, he opposed the admission of the Gentiles, and set himself up as the head of a party in opposition to the apostles. If (as we suppose) the Gaius to whom this Epistle was addressed was the generous "host of the church at Corinth," it is possible that this Diotrephes might have been the leading opponent of Saint Paul in that city, whom he forbore to name out of delicacy, though he censured his conduct. See 1 Cor. iii. 3—5. iv. 6., &c.

Demetrius, who is so highly commended by the apostle in

[1] Atque sunt profecto tam multa et luculenta argumenta et Scripturæ loca, quibus vera Deitas Christo vindicatur, ut ego quidem intelligere vix possim quomodo, concessâ Scripturæ Sacræ divinâ auctoritate et admissis justis interpretandi regulis, dogma hoc in dubium à quoquam vocari posse. In primis locus ille, Joh. i. 1, 2, 3., tam perspicuus est, atque omnibus exceptionibus major, ut *neque interpretum, neque criticorum audacibus conatibus* UNQUAM *everti atque veritatis defensoribus eripi possit.* Nov. Test. tom. ii. Præf. pp. viii. ix. Halæ, 1775.

[2] See the references to the above-named fathers in Dr. Lardner's Works, 8vo. vol. vi. pp. 584—586.; 4to. vol. iii. pp. 525, 526.

[3] Dr. Mill, and after him Dr. Lardner, observe, that, of the thirteen verses composing the second Epistle, *eight* are to be found in the first either in sense or in expression.

[4] As the Syriac name Martha is of the same import as Κυρια, Carpzov conjectured that this epistle was addressed to the sister of Lazarus, and that she changed her name from Martha to Kyria or Cyria, after the persecution of the church which followed the martyrdom of Stephen, for the security of her person. The conjecture is ingenious, but is not supported by any authority. Epist. Cath. Septenarius, p. 185

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this Epistle, is thought to have held some sacred office in the church of which Gaius was a member; but this opinion is rejected by Dr. Benson, because on that supposition Gaius must have known him so well, as to need no information concerning his character from the apostle. He therefore believed him to have been the bearer of this letter, and one of the brethren who went forth to preach to the Gentiles. With this conjecture Rosenmüller coincides. Calmet supposes that he was a member of the same church as Gaius, whose piety and hospitality he imitated. But whoever Demetrius was, his character and deportment were the reverse of the character and conduct of Diotrephes; for the apostle speaks of the former as having a good testimony from all men, and whose temper and behaviour were in every respect conformable to the precepts of the Gospel, and therefore Saint John recommends him as an example to Gaius, and the other members of the church to which he belonged.[1]

SECTION VII.

ON THE GENERAL EPISTLE OF JUDE.

I. *Account of the author.*—II. *Genuineness and authenticity.*—III. *Date.*—IV. *Of the persons to whom this Epistle was addressed.*—V. *Its occasion and scope.*—VI. *Observations on its style.*

I. JUDE or Judas, who was surnamed Thaddeus and Lebbeus, and was also called the brother of our Lord (Matt. xiii. 55.), was the son of Alpheus, brother of James the Less, and one of the twelve apostles. We are not informed when or how he was called to the apostleship; and there is scarcely any mention of him in the New Testament, except in the different catalogues of the twelve apostles. The only particular incident related concerning Jude is to be found in John xiv. 21—23.; where we read that he addressed the following question to his Divine Master—*Lord! how is it that thou wilt manifest thyself unto us, and not unto the world?* Full of ideas of temporal grandeur and universal monarchy, he could not imagine how our Saviour could establish a kingdom without manifesting it to the world;—a proof how much this apostle was actuated by Jewish prejudices, and what delusive hopes he cherished, in common with all the other apostles, of soon beholding his Master erect a powerful and magnificent empire.

As Jude continued with the rest of the apostles after our Lord's resurrection and ascension (Acts i. 13.), and was with them on the day of Pentecost (ii. 1.), it is not unreasonable to suppose, that after having received the extraordinary gifts of the Holy Spirit, he preached the Gospel for some time in Judæa, and performed miracles in the name of Christ. And as his life seems to have been prolonged, it is probable that he afterwards quitted Judæa, and preached the Gospel to Jews and Gentiles, in other countries. It has been said that he preached in Arabia, Syria, Mesopotamia, and Persia, and that he suffered martyrdom in the last mentioned country. The Syrians still claim him as their apostle; but we have no account of his travels upon which we can rely, and it may even be questioned whether he was a martyr.[2]

II. In the early ages of Christianity the Epistle of Jude was rejected by several persons, because the apocryphal books of Enoch, and of the Ascension of Moses, were supposed to be quoted in it; and Michaelis has rejected it as spurious. We have, however, the most satisfactory evidences of the authenticity of this Epistle. It is found in all the ancient catalogues of the sacred writings of the New Testament: it is asserted to be genuine by Clement of Alexandria, and is quoted as Jude's production by Tertullian, by Origen, and by the greater part of the ancients noticed by Eusebius.[3] Independently of this external evidence, the genuineness of the Epistle of Jude is confirmed by the subjects discussed in it, which are in every respect suitable to the character of an apostle of Jesus Christ; for the writer's design was, to characterize and condemn the false teachers, who endeavoured in that age to make proselytes to their erroneous and dangerous tenets, to reprobate the impious doctrines which they taught for the sake of advantage, and to enforce the practice of holiness on all who professed the Gospel. In short, as Dr. Macknight most truly observes, there is no error taught, no evil practice enjoined, for the sake of which any impostor could be induced to impose a forgery of this kind upon the world.

With regard to the objection against the genuineness of this Epistle, which is derived from the supposed quotation by Jude of an apocryphal book of Enoch, it is to be observed, that the apostle, by quoting such book, gives it no authority. It was no canonical book of the Jews; and though such a book existed among them, and was apocryphal, yet it might contain some things that were true. Jude's quoting from it the prophecy under consideration would not lessen the authority of his Epistle, any more than Paul's quotations from the heathen poets Aratus (Acts xvii. 28.), Menander (1 Cor. xv. 33.), and Epimenides (Tit. i. 12.), have lessened the authority of the history of the Acts, and of that apostle's letters, where these quotations are found. The reason is (as Macknight most forcibly observes), if the things contained in these quotations were true in themselves, they might be mentioned by an inspired writer without giving authority to the poems from which they were cited. In like manner, if the prophecy ascribed to Enoch, concerning the future judgment and punishment of the wicked, was agreeable to the other declarations of God respecting that event, Jude might cite it, because Enoch (who, like Noah, was a preacher of righteousness) might actually have delivered such a prophecy, though it is not recorded in the Old Testament; and because his quoting it did not establish the authority of the book whence he took it, if he took it from any book extant in his time. The preceding observations have been made on the supposition that the apostle *did* quote an apocryphal book of Enoch: but it has been remarked with equal force and truth, that "it is incredible that Jude cited a book then extant, claiming to be the prophecies of Enoch: for, had it been genuine, the Divine Spirit would not surely have suffered his own word to be afterwards lost; and, had it been apocryphal, the inspired apostle would not have stamped it with his authority, and have declared it to have been the production of 'Enoch, the seventh from Adam.' Indeed, the language of Jude by no means implies that he quoted from any *book* whatever (a circumstance which most writers on this controverted subject have mistaken); and hence some persons have come to the highly improbable conclusion that the prophetic words attributed to Enoch were communicated to the apostle by immediate revelation. But this conclusion is not more improbable than it is unnecessary. There is yet another source, from which this insulated passage might have been derived. There is nothing to forbid, but much to establish, the supposition, that some historical facts, omitted in the Hebrew Scriptures, were handed down by the uninspired authors of the Jewish nation. Although it is true that, in the most ancient remains of Hebrew literature, history is so obscured by fable as to be altogether an uncertain guide, yet *some* truth doubtless exists in this mass of fiction. This observation may be applied with greater force to the Jewish records which existed in the apostolic age. We know, indeed, from the highest authority, that the Jewish doctors of that period 'had made the word of God of none effect by their traditions;' but still their uninspired records must have contained *some* authentic narratives. From such a source we may rationally suppose that Jude gathered the traditional antediluvian prophecy of Enoch, under the direction of that infallible Spirit, who preserved the inspired writers from error, and guided them into all truth. We conclude, therefore, that the apostle did NOT quote from any *book* extant in his day purporting to have been written by Enoch."[4]

[1] Michaelis, vol. iv. pp. 442—456. Lardner, 8vo. vol. vi. pp. 584—607.; 4to. vol. iii. pp. 425—437. Benson on the Catholic Epistles, pp. 653—680. Buddei Ecclesia Apostolica, pp. 314—316. Dr. Hales's Analysis of Chronology, vol. ii. book ii. pp. 1150—1152. Bishop Middleton on the Greek Article, pp. 653—656. (first edition.) Lampe, in Evang. Joannis, tom. i. pp. 111—115. Pritii, Introd. in Nov. Test. pp. 109, 110.

[2] It is more certain that Jude was a married man, and had children; for Eusebius relates, on the authority of the ecclesiastical historian Hegesippus (a converted Jew, who flourished in the second century), that the emperor Domitian, in a fit of jealousy, ordered inquiry to be made concerning the posterity of David, on which occasion some of the grandchildren of Jude were brought before him. The emperor, first asking them several questions respecting their profession and manner of life, which was husbandry, next inquired concerning the kingdom of Christ, and when it should appear? To this they replied, that it was a heavenly and spiritual, not a temporal kingdom; and that it would not be manifested till the end of the world. Domitian, thus finding that they were mean persons and perfectly harmless, dismissed them unbound, and by edict appeased the persecution which had been raised against the church. Hegesippus adds, that, on their release, the grandchildren of Jude afterwards presided over churches, both as being martyrs (more correctly confessors), and also as being allied to our Lord. Euseb. Hist. Eccl. lib. iii. cc. 19 20.

[3] See the passages of the above-named writers in Dr. Lardner's Works 8vo. vol. vi. pp. 613—618.; 4to. vol. iii. pp. 440—443.

[4] Christian Observer, July, 1829, vol. xxix. p. 417.

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The foregoing remarks apply with equal force to verse 9., in which the apostle is supposed to cite an apocryphal relation or tradition concerning the archangel Michael's disputing with Satan for the body of Moses. This is by some writers referred to a book called the "Assumption or Ascension of Christ," which in all probability was a forgery much later than the time of Jude; but Dr. Lardner thinks it much more credible that the apostle alludes to the vision in Zech. iii. 1—3.; and this opinion is adopted and elucidated by Dr. Macknight in his note on the verse in question. In further illustration of this verse, we may remark, that it was a Jewish maxim, that "it is not lawful for man to prefer ignominious reproaches, even against wicked spirits." Might not the apostle, then, have used it merely as a popular illustration (without vouching for the fact) of that sober and wholesome doctrine, *not to speak evil of dignities?* from the example of the archangel, who did not venture to rail even at Satan, but meekly said, "*The* LORD *rebuke thee!*" The hypothesis, that Jude copied the prophecy of Enoch from the writings of Zoroaster (which some continental critics have imagined) is too absurd to deserve a serious refutation.[1]

III. The time and place, when and where this Epistle was written, are extremely uncertain. Dr. Mill fixes its date to the year 90, principally because the false teachers, whom Peter describes as *yet to come*, are mentioned by Jude as *already come*. But on a comparison of this Epistle with the second of Peter, there does not appear to be such a remarkable difference in their phraseology as will be sufficient to prove that Jude wrote his Epistle so long after Peter's second Epistle as Dr. Mill supposed: though it proves, as most critics agree, that it was written *after* the latter. The very great coincidence in sentiment and style between these two Epistles renders it likely that they were written about the same time; and, since we have seen that the second Epistle of Peter was in all probability written early in A. D. 65, we are induced with Lardner to place it towards the close of the same year, or perhaps in A. D. 66. Bishop Tomline, however, dates it in A. D. 70; Beausobre and L'Enfant, between A. D. 70 and 75; and Dodwell and Dr. Cave, in 71 or 72.

IV. There is much diversity of opinion concerning the persons to whom this Epistle was addressed. Estius and Witsius were of opinion that Jude wrote to Christians every where, but especially to the converted Jews. Dr. Hammond thought that the Epistle was directed to Jewish Christians alone, and with the design of guarding them against the errors of the Gnostics. Dr. Benson also thought that it was written to Jewish believers, especially to those of the Western dispersion. Moldenhawer was of opinion, that it was inscribed to the Eastern churches, among whom the apostle had probably laboured. But, from the inscription,[2] Drs. Lardner and Macknight, Bishop Tomline and Dr. A. Clarke, concur in thinking that it was written to all, without distinction, who had embraced the Gospel. The only reason, Dr. Macknight remarks, which has induced commentators to suppose that Jude wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But Paul, we have seen, followed the same course when writing to the Gentiles; and both apostles did so with propriety, not only because all who embraced the Gospel acknowledged the authority of the Jewish Scriptures, but also because it was of the greatest importance to make the Gentiles sensible that the Gospel was in perfect unison with the ancient revelation.

V. The design of this Epistle is, to guard believers against the false teachers who had begun to insinuate themselves into the Christian church; and to contend with the utmost earnestness and zeal for the true faith, against the dangerous tenets which they disseminated, resolving the whole of Christianity into a speculative belief and outward profession of the Gospel. And having thus cancelled the obligations of morality and personal holiness, they taught their disciples to live in all manner of licentiousness, and at the same time flattered them with the hope of divine favour, and of obtaining eternal life. The vile characters of these seducers are further shown, and their sentence is denounced; and the Epistle concludes with warnings, admonitions, and counsels to believers, how to persevere in faith and godliness themselves, and to rescue others from the snares of the false teachers.

VI. There is very great similarity between the Epistle of Jude and the second chapter of Peter's second Epistle, in subject, style, vehemence, and holy indignation against impudence and lewdness, and against those who insidiously undermine chastity, purity, and sound principles. The expressions are remarkably strong, the language is animated, and the figures and comparisons are bold, apt, and striking. In the Epistle of Jude, particularly, there is an energy, a force, a grandeur of expression and style—an apparent labour for words and images, expressive enough to give the reader a just and adequate idea of the profligate characters he exposes; and the whole is admirably calculated to show how deeply the holy apostle was grieved at the scandalous immoralities of those who called themselves Christians, and with what fervour and courage he tore off the mask from these hypocrites, that the church and the world might see all the turpitude and deformity that lurked beneath it.[3]

CHAPTER V.

ON THE REVELATION OF SAINT JOHN THE DIVINE.

I. *Title.*—II. *The Genuineness of this Book shown,* 1. *From external Evidence;* 2. *From internal Characters.*—III. *Its Date.*—IV. *Occasion and Scope.*—V. *Synopsis of its Contents.*—VI. *Observations on this Book.*

I. THE first three verses of the Apocalypse form its TITLE; but as this is inconvenient on account of its length, various shorter inscriptions are given in the Manuscripts and Ancient Versions. Thus, in C. or the Codex Ephrem it is termed Αποκαλυψις Ιωαννου, *the Revelation of John;* in the Codex Coislinianus 199. (17. of Griesbach's notation) .... του Θεολογου, of John *the Divine;* in B. a manuscript belonging to the monks of St. Basil at Rome (of the seventh century)..... και Ευαγγελιστου, of John *the Divine and Evangelist;* in 42. (Codex Pio-Vaticanus 150., of the twelfth century), Αποκαλυψις Ιωαννου του αποστολου και Ευαγγελιστου, *the Revelation of John the Apostle and Evangelist;* in 30. (Codex Guelpherbytanus XVI. 7. a manuscript of the twelfth or thirteenth century), Αποκαλυψις του αγιου και ενδοξοτατου αποστολου και ευαγγελιστου, παρθενου ηγαπημενου, εποστηθιου Ιωαννου Θεολογου, *the Revelation of the holy and most glorious apostle and evangelist, the beloved virgin who lay in the bosom* [of Jesus Christ], *John the Divine.* In 16. (the Codex Uffenbachianus), it is the Apocalypse . . . ὃν ἐν Πατμῳ τῇ νῆσῳ ἐθεασατο, *which he beheld in the island Patmos;* and in 26. (the Codex Wakianus 1. a manuscript of the eleventh century, in the library of Christ's College, Oxford), it is Ιησου Χριστου Αποκαλυψις δοθεισα του Θεολογου Ιωαννη, *the Revelation of Jesus Christ given to John the Divine.* In the Syriac Version, in Bishop Walton's Polyglott, it is entitled *the Revelation which was made by God to John the Evangelist in the island* [of] *Patmos, into which he was thrown* [or banished] *by Nero Cæsar;* and in the Arabic Version it is *the Vision of John the Apostle and Evangelist,* namely, *the Apocalypse.* None of these titles are of any authority; nor can any certain reason be assigned for giving the appellation of Θεολογος, or *the Divine,* to the apostle and evangelist John.[4]

II. It is a remarkable circumstance, that the authenticity of this book was very generally, if not universally, acknowledged during the first two centuries, and yet in the third century it

[1] The reader will find an interesting account of the different hypotheses which critics have entertained concerning the prophecy of Enoch, mentioned by Jude, in Laurmann's Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ, pp. 137—173. 220—233. 8vo. Groningæ, 1818. See also Calmet's Commentaire Littéral, tom. viii. pp. 1034—1040.

[2] To them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called.....Beloved, when I gave all diligence to write unto you of the COMMON salvation, &c. Jude 1. 3.

[3] Benson on the Catholic Epistles, pp. 437—448. Lardner's Works, 8vo. vol. vi. pp. 619—627.; 4to. vol. iii. pp. 443—447. Macknight's Preface to Jude. Blackwall's Sacred Classics, vol. i. pp. 304, 305. Pritii Introd. in Nov. Test. pp. 110—117.

[4] Griesbach, and Dean Woodhouse, on Rev. i. 1. Pritii Introductio ad Lectionem Novi Testamenti, pp. 127, 128.

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began to be questioned. This seems to have been occasioned by *some* absurd notions concerning the Millennium, which a few well meaning but fanciful expositors grounded on this book; which notions their opponents injudiciously and presumptuously endeavoured to discredit, by denying the authority of the book itself. So little, however, has this portion of Holy Writ suffered from the ordeal of criticism to which it has in consequence been subjected, that (as Sir Isaac Newton has long since remarked) there is no other book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse. And Dr. Priestley (no mean judge of biblical questions where his peculiar creed was not concerned) has declared, that he thinks it impossible for any intelligent and candid person to peruse it without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writings whatever; so as to be convinced, that, considering the age in which it appeared, it could only have been written by a person divinely inspired. The numerous marks of genuine piety, that occur through the whole book, will preclude the idea of imposition, in any person acquainted with human nature. It is likewise so suitable a continuation of the prophecies of Daniel, that the New Testament dispensation would have been incomplete without this prophetic book; for it has been the uniform plan of the divine proceedings to give a more distinct view of interesting future events, as the time of their accomplishment approached.[1] Since, however, two eminent critics[2] of later times have suspected this book to be spurious, and as their valuable writings are in the hands of almost every biblical student, it becomes necessary to examine the external and internal evidence for its genuineness.

1. The *External Evidence* for the authenticity and inspiration of the Apocalypse is to be collected from the same sources as the evidence for the other books of the New Testament, viz. from the testimonies of those ancient writers, who, living at a period near to its publication, appear by their quotations or allusions to have received it as a part of sacred Scripture. And this evidence is so abundant and explicit, that the only difficulty is how to comprise it within that short compass which the nature of the present work requires.

(1.) *Testimonies of Writers in the apostolic age.*

In the "Shepherd" or "Pastor" of Hermas (A. D. 100), there are several expressions so closely resembling the style and sentiments of the Apocalypse, as to render it more than probable that he had read and imitated this book.[3] The reason why the Apocalypse and other books of the New Testament were not expressly cited by this father, is, that it was not suitable to his design; but the allusions to them sufficiently show the respect in which they were held.[4]

Ignatius (A. D. 107) is supposed by Michaelis to have passed over the Apocalypse in silence; but Dr. Woodhouse has produced three passages from the writings of that father, which have escaped the researches of the learned and accurate Dr. Lardner, and in which the verbal resemblance is so decisive, that it is impossible to conceive otherwise than that the Revelation was known to and read by Ignatius.

Polycarp also (A. D. 108) has cited the Apocalypse once in the only epistle of his that has come down to our times; and the pious and sublime prayer which this holy man uttered at the awful moment when the flames were about to be kindled around him, begins with the identical words of the elders in Rev. xi. 17.[6] There is likewise strong reason to believe that it was received by Papias, A. D. 116.[7] His writings, except a few fragments, are lost; but critics and commentators include him among the decided witnesses in favour of the Apocalypse.

(2.) *Testimonies of Writers in the second century.*

Justin Martyr (A. D. 140) was acquainted with the Apocalypse, and received it as written by the apostle John; and it appears from the testimony of Jerome, that he also interpreted or wrote commentaries on some parts of this mystical book, though no work of this kind has come down to us.[8]

Among the works of Melito, bishop of Sardis (A. D. 177), was a commentary on the Apocalypse.[9] It is also most distinctly quoted in the Epistle of the churches of Vienne and Lyons (A. D. 177), concerning the sufferings of their martyrs.[10] Irenæus, bishop of Lyons in Gaul (A. D. 178), who in his younger days was acquainted with Polycarp, repeatedly quotes this book as "the Revelation of John the disciple of the Lord." Dr. Lardner remarks that his testimony is so strong and full, that he seems to put it beyond all question that it is the work of John the apostle and evangelist.[11] To these we may add the undisputed testimonies of Athenagoras,[12] Theophilus bishop of Antioch (A. D. 181),[13] Apollonius (A. D. 186 or 187),[14] Clement of Alexandria,[15] and especially of Tertullian, who defends the authenticity of this book against the heretic Marcion and his followers, by asserting its external evidence. He appeals to the Asiatic churches, and assures us that "though Marcion rejects his (John's) Revelation, yet the succession of bishops, traced to its origin, will establish John to be its author." It also appears from another part of his writings that this book was much read and generally received in the African churches of the second century.[16]

(3.) *Among the testimonies of Writers in the third century,* those of Hippolytus Portuensis (A. D. 220) and Origen (A. D. 230) are conspicuous.

Hippolytus,[17] who was a disciple of Irenæus, received the Apocalypse as the work of Saint John, and wrote two books in its defence; one in opposition to Caius, a writer of the second century, who is said to have ascribed the Revelation to Cerinthus, and the other in opposition to the Alogi, who rejected the Gospel of Saint John as spurious. Origen,[18] to whose critical labours biblical literature is so deeply indebted, most explicitly acknowledged the Revelation to be the production of St. John, and has cited it repeatedly in his works. More minute evidence than this it is not necessary to adduce, as those who oppose the genuineness of this book do not descend lower than the time of Origen. It may, however, be satisfactory to know that it was subsequently received by Gregory of Neo-Cæsarea;[19] by Cyprian and the African churches; by the presbyters and others of the Western church; by various Latin authors whose history is abstracted by Dr. Lardner; by the anonymous author of a work against the Novations; by the Novatians themselves; by Commodian; by Victorinus, who wrote a commentary upon it; by the author of the poem against the Marcionites; by Methodius, who also commented upon it; by the Manicheans; by the later Arnobius; by the Donatists; by Lactantius; and by the Arians.[20]

(4.) In the time of Eusebius (*the former part of the fourth century*) the Apocalypse was *generally*, though not universally, received; and therefore he classes it among the Αντιλεγομενα, or contradicted books.[21]

Yet it is worthy of remark, that these doubts originated solely in the *supposed* difference of style and manner from that of Saint John; and that no one, however desirous he may have been to invalidate the authority of the book, appears to have been able to produce any *external* evidence which might suit the purpose.

It was received after the time of Eusebius, by the Latin churches, almost without exception. Jerome, the most learned and diligent inquirer of that century, pronounced most positively in its favour; and was followed universally by the fathers of the Western churches; and from him we learn the grounds upon which he received the Apocalypse, which he assigns to be "the authority of the ancients," that is, *external evidence;* and he tells us, at the same time, that he does not follow "the fashion of his times"—that fashion by which some of the Greek churches were induced to reject the Apocalypse.

"This fashion of the times," Dr. Woodhouse justly remarks, "seems to have consisted in a daring contempt of the testimonies of the ancient church, and a ready acquiescence in those arguments which were confidently drawn from internal evidence. Yet, notwithstanding this fashion, which appears to have had considerable prevalence in the Greek church, and perhaps to have influenced those eminent men, Cyril of Jerusalem and John Chrysostom (neither of whom appears to have quoted the Apocalypse), many of great name in the Greek church appear still to have received it; and, in the fourth century, it is supported by testimonies in this church from Athanasius, Basil, Epiphanius, Gregory of Nyssa, and Gregory of Nazianzum."[22]

Upon the whole, though doubts were entertained concerning this book by many individuals of the Greek church after the time of Eusebius, and though we have no satisfactory information how early, or to what extent, it was received by the Syrian churches, yet, from the decisive evidence above adduced, we are authorized to affirm that the Apocalypse has been generally received in all ages. To borrow the eloquent sentiments of Dr. Woodhouse,—"We have seen its rise, as of a pure fountain, from the sacred rock of the apostolical church. We have traced it through the first century of its passage, flowing from one fair field to another, identified through them all, and every where the same. As it proceeded lower, we have seen attempts to obscure its sacred origin, to

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[1] Dr. Priestley's Notes on Scripture, vol. iv. p. 574. The argument, briefly noticed by him, is prosecuted at length by Mr. Lowman in his Paraphrase and Commentary on the Revelations, pp. x. *et seq.* 8vo. edit.

[2] Michaelis and Dr. Less.

[3] Lardner's Works, 8vo. vol. ii. pp. 52—65.; 4to. vol. i. pp. 311—313.

[4] Dr. Woodhouse thinks the evidence from Hermas not satisfactory. Dissertation on the Apocalypse, pp. 35. *et seq.*

[5] Woodhouse, pp. 31—34. The testimony of Ignatius is, we think, most satisfactorily vindicated against the exceptions of Michaelis.

[6] Ibid. pp. 36—38.

[7] Ibid. pp. 38—43. where the evidence of Papias is vindicated against Michaelis. See also Lardner, 8vo. vol. ii. pp. 113, 114.; 4to. vol. i. p. 340.

[8] Lardner, 8vo. vol. ii. p. 126. vol. vi. p. 628.; 4to. vol. i. p. 348. vol. iii. p. 417.

[9] Lardner, 8vo. vol. ii. pp. 147, 148.; 4to. vol. i. pp. 359, 360.

[10] Ibid. 8vo. vol. ii. pp. 152, 153.; 4to. vol. i. p. 362. Woodhouse, pp. 46—48.

[11] Ibid. 8vo. vol. ii. p. 170.; 4to. vol. i. p. 372. The testimony of Irenæus is vindicated by Dr. Woodhouse, pp. 26—28.

[12] Lardner, 8vo. vol. ii. p. 186.; 4to. vol. i. p. 381.

[13] Ibid. 8vo. vol. ii. pp. 200, 201.; 4to. vol. i. p. 389.

[14] Apollonius suffered martyrdom at Rome. His writings have perished; but Eusebius relates that he supported the Apocalypse by authorities taken from it. Hist. Eccl. lib. v. c. 18. *fine*, and c. 21.

[15] Lardner, 8vo. vol. ii. pp. 229, 230.; 4to. vol. i. pp. 404, 405.

[16] Tertullian adv. Marcion, lib. iv. c. 5. De Monogam. c. 12. See Lardner, 8vo. vol. ii. p. 277.; 4to. vol. i. p. 430. Woodhouse, p. 51.

[17] Lardner, 8vo. vol. ii. p. 412.; 4to. vol. i. p. 502.

[18] Ibid. 8vo. vol. ii. pp. 466, 467. 483.; 4to. vol. i. pp. 532, 533. 541

[19] The testimony of Dionysius of Alexandria (A. D. 247) is here designedly omitted. He allowed the Apocalypse to be written by John; a holy and inspired apostolical man, but not the evangelist John; and he grounded his inference on some supposed differences in style. This subject is considered in pp. 380, 381. *infra.*

[20] Lardner, 8vo. vol. vi. p. 629.; 4to. vol. iii. p. 448., where there are references to the former volumes of his works, containing the testimonies of the above cited fathers and others at length. Woodhouse, pp. 60—77. Lampe, Comment. in Evangelium Joannis, tom. i. pp. 115—124. Pritii Introd. ad Nov. Test. p. 117. *et seq.*

[21] The Apocalypse is omitted in the catalogues of canonical books formed by Cyril, bishop of Jerusalem (A. D. 340.), and by the council of Laodicea (A. D. 364.), and in one or two other early catalogues of the Scriptures; but this omission was probably owing not to any suspicion concerning its authenticity or genuineness, but because its obscurity and mysteriousness were thought to render it less fit to be read publicly and generally. Bishop Tomline's Elements of Christian Theology, vol. i. p. 505.

[22] Woodhouse, pp. 78—84. Lardner, 8vo. vol. vi. pp. 630, 631.; 4to. vol. iii. pp. 448, 449.

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arrest or divert its course, to lose it in the sands of antiquity, or bury it in the rubbish of the dark ages. We have seen these attempts repeated in our own times, and by a dexterous adversary. But it has at length arrived to us, such as it flowed forth at the beginning."[1]

In short, so far as *external evidence* can enable us to determine concerning this book, we may indubitably pronounce that it IS TO BE RECEIVED as "divine Scripture communicated to the church by John the apostle and evangelist."

2. We now proceed briefly to consider the *Internal Evidence* for the genuineness and divine authority of the Apocalypse. This we may reduce to three points; viz. 1. Its correspondence, in point of doctrine and of imagery, with other books of divine authority;—2. The sublimity of this book;—and, 3. The coincidence of its style with the uncontested writings of John.

(1.) *The Apocalypse corresponds in doctrine and imagery with other books of divine authority.*

Though the doctrines of Christianity are by no means a *principal* subject of this book, yet, if we advert to the doctrines actually delivered in it, we shall find a perfect congruity with those delivered in the other apostolical writings. Michaelis has said, that "the true and eternal Godhead of Christ is certainly not taught so clearly in the Apocalypse as in Saint John's Gospel." To this Dr. Woodhouse replies,—Could he expect so clear an exposition from a prophecy which respects future events, as from a Gospel which the ancients have described as written principally with the view of setting forth the divine nature of Christ? But this divine nature *is* also set forth in the Apocalypse, and as clearly as the nature of the book, and as symbols can express it. Compare Rev. i. 11. iii. 21. v. 6—14. xix. 13. and xxii. 8.[2] The description of the Millennium in the twentieth chapter, where the servants of Christ are seen raised from the dead to reign with him a thousand years, has been objected to, as introducing doctrines inconsistent with the purity enjoined in the Gospel. But the representation in question is no *doctrine;* it is a prediction delivered in a figurative style, and yet unfulfilled. The extravagant notions of the Chiliasts cannot with justice be charged upon the Apocalypse. The prophecy can only be explained in general terms; in due time we believe that it will be fulfilled, and in the mean time it must be received as the word of God, though we understand it not. It has also been objected by Dr. Less, that the triumph of the saints, upon the horrid punishment of their enemies (Rev. xix. 1—10. xxii. 8, 9.), is irreconcilable with the charitable spirit of the Gospel. But no such *literal* triumph was designed; the passage in question is the triumph of pure religion over idolatrous superstition and tyranny, represented *allegorically*, at which every true believer must rejoice. Michaelis likewise has objected to other passages of the Apocalypse, as containing doctrines repugnant to those delivered in the other parts of Scripture; but these passages, when fully examined, will be found to contain no doctrines, but figurative representations of future events. "We may, therefore, truly assert of the Apocalypse, that, fairly understood, it contains nothing which, either in point of doctrine, or in relation of events, past or to come, will be found to contradict any previous divine revelation. It accords with the divine counsels already revealed. It expands and reveals them more completely. We see the gradual flow of sacred prophecy (according to the true tenor of it, acknowledged by divines), first a fountain, then a rill, then, by the union of other divine streams, increasing in its course, till at length, by the accession of the prophetical waters of the New Testament, and, above all, by the acquisition of the apocalyptical succours, it becomes a noble river, enriching and adorning the Christian land."[3]

(2.) *The sublimity of the ideas and imagery is another striking internal evidence of the genuineness and divine origin of the Apocalypse.*

These ideas and this imagery are such as are only to be found in the sacred Scriptures. "In the word of God there is a grandeur and majesty, independent of the accidents of language, consisting in the greatness and sublimity of the things revealed. Men of genius may catch some sparks of this heavenly fire; they may imitate it, and with considerable success: but no one is found so confident in this kind of strength, as to neglect the arts of composition. Mahomet was a man of superior genius; in writing his pretended revelation, he borrowed much from the sacred Scriptures; he attempted often, in imitation of them, to be simply sublime; but he did not trust to this only, he endeavoured to adorn his work with all the imposing charms of human eloquence and cultivated language; and he appealed to the perfection of his compositions as a proof of their divine original. Such an appeal would have little served his cause in a critical and enlightened age, which would expect far other internal proofs of divinity than those which result from elegant diction. The learned of such an age would reject a prophet appealing to a proof which has never been admitted with respect to former revelations; a prophet, who, both in doctrine, and in the relation of events, past and future, is seen to contradict, or add strange extravagant conceits to, the credible and well-attested revelations of former times.

"There is nothing of this kind in the Apocalypse. Compare it with forged prophecies: many such have been written; some calculated to deceive, others only to amuse. These works, if they amaze us, as appearing to have been fulfilled, are commonly found to have been written *after* the events foretold, and to have a retrospective date which does not belong to them. But no one can show that the Apocalypse contains prophecies which were fulfilled before they were written."[4]

Compare also the Apocalypse with the apocryphal revelations ascribed to the apostles Peter, Paul, Thomas, and Stephen, some fragments of which are still extant.[5] How different are the language, character, and sentiments of these spurious productions! The fathers of the first centuries compared them at length, and rejected them all except this acknowledged work of Saint John; which they guarded with so sedulous a care as to preserve it, in the main, free from interpolations, while the genuine productions of Polycarp, Ignatius, and other apostolical men, are known to have suffered from the contact of profane pens.[6]

(3.) *The style of the Apocalypse coincides with the style of the undisputed writings of Saint John.*

The proof of this depends upon a collation of passages: Wetstein and Dr. Lardner have both collected a great number of evidences, in which the same forms of expression occur in the Apocalypse as are found in his Gospel and first Epistle, and which are peculiar to this apostle.

From their lists we have selected the following; more might easily b added, if we had room for their insertion.—Compare

Rev. i. 1.	with	John xii. 33. xviii. 37. xxi. 19.
Rev. i. 5.		1 John i. 7.
Rev. i. 7.		John xix. 37.
Rev. ii. 7.		John vi. 32.
Rev. ii. 10.		John xx. 27.
Rev. ii. 17.		John vi. 32.
Rev. iii. 4.		John vi. 65.
Rev. iii. 7.		John i. 14. xiv. 6. 1 John v. 20.
Rev. iii. 7. 9.		John xv. 20. xvii. 6. 1 John ii. 5.
Rev. iii. 9.		John xi. 27.
Rev. iii. 10.		John xii. 27.
Rev. iii. 21.		1 John ii. 13, 14. iv. 4. v. 5.
Rev. v. 6. 12.		John i. 29. 36.
Rev. vi. 2.		John i. 29.
Rev. ix. 5.		John xviii. 26. iii. 17.
Rev. xii. 9.		John xii. 31.
Rev. xix. 13.		John i. 1.
Rev. xxi. 6.		John vii. 37.
Rev. xxi. 27.		John vi. 36. 1 John i. 4. (Gr.) In all which passages we have instances of neuter adjectives and participles put for masculines.
Rev. xxii. 14.		John i. 12. Εξουσια, *right.*
Rev. xxii. 8. 10.		John viii. 51, 52. 55. xiv. 23, 24.[7]

In these passages the agreement both in style and expression is so great, that it is impossible to conceive how such striking coincidences could exist in writings so different in their natures as the Gospel and first Epistle of John and the Apocalypse, if they were not all the productions of one and the same author. But it has been objected, that there are differences in the style of this book, which render it uncertain whether it was really written by the apostle. These objections were first started by Dionysius of Alexandria, who contended that the Apocalypse was not the production of Saint John, and conjectured that it was written by John, an elder of the Ephesian church. His objections are six in number; and as some of them have been adopted by Michaelis, we shall briefly state and consider them.

OBJECTION 1. *The evangelist John has not named himself either in his Gospel or in his Catholic Epistles; but the writer of the Revelation names himself more than once.*

ANSWER. It was not the practice of the other evangelists to put their names to their Gospels; nor is any name prefixed to the Epistle to the Hebrews; yet these writings are universally received as genuine and authentic. But though St. John has not named himself in his Gospel, yet he has there so described himself,[8] that it is impossible not to know him; and with regard to the Epistles, the persons to whom they were sent could not be ignorant from whom they came.

OBJECTION 2. *Though the writer of the Revelation calls himself John, he has not shown us that he is the apostle of that name.* Michaelis thinks that he ought at least to have made himself known by some such circumlocution as he had used in the Gospel—*the disciple whom Jesus loved.*

ANSWER. "Such addition to the name of John was totally needless. He wrote to the seven churches, and from Patmos, in which island he expresses that 'he is suffering tribulation for the word of God and the testimony of Jesus Christ.' All the churches knew that he was then suffering banishment in that island, and they knew the cause of it, 'for the word of God.' An Epistle containing the history of a heavenly vision, seen by John in the island of Patmos, required no other addition. What John would write John *alone*, without other addition or explanation, excepting the great John, John the apostle and president of all the churches? A private person would have described himself by the addition of his father's name, according to the custom of the ancients. A bishop or presbyter would have added the name of his church; but John the apostle needed no such distinguishing mark or appellation. A fabricator of an Epistle, containing a revelation in Saint John's name, would perhaps have added his titles of 'Apostle of Jesus Christ,' &c., or would have introduced some circumlocution in imitation of those in his Gospel; but, from the expression as it now stands, we derive a much stronger evidence that it is the genuine work of Saint John."[9]

[1] Woodhouse, p. 87. The external evidence for the genuineness of this book is discussed at length by Hug. Introduction, vol. ii. pp. 630—653.

[2] We may add, also, that the *reality* of Christ's sufferings is explicitly asserted (Rev. i. 5. and 7.) in conformity with the accounts of the evangelists, and the constant tenor of the New Testament. Whence it is evident that the Apocalypse could not have been written by the heresiarch Cerinthus (as some early writers have asserted), for he maintained that Christ did not suffer, but only Jesus. Michaelis (vol. iv. p. 469.) and Dr. Lardner (Works, 8vo. vol. ii. pp. 111, 112.; 4to. vol. i. pp. 638, 639.) have both shown that Cerinthus could not have been the author of the Revelation.

[3] Woodhouse, pp. 89—96. 133.

[4] Ibid. p. 99.

[5] In the Codex Pseudepigraphus Novi Testamenti of Fabricius, and Mr. Jeremiah Jones's elaborate work on the New Testament.

[6] Woodhouse, p. 100.

[7] Wetstenii Nov. Test. tom. ii. p. 747. *note.* Lardner's Works, 8vo. vol. ii. pp. 121—123.; 4to. vol. i. pp. 643, 644. See also Dr. Jortin's Discourses on the Christian Religion, pp. 226, 226. *note.*

[8] See John xxi. 24. and other places.

[9] Saint Paul, in the opening of his Epistles, has used generally, not always, the term "Apostle;" but with him it was more necessary than with Saint John, who was confessedly such, having been numbered with the twelve. Saint Paul's right to the apostleship, having been established more privately, had been doubted by some, which leads him to say, "Am

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OBJECTION 3. *The Revelation does not mention the Catholic Epistle, nor the Catholic Epistle the Revelation.*

ANSWER. It is not the practice of the sacred writers to quote themselves, or refer to their own works, unless they write more than one Epistle to the same churches or persons; in which case they mention such former Epistle. This, Dr. Lardner observes, is natural, and it is done by Saint Paul; but in his Epistle to the Romans he is totally silent concerning any of his former Epistles, though, at the time of writing it, he had written several.

OBJECTION 4. *There is a great resemblance in sentiment, manner, and expression between the Gospel and the first Epistle of Saint John; but the Revelation is altogether different, without any affinity or resemblance whatever.*

ANSWER. In the first place, if it were true that there was such a difference of style as Dionysius and (after him) Michaelis have asserted, it may be accounted for by the difference of subject. The style of history is not the style of an epistle or a prophecy. The style of history is simple; of an epistle, familiar; and that of prophecy is sublime; and such unquestionably is the style of the Revelation. But, secondly, this objection is contradicted by fact; and the proofs adduced in p. 380. will show that the coincidence between the Apocalypse and the undisputed Gospel and Epistle of Saint John is such, that they must have been written by one and the same author.

OBJECTION 5. *The Gospel and Epistle of John are written in correct and elegant Greek, but the writer of the Revelation discovers no accurate knowledge of that language: on the contrary, the Apocalypse abounds with barbarisms and solecisms.*

ANSWER. This objection is founded on the mistaken idea that the writers of the New Testament wrote in *Attic Greek;* which, we have already seen,[1] is not the case. The same grammatical irregularities which have been objected to in the Apocalypse are also observable in the Septuagint, as well as in the Gospels and other writings of the New Testament. But this difference of language may also be accounted for by the length of time which may have elapsed between the composing of these books; for it is not unlikely that one and the same person writing upon different arguments, and at a great distance of time, especially if he be one who does not frequently exercise his style, or write in the intermediate space, should have a very different manner in his several performances. Now the Gospel of Saint John, we have seen, was written about the year 97—that is, about sixty years after the events recorded in it. At such a distance of time, Dr. Woodhouse remarks, the mind is enabled to look back with composure, and to represent with serenity transactions which could not be narrated soon after they had happened, without warm and passionate expressions. It seems to be owing partly to this cause, that the evangelist is seen to relate in so cool a style, in the Gospel, those sufferings of his beloved Lord which he had witnessed, and which, if related by him immediately after the events had taken place, could not have been told otherwise than with emotion and indignation. But the Apocalypse was written by its author immediately after he had seen the vision; the impression on his mind had no time to cool; his expressions kept pace with his feelings, and his style became vivid and glowing.[2] There is no necessity, therefore, for having recourse to the hypothesis of a Hebrew original, and of supposing our Greek text to be a version of it, as some critics have imagined; but which hypothesis is totally unsupported by the evidence of antiquity.

OBJECTION 6. *The book is so obscure as to be unintelligible, and is therefore improperly called a Revelation.*

This trifling objection, for such it is pronounced to be by Dr. Lardner, was first published by Dionysius, who represents it as being entertained by many persons in his time (the middle of the third century). In our time it has been adopted by Michaelis, who has laid much stress upon it; but this objection admits of the following simple and satisfactory.

ANSWER. In the first place the author might with great propriety call that a revelation, which had been communicated to him in an extraordinary manner; though he had received it, and was to represent it, in a figurative and emblematical style. But, secondly, this revelation is often spoken of as a prophecy. (See Rev. i. 13. and xxii. 7. 10. 18, 19.) Now, it is the nature of prophecies to be obscure when delivered, and for some time after,[3] even in the case of prophecies fulfilled; "because the language in which they are delivered is symbolical, which, though governed by certain rules, and therefore attainable by the judicious among the learned, is nevertheless very liable to misconstruction in rash and unskilful hands. But prophecies, yet unfulfilled, are necessarily involved in deeper darkness, because the event is wanting to compare with the prediction, which of itself is designedly obscure. This same objection of obscurity will operate as forcibly against many of the prophecies of the Old and of the New Testament, as against those of the Apocalypse; particularly the predictions which appertain to the latter days. The book of Daniel, which has our Saviour's seal to it (Matt. xxiv. 15.), must be rejected with the Apocalypse, if it be a sufficient objection to it, that it is yet in many places obscure."[4] A conclusion this, to which no Christian can or will give his assent.

So far, however, is the obscurity of this prophecy from making against its genuineness, that it is, on the contrary, a strong internal proof of its authenticity and divine original: "for it is a part of this prophecy," Sir Isaac Newton well argues, "that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters," he justly continues, "has been, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things, but that, after that they were fulfilled, they might be interpreted by the event, and his own providence, not the interpreter's, be then manifested thereby to the world. For the event of things, predicted many ages before, will then be a convincing argument that the world is governed by providence. For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets, and altogether will make known the true religion, and establish it. There is already so much of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence; but then the signal revolutions predicted by all the holy prophets will at once both turn men's eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled."[5]

Such are the most material objections that have been brought against the genuineness and divine authority of this portion of the New Testament. In addition to the very satisfactory answers above given, from the writings of pious and learned men, it were no difficult task to add numerous other considerations, all tending to show its divine original; but the preceding testimonies, both external and internal, will, we apprehend, be found abundantly sufficient to prove that the Apocalypse is the unquestionable production of the apostle and evangelist John, and of no other John who is mentioned by ecclesiastical writers. It consequently follows, that this book has an indubitable right to that place in the canon of sacred Scripture, which the ancient fathers of the church have assigned to it, and which the reformers in the Protestant churches have with mature deliberation confirmed.[6]

III. The TIME when this book was written is a subject that has much engaged the attention of the learned; and on this point not fewer than six opinions have been advanced. Four of these are of sufficient importance to be considered in this place.

1. It has been asserted that the Apocalypse was written in the reign of the emperor Claudius. Epiphanius is the only ancient father whose testimony has been adduced in behalf of this opinion; and he did not live till *three hundred* years later than St. John. Although this date is sanctioned by Grotius, who supposes that the visions of the book were seen at several times, and that they were afterwards joined together in one book; yet there are two very material objections against it. The *first* is, that there was no persecution of the Christians in the reign of Claudius, and consequently John's banishment to Patmos cannot be referred to that period. This emperor did, indeed, issue an edict for banishing the Jews from Rome, but it did not affect the Jews in the provinces, much less the Christians; and the governors had no authority to banish either Jews or Christians out of their provinces without an order from the emperor: besides, it does not appear that Saint John was at Ephesus during the reign of Claudius. The *second* objection to this date is founded on the circumstance, that the seven churches in Asia, to which the Apocalypse is addressed, did not exist so early as the reign of Claudius; for this fact cannot be reconciled with the history given of the first planting of Christianity in Asia Minor related in the Acts of the Apostles.

2. It has been maintained, on the authority of the subscription to the Syriac version of the Apocalypse, that Saint John wrote it in the island of Patmos, in the reign of the emperor Nero, *before the destruction of Jerusalem.* This opinion is adopted by Sir Isaac Newton;[7] but it is untenable, for the Apocalypse was not translated into Syriac until the middle of the *sixth* century, and the anonymous subscription is of no force.

not I an apostle?" &c. (1 Cor. ix. 1.); and therefore he generally asserts himself, in his Epistles, to be an apostle. Saint John had no need to use the term: his authority as an apostle was undoubted: he therefore calls himself by an humbler title, "A brother and companion in tribulation:" so Saint James, although an apostle, mentions himself only as "A servant of God, and of the Lord Jesus Christ." (James i. 1.) Woodhouse, p. 114.

[1] See Vol. I. pp. 194—196. On the Nature of the New Testament Greek.

[2] Woodhouse, p. 122.

[3] See 2 Pet. i. 19. 1 Pet. i. 10—12. and Luke xxiv. 25—27. 32. 44—46.

[4] Woodhouse, p. 103.

[5] Sir Isaac Newton's Observations on the Prophecies of Daniel and the Apocalypse of Saint John, pp. 251—253.

[6] Lampe, Comment. in Evang. Joannis, tom. i. pp. 125—131. Lardner's Works, 8vo. vol. ii. pp. 110—128.; 4to. vol. i. pp. 627—647. Michaelis, vol. iv. pp. 461—500. 528—544. Dr. Woodhouse's Dissertation, pp. 89—141. Dr. W. has considered at length and refuted, several minor objections of Michaelis and Dr. Less, which want of room has compelled us to omit.

[7] Sir Isaac Newton endeavoured to support his hypothesis by alleging that the apostolic epistles contain quotations from the Apocalypse; and his hypothesis has recently been adopted by Dr. Tilloch in his "Dissertations" introductory to the study of this book. Dr. T., it must be acknowledged, has conducted his view of the subject with equal ingenuity and skill; but the arguments for the *late* date are decisive to the writer of these pages. The collection of verbally parallel passages, between the Apocalypse and the Epistles, it has been forcibly observed, "appear to prove that the apostles in general were well acquainted with the subjects, concerning which Saint John prophesied, but that they knew them by the influence of the same Holy Spirit which dictated them to St. John. The expressions in question, therefore, were common to all the inspired writers of the New Testament." Townsend's New Testament arranged in Chronological Order vol. ii. p. 653.

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3. Another hypothesis makes this book to have been written before the time of Domitian, and before the Jewish war; but it does not determine whether it was in the reign of Claudius, or in that of Nero.

4. The most probable and generally received opinion is, that John was banished into Patmos towards the end of Domitian's reign, by virtue of his edicts for persecuting the Christians; and that he had the Revelations contained in the Apocalypse during his exile; though the book itself could not have been published until after the apostle's release and return to Ephesus. The unanimous voice of Christian antiquity attests that John was banished by the order of Domitian. Irenæus, Origen, and other early fathers, refer the apostle's exile to the latter part of Domitian's reign, and they concur in saying that he there received the Revelations described in the Apocalypse. Internal evidence likewise supports this conclusion. For, in the first three chapters of the Apocalypse, the seven Asiatic churches are described as being in that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place if they had not been planted for a considerable time. Thus, the church of Ephesus is censured for having left "her first love." That of Sardis "had a name to live, but was dead." The church of Laodicea had fallen into lukewarmness and indifference. Now the church of Ephesus, for instance, was not founded by Paul until the latter part of Claudian's reign: and when he wrote to them from Rome, A. D. 61, instead of reproving them for any want of love, he commends their love and faith. (Eph. i. 15.) Further, it appears from the Revelation that the Nicolaitans formed a sect when this book was written, since they are expressly named: whereas they were only foretold in general terms by Saint Peter in his second Epistle, written A. D. 65, and in Saint Jude's Epistle, which was written about A. D. 65 or 66. It is also evident, from various passages of the Revelation, that there had been an open persecution in the provinces. John himself had been banished into Patmos for the testimony of Jesus. The church of Ephesus (or its bishop) is commended for its "labour and *patience*," which seems to imply persecution. This is still more evident in the following address to the church of Smyrna (Rev. ii. 9.),—"I know thy works and *tribulation*," θλῖψιν: which last word always denotes persecution in the New Testament, and is so explained in the following verse.

Lastly, In Rev. ii. 13. mention is made of a martyr named Antipas, who was put to death at Pergamos. Though ancient ecclesiastical history gives us no information concerning this Antipas, yet it is certain, according to all the rules of language, that what is here said is to be understood literally, and not mystically, as some expositors have explained it. Since, therefore, the persecution, mentioned in the first three chapters of the Apocalypse, cannot relate to the time of Claudius, who did not persecute the Christians, nor to the time of Nero, whose persecution did not reach the provinces, it must necessarily be referred to Domitian, according to ecclesiastical tradition.[1]

Domitian's death is related to have happened in September, A. D. 96. The Christian exiles were then liberated, and John was permitted to return to Ephesus. As, however, the emperor's decease, and the permission to return, could not be known in Asia immediately, some time must intervene before the apostle could be at liberty either to write the Apocalypse at Ephesus,[2] or to send it by messengers from Patmos. We conclude, therefore, with Dr. Mill, Le Clerc, Basnage, Dr. Lardner, Bishop Tomline, Dr. Woodhouse, and other eminent critics, in placing the Apocalypse in the year 96 or 97.[3]

IV. The OCCASION of writing the Apocalypse is sufficiently evident from the book itself. John, being in exile in the island of Patmos, is favoured with the appearance of the Lord Jesus Christ to him, and is repeatedly commanded to commit to writing the visions which he beheld. (See Rev. i. 11. 19. ii. 1. 8. 12. 18. iii. 1. 7. 14. xiv. 13. xix. 9. and xxi. 5.) The SCOPE or design of this book is twofold; *first*, generally to make known to the apostle "the things which are" (i. 19.), that is, the then present state of the Christian churches in Asia; and, *secondly*, and principally, to reveal to him "the things which shall be hereafter," or the constitution and fates of the Christian church, through its several periods of propagation, corruption, and amendment, from its beginning to its consummation in glory. "The prophecy of the Revelation," says Daubuz, "was designed as a standing monument to the church, to know what destinies attend it; and that, when men should suffer for the name of Christ, they might here find some consolation both for themselves and for the church:—for themselves, by the prospect and certainty of a reward;—for the church, by the testimony that Christ never forsakes it, but will conquer at last."

V. The Apocalypse, therefore, consists of two principal divisions or parts; viz.

After the title of the book. (i. 1—3.)

PART I. *contains* ἃ εἰσι, *the "things which are;" that is, the then present state of the church.*

SECT. 1. The Epistle of John to the seven churches, and his account of the appearance of the Lord Jesus with the symbols of his power, together with the commission given by him to the apostle, to write what he beholds. (i. 9—20.)

SECT. 2. The Address or Epistle to the Church at Ephesus. (ii. 1—7.)

SECT. 3. The Address or Epistle to the Church at Smyrna. (ii. 8—11.)

SECT. 4. The Address or Epistle to the Church at Pergamos. (ii. 12—17.)

SECT. 5. The Address or Epistle to the Church at Thyatira. (ii. 18—29.)

SECT. 6. The Address or Epistle to the Church at Sardis. (iii. 1—6.)

SECT. 7. The Address or Epistle to the Church at Philadelphia. (iii. 7—13.)

SECT. 8. The Address or Epistle to the Church at Laodicea. (iii. 14—22.)

The seven churches of the Lydian or Proconsular Asia, to which these Epistles were addressed, are supposed to have been planted by the apostle Paul and his assistants during their ministry. They lie nearly in an amphitheatre, and are addressed according to their geographical positions.[4] Vitringa and other eminent commentators have supposed that the seven Epistles to the Apocalyptic churches are prophetical of so many successive periods and states of the church, from the beginning of Christianity to the consummation of all things. But for this opinion, Bishop Newton thinks, there does not appear to be sufficient evidence, and it is in fact contradicted by the book of Revelation itself; for the last state of the church is here described as the most glorious of all, but in the last of these Epistles, that of Laodicea, the church is represented as "wretched and miserable, and poor, and blind, and naked." But though these Epistles have rather a literal than a mystical meaning, yet they contain excellent precepts and exhortations, commendations and reproofs, promises and threatenings, which are calculated to afford instruction to the universal church of Christ at all times. "Some churches," Dr. Hales remarks, "like those of Sardis, Thyatira, and Laodicea, are lukewarm and greatly corrupted; others in a mixed state, as those of Ephesus and Pergamos; and some still rich, or rather flourishing, and have not denied the faith of Christ, as Smyrna and Philadelphia. And the admonitions addressed to them—1. To repent and reform their ways;—2. To reject false apostles and corrupt doctrines;—3. To retain their patience and steadfastness in the faith;—4. Under the penalty of having their 'lamps removed,' or their established churches extinguished—are equally addressed to all. '*He that hath an ear, let him hear what the Spirit saith to the churches*' in general." (Rev. ii. 29. iii. 22.)[5]

PART II. *contains a Prophecy of* ἃ μελλει γενεσθαι, *"the things which shall be hereafter," or the Future State of the Church through succeeding ages, from the time when the apostle beheld the apocalyptic visions to the Grand Consummation of all things.*

SECT. 1. The representation of the divine glory in heaven. (iv.)

SECT. 2. The sealed book, the Lamb who opens it, and the praises sung by the heavenly choir. (v.)

SECT. 3. The opening of the first six seals. (vi.)

SECT. 4. The sealing of the hundred and forty-four thousand, and the presentation of the palm-bearing multitude before the throne. (vii.)

SECT. 5. The opening of the seventh seal, and the first six trumpets, and the prophetic commission to John.

§ i. The opening of the seventh seal, and the commission to the angel with the seven trumpets. (viii. 1—5.)
§ ii. The first *four* trumpets (viii. 6—12.), and the denunciation of the three woes. (13.)
§ iii. The *fifth* trumpet and the *first* wo. (ix. 1—12.)
§ iv. The *sixth* trumpet and the *second* wo. (ix. 13—21.)
§ v. The first prophetical vision of the open little book, representing the different states of the Christian church to the end of the sixth trumpet,—the measuring of the temple, and the two witnesses. (x. 1—11. xi. 1—14.)

[1] Beausobre et L'Enfant, Préface sur l'Apocalypse de Saint Jean, pp. 613, 614.

[2] From the expression in Rev. i. 9. "*I* WAS *in the Isle of Patmos*," Dr. Woodhouse is of opinion that there seems to be internal evidence that the Revelation was written after Saint John had left Patmos.

[3] Michaelis, vol. iv. pp. 518—528. Lardner, 8vo. vol. vi. pp. 633—638.; 4to. vol. i. pp. 450—453. Dr. Woodhouse's Dissertation, pp. 6—25. Pritii Introd. ad Nov. Test. pp. 126—132.

[4] An account of the above-mentioned cities is given in the Historical and Geographical Index, in Vol. II. of the present work.

[5] Dr. Hales's Analysis of Chronology, vol. ii. book ii. p. 1294. Bishop Newton's Dissertations, vol. ii. p. 167.

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SECT. 6. The sounding of the seventh trumpet—the vision of the woman persecuted by the dragon, and of the wild beasts from the sea and from the land. (ix. 15—19. xii. xiii.)

SECT. 7. The vision of the Lamb and the hundred and forty-four thousand elect on Mount Sion, and the proclamations or warnings.

§ i. The Lamb on Mount Sion. (xiv. 1—5.)
§ ii. The *first* angel proclaims. (xiv. 6, 7.)
§ iii. The *second* angel proclaims. (xiv. 8.)
§ iv. The *third* angel proclaims. (xiv. 9—12.)
§ v. The blessedness of those who die in the Lord proclaimed. (xiv. 13.)
§ vi. The vision of the harvest and the vintage. (xiv. 14—20.)

SECT. 8. contains the seven vials and the episode of the harlot of Babylon and her fall.

§ i. The vision preparatory to the seven vials. (xv. xvi. 1.)
§ ii. The pouring out of the seven vials. (xvi. 2—21.)
§ iii. The great harlot, or Babylon. (xvii.)
§ iv. The judgment of Babylon continued. (xviii.)
§ v. Exultation in heaven over the fallen Babylon, and upon the approach of the New Jerusalem. (xix. 1—10.)

SECT. 9. contains the grand conflict, the millennium, the conflict renewed, the judgment, and the new creation.

§ i. The appearance of the Lord with his followers, for battle and victory. (xix. 11—18.)
§ ii. The conflict and victory over the beast and false prophet. (xix. 19—21.)
§ iii. Satan bound, and the millennium. (xx. 1—6.)
§ iv. Satan loosed, deceives the nations, and is cast into the burning lake. (xx. 7—10.)
§ v. The general resurrection and final judgment. (xx. 11—15.)

SECT. 10. Description of the new Jerusalem. (xxi. xxii. 1—5.) The CONCLUSION. (xxii. 6—21.)

VI. No book has been more commented upon, or has given rise to a greater variety of interpretations, than the Apocalypse, which has ever been accounted the most difficult portion of the New Testament. The figurative language in which the visions are delivered; the variety of symbols under which the events are presignified; the extent of the prophetical information, which appears to pervade all ages of the Christian church, afford little hope of its *perfect* elucidation, till a further process of time shall have ripened more of the events foretold in it, and have given safer scope to investigation.[1]

Referring the reader, therefore, to the works of Mede, Daubuz, Sir Isaac Newton, Bishops Newton and Hurd, Lowman, Faber, Dr. Hales, and others, who have attempted to illustrate these sublime and mysterious prophecies, and especially to the learned and pious labours of Dr. Woodhouse, we shall conclude this article with the following canons of interpretation, which have been proposed by the last-mentioned eminent critic and divine, who has most successfully applied them to the exposition of the Apocalypse:—

1. Compare the language, the symbols, and the predictions of the Apocalypse with those of former revelations; and admit only such interpretation as shall appear to have the sanction of this divine authority.

2. Unless the language and symbols of the Apocalypse should in particular passages direct, or evidently require, another mode of application, the predictions are to be applied to the progressive church of Christ.

3. The kingdom which is the subject of this prophetic book is not a temporal but a spiritual kingdom;—not "a kingdom of this world" (John xviii. 36.), not established by the means and apparatus of worldly pomp, not bearing the external ensigns of royalty; but governing the inward man, by possession of the ruling principles: *the kingdom of God*, says our Lord, *is within you*. (Luke xvii. 21.) The predictions relative to this kingdom, therefore, are to be spiritually interpreted. Wars, conquests, and revolutions, of vast extent and great political import, are not the object of the apocalyptical prophecies; unless they appear to have promoted or retarded in a considerable degree the *real* progress of the religion of Jesus Christ, whose proper reign is in the hearts and consciences of his subjects. "His reign is advanced, when Christian principles, when faith, and righteousness, and charity abound. It is retarded, when ignorance, impurity, idolatrous superstition, and wickedness prevail."

4. We are not to attempt the particular explanation of those prophecies which remain to be fulfilled.[2]

Although many parts of the Apocalypse are necessarily obscure to us, because they contain predictions of events still future, yet enough is sufficiently clear to convey to us the most important religious instruction. This book is to us precisely what the prophecies of the Old Testament were to the Jews, nor is it in any degree more inexplicable. "No prophecies in the Revelation can be more clouded with obscurity, than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of David. Yet still the *pious Jew* preserved his faith entire amidst all these wonderful, and, in appearance, contradictory intimations. He looked into the holy books in which they were contained, with reverence; and with an eye of patient expectation 'waited for the consolation of Israel.' We, in the same manner, look up to these prophecies of the Apocalypse, for the full consummation of the great scheme of the Gospel; when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."[3]

[1] Brit. Crit. vol. xxix. p. 191. Rosenmüller (Scholia, vol. v. pp. 614—619.) and Dr. A. Clarke (Preface to the Revelation, pp. i.—x.) have given an abstract of various hypotheses relative to the interpretation of the Apocalypse, some of which are sufficiently *extravagant*. See also Cellérier's Introduction au Nouv. Test. pp. 497—501. and Hug's Introduction, vol. ii. pp. 665—667.

[2] Dr. Woodhouse's translation of the Apocalypse, pp. xii.—xix. Many of the observations in Vol. I. Part II. Chap. IV. Sect. I. are applicable to the interpretation of the Apocalypse.

[3] Gilpin's Exposition of the New Testament, vol. ii. p. 428.

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APPENDIX.

No. I.

ON THE SOURCES OF THE FIRST THREE GOSPELS

Different Hypotheses stated.—II. *Examination of the Hypothesis, that the Evangelists abridged or copied from each other.*—III. *Examination of the Hypothesis, that the Evangelists derived their information from a primary Greek or Hebrew Document.*—IV. *Examination of the Hypothesis, that they consulted several Documents.*—V. *And of the Hypothesis, that oral Tradition was the Source of the first three Gospels.*—VI. *That the only Document consulted by the first three Evangelists was the Preaching of our Saviour himself.*

I. THAT the Gospels of Matthew, Mark, and Luke should contain so much verbal agreement, and yet that there should exist such striking differences as appear in the parallel accounts of these three Evangelists when they relate the same discourses or transactions, is indeed a most remarkable circumstance. Hence several eminent writers have been induced to discuss this singular fact with great ability and equal ingenuity: and although the testimonies which we have to the genuineness and authenticity of the Gospels, are so clear and decisive, as to leave no doubt in the minds of private Christians; yet, since various learned men have offered different hypotheses to account for, and explain, these phenomena, the author would deem his labours very imperfect, if he suffered them to pass unnoticed.

Four principal hypotheses have been offered, to account for these verbal similarities and occasional differences between the first three evangelists; viz. 1. That one or two of the Gospels were taken from another;—2. That all three were derived from some original document common to the evangelists;—3. That they were derived from detached narratives of part of the history of our Saviour, communicated by the apostles to the first converts to Christianity;—and, 4. That they were derived from oral tradition. We shall briefly state the arguments that have been offered for and against these various hypotheses.

II. The FIRST and most commonly received opinion has been, that one or two of the first three evangelists had copied or abridged from the third, or one from the other two. Thus Vogel endeavoured to show that Mark made use of the Gospel of Luke, and that Matthew drew from Mark and Luke.[1] Grotius, Mill, Simon, Calmet, Wetstein, Wolfius, Drs. Owen and Harwood, and others, after Augustine, have asserted that Mark was an epitomiser of Matthew. Griesbach[2] and Dr. Townson[3] have maintained that both Mark and Luke had seen and consulted the Gospel of Matthew. Hug has defended the opinion that Mark had before him the Gospel written by Matthew for the Jews dwelling in Palestine,[4] and that Luke made use of the Gospels of Matthew and Mark.[5] Seiler affirmed that Mark translated into Greek and enlarged the Syro-Chaldaic Gospel of Matthew; that this Syro-Chaldaic Gospel, enlarged in many places, either by Matthew himself, or by other men worthy of credit, was subsequently translated into Greek either by the evangelist or some other person; and that the Greek translator consulted the Gospel of Mark.[6] Storr endeavoured to prove that the Gospel of Mark was the source whence Matthew and Luke derived materials for their Gospels.[7] Busching was of opinion that Matthew and Mark compiled from Luke.[8] Saunier maintains that the Gospels of Matthew, Luke, and John, are authentic and independent narratives; that Mark made use of those by Matthew and Luke; and that the passages, not to be found in either of these, were supplied by Peter, under whose direction he wrote.[9] And, lastly, Janssens affirms that the agreement and disagreement between the Gospels of Matthew and Mark are sufficiently accounted for, by saying, after the ancient fathers, that Mark composed his Gospel after that of Matthew, and after the preaching of Peter.[10] Not to dwell upon the uncertainty of these various hypotheses, all of which differ as to the point which was the original writer, and which of the evangelists were copyists or abridgers, the opinion which they respectively are designed to advocate is contradicted by the following weighty considerations:—

1. *They could have no motive for copying from each other.*

"For, as each acknowledged the authority and veracity of the others, when their narratives were known, they could not have been so absurd as to repeat what had been already rightly told. Had they then written successively, with knowledge of each other's writings, it is probable, nay, it is almost certain, that each subsequent author would have set down only, or at least chiefly, what his predecessors had happened to omit. To repeat in substance, but in different words, what another had sufficiently told, might have been practised by writers who valued themselves upon their peculiar style of expression, or their own mode of compilation. But to copy the very words of another, whose account we do not mean to supersede, and to introduce them in the very same manner, is an idle and superfluous task, which no man in his senses would ever undertake.[11] That the two evangelists, St. Mark and St. Luke, who were not eye-witnesses of the facts, and heard not the discourses of Christ pronounced, relate them nearly in the same words with those who were actually present, appears to me to prove that the narratives of all the witnesses perfectly agreed. That what one wrote others had told, and each precisely in the same manner. The witnesses had all taken such care to remember, with minute exactness, the principal discourses of their Lord, and the occasions on which they were spoken, and were so often called upon to repeat them, in making and confirming converts to the faith, that a precision was obtained in relating these particulars, of which, if no other example occurs in the annals of the world, the reason is, because no other relators of facts and discourses were ever so situated. No other men ever had such words and actions to relate; such frequent occasions to repeat them; or so many powerful reasons to relate them with the strictest accuracy, on every possible occasion. From this cause it naturally arose, that they who wrote as original witnesses, and they who wrote from the testimony of such witnesses, agreed, not only substantially, but almost verbally. The exact and literal truth, without alteration or embellishment, was equally delivered by them; as when several perfect mirrors reflect the same object, the images will be the same in form, at the first or second reflection."[12]

[1] Vogel über die Entstehung der drey ersten Evangelien (on the Origin of the first Three Gospels), in Gabler's Journal für auserlesene Theologisch Literatur, band I. stuck I. p. I. *et seq.*

[2] Griesbach, in Kuinöel's, Ruperti's, and Velthusen's Commentationes Theologicæ, tom. i. pp. 303. *et seq.* Griesbach's hypothesis was refuted by Koppe, in Pott's and Ruperti's Sylloge Commentationum Theologicarum, tom. i. pp. 55. *et seq.* Amnon defended Griesbach's hypothesis, and also contended that Luke made use of the Greek version of St. Matthew's Gospel, which he corrected and enlarged. Dissertatio de Luca emendatore Matthæi. Erlangæ, 1805. 4to.

[3] Discourses on the Four Gospels, Oxford, 1778, 4to.; or vol. i. of Dr. Townson's Works, pp. 1—273.

[4] Hug's Introduction to the New Testament, translated by Dr. Wait, vol. ii. pp. 73—83. 111—134.

[5] Ibid. vol. ii. pp. 152—186. Dr. Wait's translation having been executed from Hug's *first* edition, the learned translator of Dr. Schleiermacher's Critical Essay on the Gospel of St. Luke has given an abstract of Hug's hypothesis from his second edition published in 1821. Introduction, pp. xcviii.—cxv.

[6] Seiler, Dissertationes II. de tempore et ordine quibus tria Evangelia priora canonica scripta sunt. Erlangæ, 1805-6. 4to.

[7] Storr, Dissertatio de fonte Evangeliorum Matthæi et Lucæ, in Kuinöel's, Ruperti's, and Velthusen's Commentationes Theologicæ, tom. iii. pp. 140. *et seq.*

[8] Busching, Harmonie der Evangelisten, pp. 99. 108. 118. *et seq.* Kuinöel's Commentarius in Libros Historicos Novi Testamenti, tom. i. Prolegom. pp. 1—3.

[9] Saunier, Ueber de Quellen des Evangeliums des Marcus. Berlin, 1827. 8vo. The above notice of Saunier's hypothesis is given from the Christian Examiner or Church of Ireland Magazine, vol. iv. p. 389.

[10] Janssens, Hermeneutique Sacrée. tom. ii. p. 11. Paris, 1828. 8vo.

[11] "If I follow another writer, and copy the substance of his account in other words, I make it my own, and become responsible, as a second witness; but if I take his very words, my account is resolvable into his, and it is still but one testimony."

[12] Nares's Veracity of the Evangelists, pp. 33—35.

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But, further, "the copying of one book from another is usually the resource either of ignorance or indolence. Of ignorance, when the writer has no knowledge of the facts, except what he derives from the author whom he copies: of indolence, when, though previously informed, he takes the statement of another, which he approves, to save himself the thought and trouble which would be required for forming an original narrative. With respect, then, to the evangelists, above all other writers, we may surely ask, if they knew not of a certainty what they undertook to write, why did they undertake it? But if they knew from their own recollection or inquiries, why should they copy from any other person? If they thought a new narrative was wanted, why should they copy one which was already to be had? If they are supposed to have copied through ignorance, why did they presume to alter even a single word? If they copied through indolence, the very same indolence would doubtless have led them to copy word for word, which is much more easy than to copy with variations, but which it never can be pretended they have done, for many lines together. I know but of one more supposition, which can be made, and that is so dishonourable to the evangelists, that I think no sincere Christian could be induced to make it. It is this. That they copied, indeed, through ignorance or indolence, or both, but inserted slight alterations, as they went on, for the purpose of disguising or concealing their thefts. Should an enemy even presume to say this, for surely no other would say it, to him I would boldly reply, that, if so, they were very awkward and blundering contrivers; for they altered so very little, that copying has been generally imputed to them: and yet sometimes so indiscreetly, that their differences have been, without reason indeed, but hastily, regarded as contradictions."[1]

2. *It does not appear that any of the learned ancient Christian writers had a suspicion, that either of the first three evangelists had seen the other Gospels before he wrote his own.*

They *say*, indeed, "that when the three first-written Gospels had been delivered to all men, they were also brought to Saint John, and that he confirmed the truth of their narration; but said, that there were some things omitted by them which might be profitably related:" or, "that he wrote last, supplying some things which had been omitted by the former evangelists."[7] To mention no others, Eusebius, bishop of Cæsarea,[2] Epiphanius,[3] Theodore of Mopsuestia,[4] and Jerome,[5] express themselves in this manner. Towards the close of the fourth century, indeed, or early in the fifth, Augustine[6] supposed that the first three evangelists were not totally ignorant of each other's labours, and considered Mark's Gospel as an abridgment of Saint Matthew's; but he was the first of the fathers who advocated that notion, and it does not appear that he was followed by any succeeding writers, until it was revived in the seventeenth and eighteenth centuries, by Grotius and others.

3. *It is not suitable to the character of any of the evangelists, that they should abridge or transcribe another historian.*

Matthew was an apostle and an eye-witness, and consequently was able to write from his own knowledge; or, if there were any parts of our Lord's ministry at which he was not present, he might obtain information from his fellow-apostles or other eye-witnesses. And, with respect to things which happened before the calling of the apostles (as the nativity, infancy, and youth of Christ), the apostles might ascertain them from our Saviour himself, or from his friends and acquaintance, on whose information they could depend.

Mark, if not one of Christ's seventy disciples, was (as we have already seen)[7] an early Jewish believer, acquainted with all the apostles, and especially with Saint Peter, as well as with many other eye-witnesses: consequently he was well qualified to write a Gospel; and that he did not *abridge* Matthew, we have shown by an induction of various particulars.[8] Luke, though not one of Christ's seventy disciples, nor an eye-witness of his discourses and actions, was a disciple and companion of the apostles, and especially of Paul; he must therefore have been well qualified to write a Gospel. Besides, as we have shown in a former page,[9] it is manifest, from his introduction, that he knew not of any authentic history of Jesus Christ that had been then written; and he expressly says, that he had accurately traced all things from the source in succession or order, and he professes to write of them to Theophilus. After such an explicit declaration as this is, to affirm that he transcribed many things from one historian, and still more from another, is no less than a contradiction of the evangelist himself.

4. *It is evident from the nature and design of the first three Gospels, that the evangelists had not seen any authentic written history of Jesus Christ.*

There can be no doubt but that John had seen the other three Gospels; for, as he is said to have lived to a great age, so it appears from his Gospel itself that he carefully avoided the repetition of things related in them, except a few necessary facts. But there is no certain evidence, either that Mark knew that Matthew had written a Gospel before him, or that Luke knew that the two evangelists had written Gospels before him. If Mark had seen the work of Matthew, it is likely that he would have remained satisfied with it as being the work of an apostle of Christ, that is, an eye-witness, which he was not. Nor would Luke, who, from the beginning of his Gospel, appears to have been acquainted with several memoirs of the sayings and actions of Christ, have omitted to say that one or more of them was written by an apostle, as Matthew was.—His silence, therefore, is an additional proof that the first three evangelists were totally unacquainted with any previous authentic written history of Christ.

5. *The seeming contradictions occurring in the first three Gospels (all of which, however, admit of easy solutions)*, are an additional evidence that the evangelists did not write by concert, or after having seen each other's Gospels.

6. *In some of the histories recorded by all these three evangelists, there are small varieties and differences, which plainly show the same thing.*

In illustration of this remark, it will suffice to refer to and compare the accounts of the healing of the demoniac or demoniacs in the country of the Gadarenes (Matt. viii. 28—34. with Mark v. 1—20. and Luke viii. 26—40.); the account of our Lord's transfiguration on the mount (Matt. xvii. 1—13. with Mark ix. 1—13. and Luke ix. 28—36.), and the history of the healing of the young man after our Saviour's descent from the mount. (Matt. xvii. 14—21. with Mark ix. 14—29. and Luke ix. 37—42.) In each of the accounts here cited, the agreeing circumstances which are discoverable in them, clearly prove that it is the same history, but there are also several differences equally evident in them. Whoever, therefore, diligently attends to these circumstances, must be sensible that the evangelical historians did not copy or borrow from each other.

7. *There are some very remarkable things related in Saint Matthew's Gospel, of which neither Saint Mark nor Saint Luke has taken any notice.*

Such are the extraordinary events recorded in Matt. ii. xxvii. 19. xxvii. 51—53. and xxviii. 11—15.: some or all of which would have been noticed by Mark or Luke, had they written with a view of abridging or confirming Matthew's history. It is also very observable, that Luke has no account of the miracle of feeding "four thousand with seven loaves and a few small fishes," which is related in Matt. xv. 32—39. and Mark viii. 1—9. The same remark is applicable to Luke's Gospel, supposing (as Dr. Macknight and others have imagined) it to have been first written, as it contains many remarkable things not to be found in the other Gospels. Now, if Matthew or Mark had written with a view of abridging or confirming Luke's history, they would not have passed by those things without notice.

8. *All the first three evangelists have several things peculiar to themselves; which show that they did not borrow from each other, and that they were all well acquainted with the things of which they undertook to write a history.*

Many such peculiar relations occur in Matthew's Gospel, besides those just cited; and both Mark[10] and Luke,[11] as we have already seen, have many similar things, so that it is needless to adduce any additional instances.

9. Lastly, Dr. Mill has argued that the *similarity of style and composition* is a proof that these evangelists had seen each other's writings.

But this argument in Dr. Lardner's judgment is insufficient. In fact, Mill himself allows[12] that a very close agreement may easily subsist between two authors writing on the same subject in the Greek language.[13]

III. The SECOND hypothesis, by which some distinguished critics have attempted to explain the verbal harmony observable in the first three Gospels, is that which derives them from some COMMON GREEK or HEBREW DOCUMENT or source, which occasioned the evangelists so frequently to adopt the same terms and forms of expression. Le Clerc[14] was the first writer to whom this idea occurred; and after it had lain dormant upwards of sixty years, it was revived and advocated by Koppe,[15] and has been modified in various ways by subsequent writers, so that (as it has been severely but not unjustly remarked) "hypothesis has been knocked down by hypothesis, till the Gospels must begin to feel themselves in a very awkward condition."[16]

Of these various modifications the following is a concise outline:—

[1] Nares's Veracity of the Evangelists, pp. 168—170.
[2] See the passages from Eusebius in Dr. Lardner's Works, 8vo. vol. iv. pp. 226, 227.; 4to. vol. ii. p. 369.
[3] Ibid. 8vo. vol. iv. pp. 314, 315.; 4to. vol. ii. p. 418.
[4] Ibid. 8vo. vol. iv. pp. 511, 512.; 4to. vol. ii. p. 529.
[5] Ibid. 8vo. vol. v. p. 41.; 4to. vol. ii. p. 553.
[6] Ibid. 8vo. vol. v. p. 93.; 4to. vol. ii. p. 583.
[7] See p. 304. of this volume.
[8] See pp. 306, 307. of this volume.
[9] See p. 311. *supra*.
[10] See p. 306. *supra*, of this volume.
[11] See p. 311. note 6. *supra*, of this volume.
[12] Millii Proleg. § 108.
[13] Dr. Lardner's Works, 8vo. vol. vi. pp. 223—233.; 4to. vol. ii. pp. 245—250.
[14] Clerici Eccl. Hist. sæc. i. anno lxiv. § xi. pp. 429, 430.
[15] In his dissertation entitled Marcus non Epitomator Matthæi. See Pott's and Ruperti's Sylloge, tom. i. pp. 65—68.
[16] British Critic and Theol. Review, vol. ii. pp. 351.

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1. MICHAELIS, in the fourth German edition of his Introduction,[1] abandoning his former opinion that Mark copied from Matthew, "attributes the verbal harmony of all three evangelists to the use of the same documents. But, as he assumes that St. Matthew wrote in Hebrew, he supposes, not that Matthew himself, but his Greek translator, had access to the same Greek document or documents which had been used both by St. Mark and St. Luke; and that hence arose the verbal harmony between the Greek Gospel of St. Matthew and the Gospels of St. Mark and St. Luke."[2]

2. SEMLER,[3] in 1783, intimated rather than enunciated the hypothesis of a common Hebrew or Syriac document or documents, whence the first three evangelists derived the principal materials of their Gospels. The hypothesis of Semler was subsequently adopted by Berchtold, who maintained that the verbal conformity in the corresponding passages of our Gospels was produced by the alterations of transcribers.[4]

3. In 1784 LESSING asserted the hypothesis of a common Syriac or Chaldee original, which he supposes to be the Gospel according to the Hebrews, or the Gospel according to the twelve Apostles. From this Gospel he imagines that Matthew (who in his opinion wrote only in Greek), Mark, and Luke, derived the principal materials of their Gospels, and accordingly translated it more or less fully, more or less closely into Greek.[5] Niemeyer,[6] Halfeld,[7] and Paulus,[8] adopted and improved upon Lessing's notion: but their views have been eclipsed.

4. By the late Professor EICHHORN, of whose earlier modifications of the hypothesis of a primary document, Bishop Marsh has given an interesting account.[9] According to Eichhorn's hypothesis, as developed in the second edition of his (German) Introduction to the New Testament,[10] there were *four* copies of the Aramaic Original which formed the basis of the first three Gospels; which with their respective translations he thus designates:—

"A. An Aramaic Text of the original doctrine, with some of the great additions now found in St. Matthew. This was early translated.

B. An Aramaic Text, with some of the greater additions now in St. Luke. Not translated independently.

C. An Aramaic Text compounded of A. and B. This forms St. Mark's Gospel, having been either translated by himself, or an early translation of it having been revised by him.

D. An Aramaic Text, with some of the *other* great additions in St. Luke, which was also translated early.

E. St. Matthew's Aramaic Text, composed out of A. and D., except some additions made by St. Matthew himself, who arranged the whole of the original Gospel and the additions chronologically. The translator of this into Greek used the early translations of A. and D.

F. St. Luke's Aramaic Text, composed of B. and D. (except some additions peculiar to St. Luke), and translated by himself, with the assistance of the existing translation of D. B. is thus common to St. Mark and St. Luke, but they had no common translation of it."[11]

This scheme, it will be seen, on comparison, does not materially vary from that proposed by

5. Bishop MARSH, in his elaborate "Dissertation on the Origin and Composition of our first three Gospels." After many preparatory steps, assigning reasons for the rejection of other hypotheses, and various forms of this hypothesis, Bishop Marsh proposes his own in the following terms, marking the common Hebrew document, which he supposes the evangelist to have consulted, by the sign א, and certain translations of it with more or less additions by the letters α, β, &c.

"Saint Matthew, Saint Mark, and Saint Luke, all three, used copies of the common Hebrew document א: the materials of which Saint Matthew, who wrote in Hebrew, retained in the language in which he found them, but Saint Mark and Saint Luke translated them into Greek. They had no knowledge of each other's Gospel; but Saint Mark and Saint Luke, besides their copies of the Hebrew document א, used a Greek translation of it, which had been made before any of the additions α, β, &c. had been inserted. Lastly, as the Gospels of Saint Mark and Saint Luke contain Greek translations of Hebrew materials which were incorporated into Saint Matthew's Hebrew Gospel, the person who translated Saint Matthew's Hebrew Gospel into Greek frequently derived assistance from the Gospel of Saint Mark, where Saint Mark had matter in common with Saint Matthew; and in those places, but in those places only, where Saint Mark had no matter in common with Matthew, he had frequently recourse to St. Luke's Gospel."[12]

The hypothesis thus stated and determined, its author conceives, will account for all the phenomena relative to the verbal agreement and disagreement of our first three Gospels, as well as for the other manifold relations which they bear to each other; and he has accommodated it with great attention to particular circumstances, enumerated by him in the former part of his "Dissertation on the Origin of the first three Gospels," which circumstances, however, we have not room to detail. This document, he thinks, may have been entitled in Greek, ΔΙΗΓΗΣΙΣ περι των πεπληροφορημενων εν ημιν πραγματων, καθως παραδοσαν ημιν οι απ' αρχης αυτοπται και υπηρεται του λογου, that is, A NARRATIVE *of those things which are most firmly believed among us, even as they, who from the beginning were eye-witnesses and ministers of the word, delivered them unto us.* Consequently, if this conjecture be well founded, the document in question is actually referred to by Saint Luke.[13] In addition also to this supposed first Hebrew document א and its translations, Bishop Marsh supposes the existence of a supplemental Hebrew document, which he calls ב, and which contained a collection of *precepts*, *parables*, and *discourses*, delivered by our Saviour on various occasions, but not arranged in chronological order. This he terms a Γναμολογια, and conceives that it was used only by Matthew and Luke, who had copies of it differing from each other.

6. In order to unite the two hypotheses of Eichhorn and Bishop Marsh, Professor GRATZ supposes that there was a Hebrew or Syro-Chaldaic original Gospel for the use of the preachers of the Christian faith in Palestine, from which Matthew composed his Hebrew Gospel. When they began to propagate the Christian doctrines in other countries, this original Gospel was translated into Greek, and enriched with several additions. From this version Mark and Luke composed their books, and hence arose the agreement both as to facts and expressions, which is observable in their respective Gospels. The Gospel of Matthew was also translated into Greek, in executing which version the translator made use of the writings of Mark, whence he also sometimes interpolated Matthew; and this circumstance gave rise to a similarity between them as to matter, in places where Luke differs from them. But the agreement between Matthew and Luke, to the exclusion of Mark, was effected by subsequent interpolations, since these passages were transcribed from the Gos-

[1] Vol. iii. part 1. ch. 5. sect. 5. of Bp. Marsh's translation.

[2] Bp. Marsh's Michaelis, vol. iii. part 2. p. 186.

[3] In the notes to his German translation of Dr. Townson's Discourses. (Townson, Abhandlungen über die vier Evangelien, vol. i. pp. 221. 290.) Michaelis, vol. iii. part 2. p. 187. Kuinöel, Comment. in Lib. Hist. Nov. Test. tom. i. Prolegom. pp. 3, 4.

[4] An outline of Berchtold's hypothesis will be found in the Introduction to the English translation of Schleiermacher's Critical Essay on the Gospel of St. Luke, pp. xcvi. xcvii.

[5] Lessing's Theologischer Nachlass (Theological Remains), pp. 45—72., cited by Bp. Marsh, vol. iii. part 2. pp. 187, 188.

[6] Niemeyer, Conjecturæ ad illustrandum plurimorum N. T. Scriptorum Silentium de primordiis Jesu Christi. Halæ, 1790. 4to.

[7] Halfeld, Commentatio de Origine quatuor Evangeliorum et de eorum canonica auctoritate. Gottingæ, 1794. 4to.

[8] Paulus, Introductio in N. T. capita selectiora, quibus in originem, scopum, et argumentorum Evangeliorum et Actuu. Apostolorum inquiritur. Jenæ, 1799. 8vo.

[9] Michaelis, vol. iii. part 2. pp. 184—205.

[10] Einleitung in das N. T. vol. i. 1820.

[11] For the preceding abstract of Eichhorn's latest hypothesis, the author is indebted to the learned reviewer of Schleiermacher's Essay on the Gospel of St. Luke in the British Critic and Theol. Review, vol. ii. pp. 346, 347.

[12] Michaelis, vol. iii. part 2. p. 361.

[13] Michaelis, vol. iii. part 2. pp. 363. 368. But the absence of the Greek article is fatal to the conjecture of Bishop Marsh, and proves that the supposed document never existed. The force of this objection seems to have struck the mind of that learned writer; for he has candidly left it to others to determine whether his conjecture is not rendered abortive by the want of the article before διηγησιν (*narrative* or *declaration*) in Luke i. 1. On this topic Bishop Middleton is decisively of opinion that it *is* rendered totally abortive. With respect to the Greek article, he remarks, that "the rule is, that the title of a book, as prefixed to the book, should be *anarthrous*" (i. e. without the article); "but that when the book is referred to, the article should be inserted." And he adduces, among other instances, Hesiod's poem, entitled Ασπις Ηρακλους (*Hercules's Shield*), which Longinus thus cites—ειγε Ἡσιοδου και ΤΗΝ Ασπιδα θετεον (if indeed THE shield may be ascribed to Hesiod). Bishop Middleton on the Greek article, p. 289. first edition. In the two following pages he has controverted the translation of Luke i. 1—4. proposed by the translator of Michaelis.

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pel of Matthew into that of Luke; and in those places, where the original Gospel has no additions, they all agree in matter as well as harmonize in words.[1]

The modifications of the hypothesis that there was an original Aramæan Gospel, proposed by Eichhorn and Bishop Marsh, have been adopted by Kuinöel,[2] Schoell,[3] and some other continental critics; but they have been strenuously opposed, on the continent, by Professor Hug,[4] and in this country by the late Bishops Randolph[5] and Middleton,[6] Bishop Gleig,[7] the editors of the British Critic,[8] and other distinguished writers,[9] of whose arguments and reasonings the following is an abstract;—

1. *Supposing such a theory to be necessary, in order to account for the verbal similarities and differences of the first three evangelists (which necessity, however, is by no means admitted), the obvious fault of this hypothesis, in all its modifications, is its extreme complexity.*

To omit the earlier modifications which have yielded to the schemes of Eichhorn and Bishop Marsh:—According to the *former* there are an Aramaic original Gospel, which was translated into Greek, and five compilations from it, with various additions. According to the latter there are two Hebrew or Aramaic documents, and several Greek versions, with additions gratuitously supposed, which the algebraical notations, introduced by their author, can scarcely enable the reader to distinguish from each other. To describe the sources of Saint Matthew's Gospel by this method, not fewer than seven marks are employed; viz. ℵ, α, γ, A, Γ1, ב, and Γ2. Besides these, there are the marks peculiar to Saint Luke or Saint Mark, β, B, and ℵ,—in all, ten different signs standing for so many separate documents or modifications of documents; and all these gratuitously supposed without proof for the existence of one among the number. This hypothesis Bishop Marsh considers as simple; but, with every possible deference to such an authority in all matters respecting biblical literature, it is submitted, that few persons will be found to coincide in his opinion. And although he states, with respect to the steps of this hypothesis, that "there is no improbability attending any one of them; they are neither numerous nor complicated:" yet we must observe that, altogether, they are both numerous, and, consequently, by the combinations supposed in their application, they become extremely complicated. Further, though no particular step may be in itself improbable, yet the discovery of *ten* different sources to certain works, by mere analysis, is a circumstance of the highest improbability, and forms such a discovery as was never yet made in the world, and probably never will be made; because, if not absolutely impossible, it approaches so nearly to impossibility, that the mind can scarcely conceive a distinction.[10]

2. But if either of these hypotheses would solve, without difficulty or exception, all the phenomena,[11] of every description, which are assumed to exist in the first three Gospels, the TOTAL SILENCE *of ecclesiastical antiquity presents a direct and invincible argument against the existence of any such primary document.*

(1.) To commence with the apostolic age:—is it to be supposed that there ever existed a work of such approved excellence, and such high authority, as to become the basis of the first three Gospels, and yet that nothing—not even the memory of it—should survive that age?[12] "Were we indeed as certain, that the apostles, before they separated, had really met for the purpose of drawing up a copious and authentic history of their Divine Master's life and doctrines, as we are that an authentic record was kept at Jerusalem of the reigns of the different kings, the state of religion under each, and the preaching of the prophets, this would be by much the easiest, and, perhaps, the most satisfactory method of accounting as well for the harmony as for the discrepancies which we find among the several abridgments made by the first three evangelists But, that the apostles met for such a purpose as this, before they left Jerusalem, has never been supposed; and, indeed, the hypothesis, had it even been made and supported by the most unexceptionable testimonies of the earliest uninspired writers of the church, would deserve no regard whatever, unless these writers had each declared, without collusion among themselves, that he had possessed a copy of the original record. Even then, unless a copy of it were still in existence, from which we might, from internal evidence, decide on its claims to an apostolical origin, we should hesitate, after the imposture of the book called the '*Apostolical Constitutions*,' to admit the authenticity of such a record. The apostles, in a state of persecution, had not the same facilities for publicly recording the actions of their Lord, as the ministers of state, called the *Scribe* and the *Recorder*, possessed in the kingdoms of Judah and Israel for writing registers of the deeds of their respective sovereigns; nor do we ever find the evangelists appealing to any such record, while the writers of the historical books of the Old Testament frequently appeal to the annals or chronicles of the kingdom.[13] A common record, from which all the evangelists selected the materials of their histories, must, therefore, be abandoned as an hypothesis perfectly groundless, notwithstanding all the learning and ingenuity which have been displayed in support of that hypothesis."[14]

(2.) If we consult the writings of the apostolical fathers, who were the immediate disciples of the apostles and evangelists, we shall find that the same silence prevails among them; for, although they did not cite by name the various books of the New Testament (the canon not being completed until the close of the first century), yet in their allusions to the evangelical writings they refer to our four Gospels, and do not so much as intimate the existence of any other document. Ignatius, who flourished in the beginning of the second century (A. D. 107), is supposed to have mentioned the book of the Gospels under the term "Gospel," and the Epistles under that of "Apostles;"[15] but as this point has been controverted by learned men, we shall waive any positive evidence which might be offered from his writings, observing only that he nowhere alludes or refers to any other books of the New Testament, besides those which have been transmitted to us; and that his silence concerning the existence of any other document affords a very strong presumptive argument against its existence. Let us now consider the evidence of the fathers who were either contemporary with Ignatius, or who lived within a few years of his time. The first witness we shall adduce is Papias, who flourished A. D. 116, and had conversed with apostolical men, that is, with those who had been the immediate disciples of the apostles. It is remarkable, that this father refers to no primary document whatever; but, on the contrary, he bears a most express testimony to the number of the Gospels, which were only *four*, in his day.[16] Four-and-twenty years afterwards lived Justin Martyr, whose evidence is still more explicit:—for instead of quoting any such source, under the name of Ἀπομνημονεύματα τῶν Ἀποστόλων, or "Memoirs of the Apostles," he expressly declares that he means the *Gospels*.[17] Tatian, Irenæus, Theophilus, Bishop of Antioch, and, in short, every subsequent ecclesiastical writer of antiquity, is equally explicit as to the number of the Gospels, and equally silent as to the existence of any source whence the evangelists derived the materials of their Gospels.[18]

3. *The incongruities and apparent contradictions, which (as we have seen) form a strong objection against the supposition that the evangelists copied from each other, form an objection no less strong against the supposition that they all copied from one and the same document.*

For if, as this hypothesis requires, they all adhered to their document, no difference could have arisen between them; but they

[1] Gratz, Neuer Versuch, die Enstehung der drey ersten Evangelien zu erklären (Tubingen, 1812), cited in Hug's Introduction, vol. ii. p. 88. There is an abstract of Gratz's scheme, with remarks by the translator of Schleiermacher (Introd. pp. lxxxvi.—xciii.), who considers it "to be not only unwarranted, but contradicted by every memorial we have remaining, of the earliest transactions in Christian history."

[2] Comm. in Hist. Lib. Nov. Test. vol. i. pp. 7—9.

[3] Histoire Abrégée de la Littérature Grecque, tom. ii. pp. 66—82.

[4] Hug's Introduction, vol. ii. pp. 89—101.

[5] Dr. Randolph in his "Remarks on Michaelis's Introduction, 8vo. vols. iii. and iv." London, 1802.

[6] On the Doctrine of the Greek Article, pp. 286—291.

[7] In his valuable edition of Stackhouse's History of the Bible, vol. iii. pp. 103—112.

[8] Brit. Crit. vol. xxi. (O. S.) p. 178. *et seq.* Brit. Crit. and Theological Review, vol. ii. pp. 347—350.

[9] Particularly Mr. Veysie, in his "Examination of Mr. Marsh's Hypothesis," 8vo. London, 1808, and Mr. Falconer, in his Bampton Lectures for 1810. p. 105. *et seq.* See also the Christian Observer for 1808, vol. viii. pp. 623—628., and the late Dr. Milner's Strictures on some of the Publications of the Rev. Herbert Marsh, D.D. Lond. 1813, 8vo.

[10] Brit. Crit. vol. xxi. (O. S.) p. 180.

[11] Mr. Veysie has instituted a minute examination of Bishop Marsh's statement of the phenomena observable in the first three Gospels, in which he has shown its incompetency to explain those phenomena. As this investigation is not of a nature to admit of abridgment, we refer the reader to Mr. V.'s "Examination," pp. 12—50.

[12] On the subject here necessarily treated with brevity, see Mr. Falconer's Bampton Lectures for 1810, pp. 115—120.

[13] See, among a variety of such appeals, 1 Kings xvi. 19. and 1 Chron. xxvii. 24.

[14] Bp. Gleig's edition of Stackhouse's History of the Bible, vol. iii. p. 103.

[15] On this topic, see Dr. Lardner's Works, 8vo. vol. ii. p. 81.; 4to. vol. i. p. 322.

[16] See the testimony of Papias in Dr. Lardner's Works, 8vo. vol. ii. pp. 107—110.; 4to. vol. i. pp. 337, 338.

[17] In his first apology for the Christians, which was delivered to the Emperor Antoninus Pius (c. 66.), Justin gives the following reason for the celebration of the Lord's supper among the Christians:—"For the apostles, in the *Memoirs* (ἀπομνημονεύμασιν) composed by them, which *are called* GOSPELS (ἃ καλεῖται ΕΥΑΓΓΕΛΙΑ), have thus assured us, that Jesus ordered them to do it; that he took bread, gave thanks, and then said, 'This do in remembrance of me; this is my body:' that in like manner he took the cup, and after he had given thanks, said, 'This is my blood.'"—And in another passage (c. 67.), when giving the emperor an account of the Christian worship, he says, "The *Memoirs of the Apostles* are read, or the Writings of the Prophets, according as time allows; and, when the reader has ended, the president of the community makes a discourse exhorting them to the imitation of such excellent things."—An evident proof this, that, so early as the beginning of the second century, the four Gospels (and *no greater* number) were not only generally known among the Christians, but were revered even as the Scriptures of the Old Testament, that is, as divine books. The late Bishop of London (Dr. Randolph) has satisfactorily vindicated the testimony of Justin against the charge made by the translator of Michaelis, that this father had quoted what does not exist in sense or substance in any of our four Gospels. See his "Remarks on Michaelis's Introduction," &c. p. 78. *et seq.* second edition.

[18] See the references to the individual testimonies of these fathers in the Index to Dr. Lardner's Works, voce *Gospels*. See also the British Critic and Theological Review, vol. ii. pp. 347—350. for some forcible objections against the existence of any primary document.

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would all have agreed in relating the same thing in the same manner, as much as they must have done, if they had copied from each other. If, in order to avoid this difficulty, it be supposed that they did not all adhere to their document, but that occasionally some one (or more) of them gave a different representation of some fact, either from his own knowledge, or from information derived from another source (as the supposed document 2, &c.), this appears to sap the very foundation of the evidence; for in this case, what becomes of the authority of the primary document? And, how can all three evangelists be said to have derived from it alone all the matter which they have in common? In whatever light, then, we view the subject, we cannot see how any modification of the general supposition, that the three evangelists, in the composition of their Gospels, used only one document, can satisfactorily explain all the examples of verbal disagreement which occur in the Gospels. We conclude, therefore, that no hypothesis which is built upon this foundation can be the true one.[1]

IV. The THIRD hypothesis, which has been offered, to account for the verbal similarities and disagreements in the first three Gospels, is that of A PLURALITY OF DOCUMENTS. Of this hypothesis there have been two modifications:—one by the late Rev. Mr. Veysie, the other by Professor Schleiermacher.

1. Mr. Veysie gives the following description of his hypothesis:[2]—

"The apostles, both in their public preaching and in their private conversations, were doubtless accustomed frequently to instruct and improve their hearers by the recital of some action or discourse of our blessed Saviour. And many pious Christians, unwilling to trust to memory alone for the preservation of these valuable communications respecting their Redeemer, were induced to commit to writing the preaching of the apostles while it was fresh in their memory. And thus at a very early period, before any of our canonical Gospels were written, believers were in possession of many narratives of detached parts of the history of Jesus;—drawn up, some in the Hebrew language, and others in the Greek. Of the Hebrew narratives, the most important was soon translated into Greek, for the benefit of the Greek Christians, to whom they were unintelligible in the original, and *vice versa*."

From these detached narratives Mr. Veysie is of opinion that the first three canonical Gospels were principally compiled. Of the authors of these Gospels, he thinks that as Matthew alone was an eye-witness, he alone could write from personal knowledge of the facts which he recorded; and that even he did not judge it expedient to draw exclusively from his own stores, but blended with these detached narratives such additional facts and discourses as the Holy Spirit brought to his remembrance. Mark, our author further thinks, had no knowledge of Matthew's Gospel; and having collected materials for a Gospel; he added to them numerous explanations in order to adapt them to the use of the Gentile converts, together with various circumstances, the knowledge of which he probably acquired from Peter. And he is of opinion also, that Luke compiled his Gospel from similar detached narratives, many of which were the same as had been used by the other evangelists, though some of them had been drawn up by different persons, and perhaps from the preaching of other apostles; and that Luke, being diligent in his inquiries and researches, was enabled to add greatly to the number. Matthew, Mr. V. thinks, wrote in Hebrew, and the other two evangelists in Greek. "But Mark being a plain unlettered man, and but meanly skilled in the Greek language, was, for the most part, satisfied with the very words of his Greek documents, and with giving a literal version of such as he translated from the Hebrew. Whereas Luke, being a greater master of the Greek language, was more attentive to the diction, and frequently expressed the meaning of his documents in more pure words, and a more elegant form. Only he adhered more closely to the very expression of his documents, when he came to insert quotations from the Old Testament, or to recite discourses and conversations, and especially the discourses of our blessed Saviour. Both Mark and Luke adhered to the arrangement which they found in those documents which contained more facts than one. The documents themselves they arranged in chronological order. All the evangelists connected the documents one with another, each for himself and in his own way."[3] Our author also conjectures that Matthew's Gospel was translated into Greek some time after the two other Gospels were in circulation; that the translator made great use of them, frequently copying their very words where they suited his purpose; that, however, he made most use of Mark's Gospel, having recourse to that of Luke only when he could derive no assistance from the other; and that where he had no doubt, or perceived no difficulty, he frequently translated for himself, without looking for assistance from either Mark or Luke.[4]

Such is the hypothesis proposed by Mr. Veysie in preference to that of Bishop Marsh. That it accounts for all the phenomena, which have, in Germany, been supposed to involve so many difficulties, we have no inclination to controvert; for, as he observes of his lordship's hypothesis, "being framed by a man of genius and learning, principally with a view to explain the phenomena which the author had observed, it may reasonably be expected to answer, in every point of importance, the purpose for which it was intended." We are even ready to grant, that it answers this purpose more completely than that of the learned translator of Michaelis, of which, therefore, it may be considered as an improvement; but to improve requires not the same effort of genius as to invent. Both, however, are mere hypotheses, or rather complications of various hypotheses, which he who rejects them cannot by argument or testimony be compelled to admit; while both appear to us to detract much from the authority which has hitherto been allowed to the first three Gospels.

To this author's detached narratives the same objections seem to lie which he has so forcibly urged against the very existence of Bishop Marsh's documents, and which have been already stated. Some of these narratives must have been of considerable length; for some of the examples of verbal agreement, which they have occasioned between Matthew and Mark, are very long and remarkable. They must likewise have been deemed of great importance, since they were translated from Hebrew into Greek for the benefit of the Greek Christians; and appear, indeed, from this account of them, to have furnished the whole matter of Mark's Gospel, except the explanation of some Jewish customs and names, and some circumstances acquired from Peter. Such narratives as these are exactly Bishop Marsh's documents, and one of them his document ϰ an entire Gospel, of which not even the memory survived the apostolic age.[5]

2. The hypothesis of Professor Schleiermacher, who is one of the most distinguished classical scholars in Germany, is developed in his "Critical Essays on the Gospel of Saint Luke."[6] He supposes that there existed, at a very early period, detached narratives of remarkable incidents in the life of Jesus Christ, of his miracles, and discourses; which were collected by different individuals with various objects. From these minor collections Dr. Schleiermacher conceives that the works now called Gospels might be framed; and he is of opinion that Saint Luke formed his Gospel by the mere juxta-position of these separate narratives, without any alteration whatever on the part of the compiler, except the addition of copulative particles. The result of the examination which he institutes in support of his hypothesis is, that the evangelist "is neither an independent writer, nor has made a compilation from works which extended over the whole life of Jesus;" and that "he is, from beginning to end, no more than a compiler and arranger of what he found in existence, and which he allows to pass unaltered through his hands."[7]

The only difference between this hypothesis and that of Mr. Veysie is, that the latter supposes the first Christians to have made memoranda of what they heard in the public preaching and private conversation of the apostles; while, according to Professor Schleiermacher, the memoranda of the Christians were collected by various persons, as chance or inclination directed them. On the continent, his hypothesis has been attacked by Fritsch, Plank, and Gersdorf; and in this country it has been examined and refuted at great length by the learned author of the critique upon his essay in the British Critic and Quarterly Theo-

[1] Veysie's Examination, p. 55.
[2] Ibid. p. 97.
[3] Examination of Mr. Marsh's Hypothesis, pp. 98, 99.
[4] Examination of Mr. Marsh's Hypothesis, pp. 100, 101.
[5] British Critic, vol. xxxiv. (O. S.) p. 114. An hypothesis similar to that of Mr. Veysie was offered by a learned writer in the Eclectic Review (vol viii. part i. pp. 423, 424.); but as it is liable to the same objections as Mr V.'s, this brief notice of it may suffice.
[6] A Critical Essay on the Gospel of St. Luke, by Dr. Frederick Schleiermacher, with an Introduction by the translator, containing an account of the controversy respecting the origin of the first three Gospels since Bishop Marsh's Dissertation. London, 1825. 8vo. The original German work was published at Berlin, in 1817.
[7] Schleiermacher, p. 313. British Critic and Theol. Rev. vol. ii. p. 354.

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logical Review; of whose observations the following is an abstract:—

1. *This hypothesis is in itself extremely improbable, and not reconcilable with certain facts deducible from the study of the style and language of St. Luke's Gospel.*

(1.) *The hypothesis is in itself extremely improbable.*

"That a person employed in writing an historical work should use such existing narratives as he could depend on, is undoubtedly both probable and rational. That he should *make up* his history of such fragmentary materials has this clear objection to it, that the writer, wanting narratives of *every* period, cannot possibly be nice in his selection, but must take such as he can find, and where he can meet with none of high authority, must of necessity be satisfied with others of less. That this must be the consequence of so composing an history is, we think, quite clear on mere reasonable grounds; and that it is practically true Professor Schleiermacher, at least, cannot deny, for he himself states that St. Luke has introduced incorrect, unfounded, and almost fabulous narratives into his Gospel. But, we would ask, is an author to be supposed totally without perception of this obvious objection; or, in other words, is it to be supposed that he willingly produces a less valuable and authentic history where he could produce one more so? We must be allowed to think that if this is true of a common history, it is still more so of such a history as a gospel—the history of a new religion and its founder. Whatever may be thought of the knowledge or powers of its historian, thus much all will allow, that he thought Christianity true, that is to say, he thought himself employed in giving an account of a revelation from God, the whole value of which depends on its being *true*."—Now, "a person so employed would assuredly feel a deep responsibility attaching to him, and an earnest desire to obtain the very best and most authentic accounts of the weighty matters of which he was treating. And if the truth of these remarks be admitted, their force can only be evaded by saying either that St. Luke had not the power of obtaining better materials, or had no discrimination, no power of judging which were better and which worse. Now with respect to the first of these alternatives, without at all inquiring whether he was or was not himself a witness to any of our Lord's miracles, it cannot be denied, with any show of argument, that he lived at the time of the transactions of which he treated, nor that he had ready access to those most capable of giving him exact and accurate accounts of all that passed in our Lord's life. We have positive evidence of his having been for a long time the companion of St. Paul, and of his having gone with him to Jerusalem, when that apostle was seized, and his long imprisonment, previous to his voyage to Rome, commenced. At the close of that imprisonment he was at hand, and accompanied St. Paul to Rome. Where he spent the intermediate time, certainly is not positively mentioned, but from his being with St. Paul at the commencement and the close of his imprisonment, and from his having come to Jerusalem as his companion and friend, we think it most probable that he was not far distant during its continuance; at all events, it is especially mentioned that at Jerusalem he went with St. Paul to St. James, when all the elders were present. It is therefore indisputable, that he had every opportunity of acquiring the best information respecting our Lord, from his apostles and other eye-witnesses of his life and actions. What, then, we would ask, could be the temptation to a person under St. Luke's circumstances, to prefer written narratives, circulating with an authenticity at least loosely established (and, in fact, according to Professor Schleiermacher, often worthless), to the oral testimony of the most competent witnesses; the dead words of dead writing to the living voices of living men who had been the constant attendants of our Lord, and must daily have given Luke, at least, sufficient testimony that they were led by the Spirit of God? They who adopt this hypothesis are surely bound to give some account of the motives which could induce a person situated like St. Luke, led either by inclination or a sense of duty to become the historian of the faith he had learned and accepted, and influenced by the feelings by which he and every honest Christian undertaking such a work must have been influenced, to prefer imperfect to perfect testimony, and a set of floating narratives of doubtful character to the certain evidence of eye-witnesses. Professor Schleiermacher, who cannot argue that the evangelist would take pains to procure only authenticated narratives (because he has stated his belief that many erroneous ones have found their way into this Gospel), takes the other alternative to which we have alluded, and frequently says that the nicety and exactness which we, 'who are a critical generation,' require, were unknown to former ages, which were easily satisfied with a less rigid scrupulousness as to accuracy, and that St. Luke might, therefore, be contented with materials really imperfect. But to us this appears a poor answer to the difficulty; for there is no question here as to any research, any abstruse reasoning, any difficult inquiry. The question to be considered is simply this—whether an honest and sincere man undertaking to write the history of events of no trivial importance, but concerning the eternal welfare of mankind, and living with those who had been present and personally engaged in the most remarkable of them, would apply to these competent witnesses for information, or would deem it a wiser and a better plan to collect a set of doubtful narratives of these events, written by doubtful authors, till he had obtained some sort of account of all that interested him, and then to string his Collectanea together (without a word of addition, of correction, or of explanation), like Martial's Epigrams, some good, some indifferent, and more bad, into a book."[1]

(2.) *This hypothesis is not reconcilable with certain facts deducible from a study of the style and language of St. Luke's Gospel.*

The validity of this objection is supported by the learned reviewer, who has cited very numerous instances of the evangelist's style and language, compared with those occurring in the Acts of the Apostles, for which the reader is necessarily referred to the journal already cited.[2] It must suffice to state in this place, that the passages adduced clearly show that the Gospel of Luke and the Acts of the Apostles are throughout the production of the same author; peculiar words and phrases, which are rarely or never used by the other evangelists, being used through various parts of the Gospel and Acts; while a large number of these peculiar words and phrases are derivable from one source—the Septuagint; and, what is very curious, a large number of words not used by the other writers of the New Testament are common to St. Luke and to St. Paul, whose companion the evangelist was for many years. "If," therefore, the reviewer forcibly argues, "a peculiar phraseology runs through two works, if much of that peculiar phraseology is constantly referable to one known source, and if much of it is also to be found in the works of a person for many years the constant companion of the reputed author of these works, there is very strong reason for believing the common opinion to be the correct one. Chance can hardly have done so much—can hardly have distinguished the greater part of above forty narratives (according to Professor Schleiermacher) by the use of the same peculiar phraseology—can hardly have produced a striking connection between their style and that of the intimate friend of their compiler."[3] In a note, the reviewer states the following to be the result of a pretty laborious examination of the New Testament: "There are in St. Luke as many words peculiar to him as in the three other evangelists together. In the Acts very far more. In St. Paul as many nearly as in the rest of the New Testament. In inquiring into the words peculiar to one of the Gospels and Acts, we find more than *three* times as many in St. Luke as in either of the others. With respect to words peculiar to one of the Gospels and St. Paul, there are nearly *three* times as many in St. Luke as in St. Matthew, and more than *three* times as many as in St. Mark or St. John. Of such words there are also in the Acts about *five* times as many as in either Matthew, Mark, or John. And there are about as many words common to St. Luke, the Acts, and St. Paul, and peculiar to these books, as there are words *peculiar* to St. Luke and St. Paul alone."[4]

2. Further, *the principles, on which Professor Schleiermacher conducted the examination of St. Luke's Gospel, do not bear him out in the hypothesis which he has framed.*

(1.) For, *in applying the test of probability, Professor Schleiermacher assumes, in an unwarrantable manner, the right of supplying, from his own fancy, all the circumstances and details of every narration which he finds in the Gospel; and then he explains the whole transaction by means of the very details he has furnished.*

Five examples are adduced by the reviewer of Dr. Schleiermacher, in illustration of this remark:[5] one of which will be sufficient to confirm it. "In commenting on the fifth chapter of the Gospel (p. 81.) he tells us, that the narrative (ver. 27—39.) of the calling of Matthew, and our Lord's discourse with the scribes and pharisees, was not written in connection with the narrative (ver. 17—26.) of the cure of the paralytic, which also contains a conversation of the same parties, for the following reasons: According to Professor Schleiermacher, 'the conversation of Christ and the pharisees is evidently the main point of the second narrative.' That is, the call of St. Matthew is not so. That is only mentioned because the conversation would not have been intelligible without the fact that Christ and his disciples had partaken of a repast at the publican's house.

"'But the doctors of the law would scarcely have stayed without till the *splendid* repast was at an end, for they were sure enough of finding Christ and his disciples at the usual time of public business the next day, and this conversation could scarcely follow immediately after the *banquet*. Had this history, therefore, been related in a continuous thread with the former, we should have found them connected either in this manner, *Still they were minded, after this, again to question his disciples, for that the day before he had sat at meat with them at the house of a publican, with many other publicans and sinners:* or thus, *And he went hence to a great feast which a publican had made for him, and from this the scribes and pharisees took occasion afresh, &c.* Ours, however, sounds quite like an independent narrative which premises the circumstances necessary to be known, without concerning itself about any further connection. The phrase καὶ μετὰ ταῦτα is much too vague to seek in it a view to any precise reference to the preceding passage.'

"From this specimen our readers will see somewhat of the nature of Professor Schleiermacher's proceedings. He supposes that we are able to judge accurately of the writer's aim in a particular narrative; that we know enough of the circumstances of the event he relates, to judge whether it is probable that the doctors of the law would wait for Christ till he had finished a visit to a given person *presumed* to be objectionable to them; that we can decide whether these habits were so strongly rooted, that even the unusual

[1] British Critic, vol. ii. pp. 354—356.
[2] Ibid. vol. ii. p. 357.
[3] Ibid. pp. 355—358.
[4] Ibid. pp. 358—364.
[5] Ibid. p. 357. note.

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excitement of a teacher come to oppose their law would not induce them to any change, but would compel them to wait till the usual hours of business for an interview with him; whether in a small place they could not have met with him instantly on his leaving the house, without derogating from their dignity; and again, that we can pronounce with some certainty as to the method by which the writer would connect the preceding and succeeding parts of his narrative."[1]

(2.) *He gratuitously assumes the existence of the most incredible stupidity and ignorance on the part of the sacred writers, whenever he can get rid of any difficulty by such an hypothesis.*

"For example, he states it (p. 92.) as his belief, that there was no solemn calling of the apostles, and that St. Luke did not mean to state any such calling. But he allows that St. Mark does, in the most decided manner. And how does he reconcile this with his denial of the fact? Simply by supposing that St. Mark saw this passage in St. Luke, and misunderstood it! There are two monstrous improbabilities to be got over in this statement; for we would ask, first, whether it is credible that St. Mark did not know whether there was a solemn calling of the apostles or not? and, secondly, what possible reason there is for supposing that he was more likely to misunderstand St. Luke than ourselves."[2]

(3.) *Not only does Professor Schleiermacher allow himself the most extraordinary license in conjuring up feelings, intentions, motives, and circumstances; but in many instances these conjectures are as unhappy, and the motives and circumstances conjectured [are] as forced and as improbable as it is possible to imagine.*

"He forms a theory as to the way in which a particular occurrence took place, and then imagines circumstances to suit it." Thus,[3] "Professor Schleiermacher observes, that Luke (viii. 22.) does not tell us the object of our Lord and his disciples in going on the sea; and he wishes to show that they went out without any particular object, and not with the intention of making a journey.

"'The easiest way of conceiving the whole occurrence is to imagine that the disciples had gone out in the boat to *fish*, and that Jesus accompanied them; for why should he *always* have let the time so spent be lost for their instruction and the exertion of his whole influence on them?' &c. He appears to have forgotten that St. Matthew mentions a circumstance rather adverse to Jesus being employed in teaching his disciples on this occasion—namely, that *he was asleep*. (Matt. viii. 24.)"[4]

(4.) *Lastly, the details conjecturally supplied by Professor Schleiermacher are not only improbable, but do great injustice to the character of Jesus Christ, considered not as a divine Being, but as a heavenly teacher, and are quite inappropriate to such a character.*

"It may not be very easy to say what would be the exact line of conduct pursued by such a teacher, or how *far* he might enter into the common detail of life; but surely nothing can be less reasonable than to reduce every action and every movement to the ordinary level of ordinary life, and to contend that every thing which cannot be so reduced is improbable. But this is the level to which Professor Schleiermacher seeks to reduce all the transactions of the life of Jesus; this is the test by which he tries them; and these are the grounds on which he passes sentence of improbability on so many of them. Now let any man look at the Gospel of Jesus Christ, and believing (if after such examination he can) that its author was a mere man, yet under that belief let him say whether, in a system so opposed to the spirit of the time in which it was propagated, so abstract from the world, so pure, so holy, so simple it may be, and yet so sublime, he does not find ample reason for concluding that its author must on very many occasions have entirely avoided and renounced all the common routine of life, and dedicated himself to thought, retirement, and prayer. Jesus, we are told, passed the night on the Mount in prayer. Is there any thing in any way improbable in this, if he were a mere man, believing himself sent by God to instruct and reform mankind? It is mockery to put the question if he were really a heavenly teacher. Yet Professor Schleiermacher chooses to account for this by supposing (without a trace of it in the history) that he must have been at a festival; that he was returning to his abode with a caravan, and from the bustle of the inn, which he disliked, was driven out to pass the night in the air! All this, it seems, is easier than the simple fact, that he, who was, or at all events believed himself to be, a heavenly teacher, desired to strengthen himself for his office by solitude and prayer."[5]

V. The last hypothesis, which remains to be noticed, is that which supposes the first three Gospels to be derived not from any written Gospel, but from ORAL TRADITION FROM THE APOSTLES AND OTHER DISCIPLES OF JESUS CHRIST.

1. This hypothesis was first suggested by HERDER about thirty years since. He agrees with Eichhorn in assuming a common Hebrew or Chaldee Gospel; but he differs from him in most other respects, by supposing this common document to be a mere *verbal gospel*, which consisted only in the preaching (κηρυγμα) of the first teachers of Christianity; and which, he says, had been verbally propagated for thirty years, when the substance of it was committed to writing in three different Gospels. According to the form of this oral gospel or preaching, the written Gospels of Matthew, Mark, and Luke, were regulated. Hence arose their similarity; but it is useless, Herder further asserts, to examine the *words* used in our first three Gospels, for this very reason, that they proceeded not from a written document, but from a mere oral gospel or preaching: and, accordingly, in his opinion, whoever attempts by an analysis of our first three Gospels to discover the contents of a supposed common document, can never succeed in the undertaking.[6]

2. The hypothesis of Herder was adopted by ECKERMANN, who conceived the existence of an oral or traditional gospel, in which the discourses of Jesus were preserved; and he imagined that Matthew wrote the principal parts of it in the Aramæan dialect. Hence he accounted for the similarity in the first three Gospels, by supposing that Mark and Luke collected the materials of their Gospels at Jerusalem; which existing in this oral gospel could not but exhibit a striking resemblance to that of Matthew.[7] So improbable, however, did this hypothesis appear in itself, at the time it was announced, that it was generally disapproved, and was at length exploded as a mere fiction; and Eckermann himself is stated to have subsequently abandoned it, and to have embraced the ancient opinion respecting the first three Gospels.[8]

3. More recently, the hypothesis of Herder has been revived and modified by Dr. J. C. GIESELER[9] in the following manner:—

The evangelical history, previously to being committed to writing, was for a long time transmitted from mouth to mouth with respectful fidelity: thus it became the object of oral tradition, but a pure tradition, and carefully preserved. As the first Christians came out of the Jewish church, and were familiarly acquainted with that tradition, they had neither desire nor occasion for possessing a written history of their Master. But when the Gospel was propagated in distant places, and reckoned among its followers wise men who had been converted from paganism, their literary habits and their previous ignorance of the history of Christianity caused them to wish for written books; and the first Gospels were accordingly published. In this way, Luke wrote for Theophilus. But the evangelists only transcribed accurately the most important portions of the *oral tradition*, selecting from it such particulars as were best suited to the place, time, and particular design, on account of which they wrote. Drawing from the same source, they have frequently said the same things; but, writing under different circumstances, they have often differed from each other. Further, *oral tradition* was held in higher authority by the church than written Gospels, and was also more frequently consulted and cited. By degrees those Gospels, which followed it with great fidelity, became possessed of the same respect, and finally supplanted it. The heretics contributed much to this result. They, indeed, first introduced into the church a spirit of argumentation and dispute, and they were the first persons who devoted their attention in an especial manner to the theoretical part of religion. In no long time, from the love of discussion and the pride of knowledge, they composed gospels for themselves, also derived from oral tradition, but mutilated and altered. The true Christians, who had hitherto been occupied in loving and in doing good, rather than in reasoning upon religion, and who had been accustomed to derive their requisite knowledge from oral tradition, were obliged, in defence of their faith, to have recourse to *their* Gospels, which were the authentic works of the disciples of Jesus. Then they accustomed themselves to read them, to meditate upon them, and also to quote them, in order that they might be armed against the heretics and their falsified histories. Thus, gradually and silently, without any decree or decision of a council, our four Gospels universally displaced oral tradition. In the *middle of the second century*, they were acknowledged by the whole church, and since that time they have constantly and universally possessed canonical authority.

Such are the prominent features of Gieseler's system. That it solves all the phenomena and difficulties which its author imagines to exist in the first three Gospels, we may readily concede; because, being framed for the purpose of explaining those phenomena, it may be expected to answer

[1] British Critic, vol. ii. pp. 365, 366.
[2] Critical Essay, pp. 131, 132.
[3] British Critic, vol. ii. pp. 373, 374. In pp. 374—395. various other examples are adduced, and the erroneous reasonings of Professor Schleiermacher exposed with equal industry and learning.
[4] Ibid. p. 368.
[5] Brit. Crit. vol. ii. p. 372.
[6] Bp. Marsh's Michaelis, vol. iii. part 2. p. 203., where Herder's Christliche Schriften (Christian Writings), vol. iii. pp. 303—416. are quoted. Kuinöel, Comment. in Lib. Hist. Nov. Test. vol. i. p. 5.
[7] Dr. Wait's Translation of Hug's Introduction, vol. i. Pref. pp. v. vi.
[8] Pareau, de Mythica Interpretatione, p. 190.
[9] This notice of Gieseler's hypothesis is abridged from Cellérier's Introduction au Nouv. Test. pp. 260—267., who cites Dr. G.'s Historisch-Kritischer Versuch über die Entstehung und die frühesten schicksale der schriftlichen Evangelien. (Historico-Critical Essay on the Origin and early Fates of the written Gospels.) Minden, 1818.

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that purpose; but that both this hypothesis and that of Herder are destitute of any real foundation, will (we think) appear from the following considerations:—

1. In the first place,—not to dwell on the total silence of antiquity respecting the *assumed* existence of these verbal gospels, it is utterly incredible that so long a time should elapse, as both Herder and Gieseler suppose, before any Gospel was committed to writing; because every Christian, who had once heard so important a relation, must have wished to write down at least the principal materials of it, had it been only to assist his own memory. Besides, a mere oral narrative, after it had gone through so many different mouths, in the course of so many years, must at length have acquired such a variety of forms, that it must have ceased to deserve the title of a common Gospel (as Herder termed it); and therefore the supposition that our first three Gospels were moulded in *one* form is difficult to reconcile with the opinion of a mere oral gospel, which must necessarily have assumed a variety of forms.[1] Further, the suppositions of these writers respecting the length of time which they imagine must have elapsed before any Gospel was committed to writing is contradicted by the evidence, both external and internal, for the early date of Matthew's Hebrew Gospel, which has already been stated in pp. 296, 297 of this volume.

2. Although we should concede to Dr. Gieseler, that the evangelical history was so well known to the first Christians, that they had no occasion for written documents until after the expiration of *many* years;—that the first Christians, more occupied with the cultivation of Christian virtues than with theological science, paid less attention to the words of the Gospels than to the facts and lessons contained in the evangelical history;—that they restricted the appellation of Γραφη or *Scripture* to the Old Testament;—that the books of the New Testament were not yet collected together, and that they designated its precepts and instructions by the formula of ὁ Χριστος, *Christ has said it*:—although these points should be conceded, yet does it necessarily follow that they undervalued or disregarded written documents? that they preferred *oral tradition* to them, and that they did not generally make use of our four Gospels until the middle of the second century? By no means. Such a conclusion appears to us to be contradicted by the nature of things, since the writings of the apostles must have been held in at least equal estimation with that tradition, by which the subjects of their preaching were preserved; since the heathens, who were converted to the Christian faith, could with difficulty have recourse to *oral tradition*, and would eagerly avail themselves of written documents as soon as they could obtain them, that is to say, early in the second century.

3. Much stress has been laid by Dr. Gieseler on the small number of quotations from the Gospels in the writings of the fathers, previously to the middle of the second century. But this paucity of quotations is sufficiently accounted for by the small number of Christian writers whose works have been transmitted to us, by their preference of practical piety to science and theory, and by the persecutions to which the church of Christ was exposed: so that there is no necessity for concluding that the Gospels were at that time but little known. Such of those quotations as refer to the Κηρυγμα or preaching of the apostles do not necessarily imply a reference to *oral tradition*; and they may equally be understood of written documents.

4. Gieseler has further urged, in behalf of his hypothesis, our total ignorance of the precise time when, and of the occasion on which, our Gospels were admitted as canonical by the whole church. But the profound and universal veneration in which these Gospels were held from and after the middle of the second century,—that is to say, from the very time when there was a greater number of Christian writers and books,—evidently demonstrates that their authority was by no means *new*, but had been of some continuance. The very nature, too, of our Gospels leads to the same result. In every one of them there is so evidently discernible a special design with reference to the circumstances under which they were written, and to the churches which became the depositories of them, that we cannot imagine that they could have been addressed to a few individuals only, and that they should have been forgotten by the mass of believers for nearly half a century.

5. Lastly, although the hypothesis of an oral traditionary document should be necessary, in order to solve all the difficulties which are alleged to exist, respecting the sources of the first three Gospels, yet we must take into consideration the real difficulties which it substitutes in place of those pretended difficulties. We must conceive how such *oral tradition*, which was diffused from Rome to Babylon, continued without the slightest alteration, amidst the great number of new converts, who were daily occupied in studying them, and in transmitting them to others.—We must imagine in what manner such tradition continued sufficiently *uniform*; so that persons, who committed some fragments of it to writing,—one, for instance, at Jerusalem, and another at Rome,—should in the *same narrative* frequently make use of the *same phrases* and even the *same words*. And, finally, we must reconcile the hypothesis with the authenticity of our Gospels (which has been both historically and critically proved); and prevent the followers of this system from deducing thence the evidently false conclusion, which some German neologians have not been slow in forming, viz. that our Gospels were supposititious productions posterior to the time of the evangelists.

[1] Bp. Marsh's Michaelis, vol. iii. part 2. p. 204.

V. Since, then, the four hypotheses, with their several modifications, above discussed, are insufficient to account for the harmony, both of words and of thought, which appear in the first three Gospels, should it be asked how are we to account for such coincidences? We reply that they may be sufficiently explained without having recourse to either of these hypotheses, and in a manner that cannot but satisfy every serious and inquiring reader.

"It is admitted on all hands," says Bishop Gleig, "that the most remarkable coincidences of both language and thought, that occur in the first three Gospels, are found in those places in which the several writers record our Lord's doctrines and miracles; and it will likewise be admitted, that of a variety of things seen or heard by any man at the same instant of time, those which made the deepest impression are distinctly remembered long after all traces of the others have been effaced from the memory. It will also be allowed, that of a number of people witnessing the same remarkable event, some will be most forcibly impressed by one circumstance, and others by a circumstance which, though equally connected with the principal event, is, considered by itself, perfectly different. The *miracles* of our blessed Lord were events so astonishing, that they must have made, on the minds of all who witnessed them, impressions too deep to be ever effaced; though the circumstances attending each miracle must have affected the different spectators very differently, so as to have made impressions, some of them equally indelible with the miracle itself, on the mind of one man; whilst by another, whose mind was completely occupied by the principal event itself, these very circumstances may have been hardly observed at all, and of course been soon forgotten.

"That this is a matter of fact which occurs daily, every man may convince himself by trying to recollect all the particulars of an event which powerfully arrested his attention many years ago. He will find that his recollection of the event itself, and of many of the circumstances which attended it, is as vivid and distinct at this day as it was a month after the event occurred; whilst of many other circumstances, which he is satisfied must have accompanied it, he has but a very confused and indistinct recollection, and of some, no recollection at all. If the same man take the trouble to inquire of any friend who was present with him when he witnessed the event in question, he will probably find that his friend's recollection of the principal event is as vivid and distinct as his own; that his friend recollects likewise many of the accompanying circumstances which were either not observed by himself, or have now wholly escaped from his memory; and that of the minuter circumstances, of which he has the most distinct recollection, his friend remembers hardly one. That such is the nature of that intellectual power by which we retain the remembrance of past events, I know from experience; and if there be any man who has never yet made such experiments on himself, let him make them immediately, and I am under no apprehension, that, if they be fairly made, the result will not be as I have always found it. Let it be remembered, too, as a universal fact, or a law of human nature, as certainly as gravitation is a law of corporeal nature, that in proportion as the impression made on the mind by the *principal object* in any interesting scene is strong, those produced by the *less important circumstances* are weak, and therefore liable to be soon effaced, or, if retained at all, retained faintly and confusedly; and that when the impression made by the principal object is exceedingly strong, so as to fill the mind completely, the unimportant circumstances make no impression whatever, as has been a hundred times proved by the hackneyed instance of a man absorbed in thought not hearing the sound of a clock when striking the hour beside him. If these facts be admitted (and I cannot suppose that any reflecting man will call them in question), it will not be necessary to have recourse to *hypotheses*, to account either for that degree of harmony which prevails among the first three evangelists, when recording the *miracles* of our blessed Lord, or for the discrepancy which is found in what they say of the *order* in which those miracles were performed, or of the *less important circumstances* accompanying the performance. In every one of them the *principal object* was our Lord himself, whose powerful voice the winds and waves, and even the devils, obeyed. The power displayed by him on such occasions must have made so deep an impression on the minds of all the spectators as never to be effaced: but whether *one* or *two* demoniacs were restored to a sound mind in the land of the Gadarenes;

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whether *one* or *two* blind men miraculously received their sight in the neighbourhood of Jericho; and whether that miracle was performed at *one* end of the town or at the *other*, are circumstances which, when compared with the miracles themselves, are of so little importance, as may easily be supposed to have made but a slight impression on the minds of even some of the most attentive observers, whose whole attention had been directed to the principal object, and by whom these circumstances would be soon forgotten, or, if remembered at all, remembered confusedly. To the order of time in which the miracles were performed, the evangelists appear to have paid very little regard, but to have recorded them, as Boswell records many of the sayings of Johnson, without marking their dates; or as Xenophon has recorded the memorabilia of Socrates in a work which has been, in this respect, compared to the Gospels."[1]

With respect to the *doctrines* of our Lord, it should be recollected that the sacred historians are labouring to report with accuracy the speeches and discourses of another; in which case even common historians would endeavour to preserve the exact sense, and, as far as their memory would serve them, the same words. "In seeking to do this," says the late eminently learned Bishop of London (Dr. Randolph), "it is not to be wondered at, that two or three writers should often fall upon verbal agreement: nor, on the contrary, if they write independently, that they should often miss of it, because their memory would often fail them. With regard to the sacred writers, *it is natural to suppose them studious of this very circumstance; and we have also reason to think, that they had assistance from above to the same effect:* and yet it is not necessary to suppose that either their natural faculty, or the extraordinary assistance vouchsafed them, or both, should have brought them to a perfect identity throughout; because it was not necessary for the purposes of Providence, and because it would have affected their character of original independent witnesses. Let me add, that these discourses, before they were committed to writing by the evangelists, must have been often repeated amongst the apostles in teaching others, and in calling them to remembrance among themselves. Matthew had probably often heard and known how his fellow-labourers recollected the same discourses which he had selected for his own preaching and writing. We know not how much intercourse they had with each other, but probably a great deal before they finally dispersed themselves. Mark and Luke had the same opportunities, even if they were not original eye-witnesses.[2] *I admit, then, of a common document; but that document was no other than the* PREACHING OF OUR BLESSED LORD HIMSELF. *He was the great Prototype. In looking up to him, the Author of their faith and mission, and to the very words in which he was wont to dictate to them (which not only yet sounded in their ears, but were also recalled by the aid of his Holy Spirit promised[3] for that very purpose), they have given us three Gospels, often agreeing in words, though not without much diversification, and always in sense.*"[4]

To this powerful reasoning we can add nothing: protracted as this discussion has unavoidably been, the importance of its subjects must be the author's apology for the length at which the preceding questions have been treated; because the admission of either the copying, documentary, or traditionary hypotheses is not only detrimental to the character of the sacred writers, but also diminishes the value and importance of their testimony. "They seem to think more justly," said that eminent critic Le Clerc, "who say that the first three evangelists were unacquainted with each other's design: thus greater weight accrues to their testimony. When witnesses agree, who have previously concerted together, they are suspected: but those witnesses are justly credited who testify the same thing separately, and without knowing what others have said."[5]

[1] Bp. Gleig's edition of Stackhouse's History of the Bible, vol. iii. p. 104.

[2] "As no two human minds ever proceed with an exact parallelism of ideas, or suggest an unvaried flow of the same words, so in reporting these things, with all their care, the evangelists, like other men, made some minute variations. Substantially, their accounts are the same, and bespeak the same origin; namely, truth, reality, and correct representation. Inspiration was doubtless a further guarantee for this substantial agreement, though it went not to the length of suggesting words. In little matters, therefore, they vary, so that one reports the same fact rather more fully, another more concisely; one preserves more of our Lord's words, another fewer; one subjoins a reason or an explanation, which another did not feel to be necessary; and thus, we may be assured, would three of the most correct observers, and scrupulously exact reporters in the world do always, if they separately related what they had seen or heard the very day before. Probably each would do so if he twice related, in conversation only, the very same transactions or discourses. Our daily experience may prove this to us. Narrations of the same facts, or of the same discourses, always differ from each other; generally, indeed, more than they ought to differ; from carelessness, inaccuracy, or the love of embellishment. But setting these causes aside, they still must differ. One person will relate rather more, another rather less, of the facts or words; one will try to explain as he goes, another to illustrate; and the expressions used will always savour, more or less, of the habitual mode of discourse peculiar to the individual. But in reporting speeches, the more care is taken to preserve the very words of the speaker, the less there will be, in that part, of the usual difference of expressions. Still, something there will always remain, because, however careful a man may be to describe or imitate another, he is never able to put off himself. This, then, is the correct view, and I hesitate not to say, the only correct view, of the resemblances and differences in the Gospels. They agree as narratives will agree, whose common model is the truth. They differ as distinct narratives will always differ, while men are men; but they neither agree nor differ as copied narratives would, for the reasons already assigned." Mr. Archdeacon Nares's Veracity of the Evangelists demonstrated, pp. 171—174. In pp. 175, 176. 297—301. the coincidence and difference of the evangelists are appositely illustrated by harmonized tables of the parable of the sower, and of St. Paul's two narratives of his own conversion, and the historical narrative of St. Luke.

[3] John xiv. 26.

[4] "Remarks on Michaelis's Introduction to the New Testament," p. 32. *et seq.* See also Bishop Gleig's edition of Stackhouse, vol. iii. pp. 105—112.

[5] Multo rectiùs sentire videntur, qui evangelistas tres priores scripsisse suas historias censent, cùm neuter aliorum consilii conscius esset, unde etiam eorum testimonio majus accedit pondus. Cum enim consentiunt testes, qui inter se capita contulerunt, suspecti potiùs habentur: sed testes, qui idem testantur seorsim, nescii aliorum testimonii, meritò verum dicere videntur.—Joannis Phereponi [i. e. Le Clerc] Animadversiones in Augustini Librum de Consensu Evangeliorum. Appendix Augustiniana, p. 532. Antverpiæ 1703. folio.

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No. II.

TABLES OF WEIGHTS, MEASURES, AND MONEY,

MENTIONED IN THE BIBLE.

Extracted chiefly from the Second Edition of Dr. Arbuthnot's Tables of Ancient Coins, Weights, and Measures.

[Referred to in page 189. of this Volume.]

1. *Jewish Weights reduced to English Troy Weight.*

	lbs.	oz.	pen.	gr.
The gerah, one-twentieth of a shekel	0	0	0	12
Bekah, half a shekel	0	0	5	0
The shekel	0	0	9	$2\frac{4}{7}$
The maneh, 60 shekels	2	3	6	$10\frac{2}{7}$
The talent, 50 maneh or 3000 shekels	113	10	1	$10\frac{2}{7}$

2. *Scripture Measures of Length reduced to English Measure.*

							Eng. feet.	in.	dec.
A digit							0	0	912
4	A palm						0	3	648
12	3	A span					0	10	944
24	6	3	A cubit				1	9	888
96	24	6	2	A fathom			7	3	552
144	36	12	6	$1\frac{1}{2}$	Ezekiel's reed		10	11	328
192	48	16	8	2	$1\frac{1}{2}$	An Arabian pole	14	7	104
1920	480	160	80	20	$13\frac{1}{3}$	10 A schœnus or measuring line	145	11	004

3. *The long Scripture Measures.*

						Eng. miles.	paces.	ft.	dec.
A cubit						0	0	1	824
400	A stadium or furlong					0	145	4	6
2000	5	A sabbath-day's journey				0	729	3	0
4000	10	2	An eastern mile			1	403	1	0
12000	30	6	3	A parasang		4	153	3	0
96000	240	48	24	8	A day's journey	33	172	4	0

4. *Scripture Measures of Capacity for Liquids, reduced to English Wine Measure.*

						gal.	pints.
A caph						0	$0\frac{5}{6}$
$1\frac{1}{2}$	A log					0	$0\frac{5}{6}$
$5\frac{1}{3}$	4	A cab				0	$3\frac{1}{3}$
16	12	3	A hin			1	2
32	24	6	2	A seah		2	4
96	72	18	6	3	A bath or ephah	7	4
960	720	180	60	30	10 A kor or coros, chomer or homer	75	5

5. *Scripture Measures of Capacity for dry Things, reduced to English Corn Measure.*

						pecks.	gal.	pints.
A gachal						0	0	$0\frac{17}{128}$
20	A cab					0	0	$2\frac{4}{5}$
36	$1\frac{1}{5}$	An omer or gomer				0	0	$5\frac{1}{16}$
120	6	$3\frac{1}{3}$	A seah			1	0	1
360	18	10	3	An ephah		3	0	3
1800	90	50	15	5	A letech	16	0	0
3600	180	100	30	10	2 A chomer, homer, kor, or coros	32	0	1

6. *Jewish Money reduced to the English Standard.*

					£	s.	d.
A gerah					0	0	$1\frac{59}{160}$
10	A bekah				0	1	$1\frac{11}{16}$
20	2	A shekel			0	2	$3\frac{3}{8}$
1200	120	50	A maneh, or mina Hebraica		5	14	$0\frac{3}{4}$
60000	6000	3000	60	A talent	342	3	9

	£	s.	d.
A solidus aureus, or sextula, was worth	0	12	$0\frac{1}{2}$
A siclus aureus, or shekel of gold, was worth	1	16	6
A pound, or mina	3	2	6
A talent of gold was worth	5475	0	0

7. *Roman and Greek Money, mentioned in the New Testament, reduced to the English Standard.*

	£	s.	d.	far.
A mite (Λεπτον or Ασσαριον)	0	0	0	$0\frac{31}{336}$
A farthing (Κοδραντης) about	0	0	0	$1\frac{1}{2}$
A penny, or denarius (Δηναριον)	0	0	7	3

In the preceding table, silver is valued at 5*s.* and gold at £4 per ounce.

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No. III.

A CHRONOLOGICAL TABLE

OF THE

PRINCIPAL EVENTS RECORDED IN THE BIBLE.

PART I.

A Table of the most REMARKABLE EVENTS *comprised in the Old Testament, abridged from Archbishop* USHER *and Father* CALMET, *together with the corresponding Dates adopted by the Rev. Dr.* HALES *in his "New Analysis of Chronology," and by the Right Rev. Dr.* GLEIG, *in his new Edition of Stackhouse's History of the Bible.*

*** *The true Date of the Birth of Christ is* FOUR YEARS *before the common Æra, or A. D.*

Dr. Hales.	A. M. or year of the World	PERIOD I. *From the Creation to the Deluge.*	Year before Christ 4000 before A. D.	Dr. Hales.
1	1	THE creation	4004	5411
		Eve, tempted by the serpent, disobeys God, and persuades her husband Adam to disobedience also. God drives them out of paradise.		
100	3	Cain born, Adam's eldest son.	3998	5311
101	4	Abel born, Adam's second son.	3997	5310
201	128	Cain kills his brother Abel.	3876	5210
230	130	Seth born, son of Adam and Eve.	3874	5181
435	235	Enos born, son of Seth.	3769	4996
625	325	Cainan born, son of Enos.	3679	4786
795	395	Mahalaleel born, son of Cainan.	3609	4616
960	460	Jared born, son of Mahalaleel.	3544	4451
1122	622	Enoch born, son of Jared.	3382	4289
1287	687	Methuselah born, son of Enoch.	3317	4124
1474	874	Lamech born, son of Methuselah.	3130	3937
930	930	Adam dies, aged 930 years.	3074	4481
1487	987	Enoch translated: he had lived 365 years.	3017	3914
1142	1042	Seth dies, aged 912 years.	2962	4269
1656	1056	Noah born, son of Lamech.	2948	3755
1340	1140	Enos dies, aged 905 years.	2864	4071
1534	1235	Cainan dies, aged 910 years.	2769	3877
1690	1290	Mahalaleel dies, aged 895 years.	2714	3721
1922	1422	Jared dies, aged 962 years.	2582	3489
2136	1536	God informs Noah of the future deluge, and commissions him to preach repentance to mankind, 120 years before the deluge.	2468	3275
2227	1651	Lamech dies, the father of Noah, aged 777 years.	2353	3184
2348	1656	Methuselah dies, the oldest of men, aged 969 years, in the year of the deluge; and the same year, Noah, being 600 years old, by divine command enters the ark.	2349	3155
		PERIOD II. *From the Deluge to the Birth of Abraham.*		
2257	1657	Noah and his family quit the Ark. He offers sacrifices of thanksgiving. God appoints the rainbow as a pledge that he would send no more an universal deluge.	2347	3154
2258	1658	Arphaxad born, the son of Shem.	2346	3153
2393	1693	Salah born, son of Arphaxad.	2311	3018
2523	1723	Heber born, son of Salah.	2281	2888
2657	1757	Phaleg born, son of Heber.	2247	2754
2797	1770	The building of the tower of Babel.	2234	2614
2857	1770	The confusion of languages, and dispersion of the nations.		2554
2857	1771	The beginning of the Babylonian or Assyrian monarchy by Nimrod; and of the Egyptian empire by Ham the father of Mizraim.	2233	2554
		The trial of Job, according to Dr. Hales, took place	2130	2337
2787	1787	Reu born, the son of Phaleg.	2217	2624
2919	1819	Serug born, son of Reu.	2185	2492
3049	1849	Nahor born, son of Serug.	2155	2362
3128	1878	Terah born, the son of Nahor.	2126	2283
3198	1948	Haran born, the son of Terah.	2056	2213
2606	2006	Noah dies, aged 950 years.	1998	2805
3258	2008	Abram born, the son of Terah.	1996	2153

Dr. Hales.	A. M. or year of the World	PERIOD III. *From the Birth of Abraham to the Departure of the Israelites out of Egypt, and their Return into the Land of Canaan.*	Year before Christ 4004 before A. D.	Dr. Hales.
3268	2018	Sarai born, wife of Abram.	1986	2143
3318	2083	The call of Abram from Ur of the Chaldees to Haran in Mesopotamia, where his father Terah died, aged 205 years.	1917	2093
3333	2083	The second call of Abram from Haran.—He comes into Canaan with Sarai his wife, and Lot his nephew; and dwells at Sichem.	1921	2078
3334	2084	Abram goes into Egypt; Pharaoh takes his wife, but soon restores her again. Abram returns from Egypt; he and Lot separate.	1920	2077
3341	2091	Abram's victory over the five kings, and rescue of Lot.	1913	2070
3344	2094	Sarai gives her maid Hagar, for a wife, to her husband Abram.	1910	2067
		Ishmael born, the son of Abram and Hagar. Abram was 86 years old. (Gen. xvi. 16.)		
3357	2107	The new covenant of the LORD with Abraham. (Gen. xvii.)	1897	2054
		Sodom, Gomorrah, Admah, and Zeboim, burnt by fire from heaven. Lot is preserved; retires to Zoar; commits incest with his daughters.		
3358	2108	Abraham departs from the plains of Mamre to Beer-sheba. Isaac born.	1896	2053
3383	2133	Abraham offers his son Isaac for a burnt-offering.	1871	2028
		Sarah dies, aged 127 years.		
3398	2148	Isaac marries Rebekah.	1858	2013
3418	2168	Jacob and Esau born, Isaac being 60 years old.	1836	1993
3438	2186	Abraham dies, aged 175 years.	1818	1973
3495	2245	Isaac blesses Jacob, who withdraws into Mesopotamia, to his uncle Laban; and marries first Leah, and then Rachel.	1759	1916
3526	2276	Joseph, being 17 years old, tells his father Jacob his brethren's faults; they hate him, and sell him to strangers, who take him into Egypt. Joseph sold again, as a slave, to Potiphar.	1728	1885
3539	2289	Pharaoh's dreams explained by Joseph, who is made governor of Egypt.	1715	1872
3548	2298	Joseph's ten brethren come into Egypt to buy corn. Joseph imprisons Simeon.—His brethren return; Joseph discovers himself, and engages them to come into Egypt with their father Jacob, then 130 years old.	1706	1863
3683	2433	A revolution in Egypt. The Israelites persecuted.	1571	1728
		Moses born; exposed on the banks of the Nile; and found by Pharaoh's daughter, who adopts him.		
3723	2473	Moses kills an Egyptian; flees into Midian; marries Zipporah, the daughter of Jethro: has two sons by her, Gershon and Eliezer.	1531	1688
		According to archbishop Usher, the trial of Job took place	1520	
3763	2513	Moses, commissioned by God, returns into Egypt. Pharaoh refuses to set the Israelites at liberty. Moses inflicts ten plagues on Egypt; after which the Israelites are liberated.	1491	1648

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Dr.H.	A. M.		B. C.	Dr.H.
3763	2513	Pharaoh pursues the Israelites with his army, and overtakes them at Pi-hahiroth. The waters divided. Israel goes through on dry ground. The Egyptians drowned; 21st of the first month.	1491	1648
3764	2514	The delivery of the law, with various circumstances of terror, &c.	1490	1647
3765	2515	The people resolve on entering Canaan, but are repulsed by the Amalekites and the Canaanites. Establishment of the priesthood, &c.		
		The sedition of Korah, Dathan, and Abiram, is supposed to have happened about this time.		
3803	2553	The Israelites enter Canaan.	1451	1608
		The death of Moses, who is succeeded by Joshua		
		Joshua sends spies to Jericho.		

Period IV.

From the Return of the Israelites into the Land of Canaan to the Establishment of the Regal State.

Dr.H.	A. M.		B. C.	Dr.H.
3803	2553	The people pass the river Jordan.—Joshua restores circumcision.—Jericho taken.—The Gibeonites make a league with Joshua.—War of the five kings against Gibeon, whom Joshua defeats; the sun and moon stand still.	1451	1608
3804	2554	War of Joshua against the kings of Canaan; conquest and division of that country, &c.	1451	1609
3811	2561	Joshua renews the covenant between the Lord and the Israelites.—Joshua dies, aged 110 years.	1443	1582
		After his death the elders govern about eighteen or twenty years, during which time happen the wars of Judah with Adonibezek.		
3849	2599	During the succeeding anarchy happened the idolatry of Micah, and the war of the twelve tribes against Benjamin, to revenge the outrage committed on the wife of a Levite.	1405	1561
		God sends his prophets in vain to reclaim the Hebrews. He permits, therefore, that they should fall into slavery under their enemies.		
3985	2469	Deborah, Barak, and others judge the Israelites.	1535	
4045	2519	Gideon delivers Israel.	1485	1366
4189	2663	Under his judicature God raises up Samson.	1341	1222
		The actions of Samson.		
4259	2723	The birth of Samuel.	1271	1152

Period V.

From the Establishment of the Regal State to the Babylonish Captivity.

Dr.H.	A. M.		B. C.	Dr.H.
4341	2745	The Israelites ask a king of Samuel.—Saul is appointed and consecrated king.	1259	1110
4343	2747	War of the Philistines against Saul, who, having disobeyed Samuel's orders, is rejected by God.	1257	1108
4351	2755	Saul's second offence.	1249	1100
4361	2785	David succeeds to Saul on the throne of Israel.	1219	1070
4375	2819	Absalom's rebellion against his father David quashed.—The restoration of David.	1185	1036
4381	2825	Adonijah aspires to the kingdom. David causes his son Solomon to be crowned, who is proclaimed king by all Israel.	1179	1030
		The death of David, aged 70 years.		
		Solomon reigns alone, having reigned about six months in the lifetime of his father David. He reigned in all 40 years.		
4391	3001	The temple of Solomon finished, being seven years and a half in building.—Its dedication.	1003	1020
4421	3029	The death of Solomon, succession of Rehoboam, and the revolt of the ten tribes. Jeroboam the son of Nebat acknowledged king of the ten tribes.	971	991

Dr.H.	A. M.	*Kings of Judah, for 388 years.*	B. C.	Dr.H.
4422	3030	Rehoboam, intending to subdue the ten tribes, is commanded to forbear.	970	990
4424	3032	Rehoboam gives himself up to impiety.	967	987
4438	3046	Rehoboam dies. Abijam succeeds him; reigns three years.	954	973
4439	3047	Abijam's victory over Jeroboam; who loses many thousands of his troops.	953	972
4441	3049	Abijam dies. Asa succeeds him, and suppresses idolatry in Judah.	951	970
4471	3064	Asa engages Ben-hadad, king of Syria, to make an irruption into the territories of the kingdom of Israel, to force Baasha to quit his undertaking at Ramah.	936	940
4482	3090	Death of Asa, who is succeeded by Jehoshaphat. He expels superstitious worship.	910	929
		Elijah removed from this world in a fiery chariot.		
4514	3107	Jehoshaphat accompanies Ahab in his expedition against Ramoth Gilead; where he narrowly escapes a great danger.	893	897
4515	3108	Jehoshaphat equips a fleet for Ophir; Ahaziah king of Israel partaking of the design, the fleet is destroyed by tempest.	892	896
4517	3115	Jehoshaphat dies; Jehoram succeeds him.	885	904
4515	3117	Jehoram, at the importunity of his wife Athaliah, introduces into Judah the worship of Baal. He is smitten by God with an incurable distemper in his bowels; makes his son Ahaziah viceroy, or associate in his kingdom. Jehoram dies.	884	896

Dr.H.	A. M.	*Kings of Israel, for 254 years.*	B. C.	Dr.H.
4422	3030	Jeroboam, son of Nebat, the first king of Israel, or of the revolted ten tribes.—He abolishes the worship of the Lord, and sets up the golden calves.	970	990
4439	3047	Jeroboam overcome by Abijam, who kills 500,000 men.	953	972
4443	3050	Jeroboam dies; Nadab his son succeeds; reigns two years.	950	968
4445	3052	Nadab dies; Baasha succeeds him.	946	966
4468	3074	Baasha dies; Elah his son succeeds him.	926	943
4469	3075	Elah killed by Zimri, who usurps the kingdom seven days.	925	942
4469	3075	Omri besieges Zimri in Tirzah; he burns himself in the palace.	925	942
4473	3079	Omri builds Samaria; makes it the seat of his kingdom.	921	938
4480	3086	Omri dies; Ahab his son succeeds.	914	931
4503	3096	The prophet Elijah presents himself before Ahab, and causes the false prophets of Baal to be slain.	904	908
		Gives the prophetic unction to Elisha.		
4504	3103	Ben-hadad king of Syria besieges Samaria; is forced to quit it.	901	905
4506	3107	Ahab wars against Ramoth Gilead; is killed in disguise. Ahaziah succeeds.	897	900
4507	3108	Ahaziah, falling from the lattice of his house, is dangerously wounded, and dies; Jehoram his brother succeeds him, and makes war against Moab.	896	899
4508	3109	Elisha foretells victory to the army of Israel, and procures water in abundance.	895	898

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Dr. H.	A. M.	Kings of Judah.	B. C.	Dr. H.
4515	3117	Ahaziah reigns but one year.	884	896
		Joash or Jehoash born.		
		Homer the Greek poet flourishes.		
4516	3120	Ahaziah accompanies Jehoram king of Israel to the siege of Ramoth Gilead. He is slain by Jehu.	879	895
		Athaliah kills all the royal family; usurps the kingdom. Jehoash is preserved and kept secretly in the temple six years.		
4522	3126	Jehoiada the high-priest sets Jehoash on the throne of Judah, and slays Athaliah.	878	889
4562	3164	Zechariah the high-priest, son of Jehoiada, killed in the temple by order of Jehoash.	836	849
		Hazael king of Syria wars against Jehoash.		
4563	3165	Hazael returns against Jehoash; and forces large sums from him. (2 Chron. xxiv. 23.)	835	848
		Jehoash dies; and is succeeded by Amaziah.		
4591	3178	Amaziah wars against Jehoash king of Israel; is defeated by him.	822	820
4602	3189	Amaziah dies; Uzziah or Azariah succeeds him.	810	809
		Isaiah and Amos prophesy in Judah under this reign.		
4654	3246	Uzziah dies; Jotham his son succeeds.	754	757
		Isaiah sees the glory of the Lord. (Isa. vi.) Isaiah and Hosea continue to prophesy.		
4669	3261	Rezin king of Syria, and Pekah king of Israel, invade Judah.	737	742
4670	3262	Jotham dies; Ahaz succeeds him. Rezin king of Syria, and Pekah king of Israel, continue their hostilities against Judah.	736	741
		Isaiah foretells to Ahaz the birth of the Messiah, and a speedy deliverance from the		
4671	3263	two kings his enemies. Nevertheless, the year following they return again and spoil his country.	735	740
		Ahaz invites to his assistance Tiglath-pileser king of Assyria, and submits to pay him tribute.		
4686	3278	Ahaz king of Judah dies, and is succeeded by his son Hezekiah, who restores the worship of the Lord in Judæa, which Ahaz had almost entirely subverted.	722	725

Dr. H.	A. M.	Kings of Israel.	B. C.	Dr. H.
4515	3119	Samaria besieged by Ben-hadad king of Syria. Ben-hadad and his army, seized with a panic, flee during the night.	881	885
4516	3120	Elisha, going to Damascus, foretells the death of Ben-hadad, and the reign of Hazael.	880	884
		Jehoram marches with Ahaziah against Ramoth Gilead; is dangerously wounded, and carried to Jezreel.		
		Jehu rebels against Jehoram; kills him, and usurps the throne.		
4544	3148	Jehu dies; Jehoahaz his son succeeds him.	852	867
4561	3165	Jehoahaz dies. Joash, or Jehoash, whom he had associated with himself on the throne A. M. 3162, succeeds him.	835	850
4579	3168	Hazael king of Syria dies; and Ben-hadad succeeds him.	822	832
		Jehoash wars against Ben-hadad.		
4576	3178	Jehoash obtains a great victory over Amaziah king of Judah.	821	834
4577	3179	Jehoash king of Israel dies; Jeroboam II. succeeds him.	820	833
		Jonah, Hosea, and Amos in Israel, prophesy during this reign.		
4640	3232	Jeroboam II. dies; Zachariah his son succeeds him.	779	792
		The chronology of this reign is very perplexed.		
4640	3232	Zachariah killed by Shallum, after reigning six months.	768	771
4641	3233	Shallum reigns one month; is killed by Menahem.	767	770
		Pul (or Sardanapalus) king of Assyria invades Israel; Menahem becomes tributary to him.		
4653	3243	Menahem dies; Pekahiah his son succeeds.	757	760
4655	3245	Pekahiah assassinated by Pekah, son of Remaliah.	755	758
4665	3254	Arbaces, governor of Media, and Belesis, governor of Babylonia, besiege Sardanapalus king of Assyria in Nineveh, who, after a siege of three years, burns himself in his palace, with all his riches. Arbaces is acknowledged king of Media, and Belesis of Babylon.	746	756
4673	3264	Tiglath-pileser defeats and slays Rezin king of Damascus; enters the land of Israel, and takes many cities and captives, chiefly from Reuben, Gad, and the half tribe of Manasseh. The first captivity of Israel.	736	738
4683	3265	Hoshea son of Elah slays Pekah, and usurps the kingdom.	735	738
4687	3276	Shalmaneser succeeds Tiglath-pileser king of Nineveh.	724	727
4692	3279	Hoshea makes an alliance with So king of Egypt, and endeavours to shake off the yoke of Shalmaneser, who besieges Samaria; takes it after three years' siege, and carries beyond the Euphrates the tribes that Tiglath-pileser had not already carried into captivity; and puts an end to the kingdom of Israel, after it had subsisted two hundred and fifty-four years.	721	719

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Dr. H.	A. M.	*Judah alone.*	B. C.	Dr. H.
4696	3285	On the death of Shalmaneser, Sennacherib succeeds him, and invades Judah, and takes several cities.	712	715
4702	3291	Hezekiah's sickness and miraculous cure. He gives money to Sennacherib, who still continues his war against him. He sends Rabshakeh to Jerusalem, and marches himself against Tirhakah king of Cush or Arabia. Returning into Judæa, the angel of the Lord destroys many thousands of his army; he retires to Nineveh, where he is slain by his sons.	706	709
4687	3292	Esar-haddon succeeds Sennacherib.	705	708
		Micah the Morasthite, and Nahum, prophesy.		
4715	3306	Hezekiah dies, and is succeeded by Manasseh.	694	696
4734	3323	Esar-haddon becomes master of Babylon; reunites the empires of Assyria and Chaldæa.	677	677
4740	3329	Manasseh taken by the Chaldæans, and carried to Babylon.	671	671
4758	3347	The war of Holofernes, who is slain in Judæa by Judith.	653	653
4770	3361	Manasseh dies. He returned into Judæa a considerable time before, but the period is not exactly known; Amon succeeds him; reigns two years.	639	641
4772	3363	Amon dies; Josiah succeeds him.	637	639
	3376	Jeremiah begins to prophesy, in the thirteenth year of Josiah.		
4803	3394	Josiah opposes the expedition of Necho king of Egypt against Carchemish, is mortally wounded, and dies at Jerusalem. Jeremiah composes lamentations on his death.	606	608
		Jehoahaz is placed on the throne by the people; but Necho, returning from Carchemish, deposes him, and installs Eliakim, or Jehoiakim, his brother, son of Josiah.		
4809	3398	Nebuchadnezzar besieges and takes Jerusalem; leaves Jehoiakim there, on condition of paying him a large tribute. Daniel and his companions led captive to Babylon.	602	602
4813	3402	Nebuchadnezzar's dream of a great statue explained by Daniel.	598	598
4815	3404	Jehoiakim revolts against Nebuchadnezzar, who sends an army from Chaldæa, Syria, and Moab, which ravages Judæa, and brings away 3023 Jews to Babylon, in the seventh year of Jehoiakim.	596	596
4816	3405	Cyrus born, son of Cambyses and Mandane.	595	595
		Jehoiakim revolts a second time against Nebuchadnezzar; is taken, put to death, and cast to the fowls of the air.		
		Jehoiachin or Coniah, or Jeconiah succeeds him. Nebuchadnezzar besieges him in Jerusalem, and takes him, after he had reigned three months and ten days. He is carried to Babylon, with part of the people. Mordecai is among the captives.		
		Zedekiah, his uncle, is left at Jerusalem in his place.		
4821	3410	Ezekiel begins to prophesy in Chaldæa.	590	590
4823	3412	Zedekiah takes secret measures with the king of Egypt, and revolts against the Chaldæans. Nebuchadnezzar marches against Jerusalem; besieges it; quits the siege to repel the king of Egypt, who comes to assist Zedekiah; returns to the siege. Jeremiah continues prophesying during the whole of the siege, which continued almost three years. Ezekiel also describes the same siege in Chaldæa.		
4826	3415	Jerusalem taken on the ninth day of the fourth month (July), the 11th year of Zedekiah. Zedekiah, endeavouring to flee by night, is taken, and brought to Ribla, to Nebuchadnezzar; his eyes are put out, and he is carried to Babylon.	588	586
		Jerusalem and the temple burnt; seventh day of the fourth month.		
		The Jews of Jerusalem and Judæa carried captive beyond the Euphrates; the poorer classes only left in the land.		
		Thus ends the kingdom of Judæa, after it had subsisted four hundred and sixty-eight years, from the beginning of the reign of David: and three hundred and eighty-eight years from the separation of Judah and the ten tribes.		

Dr. H.	A. M.	PERIOD VI. *From the Babylonish Captivity to Nehemiah's Reform.*	B. C.	Dr. H.
4827	3416	The beginning of the seventy years' captivity foretold by Jeremiah. Gedaliah made governor of the remains of the people. He is slain.	587	586
		MEDIAN AND PERSIAN DYNASTY.		
4858	3447	Darius the Mede.	553	553
4860	3449	Cyrus the Persian.	551	551
4875	3464	Babylon taken by Cyrus, who sets the Jews at liberty, and permits them to return into Judæa under Zorobabel. Joshua, the first high-priest, in the same year.	536	536
4876	3465	The second temple begun.	535	535
4882	3471	Death of Cyrus; Cambyses reigns.	529	529
4890	3479	Darius Hystaspes.	521	521
4895	3484	The temple finished.	516	516
4926	3515	Death of Darius; Xerxes succeeds to the throne.	485	485
4928	3517	Jehoiakim high-priest.	483	483
4947	3536	Artaxerxes succeeds Darius.	464	464
4948	3537	He stops the rebuilding of Jerusalem.	463	463
4951	3540	Artaxerxes marries Esther.	460	460
4954	3543	He sends Ezra to Jerusalem, with several priests and Levites.	457	457
4958	3547	Eliashib high-priest.	453	453
		Nehemiah governor of Judæa.		
4988	3577	Darius Nothus.	423	423
4991	3580	Nehemiah's reform among the Jews	420	420
		End of the Old Testament canon.		

Dr. H.	A. M.	PERIOD VII. *From Nehemiah's Reform to the Birth of John the Baptist.*	B. C.	Dr. H.
		PERSIAN DYNASTY.		
		Jewish High-priests.		
4991	3580	Eliashib.	420	420
4998	3587	Joiada or Judas.	413	413
5038	3627	Jonathan or John.	373	373
5070	3659	Jaddua or Jaddus.	341	341
		MACEDO-GRECIAN DYNASTY.		
		Jewish High-priests.		
5090	3679	Onias I.	321	321
5111	3700	Simon the Just.	300	300
5120	3709	Eleazar.	291	291
5135	3724	Manasses.	276	276
5161	3750	Onias II.	250	250
5194	3783	Simon II.	217	217
5216	3805	Onias III.	195	195
5236	3825	Jesus or Jason.	175	175
5237	3827	Onias or Menelaus.	172	172
		ASMONÆAN PRINCES OR MACCABEES.		
5247	3837	Judas Maccabæus.	163	163
		Jachim or Alcimus, high-priest.	160	160
5251	3840	Jonathan.		
5258	3847	He is appointed high-priest.	153	153
5268	3857	Simon.	143	143
5275	3864	John Hyrcanus.	136	136
5305	3894	Aristobulus and Antigonus.	106	106
5306	3895	Alexander Jannæus.	105	105
5333	3922	Queen Alexandra.	78	78
5342	3931	Hyrcanus II.	69	69
5342	3931	Aristobulus II.	69	69
		ROMAN DYNASTY.		
5348	3937	Pompey takes Jerusalem.	63	63
		Hyrcanus II. again.		
5371	3960	Antigonus.	40	40
5373	3963	Idumæan king, Herod the Great.	37	37
5411	4000	John the Baptist born six months before the birth of Jesus Christ.	4	5
		The birth of our Lord and Saviour Jesus Christ took place A. M. 4000 according to the vulgar era; but its true date according to Calmet is A. M. 4004, and A. M. 5411 according to Dr. Hales.		

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PART II.

A Table of the PRINCIPAL EVENTS *recorded in the New Testament, from the Birth of Christ to the Destruction of Jerusalem and the Completion of the Canon of the New Testament.*

A. M.		Y. of J. C.	Before the vulgar Æra.
4000	The nativity of Jesus Christ.	1	4
	The circumcision, purification, and presentation of Christ in the temple.		
	Archelaus, Ethnarch of Judæa.		3
			V. Æ. or A. D.
4012	Christ visits the temple	12	8
4032	The ministry of John the Baptist.	32	29
4033	The baptism and temptation of Christ.	33	30
	FIRST PASSOVER.—Christ purges the temple, and preaches in Judæa.—Imprisonment of John the Baptist.		
4034	SECOND PASSOVER.—The twelve apostles sent forth. John the Baptist beheaded.	34	31
4035	THIRD PASSOVER.—Seventy disciples sent forth.	35	32
	Transfiguration of Jesus Christ.		
4036	FOURTH PASSOVER.—The crucifixion, death, resurrection, and ascension of Christ.	36	33
	Feast of Pentecost.—Descent of the Holy Spirit.		
4037	The church increased.	37	34
4038	The church multiplied.	38	35
4039	The martyrdom of Stephen.—*First* Jewish persecution of the church.	39	36
4040	Conversion of Paul.	40	37
	The *Hebrew* Gospel of Matthew probably written about this time.		
4044	Herod Agrippa, king of Judæa.	44	39
4047	*Second* Jewish persecution of the church.	47	44
4061	Paul imprisoned at Jerusalem.	61	58
4063	He is sent to Rome, and shipwrecked at Malta.	64	61
4064	He arrives at Rome, and continues there a prisoner two years.		
	The General Epistle of James, and the *Greek* Gospel of Matthew written about this time.		
4065	Epistle of Paul to the Philippians.	65	62
	Epistles to the Colossians, Ephesians, and Philemon.		
	Martyrdom of James the Less, bishop of Jerusalem.		
4066	Epistle of Paul to the Hebrews, written from Italy soon after he was set at liberty.	66	63
	Luke writes his Gospel and the Acts of the Apostles in this or the following year.		
4066	Epistle of Paul to Titus, and his first Epistle to Timothy.	66	63
	Mark writes his Gospel about this time.		
4067	Paul comes out of Italy into Judæa: visits the churches in Crete, Ephesus, Macedonia, and Greece.	67	64
	Peter writes his first Epistle, probably, from Rome.		
4068	Peter writes his second Epistle, probably, from Rome, about the beginning of this year.	68	65
	Several prodigies at Jerusalem, this year, during the passover.		
	Paul goes to Rome the last time; is there put into prison; also Peter.		
	Second Epistle of Paul to Timothy.		
	The Epistle of Jude written in this or the following year.		
4069	The martyrdom of Paul and Peter at Rome.	69	66

A. M.		Y. of J. C.	A. D.
4069	Cestius Gallus governor of Syria comes to Jerusalem; enumerates the Jews at the passover.	69	66
	Disturbances at Cæsarea, and at Jerusalem.		
	Florus puts several Jews to death.		
	The Jews rise, and kill the Roman garrison at Jerusalem.		
	A massacre of the Jews at Cæsarea and Palestine.		
	All the Jews of Scythopolis slain in one night.		
	Cestius governor of Syria comes into Judæa.		
	He besieges the temple of Jerusalem; retires; is defeated by the Jews.		
	The Christians of Jerusalem, seeing a war about to break out, retire to Pella, in the kingdom of Agrippa, beyond Jordan.		
	Vespasian appointed by Nero for the Jewish war.		
	Josephus made governor of Galilee.		
	Vespasian sends his son Titus to Alexandria; comes himself to Antioch, and forms a numerous army.		
4070	Vespasian enters Judæa; subdues Galilee.	70	67
	Tiberias and Tarichea, which had revolted against Agrippa, reduced to obedience by Vespasian.		
	Divisions in Jerusalem.		
	The Zealots seize the temple, commit violences in Jerusalem, and send for the Idumæans to succour Jerusalem.		
4071	Vespasian takes all the places of strength in Judæa about Jerusalem.	71	68
	Simon son of Gioras ravages Judæa and the south of Idumæa.		
	In this or the following year John writes his three Epistles.		
4073	Titus marches against Jerusalem to besiege it.	73	70
	Comes down before Jerusalem some days before the passover.		
	The factions unite at first against the Romans, but afterwards divide again.		
	The Romans take the first enclosure of Jerusalem; then the second; they make a wall all round the city, which is reduced to distress by famine.		
	July 17. The perpetual sacrifice ceases in the temple.		
	The Romans become masters of the court of the Gentiles, and set fire to the galleries.		
	A Roman soldier sets the temple on fire, notwithstanding Titus commands the contrary.		
	The Romans, being now masters of the city and temple, offer sacrifices to their gods.		
	The last enclosure of the city taken.		
4074	Titus demolishes the temple to its very foundation.	74	71
	He also demolishes the city, reserving the towers of Hippicos, Phazael, and Mariamne.		
	Titus returns to Rome with his father Vespasian; they triumph over Judæa.		
4098	John banished to Patmos.	98	95
4100	John liberated from exile.	100	97
	John writes his Gospel and Revelation about this time.		

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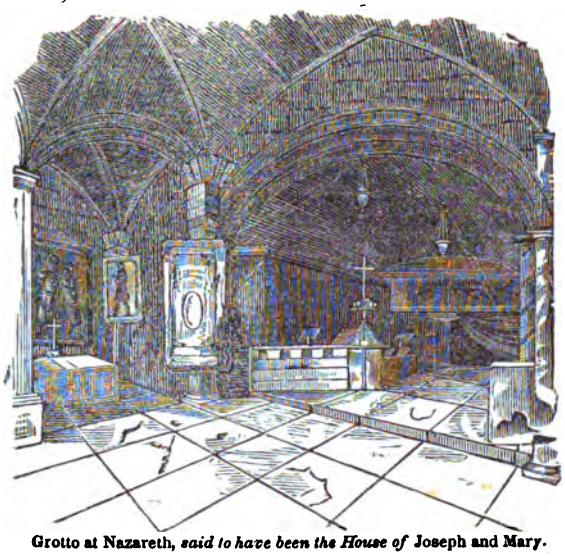

Grotto at Nazareth, *said to have been the House of* Joseph and Mary.

No. I.

A BIOGRAPHICAL, HISTORICAL, AND GEOGRAPHICAL

INDEX

OF THE PRINCIPAL PERSONS, NATIONS, COUNTRIES, AND PLACES,

MENTIONED IN THE HOLY SCRIPTURES.

This Index is compiled from the works of Calmet, Reland, Wells, Chompré, Gesenius, Schleusner, Robinson (of Andover, N. A.), Serieys, Coquerel, Macbean, Drs. Whitby, Hales, and Parish, M. Anquetil, and various other writers and commentators, who have treated on Sacred History, Biography, and Geography; and also from the Travels in Palestine and Asia Minor, of Bishop Pococke, the Rev. Dr. E. D. Clarke, Lieutenant-colonel Leake, the Hon. Capt. Keppel, Captains Irby and Mangles, the Rev. Messrs. W. Jowett, Connor, Hartley, and Arundell, Messrs. Buckingham and Carne, and of Dr. Robert Richardson, who explored various parts of the East, in company with the Rt. Hon. the Earl of Belmore, in the years 1816—1818. *Those names of persons and places only are omitted which occur but seldom in the Bible, and of which nothing more is known than appears in the passages where they occur.*

Aaron, the son of Amram and Jochebed, of the tribe of Levi (Exod. vi. 20.), was born three years before his brother Moses. The Scripture is silent respecting every thing which preceded his call to be the spokesman or interpreter of Moses before Pharaoh, king of Egypt. From this time (the eighty-third year of his age), Aaron was the associate of Moses in all the transactions of the Israelites, until his death on Mount Hor, B. C. 1452, in the hundred and twenty-third year of his age, and in the fortieth year after the departure of the Israelites from Egypt. (Num. xxxiii. 38, 39.) Aaron was the first high-priest of the Jews; and was succeeded in the pontifical office and dignity by his son Eleazar. (Deut. x. 6.) For an account of Aaron's conduct in the affair of the golden calf, see p. 136. of this volume.

Ab, the eleventh month of the civil year of the Jews, and the fifth month of their ecclesiastical year. For the festivals and fasts observed by the Jews in this month, see p. 76.

Abaddon (Heb.), or Apollyon (Gr.), that is, the Destroyer: the name of the angel of the bottomless pit. (Rev. ix. 11.)

Abana and Pharpar, two rivers of Damascus, mentioned in 2 Kings v. 12. The valley of Damascus, which lay between Libanus and Anti-Libanus, was watered by five rivers, of which these were the two principal. Both descended from Mount Hermon. The Pharpar flowed by the walls of Damascus: the Abana flowed through the city, and divided it into two parts. These rivers are not now to be distinguished.

Abarim, mountains of, notice of, 31.

Abdon, one of the judges of Israel; he succeeded Elon, and governed the Israelites eight years. He had forty sons and thirty grandsons, who rode on seventy asses. He was buried in Pirathon, in the land of Ephraim. (Judg. xii. 13—15.)

Abdon, the name of a Levitical city, situated in the canton allotted to the tribe of Asher, and given to the Levites of the family of Gershon.

Abednego, a Chaldee name, given by the king of Babylon's officer to Azariah, one of Daniel's companions. He was thrown into a fiery furnace, with Shadrach and Meshach, for refusing to adore the statue erected by the command of Nebuchadnezzar; but both he and his companions were miraculously preserved. (Dan. iii.)

Abel, the second son of Adam, and the first shepherd: he was murdered by his elder brother Cain, through envy; because his sacrifice, offered in faith, was accepted by God, being (it is supposed) consumed by celestial fire, while the offering of Cain was rejected. (Gen. iv. 2—8. Heb. xi. 4.)

Abel, the name of several cities in Palestine; viz.

1. Abel-beth-maachah, or Abel-main, a city in the northern part of the canton allotted to the tribe of Naphtali. Hither fled Sheba the son of Bichri, when pursued by the forces of king David; and the inhabitants, in order that they might escape the horrors of a siege, cut off Sheba's head, which they threw over

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the wall to Joab (2 Sam. xx. 14—22.) About eighty years after, it was taken and ravaged by Benhadad king of Syria. (1 Kings xv. 20.) About two hundred years after this event, it was captured and sacked by Tiglath-pileser, who carried the inhabitants captive into Assyria. (2 Kings xv. 29.) This place was subsequently rebuilt; and, according to Josephus, became, under the name of Abila, the capital of the district of Abilene.

2. Abel-keramim, the place or *plain of the vineyards* (Judg. xi. 33.), a village of the Ammonites, where they were discomfited by Jephthah. According to Eusebius, it abounded in his time with vineyards, and was six Roman miles from Rabbath Ammon.

3. Abel-meholah was the native country of Elisha. (1 Kings xix. 16.) It could not be far from Scythopolis. (iv. 12.) Eusebius places it in the great plain, sixteen miles from Scythopolis, south. Not far from hence, Gideon obtained a victory over the Midianites. (Judg. vii. 22.)

4. Abel-misraim (the mourning of the Egyptians) was formerly called the floor of Atad. (Gen. l. 11.) Jerome and some others after him believe this to be the place afterwards called Bethagla, at some distance from Jericho and Jordan, west.

5. Abel-shittim was a town in the plains of Moab, beyond Jordan, opposite Jericho. According to Josephus, Abel-Shittim, or Abela, as he calls it, was sixty furlongs from Jordan. Eusebius says, it was in the neighbourhood of Mount Peor. Moses encamped at Abel-Shittim before the Hebrew army passed the Jordan, under Joshua. (Num. xxxiii. 49. xxv. 1.) Here the Israelites fell into idolatry, and worshipped Baal-Peor, seduced by Balak; and here God severely punished them by the hands of the Levites. (Num. xxv. 1, 2, &c.) This city is often called Shittim only. (Antiq. lib. iv. cap. 7. and v. 1., and de Bello, lib. v. cap. 3.)

Abez, a town in the canton of the tribe of Issachar. Josh. xix. 20.

Abiah.—1. The second son of Samuel, who intrusted to him and his brother Joel the administration of justice, which they executed so ill, that the elders of Israel came to the prophet and demanded of him a king. (1 Sam. viii. 2—5.)—2. A priest of the posterity of Aaron, and the founder of a sacerdotal family. When all the priests were divided into twenty-four classes, the eighth class was denominated from him the class of Abia. (1 Chron. xxiv. 10.) To this class belonged Zechariah, the father of John the Baptist. (Luke i. 5.)

Abiathar, the son of Abimelech, the tenth high-priest of the Jews. Escaping from the massacre of the priests at Nob, he joined the party of David, and continued in the pontificate until the reign of Solomon: by whom he was deprived of his office, for having embraced the faction of Adonijah.

Abib, the name of the seventh month of the Jewish civil year, and the first of their ecclesiastical year. It was also called Nisan. For an account of the fasts or festivals occurring in this month, see p. 76.

Abigail.—1. The wife of Nabal, of Carmel; by her prudence and address, she averted the wrath of David against her husband, who had churlishly refused him succours during his distress in consequence of the persecutions of Saul. On the death of Nabal, she became the wife of David. (1 Sam. xxv.)—2. The sister of David. (1 Chron. ii. 16, 17.)

Abihu, the son of Aaron and Elisheba, who was consumed, together with his brother Nadab, by a flash of fire sent from God, for offering incense with strange fire, instead of taking it from the altar of burnt-offering. (Lev. x. 1, 2.) This severity of punishment was necessary towards the first transgressors of the divine law, in order to deter others from the same offence, and to increase the reverential awe of the Divine Majesty. It would seem that Nadab and Abihu were betrayed into this act of presumption by intemperance at the feast upon the feast-offerings: for, immediately after, and in consequence of their fate, Moses prohibited the priests from drinking wine and strong drink, when they approached the sanctuary. (Mant and D'Oyly, on Lev. x.)

Abijah, the son of Jeroboam I. king of Israel, a young prince of promising hopes, who is supposed to have shown himself averse from his father's idolatry, and died early. (1 Kings xiv.)

Abijah, or Abijam, the son and successor of Rehoboam king of Judah. He reigned thirty-three years; a wicked prince, who imitated the impiety and misconduct of his father.

Abijah, the name of the wife of Ahaz, and the mother of Hezekiah king of Judah.

Abila. See Abel-beth-maachah.

Abilene, region of, 18.

Abimael, the name of a descendant of Joktan. (Gen. x. 28. 1 Chron. i. 22.) In these passages he and his brethren probably represent different Arabian tribes; though no name has yet been discovered in the Arabian writers which clearly corresponds to Abimael.

Abimelech, a common appellative of the Philistine kings, as Pharaoh was of the Egyptian monarchs. Two of this name are mentioned in the Scriptures, viz. 1. Abimelech king of Gerar, the contemporary of Abraham. Struck with the beauty of Sarah, he took her from the patriarch, who had passed her as his sister, but restored her in consequence of a divine command. (Gen. xx.)—2. Abimelech II. supposed to be the son of the preceding, with whom Isaac entered into an alliance. (Gen. xxvi.)

Abimelech, the son of Gideon by a concubine. After his father's death he took possession of the government; procured himself to be acknowledged king; and afterwards put to death all his brethren, except Jotham, who escaped his fury. He was himself subsequently wounded at Thebez by a woman, who hurled a piece of a mill-stone upon his head; and indignant at the idea of perishing by the hand of a woman, he commanded his armour-bearer to pierce him with his sword. (Judg. viii.)

Abinadab.—1. A Levite of Kirjath-jearim, who received the ark after it had been sent back by the Philistines. It continued in his house until David sent to conduct it thence to Jerusalem. (1 Sam. vii. 2. 2 Kings vi. 3, 4.)—2. One of Saul's sons who perished with him at the battle of Gilboa.—3. The brother of David and the son of Jesse. (1 Chron. ii. 13.)

Abiram.—1. One of those who conspired with Korah and Dathan against Moses, and who perished in the same manner. (Num. xvi.)—2. The eldest son of Hiel the Bethelite, who expired as his father was laying the foundation of Jericho, which he had undertaken to rebuild (1 Kings xvi. 34.), as Joshua more than 530 years before had prophetically announced would be the case. (Josh vi.)

Abishag, the name of a beautiful virgin who was sent for to cherish David in his old age. Interpreters are not agreed whether she became the consort of David or was only his concubine. After David's death, she was demanded in marriage by Adonijah: but his request was rejected by Solomon; who, considering that, if it were granted, Adonijah would affect the regal power, caused him to be put to death. (1 Kings i. 3, 4. ii. 13—25.)

Abner, the son of Ner, uncle to king Saul, and general of his forces. After the death of his sovereign, he preserved the crown for his son Ishbosheth: but, afterwards quarrelling with him, Abner joined David. He was, subsequently, slain by Joab, in revenge for the death of his brother Asahel who was slain in open battle. David honoured Abner with public obsequies. (2 Sam. iii.)

Abraham, the patriarch and founder of the Israelitish nation, celebrated in the Scriptures for his probity, and for his unshaken confidence in the promises of God. He was the son of Terah, and was born at Ur, a city of Chaldæa. Called by God out of his own country, by faith he went forth into an unknown country, where he dwelt with his posterity, resting on the general promise of God for a better inheritance. Having married Sarah, he became the father of Isaac, whom by faith he offered on an altar, though in him he expected a completion of all the promises which God had made to him: but, as at first he had miraculously received a son, he concluded that God could with equal ease, after death, raise him again to life. (Heb. xi. 8—10. 17—19.) The patriarch's first name was Abram, which signifies *the father of elevation*, or *an elevated father*; but on a renewal of the divine covenant with him and of the promises made to him by God, it was changed to Abraham, the import of which is, the *father of a great multitude*. (Gen. xvii.) He died at the age of 175 years, and was interred, with Sarah his wife, in the field and cave at Machpelah. (xxv.)

Absalom, the son of king David by Maahah. He rebelled against his father, and was slain by Joab, about 1020 years B. C. (2 Sam. xiii.—xviii.)

Abstinence, vows of, 130.

Accho. See Ptolemais.

Acheldama, a place without the south wall of Jerusalem, beyond the pool of Siloam. It was called the Potter's Field (Matt. xxvii. 7. 10.), because they dug thence the earth of which they made their pots: and the Fuller's Field, because they dried their cloth there; but being afterwards bought with that money

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by which the high-priest and rulers of the Jews purchased the blood of the holy Jesus, it was by the providence of God so ordering it, called Aceldama, that is, the field of blood. (Acts i. 19. Matt. xxvii. 7, 8.) The place, which in modern times has been shown to travellers as Aceldama, is described by Bishop Pococke as an oblong square cavern about twenty-six paces long, twenty broad, and apparently about twenty feet deep. It is enclosed on every side, either with the rock or by a wall, and covered over. There are six holes in the top, by which a person may look down into it; and through these holes the dead bodies are thrown in. Several sepulchral grottoes are to be seen in the vicinity of this spot.

Achaia, in the largest sense, comprehends Greece properly so called. It is bounded on the west by Epirus, on the east by the Ægean Sea, on the north by Macedonia, on the south by Peloponnesus. This seems to be the region intended when Saint Paul, according to the Roman acceptation, mentions all the *regions of Achaia*, and directs his second Epistle to all the saints in Achaia. (2 Cor. xi. 10.) Thus, what is Achaia, in Acts xix. 21. is Hellas, that is, Greece. (Acts xx. 2.) Achaia, strictly so called, is the northern region of Peloponnesus, bounded on the north by the Gulf of Corinth, on the south by Arcadia, on the east by Sicyonia, and on the west by the Ionian Sea. Of this region Corinth was the capital.

Achan, the son of Charmi, of the tribe of Judah; who, contrary to the express command of God, had appropriated some valuable articles out of the spoils of Jericho: for which he, together with all his family, was stoned, and all his effects were consumed with fire. (Josh. vii. 22.)

Achish, a king of Gath, in whose court David took refuge from Saul; but, his life being endangered, he feigned madness before the king. When war broke out between Saul and the Philistines, David marched with his army: but the lords of the Philistines, being apprehensive lest he should turn against them in battle, desired Achish to dismiss him, which accordingly he did, with commendations for his fidelity. (1 Sam. xxi.—xxix.)

Achmetha. See Ecbatana.

Achor, a valley in the territory of Jericho, and in the canton of the tribe of Benjamin, where Achan was stoned. (Josh. vii. 24.)

Achsah, the daughter of Caleb, who promised her in marriage to him who should conquer Kirjath-sepher from the Philistines. Othniel took the place, and married Achsah. (Josh. xv. 16, 17.)

Ackshaph, a city belonging to the tribe of Asher. The king of Ackshaph was conquered by Joshua. (xii. 20.) Some writers are of opinion, that Ackshaph is the same as Ecdippa, on the Mediterranean, between Tyre and Ptolemais; others, that Ecdippa is described in Josh. xix. 20. under the name of Achzib. The Arabs call a place, three hours north from Ptolemais, Zib, which is the place where formerly stood Ecdippa. It is probable that Ackshaph and Achzib are but different names for the same town. Mr. Buckingham, who visited this place in January, 1816, found it a small town situated on a hill near the sea, and having a few palm trees rearing themselves above its dwellings.

Acquittal, in criminal cases, forms of, 56.

Actions, civil and criminal, how determined among the Jews. See pp. 55—57.

Adada, a city in the southern part of the canton belonging to the tribe of Judah, not far from the boundaries of Idumæa or Edom. (Josh. xv. 27.)

Adam, the first man, and the father of the human race, was created out of the dust of the earth, by God himself, who animated him with a reasonable soul, and formed him after his moral image, in righteousness and true holiness. Having transgressed the single command imposed on him by God, in token of his dependence upon Him as lord paramount of the creation, Adam forfeited the state of happiness in which he had been created, and entailed a curse on himself and his posterity, had not God made a promise of a future Saviour. (Gen. i. ii. iii.) He died, aged 930 years.

Adama, or Admah, one of the five cities destroyed by fire from heaven, on account of the profligate wickedness of their inhabitants, and afterwards overwhelmed by the waters of the Dead Sea. (Gen. xix. 24.) It was the most easterly of those which were swallowed up; and there is some probability, either that it was not entirely sunk under the waters, or that the subsequent inhabitants of the country built a city of the same name on the eastern shore of the Dead Sea; for Isaiah, according to the LXX. says, *God will destroy the Moabites, the city of Ar, and the remnant of* Adama. (Isa. xv. ult.) Ἀρὼ τὸ στόμα Μωάβ, καὶ Ἀρὰλ, καὶ τὸ κατάλοιπον Ἀδάμα.

Adar, the twelfth month of the ecclesiastical Jewish year, and the sixth of the civil year. For a notice of the festivals, &c. during this month, see pp. 75, 76.

Adoni-Bezek (the Lord of Bezek) was the first Canaanitish king conquered by the Israelites after the death of Joshua. He was taken to Jerusalem, where he died, after his toes and thumbs had been cut off, which he owned to be a just retribution of divine providence, in retaliation of what he had himself inflicted upon others. (Judg. i. 7.)

Adonijah, the fourth son of king David by Haggith. He aspired to the kingdom before his father's death, but was disappointed of his hopes by the command of David, who ordered Solomon to be proclaimed king. He afterwards desired Abishag, the Shunemite, to wife; this request was not only rejected, but he was ordered to be put to death, as one guilty of treason. (1 Kings ii. 13—25.)

Adoni-Zedek (i. e. Lord of Zedek) was king of Zedek, or Jerusalem, and one of the five Canaanitish kings shut up in the cave of Makkedah, whither they fled after their defeat by Joshua; by whose command they were taken out and put to death, and their bodies hung on five trees. (Josh. x.)

Adoption, ceremony of, and its effects. 164, 165.

Adoraim, a town in the southern part of the tribe of Judah, which was fortified by Rehoboam. (2 Chron. xi. 9. 11.)

Adoram, the chief treasurer of Rehoboam, who was sent by that prince, in the commencement of his reign, to the rebellious tribes, to endeavour to reduce them to their allegiance; and perished, the victim of an infuriated populace. (1 Kings xii. 13.) It is uncertain whether this Adoram was the same as Adoniram, who had filled the same office under Solomon. (1 Kings iv. 6.) He might be his son, and one of the young men who gave evil counsels to Rehoboam. However this may be, it was the height of imprudence to send him to the revolted tribes who had complained of the burden of taxes: and hence some expositors have imagined, that Rehoboam sacrificed his chief treasurer in the vain hope that his death would calm the effervescence of popular fury.

Adrammelech, and Sharezer, sons of Sennacherib, were probably the children of slaves who had no right to the Assyrian throne, and who assassinated their father on his return from his unsuccessful expedition against Hezekiah, at Nineveh, while worshipping in the temple of Nisroch his god: after which they fled into Armenia.

Adrammelech, an idol (probably the sun), worshipped by the inhabitants of Sepharvaim, who caused their children to pass through the fire to it.

Adramyttium, a maritime town of Mysia in Asia Minor, over-against the island of Lesbos, situated at the foot of Mount Ida. (Acts xxvii. 1, 2.) It was a colony of the Athenians.

Adria is mentioned in Acts xxvii. 27., where, it is to be observed, that when Saint Paul says, that they were tossed in Adria, he does not say in the Adriatic Gulf, which ends with the Illyrian Sea, but in the Adriatic Sea, which, according to Hesychius, is the same with the Ionian Sea; and therefore to the question, How Saint Paul's ship, which was near to Malta, and so, either in the Lybian or Sicilian Sea, could be in the Adriatic? It is well answered, That not only the Ionian, but even the Sicilian Sea, and part of that which washes Crete, was called the Adriatic. Thus, Ptolemy says, that Sicily was bounded on the east by the Adriatic; and that Crete was compassed on the west by the Adriatic Sea; and Strabo says, that the Ionian Gulf is a part of that which, in his time, was called the Adriatic Sea. (*Whitby.*)

Adriel, the son of Barzillai, married Merab, the daughter of Saul (who had first been promised to David, 1 Sam. xviii. 19.), by whom he had five sons, who were given up to the Gibeonites, to be put to death in revenge of Saul's cruelty to them. In 2 Sam. xxi. 8. they are called the sons of Michal; she having adopted them, or else the name of Michal is by mistake put for Merab.

Adullam, a city in the south part of the canton of the tribe of Judah towards the Dead Sea. (Josh. xv. 35.) The king of this place was killed by Joshua. (xii. 15.) In a cave in its vicinity David was concealed. (1 Sam. xxii. 1.) Rehoboam rebuilt and fortified this place. (2 Chron. xi. 7.) In the fourth century it was a considerable town, but it has long since been reduced to ruins.

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Adultery, trial of a woman suspected of, 56.

Adummim, a town and mountain belonging to the tribe of Benjamin. (Josh. xv. 9. xviii. 17.)

Ænon, or Enon, signifies the place of springs, where John baptized. (John iii. 23.) It is uncertain where it was situated, whether in Galilee, Judæa, or Samaria.

Æras, or Eras (Jewish), account of, 77.

Agabus, a prophet, who foretold a famine which took place in the land of Judæa, in the fourth year of the reign of Claudius, A. D. 44. (Acts xi. 28.) This famine is mentioned by Suetonius and other profane writers. Agabus also foretold the imprisonment of Paul by the Jews, and his being sent bound to the Gentiles; all which literally came to pass.

Agag was probably a common appellative for the kings of the Amalekites. One, of this name, was conquered and taken prisoner; and, though condemned according to the law of the interdict, he was spared by Saul. He was put to death at Gilgal by order of Samuel. The fate of Agag has called forth the verbose pity of infidels; who, while they have affected to deplore his fate, have forgotten only one thing, viz. that he had been a cruel and sanguinary tyrant; and that Samuel reproached him for his cruelty before he commanded him to be put to death. (1 Sam. xv.)

Aged Persons, laws concerning, 82.

Agriculture of the Jews, 176—178. Agricultural allusions, 180.

Agrippa (Herod), } 52.
Agrippa (Junior), }

Agur, a wise man to whom the thirtieth chapter of the book of Proverbs is ascribed, otherwise unknown. As the appellative *Agura*, in Syriac, signifies one who applies himself to the study of wisdom, Gesenius thinks it possible, that the name may be significant and allegorical.

Ahab, a king of Israel, who reigned 22 years, and surpassed all his predecessors in impiety. He was entirely under the influence of his idolatrous wife Jezebel. He died, B. C. 897, of the wounds which he had received in battle with the Syrians, according to the prediction of Micaiah the son of Imlah. (1 Kings xvi.—xxii.)

Ahad, or Achad, a Syrian idol, notice of, 137.

Ahasuerus, or Artaxerxes Longimanus, king of Persia, who married Esther. See p. 226, note.

Ahava, a river of Babylonia, or of Assyria, where Ezra assembled those captives whom he afterwards brought into Judæa. (Ezra viii. 15.) It is supposed to be that which ran along the regions of Adiabene, where a river Diava, or Adiava, is mentioned, on which Ptolemy places the city Abane or Aavane. This is probably the country called Ava (2 Kings xvii. 24. xviii. 34. xix. 13.), whence the kings of Assyria translated the people called Avites into Palestine; and where, likewise, in their room they settled some of the captive Israelites. Ezra intending to collect as many Israelites as he could, to return with him to Judæa, halted in the country of Ava, or Ahava, whence he sent agents into the Caspian mountains, to invite such Jews as were willing to join him. (Ezra viii. 17.)

Ahaz, king of Judah, son of Jotham, who died, B. C. 726; for his iniquities he was denied a place in the sepulchres of the kings his predecessors. (2 Chron. xxviii.)

Ahaziah, the son and successor of Ahab, king of Israel: he was as distinguished for his horrid impiety as his father was. He reigned only one year after his father's death. (1 Kings xxii. 52.)

Ahaziah, king of Judah, the son and successor of Jehoram, by Athaliah; he reigned one year, and received his mortal wound by command of Jehu, and died at Megiddo. (2 Kings viii. 2 Chron. xxiii.)

Ahijah, a prophet in the reign of Jeroboam I., who dwelt at Shiloh, and foretold the death of his son Abijah.

Ahimelech, a priest of Nob, to whom David went, and whom Saul commanded to be put to death with other priests for assisting him.—Also a priest, in the reign of David, the son of Abiathar; who is likewise called Abimelech.

Ahithophel, an eminent counsellor in the reign of David, so distinguished for his prudence and wisdom, that his advice equally obtained the confidence of the people and the monarch. He joined the conspiracy of the rebel Absalom against David: but, finding his profligate but crafty counsel disregarded, he went to his house at Gillo, hanged himself, and was buried in the sepulchre of his fathers. It has been asked, What motive could induce a privy counsellor of David, who was held in such high consideration, to enter into Absalom's conspiracy? The pride of overturning a throne, of which he was the support, and the hope of reigning himself under the name of Absalom, will, perhaps, account for the conspiracy, but not for the incest which he advised Absalom to commit. Ahithophel was the father of Eliam the father of Bathsheba (2 Sam. xxxiii. 34. xi. 3. 1 Chron. iii. 5.): and there is every reason to think, that he wished to revenge his grand-daughter; particularly when we consider the infamous advice which he gave, his eagerness for pursuing David, and the desire he expressed to smite the king himself. (2 Sam. xvi. 21. xvii. 1, 2.) His suicide was as deliberate as his hatred: he was one of those men who are as useful friends as they are dangerous enemies, equally able in good and evil, who employ their talents in the service of their passions, do nothing by halves, and are models of guilt or of virtue.

Aholah and Aholibah, two fictitious names, employed by the prophet Ezekiel (xxiii. 4.) to denote the two kingdoms of Judah and Samaria. Aholah and Aholibah are represented as two sisters of Egyptian extraction; the former, standing for Jerusalem, the latter for Samaria. Both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; for which reason the Lord abandoned them to those very people, for whom they had evinced so improper an attachment, being carried into captivity, and reduced to the severest servitude by them.

Ai, or Hai, a city of ancient Canaan, near Bethel, which was taken by military stratagem, by the Israelites under Joshua. (Josh. vii.)

Ajalon, a city in the canton of the tribe of Dan, assigned to the Levites of Kohath's family. It was situated between Timnath and Beth-Shemesh, and is probably the city alluded to in Josh. x. 12. There were three other cities of this name; one in the canton of Benjamin, another in that of Ephraim, not far from Schechem; and the third in the canton of Zebulon; the situation of which is not known.

Ajalon, valley of, notice of, 31.

Alexander.—1. A man whose father Simon was compelled to bear the cross of Jesus Christ. (Mark xv. 21.)—2. Another, who had been high-priest, and who was present at the interrogation of the apostles Peter and John, concerning the healing of the man who had been lame from his birth. (Acts iv. 6.) Some have imagined, that he was the brother of Philo, the celebrated Jewish writer, who flourished in the reign of Caligula.—3. A Jew of Ephesus. At the time of the sedition raised in that city by Demetrius against Paul, the populace in their blind fury seem to have confounded the Christians with the Jews: and the latter being desirous that the mob should direct their vengeance against the believers in Jesus Christ, commissioned Alexander to harangue the Ephesians and to plead their cause, but in vain. The Ephesians, as soon as they knew that he was a Jew, refused to listen to him. Beza and Bolten have conjectured that this was the Alexander ὁ χαλκεὺς (the worker in metals, or smith), who did the apostle "much evil." (1 Tim. iv. 14.) As every male Jew was obliged to learn some trade, this is not improbable. Coquerel, however, thinks that he was one of those venal orators, whose eloquence was always at the command of any that would employ them.—4. A brazier or smith, *who made shipwreck concerning the faith* (1 Tim. i. 19, 20.), and whom Saint Paul *delivered unto Satan;* that is, expelled him from the communion of the Christian church, to be no longer considered as a Christian, but as a subject of Satan's kingdom.

Alexandria, a celebrated city of Egypt, built by Alexander the Great, A. M. 3673, B. C. 331, and situated between the Mediterranean Sea and the Lake Moeris. Alexandria at present exhibits no vestiges of its former magnificence, except the ruins that surround it, and which are of very remote antiquity. Under the Arabian dynasty, its splendour gradually declined with its commerce. From the neglect of the canals, which anciently diffused fertility through the surrounding country, and the encroachments of the sand, the city is now insulated in a desert, and exhibits no vestiges of those delightful gardens and cultivated fields, which subsisted even to the time of the Arabian conquest. The commerce of ancient Alexandria was very extensive, especially in corn (Egypt being considered the granary of Rome), which was exported in vessels of considerable burden; so that the centurion could easily meet with *a ship of Alexandria*, laden with corn, *sailing into Italy.* (Acts xxvii. 6.) Alexandria was the native place of Apollos. (Acts xviii. 24.)

Alphæus, the father of James the Less (Matt. x. 3. Mark iii. 18. Luke vi. 15. Acts i. 13.), and the husband of Mary, the sister of

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the mother of Jesus. He is the same person who is called Cleophas in John xix. 25.; but not the same who in Mark ii. 14. is said to be the father of Levi or Matthew.

Almodad, a people or tribe in Yemen, who sprang from Joktan. (Gen. x. 26.)

Amad, a city belonging to the tribe of Asher. (Josh. xxix. 26.)

Amalek, the son of Eliphaz by Timnah his concubine, and grandson of Esau. (Gen. xxxvi. 12.) He was the father of the

Amalekites, the first and most powerful of the nations in the vicinity of Canaan. They dwelt in Arabia Petræa, living like the present Arabs in hamlets, caves, or tents. They were always the enemies of the Israelites, whom they attacked in the desert, but were repulsed. Afterwards they joined with the Midianites and Moabites in a design to oppress the Israelites; who were delivered by Ehud from Eglon king of the Moabites (Judg. iii.), and by Gideon from the Midianites and Amalekites. (viii.) Balaam predicted that they should *perish for ever*. (Num. xxiv. 29.) In fact, perpetual wars against their neighbours, and especially the Jews, insensibly ruined them. Saul made a terrible slaughter of them, and was not permitted to save Agag their king, who was hewn in pieces by the prophet Samuel: David exterminated those who had escaped the former massacre. After this terrible execution, we meet no more with the name of Amalek but in the history of Esther; in whose time Haman, an Amalekite, to revenge an affront he imagined himself to have received from the Jew Mordecai, conceived the design of causing to be cut off, in a single night, not only all the Jews dispersed in the states of Ahasuerus king of Babylon, but even those who had been left in Judea to mourn over the ruins of their country. This dreadful design recoiled on Haman, who was exterminated with all his family; and the Jews received permission to pursue and put to death their enemies wherever they could find them. They made a great slaughter of them; and since this event, nothing more has been certainly known concerning the Amalekites.

Aman, a city in the southern part of the tribe of Judah. (Josh. xv. 26.)

Amana, a mountain mentioned in Sol. Song iv. 8. which, some have imagined, was in Cilicia, whither the government of Solomon extended: but it was, most probably, a part of Mount Libanus, as Shenir and Hermon, which are mentioned in the same passage, were parts of the same mountainous range.

Amasa, a nephew of David, whom Absalom appointed general of his army. (2 Sam. xvii. 25.) After the defeat of that prince, David pardoned Amasa, and offered him the command in chief of his forces in the room of Joab, by whom he was treacherously murdered. (2 Sam. xx.)

Amaziah, the eighth king of Judah, who succeeded Joash B. C. 839. The commencement of his reign was auspicious: but, after he had subdued the Edomites (2 Kings xiv.), he carried off their idol gods, and acknowledged them for his own, by adoration and offering incense. He then proclaimed war against Joash king of Israel, who defeated his forces and took him prisoner. He reigned ingloriously fifteen years after this event; and at length, hated by his subjects, and abandoned by the Almighty, he was assassinated by conspirators at Lachish, whither he had fled.

Ammon. See No-Ammon, *infra*.

Ammonites, a people descended from Ammon, son of Lot; called sometimes Ammanites. They destroyed the giants Zamzummim, and seized their country. (Deut. ii. 19, 20, 21.) God forbad Moses and Israel from attacking the Ammonites, because he did not intend to give their land to the Hebrews. Nevertheless, as, previously to the Israelites entering Canaan, the Amorites had conquered great part of the countries belonging to the Ammonites and Moabites, Moses retook this from the Amorites, and divided it between the tribes of Gad and Reuben. Long after this, in the time of Jephthah (Judg. xi. 13.), the Ammonites declared war against Israel, pretending that Israel detained the country which had been theirs before the Amorites possessed it. Jephthah replied, that this territory being acquired by Israel in a just war from the Amorites, who had long enjoyed it by right of conquest, he was under no obligation to restore it. The Ammonites being dissatisfied with this reply, Jephthah gave them battle and defeated them.

The Ammonites and Moabites generally united in attacking Israel. After the death of Othniel, the Ammonites and Amalekites joined with Eglon, king of Moab, to oppress them. Some years after, about A. M. 2799, the Ammonites greatly oppressed the Israelites beyond Jordan; but, in 2817, God raised up Jephthah to deliver them. In the beginning of Saul's reign, A. M. 2909, B. C. 1195, Nahash, king of the Ammonites, having attacked Jabesh-Gilead, reduced it to a capitulation. (1 Sam. xi. 1.) Nahash offered no other conditions, than their submitting to have every man his right eye plucked out, as a reproach upon Israel; but Saul coming seasonably to the succour of Jabesh, delivered the city and people from the intended barbarity of Nahash. David, having been a friend of the king of Ammon, after his death sent compliments of condolence to Hanun his son and successor; who, regarding these ambassadors as spies, treated them in a very affronting manner. David avenged the affront, subdued the Ammonites, the Moabites, and the Syrians, their allies. Ammon and Moab continued under the government of David and Solomon, and after the separation of the ten tribes, were subject to the kings of Israel till the death of Ahab. (2 Kings i. 1. A. M. 3107, B. C. 897.) Jehoram, son of Ahab, and successor of Ahaziah, defeated the Moabites, A. M. 3109. (2 Kings iii. 4, 5, 6. &c.) But it does not appear, that this victory reduced them to his obedience. At the same time the Ammonites, Moabites, and other people, made an irruption into Judah, but were repulsed and routed by Jehoshaphat. (2 Chron. xx. 1, 2. *et seq.*)

The prophet Isaiah (xv. xvi.) threatens the Moabites with a misfortune which was to happen three years after his prediction; this probably had reference to the war of Shalmaneser against them, about A. M. 3277, B. C. 727.—After the tribes of Reuben, Gad, and the half-tribes of Manasseh were carried captive by Tiglath-pileser, A. M. 3264, B. C. 740, the Ammonites and Moabites took possession of the cities belonging to these tribes, for which Jeremiah reproaches them. (Jer. xlix. 1.) The ambassadors of the Ammonites were some of those to whom that prophet presented the cup of the Lord's fury, and whom he directed to make bonds and yokes for themselves, exhorting them to submit to Nebuchadnezzar; and threatening them, if they did not, with captivity and slavery. (Jer. xxvii. 2, 3, 4.) The prophet Ezekiel (xxv. 4. 10.) denounces their entire destruction, and tells them, that God would give them up to the people of the East, who should set their palaces in their country, so that the Ammonites should be no more mentioned among nations; and this as a punishment for insulting the Israelites on their calamities, and the destruction of their temple by the Chaldeans. These calamities happened to them in the fifth year after the taking of Jerusalem, when Nebuchadnezzar made war against all the people around Judæa, A. M. 3420 or 3421, B. C. 583.

It is probable that Cyrus gave to the Ammonites and Moabites the liberty of returning into their own country, whence they had been removed by Nebuchadnezzar; for we see them, in the lands of their former settlement, exposed to those revolutions which included the people of Syria and Palestine; and subject sometimes to the kings of Egypt, and sometimes to the kings of Syria. Antiochus the Great took Rabboth or Philadelphia, their capital, demolished the walls, and put a garrison into it, A. M. 3806. During the persecutions of Antiochus Epiphanes, the Ammonites manifested their hatred to the Jews, and exercised great cruelties against such of them as lived in their parts. (1 Macc. v. 6—45.) Justin Martyr says (Dialog. cum Triphone, p. 272.), that in his time—the second century—there were still many Ammonites remaining; but Origen (Comm. on Job) assures us, that in his days, they were only known under the general name of Arabians. Thus was the prediction of Ezekiel accomplished. See a minute account of the fulfilment of prophecies concerning the Ammonites and their country, in Mr. Keith's Evidence of the Christian Religion from Prophecy, pp. 152—160.—Notice of the idols worshipped by the Ammonites, p. 137. of this volume.

Amnon, the son of David and Ahinoam. Having conceived a criminal passion for his sister Tamar, he violated her: and two years after, when he was intoxicated at a feast made by Absalom the uterine brother of Tamar, the servants of the latter assassinated him. (2 Sam. xiii.)

Amon, the fourteenth king of Judah, succeeded Manasseh, whose impieties he imitated: he was assassinated by his own servants after a reign of two years, and in the 24th year of his age, B. C. 640.

Amorites, a people descended from Amori or Amorrhæus, the fourth son of Canaan. They first peopled the mountains west of the Dead Sea. They likewise had establishments east of that sea, between the brooks Jabbok and Arnon, whence they forced the Ammonites and Moabites. (Josh. v. 1. Num. xiii. 29. xxi. 29.) Moses wrested this country from their kings, Sihon

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and Og, A. M. 2553, B. C. 1451. The prophet Amos (ii. 9.) speaks of their gigantic stature and valour. He compares their height to the cedar; their strength to the oak. The name Amorite, is often taken in Scripture for Canaanites in general. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah; and those which they had possessed beyond the Jordan, to the tribes of Reuben and Gad.

AMOS, or AMOZ.—1. The father of the prophet Isaiah; who, according to ancient traditions, was the son of Joash and the brother of Amaziah king of Judah.—2. The third of the Minor Prophets, for an account of whom, and an analysis of his predictions, see Vol. II. pp. 259, 260.

AMPHIPOLIS, a city between Macedon and Thrace, but dependent on Macedon, mentioned in Acts xvii. 1. Paul and Silas, being delivered out of prison, left Philippi, went to Thessalonica, and passed through Amphipolis. This city had the name likewise of Chrysopolis.

AMRAPHEL, king of Shinar, an ally of Chedorlaomer, plundered the Pentapolis and took Lot prisoner, who was rescued by Abraham and his associates. (Gen. xiv.)

AMUSEMENTS of the Jews, 189, 190.

ANAB, a city in the mountainous parts of the canton, belonging to the tribe of Judah. (Judg. xv. 50.)

ANAKIM, the descendants of Anak, a gigantic tribe who dwelt in the land of Canaan; on comparison of whom the unbelieving Hebrew spies, that were sent to explore the country, reported that they were but as grasshoppers. (Num. xiii. 33.) Their capital, Kirjath-Arba or Hebron, was taken, and they were destroyed by Caleb, with the assistance of the tribe of Judah. (Josh. xv. 14. Judg. i. 20.)

ANAMMELECH, one of the deities in honour of whom the Sepharvaites caused their children to pass through the fire. It is supposed to have signified the moon.

ANANIAH, a city of Palestine, where the Benjamites dwelt after the captivity. (Neh. xi. 32.)

ANANIAS, the name of several persons mentioned in the Scriptures, of whom the following were the most remarkable:—

1. The son of Nebedæus, who was high-priest A. D. 47. He was sent as a prisoner to Rome by Quadratus, governor of Syria, and Jonathan was appointed in his place; but being discharged by Claudius, in consequence of the protection of Agrippa, he returned to Jerusalem; where, as Jonathan had been murdered through the treachery of Felix the successor of Quadratus, Ananias appears to have performed the functions of the high-priest, as sagan or substitute, until Ismael the son of Phabæus was appointed to that office by Agrippa. (Compare Vol. I. p. 50.) Before this Ananias, Saint Paul was brought; and the apostle's prediction that God *would smite him* (Acts xxiii. 3.) was subsequently accomplished, when he was murdered in the royal palace by a body of mutineers, at the head of whom was his own son.

2. A Jew of Jerusalem, the husband of Sapphira, who attempted to join the Christians, but died instantly on being convicted of falsehood by Peter. (Acts v. 1. 3. 5.)

3. A Christian of Damascus, who restored the sight of Paul, after his vision. (Acts ix. 10—17. xxii. 12.)

ANATHOTH, a city in the tribe of Benjamin, memorable as being the birth-place of the prophet Jeremiah. (Josh. xxi. 18. Jer. i. 1.) According to Eusebius and Jerome, it was situated about three miles to the north of Jerusalem, though Josephus states it to be twenty furlongs. This city, which was assigned as a residence to the Levites of the family of Kohath, and also as one of the cities of refuge, has long since been destroyed.

ANDREW, one of the twelve apostles. He was a native of Bethsaida in Galilee, and was at first a follower of John the Baptist, but afterwards became a disciple of Jesus Christ. According to ecclesiastical tradition, after the ascension of Jesus Christ, he preached the Gospel to the Scythians, and was crucified at Patræ in Achaia. Epiphanius mentions the *Acts of Andrew*, a spurious book, which was used by the Encratites, Apostolics, and Origenians.

ANDRONICUS, a Jewish Christian, a kinsman and fellow-prisoner of St. Paul, who says that he was *of note* or *in reputation* among the apostles; by which expression we are not to understand that he was one of the number of apostles, but that he was one of those early converts who were highly esteemed by the apostles, before the dispersion occasioned by the death of Stephen.

ANER, one of the Levitical cities, situated in the canton of the tribe of Manasseh. (1 Chron. xvi. 70.) Also the brother of Mamre, a confederate of the patriarch Abraham.

ANIM, a city in the mountainous parts of the canton of Judah (Josh. xv. 50.)

ANIMALS, reared by the Jews, 175, 176. Certain animals, why prohibited to be eaten by them, 171, 172.

ANNA, a prophetess, the daughter of Phanuel, of the tribe of Asher. This pious widow constantly attended the morning and evening service at the temple; and, at the advanced age of eighty-four years, when the venerable Simeon was uttering his hymn of thanksgiving at the presentation of Christ in the temple, she coming into the temple began to praise God and to speak of the Messiah to all those who were waiting for the redemption of Israel. (Luke ii. 36—38.)

ANNAS, or according to Josephus, Ananus, was a high-priest of the Jews. He obtained the pontificate under Quirinus, proconsul of Syria, but was deprived of it, during the reign of Tiberius, by Valerius Gratus governor of Judæa. The dignity was transferred, first to Ismael the son of Phabæus, and shortly after to Eleazar. He held the office one year, and was then succeeded by Simon; who, after another year, was followed by Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued in office until A. D. 35, Annas appears to have acted as his substitute or sagan, and enjoyed great influence jointly with him. (Luke iii. 2. John xviii. 13. 24. Acts iv. 6.)

ANTIL-LIBANUS (Mount), account of, 30.

ANTIOCH, the metropolis of Syria, was erected, according to some writers, by Antiochus Epiphanes; according to others, by Seleucus Nicanor, the first king of Syria after Alexander the Great, in memory of his father Antiochus, and was the royal seat of the kings of Syria, or the place where their palace was. For power and dignity it was little inferior to Seleucia or Alexandria; and the inhabitants were celebrated for their luxury, effeminacy, and licentiousness. Josephus says, that it was the third great city of all that belonged to the Roman provinces; it was called *Antiochia apud Daphnem*, or Antioch near Daphne, *i. e.* the village where her temple was, to distinguish it from fourteen other cities of the same name. It was celebrated among the Jews, for the *jus civitatis*, which Seleucus Nicanor had given to them in that city, with the Grecians and Macedonians; and for the wars of the Maccabeans with those kings. Among Christians it is memorable for being the place where they first received that name by divine appointment, and where both St. Luke and Theophilus were born and inhabited. Modern Antioch and its vicinity were completely destroyed by a tremendous earthquake in the autumnal months of the year 1822.

ANTIOCH, of Pisidia, a city mentioned in Acts xiii. 14. Here Paul and Barnabas preached; but the Jews, who were angry at seeing that some of the Gentiles received the Gospel, raised a sedition against Paul and Barnabas, and obliged them to leave the city.

ANTIOCHUS, a common name of the kings of Syria, after the time of Alexander the Great; the actions of many of whom are foretold by the prophets, and related in the books of the Maccabees.

1. ANTIOCHUS SOTER, or Saviour, son of Seleucus Nicanor, began to reign B. C. 276. He conferred many immunities upon the Jews of Asia. He was succeeded by his son,

2. ANTIOCHUS THEOS, or the God, B. C. 257; whose marriage with the daughter of Ptolemy Philadelphus, king of Egypt, is foretold by Daniel. (xi. 6.)

3. ANTIOCHUS THE GREAT, son of Seleucus Callinicus, began to reign B. C. 219. In consequence of the Jews submitting to him, he permitted them throughout his dominions to live according to their own laws.

4. ANTIOCHUS EPIPHANES, or the Illustrious, son of Antiochus the Great, was one of the most sanguinary persecutors of the Jewish nation that ever lived. He is the subject of Daniel's predictions. (Dan. xi. 21—29.) Though his Syrian flatterers gave him the appellation of *Epiphanes*, the epithet of *vile*, or despicable, given him by the prophet (ver. 21.), agrees better with his true character; for he disgraced himself by such profligate conduct that the historian Polybius, his contemporary, and others after him, instead of Epiphanes, more correctly called him *Epimanes*, or the madman. This Antiochus designed nothing less than the utter extirpation of Judaism: he commanded the statue of Jupiter Olympius to be placed upon the altar of the temple at Jerusalem, and a sow to be offered in sacrifice. These profanations, and his other oppressions, aroused the family of the Maccabees, who bravely resisted the forces of Antiochus: who, filled with indignation, was hastening into Judæa, to make Jerusalem (as he menaced) a grave for all the Jews: but divine vengeance

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pursued him; and Antiochus, falling from his chariot, bruised his limbs, and died in the most excruciating tortures, B. C. 160. He was succeeded by his son,

5. ANTIOCHUS EUPATOR, who reigned only two years.

6. ANTIOCHUS THEOS, son of Alexander Balas, was treacherously put to death by Tryphon his minister. B. C. 139.

7. ANTIOCHUS PIUS, SOTER, or SIDETES (that is, the fisher or hunter), reigned ten years, B. C. 137 to 127; in which last year he was put to death by the Parthians.

ANTIPAS, a *faithful martyr*, mentioned in Rev. ii. 13. is *said* to have been put to death in a tumult at Pergamos by the priests of Æsculapius, who had a celebrated temple in that city.

ANTIPAS (Herod). See pp. 52, 53.

ANTIPATRIS, a small town which was situated in the road from Jerusalem to Cæsarea. It was formerly called Capharsalma: but being rebuilt and beautified by Herod the Great, it was by him named Antipatris, in honour of his father Antipater. Hither St. Paul was brought after his apprehension at Jerusalem. (Acts xxiii. 31.)

ANTONIA, (Tower of), 20.

APHARSITES, and APHARSACHTHITES, were two tribes or nations in subjection to the king of Assyria, by whom colonies of them were sent to inhabit the country of Samaria in place of the Israelites, who had been removed beyond the river Euphrates. They greatly opposed the building of Jerusalem. (Ezra v. 6. iv. 9.) Some have supposed the Apharsites to be the Parrhasii in the east of Media; others, the Persians; and the Apharsachthites have been compared with Parasitaceni, Parœtaceni, a people of Media.

APHEK.—There are several cities of this name mentioned in Scripture, as,

1. APHEK, in the tribe of Judah. Here the Philistines encamped, when the ark was brought from Shiloh, which was taken in battle by the Philistines. (1 Sam. iv.) Probably this is the Aphekah, mentioned in Josh. xv. 53.

2. APHEK, in the valley of Jezreel. Here the Philistines encamped, while Saul and his army lay near Jezreel, on the mountains of Gilboa. (1 Sam. xxix. 1, &c.)

3. APHEK, a city belonging to the tribe of Asher, near the country of the Sidonians. (Josh. xix. 30. xiii. 4.) Perhaps this was the

4. APHEK, a city of Syria, one of the principal in Ben-Hadad's kingdom, in the vicinity of which the battle was fought between Ahab and Ben-Hadad, when the Syrians were beaten (1 Kings xx. 26, &c.), and as they retreated with precipitation into the city, the city wall fell upon them, and crushed 27,000. Probably, in this city Aphek, or Aphaca, situated in Libanus, on the river Adonis, stood the famous temple of Venus, the Aphacite. This city lay between Heliopolis and Biblos.

APOLLONIA, a city of Macedonia Prima, situated between Amphipolis and Thessalonica, about a day's journey from the former place. St. Paul passed through this city on his way to Thessalonica. (Acts xvii. 1.)

APOLLOS, a Jewish Christian, born at Alexandria, and distinguished for his eloquence and success in propagating the Gospel. His history and character are given in Acts xviii. 24—28. xix. 1. He preached at Corinth with such eloquence, that the Corinthians, divided in their affections, boasted that they were the disciples of Paul, or of Cephas, or of Apollos. From these vain disputes St. Paul, certain of the humility of his friend, took occasion to write those admirable passages, in which he requires the Corinthian Christians to forget both Paul and Apollos, and to refer every thing to Christ. (1 Cor. i. 12. iii. 4. iv. 6.) It is uncertain whether the apostle alludes in 2 Cor. iii. 1. to the letters of recommendation which Apollos took with him on his departure from Ephesus for Corinth: but it is clear, that the success of the latter in Achaia, and the admiration felt by the Corinthians for his eloquence, excited no envious emotions in the mind of St. Paul, since he earnestly pressed him to return to Corinth (1 Cor. xvi. 12.), and subsequently recommended him in a very particular manner to the friendly attentions of Titus. (Tit. iii. 13.)

APPAREL, royal, notice of, 44.

APPHIA, a Christian woman, whom the ancient fathers supposed to be the wife of Philemon: a conjecture which is rendered not improbable by the circumstance that in the inscription of his epistle to Philemon in favour of Onesimus, St. Paul mentions Apphia before Archippus. (Philem. 2.)

APPII FORUM, a small town on the celebrated Appian Way, constructed by the Roman censor Appius Claudius, and which led from Rome to Capua, and thence to Brundusium. St. Paul passed through this place on his first journey to Rome; whence, according to Antoninus's Itinerary, it was distant 43 Roman miles, or about 40 English miles.

APPLE TREES of Palestine, notice of, 36.

AQUILA, a native of Pontus, in Asia Minor, was a Jew by birth, and a tent-maker by occupation; who, with his wife Priscilla, was converted by St. Paul to the Christian faith. When the Jews were banished from Rome by the emperor Claudius (the Christian and Jewish religions being confounded by the Romans), Aquila and his wife retired to Corinth, and afterwards became the companions of St. Paul in his labours, by whom they are mentioned with much commendation. (Acts xviii. 2. 18. 26. Rom. xvi. 3. 1 Cor. xvi. 19. 2 Tim. iv. 19.) The most cordial friendship appears to have subsisted between them: Aquila and Priscilla had even saved Paul's life at the risk of their own; which instance of devotedness to the apostle has been referred to the accusation preferred against the apostle before Gallio at Corinth, or to the tumult excited by Demetrius at Ephesus. (Acts xviii. 12. xix. 24.)

AR, or ARIEL, OF MOAB. See RABBATH-MOAB.

ARABIA, the name of a large region, including the peninsula, which lies between Syria, Palestine, the Arabian and Persian Gulfs, and the Indian Ocean or Sea of Arabia. Its inhabitants are supposed to be principally descended from Ishmael, and in the earlier books of Scripture are termed בני קדם (BENI KEDEM) or children of the east (Judg. vi. 3. 1 Kings v. 10. Isa. xi. 14. Jer. xlix. 28.); and in the later books ערבים (ARABIM), or Arabians. (2 Chron. xxii. 1. Neh. ii. 19.) The Greek geographers divided this country into three parts, Arabia Εὐδαίμων or Felix, Πετραία or Petræa, and Σκηνιτις or Ερημος, Deserta: but these divisions were not anciently known to the inhabitants of the East, nor are they recognised in any part of the Old or New Testament.

1. ARABIA FELIX lies between the ocean on the south-east, and the Arabian and Persian gulfs. It is a fertile region, especially in the interior, producing various species of odoriferous shrubs and fragrant gums, as frankincense, myrrh, cassia, &c The queen of Sheba is supposed to have reigned over part of this region.

2. ARABIA PETRÆA received its name from the city Petra: it lies on the south and south-east of Palestine, extending to Egypt, and including the peninsula of Mount Sinai. It is remarkable for its mountains and sandy plains.

3. ARABIA DESERTA lies between the other two, and extends northward along the confines of Palestine, Syria, Babylonia, and Mesopotamia; including the vast deserts which lie between these limits, and which are inhabited only by wandering tribes of savage Arabs. For a description of the horrors of a journey across the great desert of Arabia, see pp. 34, 35.

The Scriptures frequently mention the Arabians (meaning those adjoining Judæa) as a powerful people, who valued themselves on their wisdom. Their riches consisted principally in flocks and cattle; they paid king Jehoshaphat an annual tribute of 7700 sheep, and as many goats. (2 Chron. xvii. 11.) The kings of Arabia furnished Solomon with a great quantity of gold and silver. (2 Chron. ix. 14.) They loved war, but made it rather like thieves and plunderers, than like soldiers. They lived at liberty in the field, or the desert, concerned themselves little about cultivating the earth, and were not very obedient to established governments. This is the idea which the Scripture gives of them (Isa. xiii. 20.), and the same is their character at this day. Since the promulgation of the Gospel, many Arabians have embraced Christianity; though by far the greater part continue to profess the faith of Mohammed.

ARAD, a Canaanitish royal city in the southern part of Palestine. Its king having opposed the passage of the Israelites, they afterwards took it with its dependencies. (Num. xxi. 1—3.) In later times, Arad was rebuilt; and is placed by Eusebius in the vicinity of the desert of Kades, at the distance of 20 Roman miles from Hebron.

ARAM, fifth son of Shem, was father of the people of Syria, who, from him, are called Aramæans. The region, which in the Old Testament is denominated ARAM, is a vast tract extending from Mount Taurus south as far as Damascus, and from the Mediterranean Sea in an eastern direction beyond the Tigris into Assyria. Different parts of this region are called by different names; as—*Aram Naharaïm*, or Syria of the Two Rivers, that is, *Mesopotamia*; *Aram of Damascus*; *Aram of Soba*; *Aram Bethrehob*; and *Aram of Maacha*; because the cities

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of Damascus, Soba, Bethrehob, and Maacha, were in Syria; or at least, because Syria contained the provinces of Soba, Maacha, Rehob, &c. Homer and Hesiod call Aramæans those whom the more modern Greeks call Syrians. The prophet Amos (ix. 7.) seems to say, that the first Aramæans dwelt in the country of Kir, in Iberia, where the river Cyrus runs; and that God brought them from thence, as he did the Hebrews out of Egypt; but at what time this happened is not known. Moses always calls the Syrians, and inhabitants of Mesopotamia, Aramites. The Aramæans often warred against the Hebrews; David subdued them, and obliged them to pay him tribute. Solomon preserved the same authority; but, after the separation of the ten tribes, it does not appear that the Syrians were generally subject to the kings of Israel; unless, perhaps, under Jeroboam II., who restored the kingdom of Israel to its ancient boundaries. (2 Kings xiv. 25.)

Ararat, a celebrated mountain in the Greater Armenia, on which Noah's ark rested after the deluge. (Gen. viii. 4.) It is of stupendous height, and inaccessible to the summit, which is covered with perpetually frozen snow; and the magnitude of the peak is annually increasing in consequence of the continual accession of ice. *Agridagh* is the name given to this sublime mountain by the Turks; the Armenians call it *Macis;* and the Persians in the neighbourhood, *Kuhi Nuach*, 'the mountain of Noah;' but all unite in reverencing it as the haven of the great ship, which preserved the father of mankind from the waters of the deluge. (Sir R. K. Porter's Travels in Persia, vol. i. pp. 183, 184. Stuart's Hebrew Chrestomathy, p. 150.)

Arba. See Hebron.

Archelaus, the son and successor of Herod the Great in the government of part of his dominions. See an account of him in p. 51.

Archippus, a Christian, who was either a teacher or a deacon of the church at Colossæ. (Col. iv. 17.)

Αρχισυναγωγοι, or ruler of the synagogue, powers and functions of, 104.

Areopagus, tribunal of, 60, 61.

Aretas, the third of the name, a king of Arabia, was the father-in-law of Herod Antipas, against whom he declared war in revenge for repudiating his daughter. Antipas called the Romans to his assistance; but some unaccountable delay in the marching of their forces, and the death of the emperor Tiberius, put an end to the expedition, and saved Aretas. It is supposed that he availed himself of this favourable opportunity to make an incursion into Syria, and obtain possession of Damascus, where he appointed an ethnarch, whose jurisdiction probably extended only over the Jews who dwelt there. Some learned men have supposed this name to have been of Greek origin, and to be derived from ἀρετη, excellence or pre-eminence, but Dr. Pococke is of opinion, that it is an Arabic name (from *al-hareth*) which was common to many of the Arabian kings.

Argob, the capital city of a region of the same name, which was situated beyond the Jordan, in Bashan, the most fruitful country on the other side of that river: it belonged to the half-tribe of Manasseh.

Arimathea, a small town to which Joseph belonged who begged the body of Jesus from Pilate. (Matt. xxvii. 57.) It was about thirty-six or thirty-seven miles distant from Jerusalem, and is now called Ramla. At present it is a wretched dilapidated place, but exhibits the marks of having once been an extensive and flourishing town. (Three Weeks in Palestine, p. 14.) Its environs are said to be very beautiful.

Aristarchus, a native of Thessalonica, a city of Macedonia, who embraced Christianity, and accompanied St. Paul in several of his journeys. He was seized in the tumult at Ephesus, and was afterwards carried with the apostle as a prisoner to Rome, where he shared his imprisonment. (Acts xix. 29. xx. 4. xxvii. 2. Col. iv. 20. Philem. 24.)

Arithmetic of the Jews, 186.

Ark. See Noah.

Armageddon, the name of a place mentioned in Rev. xvi. 16., the position and nature of which are unknown. According to some expositors, it is compounded of two words, signifying the mountain of Mageddo or Megiddo; a place situated at the foot of Mount Carmel, and celebrated in the history of God's people for two memorable slaughters, first of the Canaanites (Judg. v. 19.), and afterwards of the Israelites. (2 Kings xxiii. 29.) Others, however, conjecture that the name Armageddon means a dry barren, mountainous, and desert country, such as the Jews deemed to be the abode of unclean spirits. This meaning of the word accords with what is said in Rev. xvi. 12—14.

Armies of the Hebrews, levies, divisions, officers, and discipline of, 83—87., and of the Romans, 93, 94.

Arms of the Hebrews, 87. Defensive arms, 87, 88. Offensive arms, 88. Allusions to the Greek and Roman armour in the New Testament, 93.

Arnon, a brook and valley of the same name, forming the northern boundary of the country of Moab. (Num. xxi. 13. Deut. iii. 8. 12. 16. iv. 28.) According to the observations of the traveller Seetzen, its present name is Mujeb.

Aroer.—1. The proper name of a city of the Gadites, on the river Arnon. (Num. xxxii. 34. Deut. ii. 36. iii. 12. Josh. xii. 2. xiii. 25.) *The cities of*, or *about* Aroer, mentioned in Isa. xvii. 2., Prof. Gesenius is of opinion, may mean the cities beyond Jordan generally.—2. The name of a place in the canton of the tribe of Judah. (1 Sam. xxx. 28.)

Arpad, a city and country in Syria, near Hamath, with which it is often joined, and which for a time had its own kings. (2 Kings xviii. 34. xix. 13. Isa. x. 9. Jer. xlix. 23.)

Arphaxad, the son of Shem, who is mentioned in the genealogy of Mary, was born two years after the deluge. (Gen. x. 22—24. xi. 12, 13.) The names of his brethren are most of them the names of countries. If this be the case with Arphaxad, the most probable supposition is that of Josephus, viz. that it denotes Chaldæa.

Arrows used by the Hebrews, notice of, 88. Divination by arrows, 143.

Artaxerxes (ארתחשׁשׂתא artachschaschtha), a title of several Persian kings. Professor Gesenius derives it from the ancient Persian word *Artahshetr*, which is found upon the inscriptions of Nachschi Roustam. The latter part of this word is the Zendish *Khshethro* (also *sherao*), a king. But the syllable *art* (which is found in several Persian names, as Artabanus, Artaphernes, Artabasus), appears to have signified to be great or mighty. At least the Greeks gave it this interpretation. This signification is now lost in the Persian. From the original *Artahshetr*, the modern Persians formed *Ardeshir* (a name borne by three kings of the dynasty of the Sassanides); the Armenians, *Artashir;* the Greeks, *Artaxerxes;* and the Hebrews, *Artachschaschtha*. Two Persian sovereigns who bore this name, are mentioned in the Old Testament; viz.

1. Artaxerxes, who at the instigation of the enemies of the Jews issued an edict, prohibiting them from rebuilding Jerusalem. (Ezra iv. 7—22.) This Artaxerxes is generally considered to be the pseudo-Smerdis, one of the Persian Magi, who assumed that name, and pretending to be Smerdis the son of Cyrus and the brother of Cambyses, occupied the throne between the reigns of Cambyses and Darius the son of Hystaspes.

2. Artaxerxes, who issued a decree extremely favourable to the Jews, which was carried by Ezra to Jerusalem. (Ezra vii. 1. viii. 1.) This sovereign is the Artaxerxes surnamed Longimanus, or the Long-handed, from a trifling deformity. Nehemiah was his cup-bearer, and was permitted by him to return to Jerusalem, with a commission to rebuild its walls, and to be the governor of Judæa.

Αρτεμις. See Diana.

Arts, origin of, 180. State of them from the deluge, until after the captivity, 181. Account of some of the arts practised by the Jews, 183, 184.

Aruboth, or Araboth, a city or country belonging to the tribe of Judah. (1 Kings iv. 10.) Its true situation is unknown.

Arvad, or Aradus, a small island at the mouth of the river Eleutherus, on the coast of Phœnicia, opposite to Tyre. (Ezek. xxvii. 8.) The Arvadite is mentioned in Gen. x. 18. The Arvadites were employed as mariners by the Tyrians.

Asa, king of Judah, succeeded his father Abijam, B. C. 951. He was distinguished for his success in war, and his zeal for the worship of the true God. In the latter part of his reign, the prophet Hanani having reproved him for his distrust in God in forming an alliance with Ben-hadad king of Syria, he was so exasperated that he put the prophet in chains, and at the same time gave order for the execution of many of his friends. He is supposed to have died of a severe fit of the gout, B. C. 886.

Asaph, Heman, and Jeduthun, of the tribe of Levi, were constituted by David, chiefs of the sacred singers, of whom their families formed a part. (1 Chron. xxi. 1.) They are all three termed prophets or seers (1 Chron. xxv. 5. 2 Chron. xxix. 30. xxxv. 15.), which appellation is supposed to refer rather to their

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genius as sacred poets and musicians, than to their possessing the spirit of prophecy. Psalms l. lxxiii.—lxxxiii. were composed by Asaph.

Asenath, the daughter of Potipherah, and wife of Joseph, was the mother of Ephraim and Manasseh. (Gen. xli. 45. and xlvi. 20.) The etymology, Gesenius observes, is Egyptian (but obscure), and this circumstance furnishes an additional presumption in favour of the authenticity of the writings of Moses; for, according to Coquerel, the name of a woman absolutely analagous to this has been discovered on Egyptian monuments, which is composed of the monosyllable *As* and *Neith*, the name of the Egyptian Minerva.

Ashdod. See Azotus, p. 411. *infra.*

Asher, the son of Jacob and Zilpah, gave his name to one of the tribes of Israel. (Gen. xxx. 13. 1 Chron. ii. 2.) For the limits of the canton assigned to this tribe, see p. 17. But they never expelled the nations of the country, nor did they obtain entire possession of the district allotted to them. Their soil produced abundance of the comforts and luxuries of life, and was rich in mines. The tribe of Asher tamely submitted to the tyranny of Jabin king of Canaan, but assisted Gideon in his pursuit of the Midianites. On the exodus from Egypt, the fighting men of this tribe were 41,500; in the wilderness they amounted to 53,400.

Ashkenaz, the eldest son of Gomer (Gen. x. 3. Jer. li. 7.), and the father or head of a nation. That a people in northern Asia is intended is evident from its being placed next to Gomer (Cymmeria), in the first instance, and next to Ararat (Armenia), in the second. The Jews understand by it, Germany, and use the word in that signification. Bochart was of opinion that the *regio Ascania* in Phrygia and Bithynia was peopled by the descendants of Ashkenaz.

Ashpenaz, master of the eunuchs, or rather one of the chief chamberlains of Nebuchadnezzar, who was commanded to select certain Jewish captives to be instructed in the literature and sciences of the Chaldæans. In this number he included Daniel and his three companions, whose names he changed into Chaldæan appellations. Their refusal to partake of the provisions sent from the monarch's table filled Ashpenaz with apprehension; he had, however, the generosity not to use constraint towards them. At that time, as in our days, the Asiatic despots frequently punished with death the least infraction of their wills. In acceding to the request of Daniel, Ashpenaz had every thing to apprehend; and the grateful prophet specially records that God had disposed him to treat him with kindness. (Dan. i. 3—16.)

Astaroth, a Phœnician or Syrian idol, notice of, 138.

Ashur, the son of Shem (Gen. iii. 11.), who gave his name to Assyria.

Asia, one of the largest divisions of the Old World, is not mentioned in the Old Testament. In the New Testament it is always taken for Asia Minor, as it includes the proconsular Asia, which comprised the four regions of Phrygia, Mysia, Caria, and Lydia. In this proconsular Asia were the seven churches of Ephesus, Laodicæa, Pergamos, Philadelphia, Sardis, Smyrna, and Thyatira.

Asiarchs, officers appointed to preside over the worship of the gods, and the sacred games in Asia Minor. See p. 140. In our version of Acts xix. 31. they are termed the *chief of Asia.*

Askelon, a city in the territory of the Philistines, situated between Azoth and Gaza on the coast of the Mediterranean or Great Sea, about 520 furlongs from Jerusalem. After the death of Joshua, the tribe of Judah took Askelon, which subsequently became one of the five governments belonging to the Philistines. (Judg. i. 18.) This place is frequently mentioned in the Scriptures. During the crusades it was a station of considerable importance, but is now a very inconsiderable place.

Asmonæans, an appellation given to the Maccabees, the descendants of Mattathias, surnamed Asmon. See p. 50.

Asnapper, the proper name of an Assyrian king or general. (Ezra iv. 10.) On account of the statement in ver. 2. it is supposed to be only a different name of Esarhaddon.

Asphar, a lake mentioned in 1 Macc. ix. 33. which Calmet supposes to be the Lacus Asphaltites, or Dead Sea. For an account of which see pp. 27, 28.

Ass, a well known quadruped, which was declared to be unclean, and consequently not fit to be eaten by the Israelites. (Lev. xi. 26.) Asses were reared by them for draught, 175. For a refutation of the calumny against the Jews, of worshiping an ass, see p. 137. And on the subject of Balaam's ass speaking, see Vol. I. p. 421.

Assembly at Ephesus, powers of, 61.

Assos, a maritime city of Mysia, according to some geographers, but of Troas, according to others. It is mentioned in Acts xx. 13, 14.

Assyria, a country of Asia, the boundaries of which it is difficult to assign. It appears to have been situated between the Tigris and the Euphrates, enclosed between those two rivers, from the part where they begin to approach each other on leaving Mesopotamia to that where they join, not far from their mouth, in the Gulf of Persia.

It must naturally excite surprise, that so small a country should have been able to send forth armies of a million or twelve hundred thousand men; a number which dismays the imagination, especially when we consider how many attendants they must have had, exclusive of fighting men. But this kind of enigma is explained by the manner in which these vast armies were formed. From the centre of a not very extensive domain, a warlike band frequently issued, which poured upon the neighbouring country, carrying away the inhabitants, who, having no other resource, incorporated themselves with the conquerors. United, and allured by the hope of plunder, they proceeded onwards, ravaging other lands, and increasing their army with the despoiled inhabitants, who in like manner joined them. Thus were formed those wandering hordes which, under the name of Assyrians, subdued Mesopotamia, penetrated to Armenia, Media, and Persia, inundated Syria like a torrent, and carried devastation through Chaldæa, become the country of the Jews. As their conquests extended, the centre of their power became surrounded with deserts, and itself a desert. It is in vain that we seek the vestiges of the most famous cities, Nineveh for instance, which, from the descriptions that have reached us, have been justly enumerated among the wonders of the world. It is in vain, likewise, that we inquire, what were the manners, religion, commerce, and usages of the Assyrians. They must have been those of all the various nations who united to form them; that is to say, they were conquerors and barbarians, who allowed the greatest liberty in their police and their ceremonies, provided none of their people adopted laws or practices which might obstruct the success of their warlike expeditions.

It may be supposed that a people in this unsettled state had neither the time nor the means to write annals which may serve as a basis for chronology, or furnish any certain dates. The memory of the principal facts could only be preserved by tradition, and it has been transmitted to us with not a few variations by the Greeks. At the same time that it is allowed, that we owe to the latter almost all the historical knowledge we possess relative to the ancient nations of Asia, it must be admitted, that they have greatly disfigured it by accommodating to their own language and pronunciation the names of persons and divinities, and assimilating events to their own traditions in such a manner, that when we imagine we are in possession of authentic facts, we frequently discover them to be only Grecian fables. This observation may serve to point out the degree of confidence which ought to be reposed in the histories of these ancient times.

Sketch of the History of Assyria *illustrative of the Prophetic Writings.*

The empire of Assyria was founded by Ninus, the son of Belus; and, according to Herodotus, it continued five hundred and twenty years. (Herod. lib. i. c. 95.) Ninus reigned one hundred and twenty-two years, according to some historians (Jul. African. and Eusebius in Chron.), though others make his reign to have lasted only seventeen years. (Diod. Sicul. lib. ii. c. i.—iv.) He enlarged and embellished the ancient city of Nineveh, which had been built by Nimrod, many ages before his time. (Gen. x. 9, 10.) The commencement of his reign is fixed by Archbishop Usher to the year of the world 2737, B. C. 1267, during the period when Deborah and Barak judged the Israelites.

Ninus was succeeded by his queen Semiramis, who reigned forty-two years. She enlarged the Assyrian empire, which she left in a flourishing state to her son Ninyas, A. M. 2831, B. C. 1173. The Scriptures are totally silent concerning the subsequent history of that celebrated monarchy, and the successors of Ninyas, until the time of the prophet Jonah, who flourished A. M. 3180, B. C. 824; and even then they do not state the name of the monarch who filled the Assyrian throne. It is evident, how-

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ever, that Nineveh was at that time a city of immense extent, whose inhabitants, like those of other great cities abounding in wealth and luxury, were extremely corrupt in their morals. But, at the preaching of Jonah, both sovereign and subjects repented and abandoned their evil ways, and thus for a time delayed the execution of the divine judgments. About fifty years after the time of Jonah, the Scriptures mention a king of Assyria, named Pul, who invaded the kingdom of Israel in the days of Menahem (2 Kings xv. 19. 1 Chron. v. 26.), who gave him a thousand talents of silver to engage him to lend him his assistance, and secure him on his throne. Pul is supposed to have been the father of Sardanapalus, the last king of the Assyrians, in whose reign the crimes of the Ninevites having risen to their utmost height, God raised up enemies to chastise them. Arbaces the Median, indignant at the effeminate and luxurious life which Sardanapalus led in his palace, conspired with Belesis, governor of Babylon, to shake off the yoke of so worthless a sovereign. After various engagements, they compelled him to retreat to Nineveh, where he expected that he should be able to defend himself a long time, because the city was strongly fortified, and the besiegers had not machines to batter the walls. But in the third year of the siege, the river Tigris, being swollen with continual rains, overflowed part of the city, agreeably to the predictions of Nahum (particularly i. 8—10.), and broke down the wall for twenty furlongs. Sardanapalus, that he might not fall into the hands of his enemies, burnt himself in his palace, with his women and all his immense treasures. (Usher's Annals, p. 48. A. M. 3254. Athenæus, lib. xii. c. 12.) Arbaces and Belesis then divided the dominions of Sardanapalus: the former had Media, which he restored to its liberty; the latter had Babylon, where he reigned fourteen years: Nineveh they left to Ninus the younger, who was heir to the ancient kings of Assyria, and maintained the *second* Assyrian monarchy with considerable splendour; so that out of the ruins of this vast empire there were formed three considerable kingdoms, viz. that of Nineveh, that of Babylon, and that of the Medes. We shall briefly consider each of them, separately, according to the share they had in the affairs of the Jews.

Belesis, called Baladan, by Isaiah (xxxix. 1. 2 Kings xx. 12.), is the Nabonassar of profane historians. He founded the Babylonian empire, of which he made Babylon the metropolis. He was succeeded by his son Merodach-Baladan, who cultivated Hezekiah's friendship, as appears from the embassy which he sent to the latter, to congratulate him on his recovery from sickness (2 Kings xx. 12.), A. M. 3291, B. C. 713. After this time the sacred historians are silent concerning the kings of Babylon, until the time of Esar-haddon, who is noticed in the next column.

The younger Ninus, who was left king of Assyria and Nineveh, is the Tiglath-pileser of the Scriptures (2 Kings xv. 29. xvi. 7. 10. 2 Chron. xxviii. 20.), A. M. 3257, B. C. 747. His empire appears to have been the most celebrated in the East; as Ahaz king of Judah sent to request his assistance against Rezin king of Damascus, and Pekah king of Israel. Accordingly, Tiglath-pileser advanced with a numerous army, defeated Rezin, captured Damascus, and put an end to the kingdom erected there by the Syrians, agreeably to the predictions of Isaiah (viii. 4.) and Amos. (i. 5.) He also entered the kingdom of Israel, conquered Pekah, and carried away part of the ten tribes beyond the river Euphrates. But Ahaz soon had cause to regret this unhallowed alliance: for Tiglath-pileser exacted from him such immense sums of money, that he was obliged not only to exhaust his own treasures, but also to take all the gold and silver out of the temple. (2 Chron. xxviii. 20, 21. 24.) Ahaz became tributary to the Assyrian monarch, whose successors found abundance of pretexts for entering the kingdom of Judah, which they ultimately ruined and subverted.

Shalmaneser, the successor of Tiglath-pileser, came into Syria, A. M. 3280, B. C. 724, and desolated the country of the Moabites, agreeably to the prophecy of Isaiah (xvi. 1.), delivered three years before. He then attacked Samaria, and completed the misfortunes of the Israelites who remained, by carrying them into captivity beyond the Euphrates. Thus terminated the kingdom of Israel, A. M. 3283, B. C. 721. (2 Kings xvii. 3. xviii. 9—11.) Hezekiah, by the special protection of God, escaped the fury of Shalmaneser, to whom, however, he became tributary, and the Assyrian returned in triumph to Nineveh.

Shortly after these events, most of the maritime cities that were subject to the Tyrians revolted against them, and submitted to the Assyrians. Shalmaneser advanced to their assistance. These cities furnished him with a fleet of sixty or seventy vessels, manned by eight hundred Phœnician rowers. They were attacked by the Tyrians with twelve vessels only; who dispersed their fleet, and took five hundred prisoners. The Assyrian monarch did not venture to lay siege to Tyre; but he left bodies of troops in its vicinity to guard the river and aqueducts whence the Tyrians obtained their supplies of water. His precautions were frustrated by the besieged, who dug wells within their city. It was about this time that Isaiah denounced against them those judgments which are recorded in the twenty-third chapter of his prophecies. And Hezekiah seems to have availed himself of the troubled state of Phœnicia and the whole coast of the Mediterranean, in order to attack the Philistines. (2 Kings xviii. 7, 8.)

Sennacherib ascended the throne of Assyria A. M. 3287. B. C. 717, and was immediately involved in war, both in Asia and in Egypt. While he was thus engaged, Hezekiah shook off the yoke of the Assyrians, and refused to pay the tribute exacted from him by Shalmaneser. It appears from some passages of Scripture that Hezekiah had concluded treaties of mutual alliance and defence with the kings of Egypt and Ethiopia against the Assyrian monarch. (Isa. xx. 1. *et seq.* 2 Kings xviii. 24. xix. 9.) Upon Hezekiah's refusal of the tribute, Sennacherib invaded Judah with a mighty army, and captured the principal cities of that country. It is probable that he took Damascus in his progress. The pious monarch, grieved to see his kingdom pillaged, implored peace of Sennacherib on any terms he would prescribe: and gave him three hundred talents of silver and thirty talents of gold to withdraw. But the Assyrian, regardless alike of the sanction of oaths and of treaties, continued the war, and prosecuted his conquests more vigorously than ever. Nothing was able to withstand his power; and of all the strong places of Judah, none remained uncaptured but Jerusalem, which was reduced to the very last extremity. Isaiah, however, encouraged Hezekiah by promises of divine interposition and deliverance, and announced that the enemy would soon be obliged to return into his own country. (2 Kings xix. 20—34.) Accordingly, after Sennacherib had defeated the allied forces of the king of Egypt and of Tirhakah king of Ethiopia, who had advanced against him to assist Hezekiah, he returned into Judah with immense spoil, and renewed the siege of Jerusalem: but an angel of Jehovah slew one hundred and eighty-five thousand of his troops. (2 Kings xix. 35.) Sennacherib returned to Nineveh, where two of his sons, weary of his tyranny and savage temper, slew him while he was worshipping in the temple of Nisroch his god, and immediately fled into the mountains of Armenia. (2 Kings xix. 37. Tobit i. 21.)

It was during the first year of this war that Hezekiah fell sick, and was cured in a miraculous manner, and that the shadow of the sun went back ten degrees on the dial of the palace, to prove the truth of Isaiah's prediction of his recovery. (2 Kings xviii. xix. xx. Isa. xxxviii. xxxix.)

A. M. 3294, B. C. 710. On the death of Sennacherib, Esar-haddon, another of his sons reigned in his stead. He is called Sargon by Isaiah. (xx. 1.) He reigned twenty-nine years, during which he waged war with the Philistines, from whom his general, Tartan, took Ashdod. He also attacked Egypt and Ethiopia (Isa. xx.), and Idumæa or Edom (Isa. xxxiv.), in order to avenge the injuries they had committed against his father Sennacherib; and at length he took Jerusalem, and carried Manasseh king of Judah to Babylon. (2 Chron. xxxiii.) This last war, however, happened long after those above related. Esar-haddon restored the glory of Assyria; and in addition to his other victories, to the sceptre of Nineveh he united that of Babylon, having availed himself of the intestine troubles and commotions occasioned by the extinction of the royal family, to make himself master of that city, and annex it to his former dominions. Manasseh, having been restored to the divine favour after a deep and sincere repentance, obtained his liberty, and returned to Jerusalem, after a short captivity at Babylon. (Usher's Annals, A. M. 3327.)

Saosduchin or Nebuchadnezzar I. succeeded Esar-haddon, and reigned twenty years, according to Ptolemy. Having conquered Arphaxad king of the Medes (the Deioces of Herodotus, lib. i. cc. 101, 102.), he resolved to subjugate all the neighbouring territories. He therefore despatched Holofernes into Syria and Palestine with an immense army; but that general was slain, and his army totally discomfited, before Bethulia, in the manner related in the apocryphal book of Judith.

A. M. 3356, B. C. 648, Saracus, otherwise called Chinaldon or

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Chyna-Ladanus, succeeded Saosduchin in the Assyrian throne. Having rendered himself obnoxious to his subjects by his effeminacy, and the little care he took of his dominions, Nabopolassar, satrap of Babylon, and Cyaxares the son of Astyages king of Media, leagued together against him. He was besieged in Nineveh, which was taken by his enemies, who partitioned his dominions between them; Nabopolassar becoming master of Nineveh and Babylon, and Cyaxares having Media and the adjacent provinces. (Usher's Annals, A. M. 3378. Calmet, Précis de l'Histoire Profane de l'Orient, § I. Dissert. tom. ii. pp. 329—333.)

Assyrian Idols, worshipped by the Israelites, 138.
Astarte, a Phœnician or Syrian idol, notice of, 138.
Astronomy and Astrology of the Jews, 186, 187.

Athaliah, daughter of Omri king of Samaria, and wife of Jehoram king of Judah. Jehu having slain her son Ahaziah, she seized the kingdom, and destroyed all the sons of Jehoram (whom he had by other wives) except Jehoash, who was providentially saved by Jehosheba, and who afterwards succeeded to the throne. Athaliah was slain, after an usurpation of six years. (2 Kings xi.)

Athens, a celebrated city of Greece, sometimes a very powerful commonwealth, distinguished by the military talents, but still more by the learning, eloquence, and politeness of its inhabitants. Saint Paul coming hither, A. D. 32, found them plunged in idolatry, occupied in inquiring and reporting news, curious to know every thing, and divided in opinion concerning religion and happiness. (Acts xvii.) From an altar erected to the "Unknown God" (for the origin of which see Vol. I. p. 90), the great apostle of the Gentiles, taking opportunities here to preach Jesus Christ, was carried before the judges of the tribunal, called the Areopagus; where he gave an illustrious testimony to truth, and a remarkable instance of powerful reasoning. (See an account of the Areopagus in pp. 60, 61.)

Some of the finest specimens of ancient art at Athens now adorn the British Museum. The reader, who is desirous of a full account of the modern state of Athens, and of its various monuments of former times, is referred to the Travels of Dr. Clarke, to the Classical Tour of Mr. Dodwell, and to Mr. Stuart's Antiquities of Athens.

Atonement, fast of, 127.

Attalia, a maritime city of Pamphylia, and the chief residence of the prefect. It derived its name from king Attalus, its founder. Hither Saint Paul went from Perga in Pamphylia. (Acts xiv. 25.) It still subsists under the name of *Sattalia*.

Augustus (Octavius) the first, or, according to some writers, the second emperor of Rome. He commanded the enrolment to be made which is mentioned in Luke ii. 1.—The forty-second year of his reign is that in which Jesus Christ was born. The title of Augustus, which he received from the flattery of the senate, became the personal appellation of his successors; and St. Luke has employed the corresponding Greek word, to designate Nero. (Acts xxv. 21. 25.)

Aven. See On, *infra*.

Aven (Plain of), a beautiful valley in the part of Syria near to Damascus: according to Gesenius, it is now called *Un*, and is proverbially considered as a delightful valley. As the original word (Bikath-Aven, which is retained in the marginal rendering of Amos i. 5.) signifies the plain of vanity, it is conjectured to have been a place remarkable for idolatry, Bethel being called Beth-Aven in Hos. v. 8. for that reason.

Avims, the original inhabitants of the country afterwards possessed by the Caphtorim or Philistines. (Deut. ii. 23.)

Avites or Avim, the inhabitants of Aveh or Ava, a city whence colonies were sent into Samaria. (2 Kings xvii. 24. 31.) Ava is supposed to have been situated in the north-west of Chaldæa.

Azariah.—1. The name of a king of Judah, also called Uzziah (which see *infra*):—2. The name of several high-priests among the Jews:—and, 3. The name of a prophet in the time of Asa. (2 Chron. xv. 1, 2.)

Azekah, a city in the tribe of Judah, to the south of Jerusalem, and east of Bethlehem. (Josh. xv. 35.)

Azotus, or Ashdod, a city of Judæa, is situated between Gaza and Jamnia, or Jafnia, on the summit of a hill, which is surrounded by a pleasant plain. Here the ark of Jehovah triumphed over the Philistine idol Dagon (1 Sam. v. 2.), and Philip the Evangelist was found, after he had baptized the Ethiopian eunuch. (Acts viii. 40.) It is at present an inconsiderable place, and in its vicinity are numerous reliques of antiquity.

Baal, a Phœnician idol, notice of, 138.
Baalberith, Baalzebub, Baalzephon, } Phœnician idols, notice of, 138.
Baalpeor, a Canaanitish idol, notice of, 137, 138.

Baasha, the son of Ahijah, and commander in chief to Jeroboam I.: he treacherously killed his sovereign Nadab, and afterwards usurped his kingdom, B. C. 953—930.

Babylon, the metropolis of Chaldæa, began to be built at the same time as the tower of Babel, and both were left unfinished at the confusion of tongues. (Gen. xi. 4—8.) It was celebrated for the magnificence of its buildings, especially after its enlargement and improvement by Nebuchadnezzar, when it became one of the wonders of the world. It is said to have covered an area of 480 stadia, or nearly 60 miles in circumference; and the wall by which it was surrounded was 50 cubits in thickness, and 200 in height. The river Euphrates divided the city into two parts, which were connected by means of a noble bridge, about a furlong in length and sixty feet wide. (Dr. Hales has given a copious and accurate account of ancient Babylon in his Analysis of Chronology, vol. i. pp. 453—456.)

The banks of the waters of Babylon were planted with willows, which are mentioned in the Scriptures. Thus, Isaiah (xv. 7.), describing in prophetic language the captivity of the Moabites by Nebuchadnezzar, says, that *they shall be carried away to the valley of willows*. The territory surrounding the ruins of ancient Babylon, is at present composed chiefly of plains, whose soil is rich; and the river banks are still hoary with reeds, and covered with the grey osier willows, on which the captives of Israel suspended their harps (Psal. cxxxvii. 1—4.), and refused to be comforted, while their conquerors tauntingly commanded them to sing the songs of Sion. (Sir R. K. Porter's Travels in Georgia, &c. vol. ii. p. 297.) The most terrible denunciations were uttered against Babylon by the Hebrew prophets (compare Vol. I. p. 126.) the literal fulfilment of whose predictions has been shown by various modern travellers who have described the present state of its ruins. (See particularly Mr. Rich's Two Memoirs on the Ruins of Babylon, the accuracy of whose statements is confirmed by Mr. Buckingham, in the interesting description contained in his Travels in Mesopotamia, vol. ii. pp. 258—394.: Sir R. K. Porter's Travels in Georgia, &c. vol. ii. pp. 308—332. 337—400.; and the Hon. Capt. Keppel's Narrative of Travels from India, vol. i. pp. 171—188., who also attests the accuracy of Mr. Rich, and has adopted his measurements.) The prophet Isaiah, describing the calamities that were to be inflicted on Babylon by Cyrus, calls this city *the desert of the sea*. Jeremiah, to the same purport, says (li. 36. 42.), *I will dry up the sea of Babylon and make her springs dry.—The sea is come up upon her. She is covered with the multitude of the waves thereof*. Megasthenes (in Eusebius De Præp. Evang. lib. ix. c. 41.) states, that Babylon was built in a place which had before so greatly abounded with water, that it was called *the sea*.

Babylon was very advantageously situated, both in respect to commerce and as a naval power. It was open to the Persian Gulf by the Euphrates, which was navigable by large vessels; and being joined to the Tigris above Babylon, by the canal called *Naharmalca*, or the Royal River, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian Seas. Semiramis was the foundress of this part also of the Babylonian greatness. She improved the navigation of the Euphrates, and is said to have had a fleet of three thousand galleys. We are not to wonder that, in later times, we hear little of the commerce and naval power of Babylon: for, after the capture of the city by Cyrus, the Euphrates was not only rendered less fit for navigation by being diverted from its course, and left to spread over the country; but the Persian monarchs, residing in their own country, in order to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both rivers by making cataracts in them; that is, by raising dams across the channel, and making artificial falls in them, so that no vessel of any size or force could possibly come up. Alexander began to restore the navigation of the rivers by demolishing the cataracts upon the Tigris, as far up as Seleucia, but he did not live to complete his great designs; those upon the Euphrates still continued. Ammianus Marcellinus mentions them as subsisting in his time. The prophet Isaiah (xliii. 14., Bishop Lowth's translation) speaks of the *Chaldæans exulting in their ships*; which, Bp. L. remarks, he might justly do, in his time, though afterwards they had no foundation for any such boast. (Bp. Lowth, on Isa. xliii. 14.)

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Babylon rapidly declined during the Persian dynasty: Darius Hystapes broke down the walls and took away the gates, which Cyrus had spared. Alexander the Great designed to rebuild the temple of Belus, which had gone to decay, and actually employed ten thousand labourers for two months in removing the rubbish; but the attempt was rendered abortive by his premature death, in the flower of his age, and pride of conquest. Seleucus Nicator, his successor in the kingdom of Syria, dismantled and spoiled Babylon, to build Seleucia in its neighbourhood, to which he transplanted the inhabitants; and in Strabo's time, about the Christian æra, "the greater part of Babylon was become a desert," which the Parthian kings converted into a park, where they took the recreation of hunting, in Jerome's time, A. D. 340. Its ruins are now the haunts of lions and other beasts of prey. Thus gradually have been fulfilled the predictions of Scripture:—"Babylon, the beauty of kingdoms, the glory of the pride of the Chaldeans, shall become as Sodom and Gomorrah, which God overthrew. It shall never be re-established, neither shall it be inhabited from generation to generation. The Arab shall not pitch his tent there, nor shall the shepherd make his fold there: the wild beasts of the desert shall lie there, and howling monsters shall fill their houses:—for her time is near to come, and her days shall not be prolonged." (Isaiah xiii. 19—22.)

The remains of ancient Babylon, as described by recent travellers, are so vast, that the whole could never be suspected of having been the work of human hands, were it not for the layers of bricks which are found therein. They are fire-baked, and cemented with zepht, or bitumen; between each layer are found oziers. Here are found those large and thick bricks imprinted with unknown characters, specimens of which are preserved in the British Museum, in the Museum of the East India Company, and in other depositories of antiquities. The composition of these bricks corresponds exactly with the account given by the sacred historian of the builders of Babel. *Let us make brick* (said they), *and burn them thoroughly. And they had brick for stone, and slime had they for mortar.* (Gen. xi. 3.)

The name of Babylon was mystically given to Rome by the apostle Peter, as we have shown at length in the critical preface to his first epistle, in Vol. II. pp. 361, 362. The

BABYLONIAN KINGDOM

was founded by the celebrated hunter and hero Nimrod, after the dispersion which followed the unsuccessful attempt to build the tower of Babel. "It extended from Babylon in Mesopotamia towards the north, over Calneh (Ctesiphon), as far as Accad (Nisibis) and Erech (Edessa), including the whole land of Shinar. But, however powerful for those times, we cannot suppose it to have been either populous or well organized. Even the four cities, which are mentioned as the strongholds of this kingdom, were nothing more than small villages slightly fortified. As this was the first attempt to establish an extensive domain, it must have been universally disagreeable to the men of that period. Consequently, it was of short duration; and Nimrod's Babylon must not be regarded as the germ of that universal monarchy which took its rise in a later age, and among a different people." (Jahn's Hebrew Commonwealth, vol. i. p. 6.)

Sketch of the History of the BABYLONIAN *or* CHALDÆAN EMPIRE, *to illustrate the Predictions of the Prophets.*

A. M. 3398, B. C. 606. Nabopolassar having associated his son NEBUCHADNEZZAR with him in the empire, sent him to reduce the provinces of Syria and Palestine, which had revolted from him. In his way thither, the young prince defeated the army of Pharaoh Necho king of Egypt, and recaptured Carchemish. (Jer. xlvi. 2.) Having penetrated into Judæa, he besieged Jerusalem, and took it, and caused Jehoiakim, the son of Josiah, king of Judah, to be put in chains, intending to have him carried to Babylon; but, being moved with his repentance and affliction, he restored him to his throne. (2 Chron. xxxvi. 6.) Great numbers of the Jews, and among the rest, some children of the royal family, were carried captive to Babylon, whither all the royal treasures, and part of the sacred vessels of the temple, were likewise transported. (2 Chron. xxxvi. 7. Dan. i. 1—7.) Thus was accomplished the judgment which God had denounced to Hezekiah by the prophet Isaiah. (xxxix. 5—7.) From this celebrated period, which was the fourth year of Jehoiakim king of Judah, we are to date the seventy years' captivity of the Jews at Babylon, so often foretold by Jeremiah. Among the members of the royal family thus taken captives was the prophet Daniel; Ezekiel followed some time afterwards.

A. M. 3399, B. C. 605. Nabopolassar died, and Nebuchadnezzar began to reign alone; and in the fourth year of his empire he had the memorable vision related and interpreted by the prophet Daniel. (ii.) At this time Jehoiakim revolted from the king of Babylon, whose generals marched against him, and ravaged his country. (2 Kings xxiv. 1, 2.) Jehoiakim "slept with his fathers," neither regretted nor lamented by his subjects, agreeably to the prediction of Jeremiah (xxii. 18, 19.); though the precise manner of its fulfilment is not recorded by the sacred historian. Jehoiachin or Jeconiah, also called Coniah (Jer. xxii. 24.), succeeded to the throne and iniquity of his father; and in the eighth year of his reign Jerusalem was besieged and taken by the generals of Nebuchadnezzar; and Jehoiachin, together with part of the nobility, and the princes of the people, were carried into captivity, to Babylon. (2 Kings xxiv. 6—16.)—Mattaniah, also called Zedekiah, who was the uncle of Jehoiachin, was elevated to the throne, and left at Jerusalem, A. M. 3405, B. C. 599. (2 Kings xxiv. 17.)

Nebuchadnezzar did not continue long at Babylon. Having received intelligence that Zedekiah had made an alliance with Pharaoh Hophra king of Egypt, and had violated his oath of fidelity, Nebuchadnezzar marched against him, defeated his forces, and laid siege to Jerusalem, agreeably to the prediction of Jeremiah. (xliv. 30.) The arrival of the Egyptian monarch, at the head of a powerful army, gave the besieged a gleam of hope, but their joy was of short duration. The Egyptians were defeated, and the conqueror returned to Jerusalem, which he took by storm, after a siege of two years, A. M. 3416, B. C. 588. Zedekiah was arrested in his flight, and conducted to Riblath, where Nebuchadnezzar was. After seeing his two children put to death before his face, the Jewish king was deprived of both his eyes, loaded with chains, and carried to Babylon, where he died. Jerusalem was destroyed, the temple pillaged and burnt, and the chief of the people that yet survived were carried into captivity beyond the Euphrates. Only a wretched remnant of the common people was left in Judæa, under the government of Gedaliah the son of Ahikam (Jer. xl. 5.); who being afterwards put to death by Ishmael the son of Nethaniah, part of the people withdrew into Egypt with Jeremiah (xli. xlii.), and the rest were, a few years afterwards, transported to Babylon by Nebuzaradan. (Jer. lii. 30.)

A. M. 3419, B. C. 585. Three years after the capture of Jerusalem, Nebuchadnezzar commenced the siege of Tyre; he closely invested it for twelve years, and in the thirteenth year of the siege he took that city. During this interval he waged war with the Sidonians, Ammonites, Moabites, and Edomites, or Idumeans, in conformity with the prophecies of Jeremiah, Ezekiel and Obadiah. (Jer. xliii. xliv. xlvi. Ezek. xxvi.—xxviii. Obad. throughout.) Having captured Tyre, Nebuchadnezzar entered Egypt, and laid waste the whole country. (Ezek. xxix.—xxxi.) Pharaoh Hophra (the Apries of profane historians) was put to death by his enemies (Jer. xliv. 30. Ezek. xxxii.); and Amasis, his rival for the throne, was left to govern that country in his stead. Nebuchadnezzar carried a great number of captives from Egypt to Babylon.

After his return from these successful expeditions, Nebuchadnezzar employed himself in embellishing Babylon; but, to humble his pride, God sent him the memorable admonitory dream, recorded by the prophet Daniel (iv. 1—27.); and twelve months afterwards he was bereft of his senses, precisely in the manner that had been foretold. (28—33.) At length he recovered his understanding (34—37.), and shortly after died, in the forty-third year of his reign, A. M. 3442, B. C. 563. He was succeeded by EVIL-MERODACH, who reigned only two years. He liberated Jehoachin king of Judah, who had been detained in captivity nearly thirty-seven years. (Jer. lii. 31.) Evil-Merodach becoming odious to his subjects in consequence of his debaucheries and iniquities, his own relations conspired against him, and put him to death. Neriglissar, one of the conspirators, reigned in his stead; and after a short reign of four years, being slain in battle, he was succeeded by Laborosoarchod, a wicked and inglorious prince, whom his subjects put to death for his crimes. To him succeeded BELSHAZZAR, called by Berosus, Nebonidus, and by Heroditus, Labynitus. He is supposed to have been the son of Evil-Merodach, and consequently the grandson of Nebuchadnezzar, to whom, according to the prophecy of Jeremiah, all the nations of the east were to be subject, as also to his son and grandson. (Calmet, Précis de l'Histoire Prophane de l'Orient, § II. Dissertations, tom. ii. pp. 333—335.)

BABYLONIAN IDOLS, notice of, 139.
BAITHYLIA, or consecrated stones, notice of, 138.
BALAAM, the son of Beor, dwelt at Pethor in Mesopotamia,

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not far from the river Euphrates. He was sent for by Balak king of Moab to curse the Israelites; but instead of curses, he pronounced only blessings. (Num. xxii.—xxiv.) It is a question much debated among commentators, whether Balaam was a true prophet of the Lord, or only a magician and diviner or fortune-teller: and the arguments on each side are so strong, as to lead to the conclusion that he was both—a Chaldæan priest, magician, and astrologer by profession, a prophet by accident. He dwelt in a country, which, from time immemorial, was celebrated for the observation of the stars; and the astronomy of antiquity was never, perhaps, free from astrology. His fame, in every thing which at that time formed the science of Chaldæa, filled Asia: the honours and presents which he received, show the high estimation in which he was held. It is a circumstance, moreover, worthy of remark, that his religion was not a pure idolatry. He knew and served the Lord: the knowledge and worship of the true God did not simultaneously disappear among the nations; as is evident from the circumstances recorded of Melchisedek, Jethro, and, perhaps, Abimelech. The history of Balaam presents the last trace of the knowledge of the true God, which is found out of Canaan. If the rites celebrated by him were not devoid of superstition; if it be difficult to put a favourable construction upon the enchantments which Moses seems to attribute to him, it only follows that Balaam, like Laban, blended error and truth. The mixed religion, thus professed by him, furnishes a key to his mysterious history. Sacerdotal maledictions were at that time regarded as inevitable scourges, and the people of Moab and Midian thought that they should find in Moab an adversary, who was capable of opposing Moses; and it was only opposing a prophet to a prophet, a priest to a priest. In the judgment of these nations, Moses was a formidable magician; and, as Pharaoh had done forty years before, they sought out, on their part, a magician, to defend them: they wished to curse the Israelites in the very name of Jehovah, whom they supposed to be a more powerful deity than their own god. These circumstances will enable us without difficulty to conceive how Balaam received the gift of prophecy. The terms employed by the sacred historian are so express, as to leave no doubt that he, occasionally, at least, was inspired. Besides, his predictions are extant; nor does it avail to say, that Balaam was a wicked man. The gift of prophecy did not always sanctify the heart. (See Matt. vii. 22.) If, then, we refer to the circumstances of that memorable day, we shall find in that dispensation reasons worthy of the divine wisdom. The Hebrews had arrived on the borders of Canaan, which country they were on the point of entering; they knew that Moses would not enter it; and in order to encourage the people to effect the conquest of the promised land, even without Moses, God caused one who was hostile to them to utter predictions of their victory. How encouraging must this circumstance have been to the Hebrews, at the same time that it would prove to them (who were about to come into continual contact with the Canaanites) how vain and useless against them would be the superstitions of those idolatrous nations. The three hills on which Balaam offered sacrifices in the presence of the Israelitish camp, remind us of one of the prejudices of ancient times. The ancients believed that a change of aspect induced a change of condition. On this subject compare p. 90.

Baladan, or Merodach-Baladan, the Belesis and Nabonassar of profane historians, and the founder of the Babylonian empire. Originally only governor of Babylon, he entered into a conspiracy with Arbaces, governor of Media, against Sardanapalus, king of Assyria; on whose death he had Babylon for his share of the dominions of Sardanapalus, as already related in p. 192. of this Index.

Balak, king of Moab, is known only by the circumstance of his having invited Balaam to his assistance against the Israelites. See Balaam.

Balm of Gilead, 36.

Banishment, a Jewish punishment, notice of, 66.

Baptism of Proselytes, 109. Analogy between Circumcision and Baptism. See p. 110. and note.

Barabbas, the name of a seditious robber, whose release the Jews demanded of Pilate. (John xviii. 40.)

Barachias, the father of Zacharias, mentioned in Matt. xxiii. 35., is supposed to have been Jehoiada the high-priest; it being not uncommon among the Jews to have two names.

Barak, the son of Abinoam, who, in conjunction with Deborah, delivered the Israelites from the oppression of the Canaanites. (Judg. iv. v. Heb. xi. 32.)

Barbarian, one who belongs to a different nation, and uses a different language. In this sense the word was used by the Greeks, Romans, and Jews. Under the terms "Greeks" and "Barbarians" Saint Paul comprehends all mankind.

Bargains and Sales, how made and ratified, 81.

Bar-jesus, a Jewish magician in the island of Crete; who, opposing Paul and Barnabas, and endeavouring to prevent Sergius Paulus from embracing Christianity, was by St. Paul struck blind. (Acts xiii. 6.) On the nature of this blindness, see p. 197. The same miracle, which punished the impostor, converted the proconsul. St. Luke calls him Elymas, an Arabic name signifying sorcerer. He is supposed to have been one of the proconsul's council, who was apprehensive of losing his credit, if the Roman became a Christian.

Bar-jonah, a patronymic appellation of the apostle Peter. (Matt. xvi. 17.)

Barnabas, a surname of Joses, a Levite by descent, and born of parents who lived in the Isle of Cyprus. Having embraced Christianity, he became St. Paul's principal associate in his labours for propagating the Gospel. He is supposed to have received the name of Barnabas, which signifies a *son of consolation*, after his conversion to the faith of Jesus Christ. (Acts iv. 36. ix. 27. xi. 22. 25. 30. xii. 25. xiii. 1, 2.)

Bartholomew, one of the twelve apostles, is supposed to have been Nathaniel, who was one of Christ's first disciples. According to ecclesiastical tradition, after preaching the Gospel in Persia and Arabia, he suffered martyrdom at Albanopolis.

Bartimæus, or the son of Timæus, a blind beggar of Jericho, to whom Jesus Christ miraculously imparted the gift of sight. (Mark x. 46.)

Baruch, the son of Neriah, descended from an illustrious family of the tribe of Judah, was the scribe or secretary and faithful friend of the prophet Jeremiah, whom he accompanied into Egypt. (Jer. xxxvi.) For an analysis of the apocryphal book of Baruch, see p. 291, 292.

Bashan, or Batanæa, district of, 18. Forest of Bashan. See p. 36.

Baskets of the Jews, 155.

Bath, much used in the East, 170.

Bath-Kol, or voice from heaven. See p. 256.

Bathsheba, or Bathshua, the daughter of Eliam or Ammiel, and the wife of Uriah the Hittite. After his murder she became the wife of David, who had previously committed adultery with her. She subsequently was the mother of Solomon.

Battle, order of, 89.

Beard, reverence of, in the East, 157. The corners of, why forbidden to be marred, 142.

Beating to Death, punishment of, 68.

Beatitudes, Mount of, notice of, 30.

Beautiful Gate of the Temple, 99.

Beelzebub, or Belzebub. See p. 138.

Beeroth, a city belonging to the Gibeonites, which was afterwards given up to the tribe of Benjamin. (Josh. ix. 7. 2 Sam. iv. 2.) According to Eusebius, it was seven Roman miles distant from Jerusalem, on the road to Nicopolis.

Beersheba (the well of an oath, or the well of seven), because here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs, in token of that covenant to which they had sworn. (Gen. xx. 31.) Beersheba was given by Joshua to the tribe of Judah; afterwards it was transferred to Simeon. (Josh. xv. 28.) It was twenty miles from Hebron, south; here was a Roman garrison, in Eusebius's and Jerome's time. The limits of the Holy Land (as we have already remarked) are often expressed in Scripture, by the terms—"From Dan to Beersheba" (2 Sam xvii. 11, &c.), Dan being the northern, Beersheba the southern extremity of the land.

Beggars, treatment of, 83.

Beheading, punishment of, 68.

Bel, a Babylonish idol, 139.

Belshazzar, the last monarch of Babylon, grandson of Nebuchadnezzar, who was slain while carousing with his officers; the city being taken, and the empire translated to Cyaxares, whom the Scriptures call Darius the Mede.

Belt, or Girdle (Military), Notice of, 88.

Benhadad I. king of Syria, who, gained by the presents of Asa king of Judah, broke off his alliance with Baasha king of Israel, and assisted him against the latter. (1 Kings xv. 18.) He was succeeded by his son,

Benhadad II., who made war against Ahab king of Israel, and was defeated. He also made war against Jehoram the son of Ahab; but by means of the prophet Elisha was obliged to return

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into his country again, as related in 2 Kings vi. Shortly after he besieged Samaria, which city he reduced to the utmost distress (2 Kings vii.); but, his army being seized with a panic, they deserted the besieged city, and returned home. In the following year, Benhadad was murdered by Hazael, who succeeded to the throne of Syria. (2 Kings viii.)

Benjamin, the youngest son of Jacob and Rachel, one of the twelve patriarchs. From him was descended the tribe of Benjamin; for the situation, &c. of the canton allotted to which, see p. 17.

Berachah, Valley of, 31.

Berea, a city of Macedonia, where Paul preached the Gospel with great success. The historian Luke gives an honourable character to the Bereans, in Acts xviii. 10.

Bernice, notice of, 52.

Besor, Brook, 26.

Bethabara, the place of the ford or passage, viz. of the Jordan. It is mentioned in John i. 28., where the best manuscripts, the Vulgate, Saxon, and both the Syriac versions, as well as the Greek paraphrase of Nonnus, read Βεθανια. The reading Βεθαβαρα seems to have arisen from the mere conjecture of Origen; who, in travelling through that region, found no such place as Βεθανια, but saw a town called Βηθαβαρα, and therefore changed the common reading. (Campbell and Blomfield on John i. 20.)

Bethany.

1. A town in Judæa, where Lazarus dwelt, and where he was raised from the dead, was fifteen furlongs east from Jerusalem, on the way to Jericho (John xi. 8.), and was situated on the retired and shady side of Mount Olivet. It is now a miserable little village, consisting of a cluster of mud hovels. Somewhere on this side of that mountainous tract, which reached within eight furlongs of Jerusalem, from which it was only a Sabbath-day's journey, Mr. Jowett, with great probability, places the scene of the Ascension: "for it is said (Luke xxiv. 50, 51.), that Jesus Christ led his disciples out as far as to Bethany, and then was parted from them and carried up into heaven. The previous conversation, as related in the beginning of the Acts of the Apostles (i. 6—9.), would probably occupy some time while walking toward Bethany; for we must not judge of the length of our Lord's discourses by the brevity with which the evangelists record them. Here the last sparks of earthly ambition were extinguished in the bosoms of the apostles; and they were prepared to expect that purer fire which was ere long to burst forth upon the day of Pentecost. Here their Head was taken from them; and two or three ministering spirits of his train, becoming visible to their eyes, interrupted their mute astonishment, and dismissed them to their proper stations." At present the cultivation around Bethany is much neglected; though it is a pleasant, romantic spot, abounding in trees and long grass. Various supposed sites of the houses of Lazarus, of Martha, of Simon the leper, and of Mary Magdalene, are pointed out to credulous and ignorant Christians. (Jowett's Christian Researches in Syria, pp. 256—258. Richardson's Travels, vol. ii. p. 371.)

2. A village on the eastern side of Jordan, where John baptized. (John i. 28.) Its exact position is not known. See Bethabara.

Beth-aven, a city not far from Ai, the same as Bethel, where Jeroboam I. set up his golden calves: whence the prophet Hosea (iv. 15.) in derision calls it Beth-Aven, that is, the *House of Vanity*, or *of Idols*; instead of *Bethel*, or the *House of God*, which name had been given to it by the patriarch Jacob after his memorable vision, related in Gen. xxvii.

Bethesda, pool of, 20.

Bethlehem, now called Beit-Lahm, was a celebrated city, about six miles south-west from Jerusalem: it was formerly called Ephrath or Ephrata. (Gen. xxxv. 19. xlviii. 7. Mic. v. 2.) It was a city in the time of Boaz (Ruth iii. 11. iv. 1.), and was fortified by Rehoboam. (2 Chron. xi. 6.) In Matt. ii. 1. 5. it is called Bethlehem of Judæa, to distinguish it from another town of the same name situated in Lower Galilee, and mentioned in Josh. xix. 15. In Luke ii. 4. it is called the *city of David*, because David was born and educated there. (Compare John vii. 42. and 1 Sam. xvi. 1. 18.) This city, though not considerable for its extent or riches, is of great dignity as the appointed birthplace of the Messiah (Matt. ii. 6. Luke ii. 6—15.): it is pleasantly situated on the brow of an eminence, in a very fertile soil, which only wants cultivation to render it what the name Bethlehem imports—*a house of bread*. Between the clefts of the rock, when the soil is cultivated, vines, figs, and olives, appear to grow in great luxuriance. Bethlehem is said to be nearly as large as Nazareth, and to contain from a thousand to fifteen hundred inhabitants, who are almost wholly Christians, and are a bold, fierce race of men, of whom both Turks and Arabs stand in awe. On the north-eastern side of it is a deep valley, where tradition says that the angels appeared to the shepherds of Judæa, with the glad tidings of our Saviour's nativity (Luke ii. 8—14.): and in this valley Dr. Clarke halted at the identical fountain for whose delicious water David longed. (2 Sam. xxiii. 15—18.) Of the various pretended holy places which are here shown to Christians, the cave of the nativity is the only spot verified by tradition from the earliest ages of Christianity. Between one and two miles from this place, on the road to Jerusalem, stood the site of Rachel's tomb (Gen. xxxv. 19, 20. 1 Sam. x. 2.), which is now covered by a small square Mohammedan building, surmounted by a dome, and resembling in its exterior the tombs of saints and sheiks in Arabia and Egypt. In the vicinity of Bethlehem are the pools of Solomon, which are described in p. 29. supra. (Dr. Clarke's Travels, vol. iv. pp. 408—420. See also Hasselquist's Travels, p. 144.; Buckingham's Travels in Palestine, pp. 218—222.; Carne's Letters from the East, p. 277.; Three Weeks in Palestine, p. 49.) On the age of the children massacred at Bethlehem, see Vol. II. p. 77. Historical evidence of that fact, I. p. 419.

Bethphage, a tract of land and also a small village at the foot of the Mount of Olives, between Bethany and Jerusalem. It derived its name from the abundance of figs which grew there. This tract seems to have run along so near to Jerusalem that the utmost street within the walls was called by that name. It is mentioned in Matt. xxi. 1. and the parallel passages in the other evangelists.

Bethsaida, a city beyond Jordan, on the coast of the sea of Tiberias, near the place where the river enters that sea. It was originally a village, and was enlarged into a city and beautified by Philip the Tetrarch, who called it Julia in honour of the emperor's daughter. It was one of the cities against which Christ denounced a woe (Matt. xi. 21.) for her impenitence and infidelity, after the mighty works he had done in her. It also was the residence of the apostles Philip, Andrew, and Peter. (John i. 44.) At present Bethsaida exists in little more than the name. (Jowett's Christ. Researches in Syria, p. 178.)

Beth-shan or Beth-shean, a city belonging to the half-tribe of Manasseh, not far from the western banks of the Jordan. (1 Sam. xxxi. 10.) After the defeat of the Israelites, and the death of Saul and his sons, the Philistines fastened the body of Saul to the walls of this place, whence the men of Jabesh-Gilead took it down and carried it away. In the fourth century it was a considerable town, and bore, as it had done for several ages, the name of Scythopolis.

Bethshemesh.

1. A Levitical city in the tribe of Judah, whither the ark was brought after it had been sent back by the Philistines. Some of the inhabitants, having looked into it with vain curiosity, fell down dead, to the number of seventy. (1 Sam. vi. 19.)

2. A city in the tribe of Issachar. (Josh. xix.)

3. A city in the tribe of Naphtali. (Josh. xix. 38. Judg. i. 33.)

Bethuel, the son of Nahor and Milcha, and nephew of Abraham, was the father of Rebekah. (Gen. xxii.)

Bethulia, a small city, not far from the mountain known by the name of the *Mountain of the Beatitudes*. It is generally supposed to be the *city set on a hill*, mentioned in Matt. v. 14. It stands on a very eminent and conspicuous mountain, and is seen far and near: it is at present called Safet, and is a very strong position, and might well defy the power of Holofernes and his army. It answers exactly to the description given in the apocryphal book of Judith. (Carne's Letters, p. 367.) Safet is said to be peopled by about four hundred Jewish families. The prospect from this place is very extensive. "The view," says the Rev. Mr. Jowett, "to the south and on either side, comprehending about one-third of the circle, presents the most surprising assemblage of mountains which can be conceived. It is, if such an expression may be allowed, one vast plain of hills. To a distance of twenty or thirty miles toward Nazareth, and nearly the same toward Mount Tabor and Mount Hermon, the far-spreading country beneath is covered with ranges of mountains; which, having passed over them, we know to be ascents and descents far from inconsiderable; but which, from the eminence of Safet, appear only as bold undulations of the surface of the earth. To the left are the inhospitable and unvisited mountains eastward of the river Jordan. In the centre of the distant scene appears the beautiful lake of Tiberias, fully seen from one ex-

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tremity to the other; and in the background, stretching beyond he utmost power of vision, are the mountains of Gilead. On a clear day the view in that direction must be more than forty miles." (Jowett's Researches in Syria, p. 184.)

Betrothing in marriage, ceremony of, 160, 161.

Birth of children, and privileges of the first-born, 163.

Bithynia, a region of Asia Minor, bounded on the north by the Euxine sea, on the south by Phrygia, on the west by the Propontis, and on the east by Galatia. Saint Peter addressed his first Epistle (among others) to the Hebrew Christians who were scattered throughout Bithynia. (1 Pet. i. 1.)

Blasphemy, punishment of, 62.

Blessing, valley of, notice of, 31.

Blindness of Elymas, observations on, 197. Jewish Law concerning blind persons, 82, 83.

Blood-Avenger, office of, 67.

Bloody-Offerings, account of, 117—119.

Bochim, valley of, notice of, 32.

Books, ancient, form of. See p. 183.

Bottles, form of, 155. 179.

Boundaries of the Holy Land, 14, 15.

Bows of the Hebrews, notice of, 88.

Brazen Altar and Laver, 96.

Brazen Serpent, worship of, 136, 137.

Bread, how prepared. See p. 171.

Breast-plate of the high-priest, 114.; and of the Jewish soldiers, 87.

Bricks, ancient, form of, 151. and note.

Britons (ancient), writing of, 182. note.

Bruising in a mortar, punishment of, 68.

Bul, a Chaldæan name of the eighth month of the Jewish civil year.

Burial, rites of, 199—201. Not always permitted to capital prisoners by the Romans, 72.

Burning to death, punishment of, 68.

Burning of the dead, 198, 199.

Burnt-Offerings, account of, 118.

Cæsar, originally the surname of the Julian family. After being dignified in the person of Julius Cæsar, it became the usual appellation of those of his family who ascended the imperial throne. The last of these was Nero; but the name was still retained by his successors, as a sort of title belonging to the imperial dignity. In the New Testament the reigning emperor is called Cæsar, without any other distinguishing appellation. The persons mentioned or alluded to by this title are Augustus (Luke ii. 1.), Tiberius (Luke iii. 1. xx. 22. 24, 25.), Claudius (Acts xi. 8.), and Nero (Acts xxv. 8. Phil. iv. 22.)

Cæsarea of Palestine, so called as being the metropolis of Palestine and the residence of the Roman proconsul, was formerly named the Tower of Strato; but, its harbour being extremely incommodious, Herod the Great erected a spacious mole, and greatly enlarged and beautified the city, which he denominated Cæsarea, in honour of the emperor Augustus, his great patron, to whom he dedicated it in the twenty-eighth year of his reign, with games and other ceremonies, in a most solemn manner, and with a profusion of expense. It is very frequently mentioned in the New Testament; and is sometimes called, by way of eminence, Cæsarea. Here Peter converted Cornelius and his kinsmen, the first-fruits of the Gentiles (Acts x.); here lived Philip the Evangelist (Acts xxi. 8.); and here St. Paul so admirably defended himself against the Jews and their orator Tertullus. (Acts xxiv.) Cæsarea now retains nothing of its former splendour: at present the whole of the surrounding country, on the land side, is a sandy desert: the waves wash the ruins of the moles, the towers, and the port, which anciently were both its ornament and its defence, towards the sea. Not a creature (except jackals and beasts of prey) resides within many miles of this silent desolation: and its ruins, which are very considerable, have long been resorted to as a quarry whenever building materials were required at Acre. (Dr. Clarke's Travels, vol. iv. pp. 446—448. Mr. Buckingham has a long and interesting description of the ancient history and present state of Cæsarea. See his Travels, pp. 126—138.)

Cæsarea Philippi (formerly called Paneas) was situated near the springs of the river Jordan. It was first called Laish or Lechem (Judg. xviii. 7.), and after it was subdued by the Danites (v. 29.) it received the appellation of Dan. Cæsarea was a day's journey from Sidon; a day and a half from Damascus. Philip the Tetrarch built it, or, at least, embellished and enlarged it, and named it Cæsarea, in honour of Tiberius; afterwards, in compliment to Nero, it was called Neronius. The woman who was troubled with an issue of blood, and healed by our Saviour (Matt. ix. 20. Luke viii. 43.), is said to have been of Cæsarea Philippi. The present town of Paneas is small; and the ground it stands on is of a triangular form. From this compressed situation the ancient city could not have been of great extent. (Irby's and Mangles' Travels, p. 289.)

Caiaphas, also called Joseph, was high-priest of the Jews at the time Jesus was crucified, and was a principal agent in that transaction. (Matt. xxvi. 3. 57. Luke iii. 2. John xi. 49. xviii. 13, 14. 24. 28. Acts iv. 6.) He was of the sect of the Sadducees.

Cain, the eldest son of Adam and Eve. He was the first husbandman, and also the first homicide. (Gen. iv.) He slew Abel, because his own works were evil, and his brother's righteous. (1 John iii. 12.)

Cainan is mentioned in the genealogy of Jesus Christ by St. Luke (iii. 35, 36.) as the son of Arphaxad, and father of Salah; while in the genealogies preserved in Gen. x. 24. xi. 12. and 1 Chron. i. 24. the son of Arphaxad is denominated Salah, and no mention is made of this Cainan. Various suppositions have been offered to reconcile the seeming contradiction. The simplest solution is always the most certain. St. Luke wrote for those Christians who read the Septuagint Greek version more than the original Hebrew; and, consequently, he preferred their version, which adds the name of Cainan to the genealogy of Shem.

Calamities, with which Palestine was visited, 38—40.

Caleb, a celebrated Jewish warrior, of the tribe of Judah; who, as a reward for his fidelity, when sent, together with Joshua, to explore the country of Canaan, was permitted to enter the promised land, where he obtained possessions. (Josh. xiv. 6—13.) A district belonging to the tribe of Judah was called after his name. (1 Sam. xxx. 14.)

Calendar, Jewish, 75, 76.

Calf, golden, worshipped by the Israelites, 136. Account of the golden calves of Jeroboam I., 136.

Calvary, notice of, 19.

Camels, notice of, 175.

Camps of the Hebrews, form of, 86, 87.

Cana, a small town of Galilee, situated on a gentle eminence to the west of Capernaum. This circumstance distinctly proves how accurately the writings of the evangelists correspond with the geography and present appearance of the country. The ruler of Capernaum, whose child was dangerously ill, besought Jesus to *come down* and heal his son. (John iv. 47—51.) About a quarter of a mile from the small and poor village (for such it now is) on the road from Nazareth, there is a well of delicious water close to the road, whence all the water is taken for the supply of the inhabitants. At this well, which is supplied by springs from the mountains about two miles distant, it is usual for pilgrims to halt, as being the source of the water, which our Saviour, by his first public miracle, converted into wine. (John ii. 11.) In consequence of this miracle, both the Christian and Turkish inhabitants of Cana cherish the singular notion that, by drinking copiously of the water of this spring, intoxication is produced. This place is called Cana of Galilee, to distinguish it from Cana of Kanah (Josh. xix. 28.), which belonged to the tribe of Asher, and was situated in the vicinity of Sidon. Here are shown the ruins of a church, which is said to have been erected by the empress Helena, over the spot where the marriage-feast was held. (Dr. Clarke's Travels, vol. iv. pp. 185—188.)

Canaan, the son of Ham and the progenitor of the Canaanites. For an account of the land called after him, see pp. 13. 15. How divided by Joshua among the twelve tribes, 16, 17. Populousness of Canaan, 38. Idols worshipped by the Canaanites, 137, 138. Their extirpation considered, Vol. I. pp. 409, 410.

Candace, a queen of Ethiopia mentioned in Acts viii. 27. This name was common to the Ethiopian queens in the time of Christ; and, according to Eusebius, Ethiopia continued to be governed by women, even to his time,—the fourth century. (Eccl. Hist. lib. ii. c. 1.)

Candlestick, golden, in the Temple, at Jerusalem, 100.

Capernaum, a town of Galilee, situated on the coast of the lake of Gennesareth, on the borders of the tract occupied by the tribes of Zebulon and Nephthalim. This place is celebrated for the *many mighty works* and discourses performed by our Saviour,

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which brought a heavy wo upon the inhabitants for their infidelity. (Matt. xi. 23.) In the vicinity of this town or city our Lord delivered his admirable sermon; and near it also was the custom-house, at which Matthew the publican was sitting when Jesus called him to the apostleship. (Matt. ix. 1. 9.) Here the Jews had a synagogue (Mark i. 23. Luke iv. 33.), as the Christians afterwards had a church. Mr. Buckingham in 1817 found various remains of some ancient settlement in its vicinity; but in 1823 scarcely a relique remained to attest its former existence. Recent travellers describe the appearance of the Lake of Gennesareth from Capernaum as singularly grand and impressive. This place is now called *Tal-hhewn* or *Tal-hhewm*, as it is differently pronounced. (Buckingham's Travels in Palestine, pp. 469, 470. Jowett's Researches in Syria, p. 168.)

Caphtor (Jer. xlvii. 4. Amos ix. 7.) and Caphtorim (Gen. x. 14. Deut. ii. 23.), the name of a country and people whence the Philistines are said to have originated. According to the passages above referred to, the Caphtorim came originally from Egypt and settled in Caphtor, which word most of the ancient versions have rendered Cappadocia; but some have supposed it to be Cyprus, or Crete; which last both Calmet and Gesenius consider to be the place most probably intended. From Caphtor, a colony migrated and settled in the southern part of Canaan.

Capital Punishments of the Jews, account of, 66—69.

Cappadocia, a kingdom of Asia, bounded on the east by Armenia, on the west by Paphlagonia and Galatia, on the north by the Euxine Sea, and on the south by that part of Mount Taurus which looks towards Cilicia. It was famed for mules and horses, of which it gave yearly to the Persians, horses 1500, mules 2000. The Cappadocians are said to have been a nation so servile, that when the Romans offered them their freedom to live by their own laws, they said they could not endure liberty. This country is mentioned in Acts ii. 9. and also by the apostle Peter, who addresses his first Epistle to the Hebrew Christians who were dispersed through Pontus, Galatia, *Cappadocia*, Bithynia, and Asia Minor.

Captain of the Lord's Host, authority of, and influence, 85.

Captives, cruel treatment of. See pp. 90, 91.

Captivity (Babylonish), state of the Hebrews during, 49, 50.

Caravans, mode of travelling by, 122, note 7. 173.

Carchemish, a fortified city on the Euphrates belonging to the Assyrians, commanding the pass into the northern part of Mesopotamia, from Syria. Necho king of Egypt took it, and left a strong garrison in it; which was taken and cut in pieces, in the fourth year of Jehoiachin king of Judah, by Nebuchadnezzar king of Babylon. (2 Chron. xxxv. 20. 2 Kings xxiii. 29.) Isaiah speaks of Carchemish, and seems to say, that Tiglath-pileser conquered it; perhaps from the Egyptians. Profane authors say nothing of this town, or of these wars: it is probable that Carchemish is the same as Cercusium, or Circesium, or Circeium, situated in the angle formed by the conjunction of the Chaboras (the modern Chebour) and the Euphrates.

Carmel, Mount, account of, 30.

Carving, art of, among the Jews, 183.

Casiphia (Ezra viii. 17.), the name of a country; perhaps Caspia, the country on the Caspian Sea.

Casluhim (Gen. x. 14. 1 Chron. i. 12.), a people, spoken of as a colony of the Egyptians; according to Bochart (Phaleg. iv. 31.), the Colchians, whom the Greek writers constantly represent as of Egyptian origin.

Cattle reared in Palestine, notice of, 37. 174—176.

Caverns in Palestine, account of, 32, 33. 150.

Cedars of Lebanon, account of, 29, 30. 36.

Cedron, or Kedron, Brook, notice of, 26.

Cenchrea, a haven on the east of the isthmus of Corinth, to which city it was considered as a kind of subsidiary port. It is mentioned in Acts xviii. 18.

Cephas, a name given by Christ to Simon: it means the same as πετρος, that is, a stone. (John i. 43.)

Chains of the Jewish women, 158.

Chaldæa, a country of Asia, lying near the junction of the Tigris and Euphrates, the capital of which was Babylon, whence it was also denominated Babylonia. In ancient times it was known by the names Shinar, Shinaar, &c.—For a sketch of the profane history of the Chaldæan or Babylonian empire, illustrative of the prophetic writings, see p. 412. of this Index.

Chariots, military, notice of, 85, 86.

Chebar a river of Mesopotamia, which rises in Mount Casius, and empties itself into the Euphrates near Circesium (2 Kings xvii. 6. xviii. 11. 1 Chron. v. 26.)

Chemosh, a Moabitish idol, notice of, 138.

Cherem, or irremissible Vow, account of, 130.

Cherethites and Pelethites, who they were, 47. 85. 87.

Cherubim. See p. 96.

Children, birth and education of, 163, 164. Adoption of, 164, 165.

Chinnereth, sea of, 26.

Chios (Acts xx. 15.) is an island of the Ægean Sea, between Lesbos and Samos, celebrated in ancient and in modern times, for its wine, figs, marble, and white earth.

Chisleu, or Casleu, the third month of the Jewish civil year; and the ninth month of the ecclesiastical year. For the feasts and fasts in this month, see p. 75.

Chittim.—*The land of Chittim*, and *the isles of Chittim*, denote, in general, the maritime countries and islands of the Mediterranean, Greece, Italy, Crete, Cyprus, Corsica, &c. Thus, Balaam foretold "that ships should come from the coast of Chittim, and should afflict Asshur (the Assyrians), and afflict Eber" (the Hebrews, or Jews); representing the Grecian and Roman invasions. And Daniel foretold that "*the ships of Chittim should come against the king of the north* (Antiochus Epiphanes, king of Syria); *and that he should therefore be grieved, and return*" from the south, or Egypt, which he had invaded, when commanded to desist by the Roman ambassadors. (Dan. xi. 30. Livy, xlv. 10—12.) Perseus, king of Macedon, is called "king of Chittim." (1 Macc. viii. 5.)

Chiun (Amos v. 26.), the idol Saturn.

Chorazin, a small town situated on the western coast of the Sea of Galilee, at no great distance from Capernaum. It was one of those places where very many of our Saviour's miracles were performed, whose inhabitants he upbraided for their infidelity. (Matt. xi. 21. Luke x. 13.)

Christ (Χριστος), a Greek word signifying anointed, and corresponding to the Hebrew word Messiah, which see. In the New Testament, this appellation is given to Jesus, the anointed one, that king of the race of David, promised by God, and long expected, the Messiah.

Christians, those who profess to believe and practise the religion of Jesus Christ. This appellation was first given by divine appointment to the believers at Antioch. (Acts xi. 26.) See Vol. I. p. 350.

Church (Jewish), account of, and of its various members, 108—111.; and of its ministers, 111—116.

Chushan-rishathaim, a king of Mesopotamia, who oppressed the Israelites for eight years. This monarch must have subdued several of the surrounding nations within thirty or forty years after the death of Joshua, since his conquests extended westward as far as Canaan. The Israelites were delivered from his yoke by Othniel. (Judg. iii. 8—10.)

Chuza, or Chusa, the steward or agent of Herod-Antipas, whose wife was one of the pious women who ministered to Jesus Christ. (Luke viii. 3.) Some critics, however, suppose that he was the treasurer or overseer of Herod's revenue.

Cilicia, a country of Asia Minor, between Pamphylia on the west, and Pieria on the east, Mount Taurus on the north, and the Cilician Sea on the south, celebrated on the account of Cicero, proconsul there, but more on the account of St. Paul's birth at Tarsus, a city of Cilicia. (Acts xxii. 3.)

Cinnereth, or Cinneroth, a city in the canton of the tribe of Nephtali: it is supposed to be the same which was afterwards called Tiberias; as the Lake of Gennesareth, which in Hebrew is called the *Sea of Cinnereth*, is unquestionably the Lake or Sea of Tiberius: for an account of which see pp. 26, 27.

Circumcision, how and when performed. See p. 110.

Cisleu. See Chisleu.

Cisterns in Palestine, notice of, 29.

Cities, Jewish, 155. How besieged, 90. Treatment of, when captured, *ibid.* Gates of, seats of justice, 54.

Cities of Refuge, 16.

Citizens of Rome, privileges and treatment of, when prisoners. See pp. 57—59.

Classes of the Jewish priests, 112.

Clauda, an island near Crete, situated near the southern and western sea. It is mentioned in Acts xxvii. 16.

Claudius.

1. Tiberius Claudius Nero Germanicus, the fifth emperor or Cæsar of Rome. He was the son of Nero Drusus, and obtained

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the imperial dignity principally through the exertion of Herod Agrippa. (Josephus, Ant. Jud. l. xix. c. 4. § 1. Bell. Jud. l. ii. c. 11. § 2.) In the fourth year of his reign occurred the famine predicted by Agabus. (Acts xi. 28. and Kuinœl in loc). In the first part of his reign he was favourable to the Jews (Jos. Ant. Jud. l. xx. c. 1. § 2.); but in his ninth year he banished, by edict, all those who had taken up their residence at Rome. (Acts xviii. 2. Suetonius in Claud. c. 25.) He died, A. D. 54, after a weak and inglorious reign of 14 years, of poison administered by his wife Agrippina, who wished to raise her son Nero to the throne. (Robinson, voce Κλαυδιος.)

2. Claudius Lysias, a Roman tribune, who preserved Paul from a conspiracy of the Jews. (Acts xxiii. 23—35. xxiv. 1—9.)

Cleopas, one of the two disciples who went to Emmaus. (Luke xxiv. 18. &c.) The name is of Greek extraction, being contracted from Cleopatros, like Antipas from Antipatros. He is sometimes confounded with

Clopas, the husband of Mary, also called Alpheus. (John xix. 25.) By comparing this passage with Luke xxiv. 10., it appears that the wife of Clopas is the same as the mother of James the Less (compare Matt. xxvii. 56. with Mark xv. 40.); but in Matt. x. 3. and Mark iii. 18. James is said to be the son of Alpheus.

Climate of the Holy Land, 23.

Clothes, leprosy of, 134. See Dress.

Cnidus (Acts xxvii. 7.) was a city and promontory of Caria, memorable for the worship of Venus.

Cock-crowing, a division of time, 73.

Cœlo-Syria. See Syria, 9. *infra.*

Cohorts (Roman), notice of, 92.

Cold Season of Palestine, 24.

Colossæ (or Colassæ) was a city of Phrygia Pacatiana in Asia Minor, situated near the conflux of the Lycus and the Meander. It was formerly a large and populous place, but in the time of Saint Paul had lost much of its ancient greatness, and stood nearly equidistant from Laodicea and Hierapolis. According to Eusebius, all these cities were destroyed by an earthquake in the tenth year of the emperor Nero, about a year after the writing of Saint Paul's Epistle to the Colossians. A few ruins identify its site, which is at present called Khóna or Khonas by the Turks of Asia Minor. (See a description of Colossæ and its vicinity, in Mr. Arundell's Visit to the Seven Churches of Asia, pp. 92—101.)

Commerce of the Midianites, Phœnicians, and Egyptians, 187. Of the Hebrews, particularly under Solomon and his successors, 187, 188. Of Babylon, 411.

Compensation, in what cases allowed, 65.

Concubines, condition of, 160.

Contracts for disposing of property, how made, 81. Contracts of marriage, 160.

Conversation of the Orientals, 169, 170.

Coos, an island in the Ægean or Icarian Sea, near Myndos and Cnidus, which had a city of the same name, from which Hippocrates the celebrated physician, and Apelles the famous painter, were called Coi. Here was a large temple of Æsculapius, and another of Juno. It abounded in rich wines, and here were made those Coæ vestes, which were transparent, and are so often noticed by the classic poets. It is mentioned in Acts xxi. 1.

Corban, nature of, explained, 119.

Corinth, the metropolis of Achaia Proper, and the ornament of Greece, was situated on an isthmus between the Ægean and Ionian Seas. From the convenience of its situation for commerce, it abounded in riches, and was furnished with all the accommodations, elegances, and superfluities of life. In the Achæan war, it was destroyed by the Romans under the consul Memmius, about 146 years before the Christian æra, and was rebuilt about one hundred years afterwards by Julius Cæsar, who planted a Roman colony here, and made this city the residence of the proconsul of Achaia. Favoured by its situation between two seas, the new city soon regained its ancient splendour: commerce produced an influx of riches, and the luxury and voluptuousness which followed in consequence corrupted the manners of its inhabitants, who became infamous to a proverb. In the vicinity of this city were celebrated the Isthmian games, to which Saint Paul alludes in different parts of his Epistles. Corinth also possessed numerous schools, in which philosophy and rhetoric were taught by able masters, and strangers resorted thither from all quarters to be instructed in the sciences. The number of sophists in particular was very great. The knowledge of these circumstances affords a key to St. Paul's exhortations against fornication, lasciviousness, and covetousness (1 Cor. vi. 9, 10.), and also his defence of the Christian doctrine against the sophists, to whom the fathers attribute all the strifes and contentions that sprang up in this church. In consequence of the war between the Greeks and Turks, Corinth has been reduced to a miserable heap of ruined hovels, affording very insufficient shelter to some wretched outcasts of the province of Roumelia. (Missionary Register, 1828, p. 388.)

Corn, culture and harvesting of, 177. How threshed out, 178; and ground, *ibid.*

Cornelius, a devout Roman centurion, who was converted to Christianity by the apostle Peter.

Corporal injuries, how punished among the Jews, 63, 64.

Corruption (Mount of), 19. Of the Jews at the time of Christ's birth, 148—150.

Council (Great) of the Jews. See p. 55.

Coup-de-Soleil in Palestine, effects of, 24, 25.

Courts of Judicature (*Jewish*), and proceedings before them, 54—57. (*Roman*), proceedings in, 57—59.

Courts of Kings, allusions to, 45, 46. Principal officers of, 46, 47.

Courts of the Temple, 99, 100.

Covenants, how made, 80, 81. Covenant of salt, 81.

Crete, an island in the Mediterranean Sea. A Christian church was planted here, probably by St. Paul, who committed it to the charge of Titus. (Acts xxvii. 7. 12, 13. 21. Tit. i. 5.) Its inhabitants were celebrated archers, but infamous for their falsehood, debaucheries, and piracies. The Cretans of the present day are precisely what they were in the days of St. Paul,—*always liars, evil beasts, slow bellies.* They are notoriously, whether Turks or Greeks, the worst characters in the Levant. (Hartley's Researches in Greece and the Levant, p. 108.) See the testimonies of profane writers to the immoral character of the Cretans, in Vol. I. p. 81.

Criminal Law of the Jews, principles of the, 61—64.

Criminals, Jewish mode of treating, and punishing. See pp. 55—57. 59. The Roman mode of punishing them, 59, 60.

Crispus, the chief of a synagogue at Corinth, who embraced the Christian faith, and was baptized by St. Paul. (Acts xviii. 8. 1 Cor. i. 14.)

Cross, form of, 69. Reproach of, explained, *ibid.*

Crucifixion, mode of, 69. Prevalence of, among ancient nations, *ibid.* Lingering nature of this punishment, *ibid.* The circumstances of our Saviour's crucifixion considered and illustrated, 70—72. Solution of supposed difficulties as to the *hour* when he was crucified. Vol. I. pp. 403, 404.

Cup, Divination by, 142.

Cutting asunder, punishment of, 68.

Cush, or Ethiopia, usually rendered Ethiopia in our English Bible, has a very extensive signification. It comprehends all the southern and eastern borders of Egypt, In some parts of the prophecies of Ezekiel, it plainly denotes African Ethiopia, or Nubia and Abyssinia, and in many other passages. (Isa. xviii. 1. xx. 3. Ezek. xxx. 5, &c.) But in others it must signify Asiatic Ethiopia, or Arabia, as in the description of the garden of Eden. (Gen. ii. 13.) The wife of Moses was contemptuously styled a "Cushite," or Ethiopian of Arabia. (Num. xii. 1.) And where "Persia, Ethiopia, and Libya," are recited in order, the second must denote Arabia. (Ezek. xxxviii. 5.) Herodotus, in his curious catalogue of the various nations composing the army of Xerxes, distinguishes the long-haired Eastern or Asiatic Ethiopians from the woolly-headed Western or African; both being descendants of Cush, a roving and enterprising race, who gradually extended their settlements from Chusistan, "the land of Cush," or Susiana, on the coasts of the Persian Gulf, through Arabia, to the Red Sea; and thence crossed over to Africa, and occupied its eastern coast, and gradually penetrated into the interior of Abyssinia. (Dr. Hales's Analysis of Chronology, vol. i. p. 379.)

Cyprus, an island in the Mediterranean Sea, situated between Cilicia and Syria, and anciently celebrated for the profligacy of its inhabitants, whose principal deity was the impure goddess Venus. Here Paul and Barnabas landed, A. D. 44. and successfully preached the Gospel. (Acts xiii. 4. *et seq.* xxi. 3.) Cyprus proved to have been a proconsulate, Vol. I. p. 90.

Cymbal, a musical instrument, notice of, 184.

Cyrene, the principal city of the province of Libya in Africa, which was thence sometimes denominated Cyrenaica, and which

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by the evangelist Luke is called *Libya about Cyrene.* (Acts ii. 10.) Simon, whom the Jews compelled to bear our Saviour's cross (Matt. xxvii. 32. Luke xxiii. 26.), was a native of this place. At Cyrene resided many Jews, who had a synagogue at Jerusalem. Among the Christians who were scattered abroad, in consequence of the *persecution that arose about Stephen,* Luke enumerates those of Cyrene. (Acts xi. 20.)

Cyrenius, in Latin Quirinus. (Luke ii. 2.) Publius Sulpicius Quirinus was sent from Rome as governor of Syria, with which province Judæa was connected after the banishment of Archelaus to Vienne in Gaul, in order to take a census of the whole province. For the various opinions of commentators concerning that census, see Vol. I. pp. 419, 420.

Cyrus, king of Persia, the son of Cambyses a Persian satrap or grandee, and Mandane, was the liberator of the Jews from the Babylonish captivity. The prophet Isaiah (xliv. 28.) mentioned him by name two hundred years before he was born. See Persia, infra.

Dagon, a Phœnician idol, notice of, 138.

Dalmanutha. See Magdala.

Dalmatia, a province of Europe on the east of the Adriatic Sea, and forming part of the ancient Illyricum. In this province, Titus preached the Gospel. (2 Tim. iv. 10.)

Damascus, a most ancient city, where Eliezer the servant of Abraham dwelt, was built, according to Josephus (Antiq. l. i. c. 7. § 15.), by Uz, the son of Aram, mentioned in Gen. x. 23., and situated in the valley between Libanus and Antilibanus, watered by the rivers Abana and Pharpar. (2 Kings v. 12.) It was made tributary to David (2 Sam. viii. 6.); afterwards it was the capital city of the kings of Syria. (Isa. vii. 8.) It is celebrated for its antiquity, and for being still one of the richest and most magnificent cities of the Levant, but most of all for being the place of the miraculous conversion of St. Paul. It is situated in a beautiful plain. The street, still called *Straight,* where St. Paul dwelt, is entered from the road by Jerusalem; it is as straight as an arrow, a mile in length, broad and well paved. (Irby's and Mangles' Travels, pp. 281, 282. Carne's Letters, p. 375.) The region around this city is in the Old Testament called Syria of Damascus.

Dan.

1. The son of Jacob and Bilhah, gave his name to one of the tribes of Israel. For the limits of the district assigned to this tribe, see p. 17.

2. The name of a city in the northern extremity of Judæa, in the tribe of Nephtali; it was situated at the foot of Mount Libanus, not far from the source of the river Jordan. Here Jeroboam I. set up one of the golden calves. In Rev. vii. 6. the name of the tribe of Dan is omitted, either through the mistake of the transcribers, who mistook ΔΑΝ for MAN, and so wrote Manasseh; or because the tribe had become extinct; or, by its early apostasy, had become the common receptacle of idols and corrupter of the rest. (See Judg. xviii.) Dr. Robinson thinks that the first opinion is the most probable, because the tribe of Joseph is afterwards mentioned, which included Manasseh and Ephraim. There appears to have been an ancient tradition in the church, that, when Antichrist should come, he should be a Jew, and of the tribe of Dan. (Woodhouse on Rev. vii. 6.)

Dancing of the Jews, 184.

Daniel, a distinguished Jewish prophet, who lived and wrote at Babylon during the captivity. For a further account of Daniel and his predictions, see pp. 277—282.

Darius, the common name of several Persian kings, three of whom are mentioned in the Old Testament; viz.

1. *Darius the Mede,* or Cyaxares. (Dan. vi. 1.)

2. *Darius the son of Hystaspes,* whom Archbishop Usher supposes to be the Ahasuerus that married Esther.

3. *Darius Codomannus,* who is mentioned in Neh. xii. 22. See Persia, infra.

Darts, fiery, explained, 93, note 1.

Dathan, one of those who, with Korah, Abiram, and On, conspired against Moses; and, with his accomplices, was swallowed up in the earth. (Num. xvi.)

Daughters, education of, 164. Portions of, *ibid.*

David, the second king of Israel, was the son of Jesse, of the tribe of Judah, and the town of Bethlehem. He was the founder of the Jewish dynasty; and from him, in the fulness of the time appointed by God, descended the Messiah, of whom he is considered as an illustrious type. In what sense David was "the man after God's own heart," see Vol. I. pp. 411, 412.; and for the Psalms ascribed to him, see Vol. II. pp. 239, 240, 241.

David, city of, 19.

Day, how reckoned by the Jews and Romans, 72.

Day of atonement, how solemnized, 127.

Dead, law of Moses concerning, 198. Preparation of, for interment, 198, 199. Funeral rites of, 199—202. Duration of mourning for the dead, 202.

Dead Sea, description of, 27, 28.

Deaf persons, law concerning, 82.

Death, Jewish notions of, 197, 198.

Deborah.

1. The name of Sarah's nurse, who attended her into Canaan, and continued to reside in the family of Isaac, until her death in the vicinity of Bethel, where she was interred with much lamentation, under an oak, from that circumstance termed Allon Bachuth, or the Oak of Weeping. (Gen. xxiv. 57. xxxv. 8.)

2. A prophetess, the wife of Lapidoth, and the fourth judge of Israel. She was the only woman who ever filled that high office. (Judg. iv. v.)

Debtors, laws concerning, 63.

Decapitation, punishment of, 68.

Decapolis, district of, 18.

Dedication, Feast of, 128. Vow of Dedication, 141.

Degrees, Academical, conferred in Jewish seminaries, 185, note 3.

Demas, for some time, was a companion of St. Paul, in propagating the Gospel; but he afterwards deserted him when a prisoner at Rome, and returned to Thessalonica, which was at that time a very flourishing commercial city. (Col. iv. 14. Philem. 24. 2 Tim. iv. 10.)

Demetrius.

1. A silversmith at Ephesus, whose chief business consisted in making little models of the temple in that city, with the image of Diana included in them. He excited a tumult against St. Paul. (Acts xix.)

2. A Christian, and it should seem a Christian teacher, who is mentioned with much commendation in 3 John, 12.

Demoniacal possessions, reality of, 197.

Derbe, a city of Lycaonia, near Isauria, not far from the Cilician range of Mount Taurus. It was the country of Timothy, and is mentioned in Acts xiv. 6. Various ruins of this place are said still to exist, but they have not been described by any modern traveller. (Col. Leake's Tour in Asia Minor, pp. 100, 101.)

Deserts in Palestine, account of, 33, 34. Horrors of the Great Arabian Desert described, 34, 35.

"Devout Men," who they were, 110.

Dews, heavy, in Palestine, 25.

Diana (Αρτεμις), a heathen goddess, the fabled daughter of Jupiter and Latona, and the twin sister of Apollo. She presided over forests and hunting, and also over child-birth; and was especially worshipped at Ephesus, where a temple was erected in her honour, which, for its extent and magnificence, was anciently reputed to be one of the wonders of the world. (Acts xix. 24. 27, 28. 34, 35.)

Dichotomy, a Jewish punishment, 68.

Dinah was the daughter of Jacob and Leah, at the time the patriarch dwelt not far from the country occupied by the Hivites. Prompted by curiosity, she *went out to see the daughters of the land,* most probably to a festival, when she was ravished by Shechem, a prince of the Hivites. It is not known what became of her, after the extermination of the Shechemites (Gen. xxxiv.); but it appears from Gen. xlvi. 15. that she was living in the patriarch's family, and accompanied him into Egypt.

Dionysius, a member of the tribunal of the Areopagus at Athens, who was induced by the preaching of St. Paul to embrace the Christian religion. (Acts xvii. 34.)

Dioscuri, or the Twins (Διοσκουροι), Castor and Pollux, the fabled sons of Jupiter and Leda, were supposed to have some peculiar power over storms: hence they became the patron deities of seamen. (Acts xxviii. 11.)

Diotrephes, a professing Christian, who (it appears) did not receive with hospitality those whom the apostle John sent to him, or permit others to do so. (3 John 9.)

Diseases mentioned in the Scriptures, and their treatment, see pp. 195—197.

Divination, by the cup, 142. By inspecting the liver of victims, 143. By arrows, *ibid.* By the staff, *ibid.* How punished among the Jews, 62.

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Divorces, Jewish account of, 162, 163.

Dodanim, the youngest son of Javan. (Gen. x. 4.) The country peopled by his descendants cannot be exactly ascertained. The Samaritan text and Septuagint version of Gen. x. 4. read *Rhodanim*, which some interpret of the island of Rhodes; but Bochart refers it to the river Rhodanus, or Rhone.

Doeg, an Idumæan proselyte who was Saul's chief herdsman: he put to death the priests at Nob, whom Saul imagined to be in conspiracy with David, and to supply him with provisions. (1 Sam. xxii. 9—19.)

Dor, or Dora, the capital of Nephet-Dora, a district in Canaan which was conquered by Joshua, (Judg. xii. 23.) It is supposed to have been situated on the coast, not far from Mount Carmel.

Dorcas, a charitable and pious Christian widow of Joppa, whom Peter restored to life. (Acts ix. 36—41.) Like the Syriac name Tabitha, it signifies, a gazelle.

Dress, of the Priests, 113. Of the High-priest, 113, 114. Of the Jews, description of, 155—159. Allusions to theatrical dresses, 159.

Drink, medicated, given to Christ, nature of, 71.

Drink-Offerings, account of, 119.

Drowning, a Jewish punishment, 68.

Drusilla, notice of, 52.

Dura, a plain in the Babylonian empire, mentioned in Dan. iii. According to the historian Polybius, with whom Professor Gesenius agrees, it was situated in Mesopotamia, at the mouth of the river Chaboras.

Dwellings of the Jews, account of, 150—155.

Ear-rings of the Jewish women, 158.

Earth, frequently denotes the land of Judæa, 13.

Earthquakes, frequent in Palestine, 38.

Ebal, the northern peak of Mount Ephraim, a naked, unfruitful rock near Shechem, and over against Mount Gerizim. These two mountains are separated by a narrow valley. From Ebal the curses were pronounced. (Deut. xi. 29. Josh. viii. 30.)

Ecbatana, the Achmetha of Ezra (vi. 2.), was the principal city of Media, on the site of which stands the modern Hamadan. It was remarkable for the coolness of its temperature: on which account it was chosen to be the summer residence of Cyrus and the succeeding kings of Persia. It was built and fortified by Dioces, king of the Medes. The tombs of Esther and Mordecai are said to be still preserved here; and a colony of Jews, who have been resident at Hamadan from time immemorial, protect their remains. (Alcock's [unpublished] Travels in Russia, Persia, and Greece, in 1828–29, p. 80. London, 1831. 8vo.)

Eden.

1. The name of the country in which the *Garden* of our first parents was placed. (Gen. ii. 8. 15. iii. 23, 24. iv. 16.) It has been variously supposed to have been situated in Syria, in Babylonia, near the mouth of the Euphrates, and in Armenia, whence issue the heads of the Euphrates and Tigris, two of the paradisaical rivers well ascertained; and two others, whose springs are in the neighbourhood, agree in many respects with the third and fourth rivers mentioned by Moses. The last opinion has been chiefly adopted.

2. A pleasant valley near Damascus. (Amos i. 5.)

3. A country of Mesopotamia or Assyria, under the power of the Assyrians. (2 Kings xix. 12. Isa. xxxvii. 12.) In Ezek. xxvii. 23. it is joined with Asshur. Prof. Gesenius conjectures that it may be Maedon in Diarbekir, towards the Tigris.

Edomites, country of. See p. 15., and Idumæa, p. 18.

Education of children among the Jews, 163, 164.

Eglon, a king of the Moabites, who oppressed the Israelites for eighteen years. (Judg. iii. 12.) At length Ehud, a Benjamite, was raised up to deliver them from their oppression, who slew him in the manner related in Judg. iii. 15—26.

Egypt (in Hebrew called Mizraim, after Mizraim the son of Ham), a country of Africa, the length of which was very disproportionate to its breadth: its extent from the mouths of the Nile to Syene, the border of Nubia, under the tropic of Cancer, was about 500 miles; but it was little wider than the valley through which the Nile ran in Upper Egypt, until it reached the Lower Egypt, at some distance above the head or vertex of the Delta, where the valley expanded itself. The Upper Egypt or Thebaid seems to be called Pathros in Scripture, as distinguished from the Lower, properly called Caphtor, or Egypt. (Compare Isa. xi. 11. with Ezek. xxix. 14.; and Jer. xliv. 1. with Ezek. xxx. 14—16. Deut. ii. 23. Jer. xlvii. 4.) This country seems to have attained an earlier and a higher degree of civilization and refinement than any other in the world. Even in Abraham's days we find it the seat of a royal government, and a princely court, abounding with provisions, while the neighbouring countries, and even the fertile regions of Palestine, were exposed to frequent famines. (Gen. xii. 10.) In his grandson Jacob's time there was a settled caravan trade carried on through Palestine from Arabia and the East, for spicery, balm, and myrrh, and probably also for slaves. (Gen. xxxvii. 25.) Its superior fertility, indeed, was occasioned by the annual inundation of the Nile, the rising of which has furnished the prophet Jeremiah (xlvi. 7, 8.) with a fine image,[1] and by the irrigation of their lands (Deut. xi. 10.); and wherever this is still practised the land now literally brings forth by handfuls, as it did in the time of the patriarch Joseph. (Gen. xli. 47.) In every age of the world Egypt has been celebrated for those stupendous monuments of ancient art—the pyramids; several of which have been successfully explored by the enterprising traveller, M. Belzoni. The countless multitude of date trees, which form even forests about some of the villages, furnish a great source of subsistence to the people. To cut these down (as it is said the French were proceeding to do, and would have done, but that the people surrendered at the prospect of this utter ruin) would be to cut off the support of the present and the hopes of a future generation. Nothing could be more terrible than this denunciation of Jeremiah (xlvi. 22, 23.) against Egypt:—*They shall march with an army, and come against her with axes as hewers of wood: they shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.* (Jowett's Christian Researches in the Mediterranean, pp. 167. 170.) On the prophecies concerning Egypt, and their fulfilment, see Vol. I. p. 125.

The Egyptians boasted of being the most ancient people in the world; the inventors of arts and sciences: they communicated to the Greeks the names of the gods, and their theology: they exceeded in superstition and idolatry, worshipping stars, men, animals, and even plants. Moses informs us that the Hebrews sacrificed beasts whose slaughter was considered by the Egyptians as an abomination (Exod. viii. 26.), likewise that they would not eat with the Hebrews, because they abhorred all shepherds. Concerning the motives of this aversion opinions are divided. Some believe it to be founded on the invasion of Egypt by the shepherd kings from Arabia, who reigned here a long time, according to Manetho. Others think that the Egyptians, after their king Sesostris, being accustomed to a soft and idle life, detested shepherds, whose profession was more active and laborious. Others, that the Egyptians were so averse to shepherds because of their killing and eating sheep, kids, and goats, which were objects of their worship.

The antiquity of the Egyptian empire is indisputable, though its origin is involved in impenetrable obscurity. The common name of the Egyptian kings was Pharaoh, which signified sovereign power, though each had another name peculiar to himself. History has preserved the names of several kings of Egypt, and a succession of their dynasties: but the inclination of these historians to magnify the great antiquity of their nation has injured their credibility. It is certain that the Egyptian dynasties were not all successive, but many of them were collateral: and the greatest part of the kings, who are placed one after the other,

[1] At Molubis, on the banks of the Nile, Mr. Jowett observed a cattle-fair. Several buffaloes were swimming from the opposite side across the water. Their unwieldy body sinks deep into the water, so that only a part of the neck is level with the surface: while their uplifted head just raises the snorting nostrils above the water. Often a little Arab boy takes his passage across the Nile upon the back of this animal; setting his feet on the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank I was struck with their large bony size, compared with the little that had appeared of them while in the water. Their emerging brought to mind the passage, Gen. xli. 1, 2. —*Behold he stood by the river: and behold, there came up out of the river seven well-favoured kine and fat fleshed; and they fed in a meadow.* It was the very scene, and the very country. (Jowett's Christian Researches in the Mediterranean, p. 166.) Mr. J., speaking of the boat in which he crossed the river Nile, says that it "was ballasted with earth taken from the river-banks—very stiff and rich soil, without stones. With this same mud the sides of the boat were plastered, at those parts in the fore-half of the vessel where moveable planks were placed in order to raise the gunnel higher: the mud filled up the crevices, and prevented the water from gushing in, as would otherwise be the case. This mud was so rich and slimy, and when dry so firm and impervious, that, together with the strong reed that grows on the banks, it is easy to conceive how the mother of Moses constructed a little ark which would float: she then placed it among the flags, in order that the stream might not carry it down, Exod. iii. 3." (Ibid. p. 167.)

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were contemporary, one reigning in one part of Egypt, another in another.

Sketch of the History of the Egyptian Empire, as connected with that of the Israelites.

No intercourse subsisted between the Israelites and Egyptians from the departure of the former out of Egypt until the reign of Solomon, who having married a daughter of Pharaoh (1 Kings iii. 1. vii. 8.), and established a considerable trade between Egypt and Palestine, the two kingdoms became intimately connected. By way of dowry to his daughter, the king of Egypt gave Solomon several cities which he had taken from the Philistines. (1 Kings ix. 16.) Afterwards, however, this intimacy declined, as Pharaoh afforded shelter, even during the life of Solomon, to Jeroboam the son of Nebat (1 Kings xi. 26. 40.), and to Hadad the son of the king of Edom or Idumæa. (Ibid. 18, 19.) The connection was totally broken off in the reign of Rehoboam, the son and successor of Solomon: Shishak king of Egypt invaded the kingdom of Judah, and despoiled the temple of its treasures. (xiv. 25, 26.)

Towards the end of the kingdoms of Israel and Judah the sovereigns of those countries, finding themselves too weak to resist the Assyrian and Babylonian monarchs who pressed them closely, had frequent recourse to the kings of Egypt for succour. But these applications were always fatal to them. The vain confidence of the people of God in these heathen princes is a frequent subject of reproof in the writings of the prophets. (Isa. xxx. 2. xxxvi. 6. Ezek. xxix. 6, 7. Hosea, *passim*, particularly chapters vii. viii. and ix.) Hezekiah derived no advantage from his alliance with the king of Egypt (2 Kings xviii. 21.); neither was Hoshea king of Israel benefited by his alliance with So, king of the same country. (Hosea vii. 11. viii. 13. ix. 3. xii. 9. Jer. ii. 18. 2 Kings xvii. 4.) Josiah king of Judah was slain in the vain attempt to oppose the passage of Pharaoh-Necho through his territories, when marching against the Assyrians. (2 Kings xxiii. 29.) Pharaoh pushed on beyond the Euphrates, and took Carchemish, which place he garrisoned; and on his return through Judæa he deposed Jehoahaz, whom the people had raised to the throne, and placed Eliakim or Jehoiakim in his stead, on whom he imposed a tribute.

The governor of Syria and Phœnicia, who held these provinces in behalf of the king of Babylon, having put them under the dominion of the king of Egypt, Nabopolassar, king of Assyria, sent his son Nebuchadnezzar against him; who first retook Carchemish, and afterwards reduced the whole of the country between the Euphrates and the Nile to his father's sceptre. (Jer. xlvi. Josephus, Ant. Jud. lib. x. c. 6.)

A. M. 3334, B. C. 670. Psammetichus succeeded his father Pharaoh-Necho, king of Egypt, and reigned six years. (Herodotus, lib. ii. c. 159—161.) After his death Apries (the Pharaoh-Hophra of the Scriptures) ascended the throne. He made an alliance with Zedekiah king of Judah, and with the king of Ethiopia, against Nebuchadnezzar. The latter marched against them, and besieged Jerusalem. The king of Egypt came to the assistance of Zedekiah, but was repulsed, and obliged to retire into his own country, whither he was pursued by Nebuchadnezzar, who, after taking the cities of Jerusalem and Tyre, conquered and ravaged Egypt, whence he carried away great numbers of captives, agreeably to the predictions of Jeremiah (xliii. xliv. xlvi.) and Ezekiel. (xxix.—xxxi.) Apries was put to death, and Amasis, his enemy and rival for the Egyptian sceptre, was elevated to the throne, A. M. 3435, B. C. 569.

Egypt continued subject to Nebuchadnezzar and his successors until the time of Cyrus the Great. This power rebelled towards the close of his reign. Cambyses, his son and successor, conducted an immense army into Egypt. That country was again subdued, and suffered every excess which the cruel victor could possibly inflict upon it, A. M. 3479, B. C. 525. In the reign of Darius, the son of Hystaspes, the Egyptians once more shook off the Persian yoke, but were reduced to a more oppressive bondage than before by his son and successor Xerxes. In those two invasions the predictions of Isaiah (xxix.) and Jeremiah (xliii. 11—13.) were most signally fulfilled.

A. M. 3544, B. C. 460. During the reign of Artaxerxes Longimanus, the Egyptians once more took up arms, and with the assistance of the Greeks, their allies, protracted the war for six years. Again reduced to the Persian yoke, they continued dependent on the Persian monarchs, though governed by their kings, until the reign of Artaxerxes surnamed Ochus, who, in order to punish them for a fourth revolt, totally destroyed the kingdom of Egypt, and made it a province of the Persian empire, A. M. 3654, B. C. 350. (Calmet, Hist. Profane de l'Orient, § V. Dissert. tom. ii. pp. 341—343.)

Ehud, the second judge of the Israelites, whom he delivered from the oppression of Eglon, king of Moab. (Judg. iii. 15—26.)

Ekron, a city and government of the Philistines, allotted to Judah by Joshua (xv. 45.); but afterwards given to Dan. (Josh. xix. 43.) It was near the Mediterranean, between Ashdod and Jamnia. Ekron was a powerful city; and it does not appear that the Jews ever peaceably possessed it: the Ekronites were the first who proposed to send back the ark, to be delivered from those calamities which it brought on their country. (1 Sam. v. 10.) Beelzebub was adored at Ekron. (2 Kings i. 2.)

Ela, the fourth king of Israel, succeeded his father Baasha, and reigned two years at Tirza, where he was assassinated by Zimri, at an entertainment given to him by one of his officers. (1 Kings xvi. 6—10.)

Elah, Valley of, notice of. 32.

Elam, the eldest son of Shem, who settled in a country in the south of Media, called after him Elam. Strictly, Elam denotes Elymais, a district of Persia, near the bottom of the Persian Gulf between Media and Babylonia, and forming part of the region of Susiana: but in a wider sense it is used generally for Media itself, as in Dan. viii. 2. Gen. x. 22. xiv. 1. Isa. xi. 11. xxii. 6. Jer. xlix. 34—39. Ezek. xxxii. 34. In most of these passages, Elam is represented as a contentious people, causing disturbance to the neighbouring nations. Strabo says as much concerning the inhabitants of Elymais. In Jer. xxv. 25. and Acts ii. 9. the inhabitants of this country are mentioned in conjunction with the Medes.

Elath, Eloth, or Ailath, a town and port of Idumæa, situated on the Red Sea. On the conquest of Edom by David, he took possession of this place, and there established a trade to all parts of the then known world. Solomon built ships here, and sent them to Ophir. (2 Sam. viii. 14. 2 Chron. viii. 17, 18.) Elath continued in possession of the Israelites about 150 years, until, in the reign of Joram, it was recovered by the Edomites (2 Kings viii. 20.), from whom it was retaken by Azariah. (2 Kings xiv. 22.) Under his grandson Ahaz it was recaptured by the Edomites (xvi. 6.); from whom, after many changes under the Ptolemies, it finally passed into the possession of the Romans. It was anciently a great emporium for the Tyrians.

El-Bethel (Gen. xxxv. 7.), and El-Elohe-Israel (Gen. xxxiii. 20.), the name of two altars erected by Jacob after his return to Canaan. The first signifies, that God was still the God of Bethel to him in performing the promises there made: the second implies, that the mighty God was still the object of worship to him and his offspring.

Eldad and Medad were two of the seventy elders appointed by Moses; who received the temporary gift of prophesying, or of forming divine hymns, and singing them to God. (Num. xi. 26.)

Elders of the Israelites. See p. 42. Elders of the gate, p. 54.

Eleazar.

1. The third son of Aaron, whom he succeeded in the pontificate. Having been born in the desert, he entered the land of Canaan, in the division of which he assisted Joshua. After executing the office of high-priest about 23 years, he died and was buried in the mountains of Ephraim.

2. The son of Abinadab: he was sanctified or set apart to keep the ark of God, which was deposited in his father's house, after it had been sent back to the Israelites, by the Philistines. (1 Sam. viii. 1.)

3. The son of Dodo, the second of David's mighty men, who distinguished himself by his brave achievements. He was one of the three warriors who forced their way through the Philistine forces, to procure water for David from the well of Bethlehem, at the imminent hazard of their lives. (1 Chron. xi. 17—19.)

Elect Lady, more correctly, the Lady Electa, a pious Christian matron, commended by St. John in his second Epistle. Compare p. 376.

Elephantiasis, the disease of Job, 196.

Elhanan.

1. Another son of Dodo, and one of David's warriors. (1 Chron. xi. 26.)

2. The son of Jair, or Jaare-oregim, another warrior, who slew the giant Lahmi, the brother of Goliath. (2 Sam. xxi. 19.)

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ELI.

1. The seventh high-priest of the Israelites, whom he judged forty years: he was descended from Ithamar. It is not known why the pontifical dignity was transferred to him from the family of Eleazar. He was severely reproved for his false indulgences to his profligate sons, Hophni and Phinehas: he died suddenly on hearing tidings of the capture of the ark, and the total discomfiture of the Israelites by the Philistines. (1 Sam. ii. iii.)

2. The name of a man, who was the father of Joseph, the husband of Mary. (Luke iii. 23.)

ELIAKIM.

1. A governor of the royal household, under Hezekiah; by whom he was deputed, with others, to receive the proposals of Rabshakeh, on the part of Sennacherib. He succeeded Shebna in this office, agreeably to the prediction of Isaiah; who highly eulogized his character, and, under images borrowed from the genius of oriental poetry, promised that he should enjoy unbounded confidence and authority.

2. A king of Judah, the son of Josiah, whose name was afterwards changed by Pharaoh-Necho king of Egypt into JEHOIAKIM (which see).

ELIAS. See ELIJAH.

ELIASHIB, grandson of Joshua, the high-priest, rebuilt part of the wall of Jerusalem. He was allied, by marriage, to Tobiah the Ammonite, to whom he gave spacious apartments in the second temple, to the scandal of his religion, and the great damage of the country. (Neh. xii. 10. iii. 1. xiii. 4—9.)

ELIEZER.

1. The chief of Abraham's servants, and eminent for the confidence reposed in him by the patriarch, as well as for the piety and prudence with which he executed the commission of procuring a wife for Isaac. (Gen. xxiv.) Before the birth of Isaac, it should seem that Abraham had designed to make him his heir. (Gen. xv. 2.)

2. The son of Dodabah, a prophet, who foretold to Jehoshaphat, that the trade-fleet, which he had fitted out in conjunction with the unworthy Ahaziah, should be wrecked, and prevented from sailing to Tarshish. (2 Chron. xx. 37.)

ELIHU, one of the interlocutors in the book of Job, was "the son of Barachel the Buzite, of the kindred of Ram," or Aram. (Job xxxii. 2. Gen. xxii. 21.) He was of the family of the patriarch Abraham, and was descended from Buz the son of Nahor and Milcah: it is most probable that that branch of the patriarchal family settled in Idumæa.

ELIJAH, or ELIAS, after Moses, was the most celebrated prophet of the Old Testament, surnamed the Tishbite, from Thisbe the place of his birth. He was a strenuous vindicator of the worship of the true God, in opposition to the idolatrous kings under whom he lived. (1 Kings xvii.—xix.) He was miraculously translated to heaven (2 Kings ii. 1—11.); and many ages after a still more distinguished honour awaited him. Elijah and Moses are the only men whose history does not terminate with their departure out of this world. Elijah appeared, together with Moses, on Mount Tabor, at the time of Christ's transfiguration, and conversed with him respecting the great work of redemption, which he was about to accomplish. (Matt. xvii. 1—3. and the parallel passages in Mark and Luke.) For an illustration of the conduct of Elijah towards the prophets of Baal, see p. 141.

ELIM, the seventh encampment of the Hebrews, in the north skirt of the desert, where they found twelve fountains and seventy palm trees. When this place was visited by Dr. Shaw, in the early part of the eighteenth century, he found here nine wells or fountains, and 2000 palm trees. (Exod. xv. 27.)

ELIPHAZ, surnamed the Temanite, one of the friends of Job, was most probably descended from Eliphaz the son of Esau, to whom the city or district of Teman was allotted. (Dr. Good, on Job ii. 11.)

ELISHA, the successor of Elijah in the prophetic office: he wrought numerous miracles in the kingdom of Israel, which are related in 2 Kings ii.—xiii. See Vol. I. p. 412. where the destruction of forty-two young persons by this prophet is vindicated from the cavils of skeptics.

ELISHAH, ISLES of ELISHAH, a Grecian province whence purple was brought to Tyre. (Gen. x. 4. Ezek. xxvii. 7.) According to Prof. Gesenius, the name is most probably akin to Elis, which in a wider sense is used for the whole Peloponnesus. According to others, it is Hellas, or Greece. This country most probably derived its name from Elishah the son of Javan, whose descendants peopled part of Greece.

ELKOSH, the birth-place of the prophet Nahum (i. 1.): it is either *Alkush* in Assyria, where, Gesenius thinks, he might have been born of Israelitish parents; or, according to Jerome, *Elcese*, a village in Galilee.

ELUL, the sixth month of the Jewish ecclesiastical year, and the twelfth month of the civil year. The etymology of this word is obscure. For a notice of the festivals in this month, see p. 76.

ELYMAIS. See ELAM.

ELYMAS. See BAR-JESUS, p. 557.

EMBALMING, Egyptian and Jewish processes of. See p. 198.

EMIMS, the ancient inhabitants of the land of Canaan, to the east and north-east of the Dead Sea. They were a numerous, warlike, and gigantic race, probably descended from Ham. They were defeated by Chedorlaomer in Shaveh Kiriathaim, or the Plain of Kiriathaim. (Gen. xiv. 5.)

EMMAUS, a small village of Judæa, distant sixty furlongs from Jerusalem. It is memorable for the very interesting conversation between Jesus Christ and two of his disciples in the evening of the day of his resurrection. (Luke xxiv.) "The mean and trifling village, all that now exists, of Emmaus, stands on an eminence, in the midst of hills. The people, who live here, are poor and wretched; they are chiefly Christians." (Carne's Recollections of the East, p. 213.)

ENCAMPMENTS of the Jews, 86, 87.

EN-DOR, a city belonging to the half-tribe of Manasseh on the west side of the Jordan: according to Eusebius, it was four Roman miles to the south of Mount Tabor. Here dwelt the sorceress, who was consulted by Saul a short time before the fatal battle of Gilboa.

EN-EGLAIM, or the fountain of calves, a place situated on the northern point of the Dead Sea. (Ezek. xlvii. 10.)

EN-GEDDA, mountains of, 30.

EN-GEDI, or the fountain of the kid, anciently called Hazazon Tamar, was a city in the tribe of Judah, not far from the southern point of the Dead Sea. Its surrounding district abounded with palm trees and vines. (Josh. xv. 62. 2 Chron. xx. 2. Song of Sol. i. 14.) In the vicinity of this place was the cave of En-gedi; for a notice of which, see p. 32.

ENGRAVING, art of, among the Jews, 183.

EN-MISPHAT, or the fountain of judgment, the same as the waters of Meribah, or contention, the name of a fountain in the desert of Sin, otherwise called Kadesh.

EN-ROGEL, or the fountain of the spy, a fountain on the south-east of Jerusalem: it is supposed to be the same as the fountain of SILOAM; for a notice of which, see p. 28.

ENOCH.

1. The son of Cain, in honour of whom the first city mentioned in Scripture was called Enoch by his father, who erected it. (Gen. iv. 17.) It is supposed to have been situated on the east of Eden.

2. The father of Methuselah, memorable for his piety. Having lived 365 years, he was translated, and did not see death. (Gen. v. 18. 24. Heb. xi. 5.) The memory of which event is confirmed by heathen traditions, Vol. I. p. 71. According to the modern Jews, and the Arabians (who call him *Idris the learned*), he was the inventor of letters, arithmetic, and astronomy; probably from the etymology of the name, which signifies initiated or initiating. For a notice of the apocryphal prophecy of Enoch, see Vol. I. p. 318.

ENON, a place or fountain, not far from Salim, where John baptized many persons. According to Eusebius, it was eight Roman miles from Scythopolis, and fifty-three north-east of Jerusalem.

ENOS, the son of Seth and grandson of Adam, was born A. M. 235, and died at the age of 905 years: consequently he was contemporary with Adam 695 years, and 84 years with Noah. After the birth of Enos, divine worship, which till that time had been confined to private families, became public. The descendants of Seth separated themselves from the descendants of Cain, and invoked the name of God, probably on fixed days, and in assemblies where every one was admitted. (Gen. v. 6. 1 Chron. i. 1. Gen. iv. 26.)

ENTERTAINMENTS of the Jews. See pp. 172, 173.

EPENETUS, the first person in proconsular Asia who embraced the Christian faith. (Rom. xvi. 5.) In which passage, many modern versions, and among them our authorized version, read Achaia, which is a mistake in the copy whence they were made: for the Alexandrian and Vatican manuscripts, the Co-

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dices Ephrem, Claromontanus, Augiensis, and Boernerianus, and the readings in the Codex Vindobonensis Lambecianus 34. (No. 37. of Griesbach's notation), together with the Memphitic, Armenian, Ethiopic, and Vulgate versions, besides many Latin fathers,—all read Ἀσίας instead of Ἀχαΐας; which lection Griesbach considers as certainly equal, if not preferable, to the received reading. That it *is* preferable to that reading is clear from 1 Cor. xvi. 15., where the family of Stephanas is said to be "*the first-fruits of Achaia.*"

Epaphras, the coadjutor of St. Paul in his labours, was reputed to be the first bishop of the church at Colossæ, to which he was affectionately attached. (Col. i. 17. iv. 12. Philem. 23.) He was with St. Paul during his first imprisonment; and has sometimes, but without proof, been confounded with

Epaphroditus, whom that apostle styles a fellow-labourer and fellow-soldier, as having participated in his labours and dangers. He appears to have been the minister of the Philippian church, by which he was sent to carry pecuniary aid to St. Paul, who speaks of him in terms of great respect. (Phil. iv. 18. ii. 25—30.)

Ephesdammim, a place between Shochoh and Azekah on the west of the valley of Elah. Here the army of the Philistines was encamped, when Goliath insulted the hosts of Israel: and here also they were found after David's coronation, and suffered a great slaughter.

Ephesus was the metropolis of proconsular Asia. (On the powers of the "assembly" held in this city, see pp. 135, 136.) This celebrated city, the remains of which give a high idea of its former beauty, extent, and magnificence, was situated in that part of Asia which was anciently called Ionia (but now Natolia), about five miles from the Ægean Sea, on the sides and at the foot of a range of mountains overlooking a fine plain that was watered and fertilized by the river Cayster. Ephesus was particularly celebrated for the temple of Diana, a most magnificent and stately edifice, which had been erected at the common expense of the inhabitants of Asia Proper, and was reputed one of the seven wonders of the world; but the very site of this stupendous and celebrated edifice is now undetermined. Widely scattered and noble ruins attest the splendour of the theatre mentioned in Acts xix. 31.; the elevated situation of which, on Mount Prion, accounts for the ease with which an immense multitude was collected, the loud shouts of whose voices, reverberated from the neighbouring Mount Corissus, would not a little augment the uproar which was occasioned by the populace rushing into the theatre. In the time of Saint Paul, this city abounded with orators and philosophers; and its inhabitants, in their Gentile state, were celebrated for their idolatry and skill in magic, as well as for their luxury and lasciviousness. The present state of Ephesus affords a striking illustration of the accomplishment of prophecy. Ephesus is the first of the apocalyptic churches addressed by the evangelist in the name of Jesus Christ. "His *charge* against her is a declension in religious fervour (Rev. ii. 4.), and his *threat* in consequence (Rev. ii. 5.), a total extinction of her ecclesiastical brightness. After a protracted struggle with the sword of Rome, and the sophisms of the Gnostics, Ephesus at last gave way. The incipient indifference, censured by the warning voice of the prophet, increased to a total forgetfulness; till, at length, the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire in the fourteenth century." (Emerson's Letters from the Ægean, vol. i. pp. 212, 213.) Ephesus is now under the dominion of the Turks, and is in a state of almost total ruin. The plough has passed over the city; and in March, 1826, when visited by the Rev. Messrs. Hartley and Arundell, green corn was growing, in all directions, amidst the forsaken ruins: and *one* solitary individual only was found who bore the name of Christ, instead of its once flourishing church. Where once assembled thousands exclaimed, "Great is Diana of the Ephesians," now the eagle yells and the jackal moans. In the time of the Romans, Ephesus was the metropolis of Asia Minor. (Hartley's Journal, in Missionary Register, 1827, pp. 290—292. Arundell's Visit to the Seven Churches, pp. 27—56.)

Ephod of Gideon, 137; and of the High-priests, 113, 114.

Ephraim.

1. The youngest son of Joseph by Asenath, was adopted and blessed by Jacob; who laid his right hand on Ephraim, and his left on the head of Manasseh, to intimate that the youngest son should be greater than the eldest, and his posterity more numerous. He gave his name to one of the tribes of Israel; for the limits allotted to which, see p. 17. The Ephraimites were unable to utter the sound *sh*, to which they gave the sound of *s*. (Judg. xii. 6.) It is a singular circumstance, that the modern Greeks have not the sound of *sh* in their language. Hence they are liable to be detected like the Ephraimites. (Hartley's Researches in Greece, p. 232.)

2. A considerable city of Judæa, eight Roman miles north of Jerusalem, according to Eusebius, and near a desert of the same name; to which Jesus Christ retired after he had raised Lazarus from the dead. (John xi. 54.)

3. Ephraim, Forest of, 36.

4. Ephraim, Mountains of, 30.

Ephratah.

1. Another name for the town of Bethlehem. (Mic. v. 2.)

2. The lot of Ephraim. (Psal. cxxxii. 6.)

Epicureans, the followers of Epicurus, a celebrated Athenian philosopher: they acknowledged no gods, except in name only, and absolutely denied that they exercised any providence over the world. For an illustration of Saint Paul's masterly address to them at Athens, see p. 326, 327.

Epistles, Ancient, form of, 183.

Epochas of the Jews, account of, 77.

Erastus, treasurer of the city of Corinth, who embraced Christianity and became the fellow-labourer of Saint Paul.

Esar-haddon, the son and successor of Sennacherib king of Assyria; for a notice of whose reign, see Assyria, p. 410. col. 2.

Esau, or Edom, the eldest son of Isaac, and the twin brother of Jacob. He delighted much in hunting; while Jacob, being of a more domestic turn, became the favourite of his mother Rebekah, by whose counsel and direction he surreptitiously obtained his father's blessing in preference to Esau; who found no place or scope for a change of purpose in his father, though he sought it carefully with tears. (Gen. xxvii. 1—34. Heb. xii. 17.) On Jacob's return into Canaan from Mesopotamia, whither he had fled to avoid his brother's resentment, Esau received him with great kindness; and on Isaac's death he returned to Mount Seir. Concerning the remainder of his life or the manner of his death the Scriptures are silent. In the historical and prophetical books, Esau and Edom respectively denote Idumæa and the Idumæan tribes. In Rom. ix. 13. where St. Paul cites Mal. i. 2, 3., the apostle is evidently treating only of the posterities of Jacob and Esau.

Esdraelon, Plain of, account of, 33.

Eshcol, Valley of, a fertile vale in the land of Canaan and in the southern part of Judah. Here the Hebrew spies, while exploring the country, cut a very large cluster of grapes, which was carried back by two men, as a specimen of the delicious fruit produced by the country.

Espousals, Jewish, form of, 160, 161.

Essenes, sect of, account of, 146.

Esther, or Hadassah, the great niece of Mordecai, by whom she was adopted. On the divorce of Vashti, she became the queen consort of Ahasuerus: her history is related in the book of Esther; for an analysis of which, see pp. 225, 226.

Etam.

1. A city in the tribe of Judah between Bethlehem and Tekoah. (2 Chron. xi. 6.)

2. A rock, to which Samson retired after he had burned the harvest of the Philistines. (Judg. xv. 8.) From a celebrated spring near this place, Pilate (and probably Solomon before him) brought water by an aqueduct into Jerusalem.

Etham, the third station of the Israelites after their departure from Egypt. (Num. xxiii. 6. Exod. xiii. 20.) It is now called *Etti*.

Ethan, the Ezrahite, was one of the philosophers, to whom Solomon was compared for wisdom in 1 Kings iv. 31. and 1 Chron. ii. 6. The 89th psalm is ascribed to him.

Ethanim, the ancient name of the first month of the Jewish civil year. For a notice of the festivals, &c. in this month, see p. 75.

Ethics cultivated by the Jews, 186.

Ethiopia. See Cush, p. 417. col. 2. On the prophecy concerning Ethiopia, and its fulfilment, see Vol. I. p. 125.

Eunice, the mother of Timothy, and the wife of a Greek proselyte. She was early converted to the Christian faith. St. Paul has pronounced a high eulogium on her piety. (Acts xvi. 1 2 Tim. i. 5.)

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EUNUCH.
1. One who has been emasculated. Such persons anciently were (as in the East they still are) employed to guard the harems of oriental kings and nobles. See p. 47.
2. Since, in the East, eunuchs often rose to stations of great power and trust, the word at length came to signify a *minister of a court*, without necessarily including the idea of emasculation. Such was the officer of Candace, queen of Ethiopia, whose conversion is related in Acts viii. 27—39.
EUODIAS and SYNTICHE were Christian women at Philippi, and probably deaconesses of the church in that city. From Phil. iv. 2. it is evident that a difference of opinion subsisted between them: most probably, it was respecting the necessity of retaining the Mosaic ceremonies under the Gospel dispensation and worship.
EUPHRATES, a large and celebrated river of Western Asia: it rises in Armenia Major near Mount Aba, and, after flowing by Syria, Mesopotamia, and the site of Babylon, it empties itself into the Persian Gulf. In Gen. xv. 18. it is called "the great river," which distinctive appellation it deserves in contrast with rivers generally, though not with the Nile. (Buckingham's Travels in Mesopotamia, vol. i. p. 54.) Like the Nile, at certain seasons of the year, the Euphrates inundates the flat countries on its banks, and renders them extremely fertile.
EUROCLYDON, a tempestuous wind common in the Mediterranean, and well known to modern mariners by the name of a *Levanter*. It is not confined to any one single point, but blows in all directions from the north-east, round by the north, to the south-east. The great wind, or mighty tempest, or vehement east wind, described by the prophet Jonah (i. 4. iv. 8.), appears to have been one of these Levanters. Of this description was the violent or tempestuous wind mentioned in Acts xxvii. 14. (Shaw's Travels, vol. ii. pp. 127, 128.)
EVE, the wife of Adam, and the common mother of the human race. (Gen. ii. iii.) The character of Eve is only known to us by her sin; in the commission of which we may observe the two fundamental passions, of which all the others are modifications; viz. pride—*ye shall be as gods*; and sensuality—*the tree was good for food*, and its fruit was *pleasant to the eyes*. (Gen. iii. 5, 6.)
EVIL-MERODACH, the son and successor of Nebuchadnezzar, king of Babylon. He delivered Jehoiakim king of Judah out of prison, upon whom he conferred many favours. (2 Kings xxv. 27. Jer. lii. 31.) According to Archbishop Usher, he reigned only one year, and was succeeded by his son Belshazzar.
EUTYCHUS, circumstances of the death of, explained, 153, 154.
EXCOMMUNICATION, punishment of, and its effects, 66. 106.
EXECUTION of sentences, how and by whom performed, 57.
EXPIATION, day of, how solemnized, 127.
EXPOSITION of Scripture, part of the synagogue worship, 106.
EXPOSURE to wild beasts, a capital punishment, 68. St. Paul not thus actually exposed, 191.
EYES, putting out, a Jewish punishment, 66. Painting of the eyes described, 158.
EZEKIEL, the son of Buzi, of the house of Aaron (Ezek. i. 1.) was carried captive to Babylon by Nebuchadnezzar, with Jehoiakim king of Judah. He is the third of the greater prophets. See a further account of Ezekiel, and an analysis of his predictions in pp. 283—287.
EZION-GEBER, a port in Idumæa, on the Elanitic gulf, whence Solomon sent ships to Ophir. (1 Kings ix. 26.) In later times it was called Berenice. Dr. Shaw supposes it to be the same port which is now called by the Arabs Meenah-el-Dsahab, or *the port of gold*. (Travels, vol. ii. pp. 118, 119.)
EZRA or ESDRAS, the son (or, according to Coquerel and others, the grandson or great-grandson) of Seraiah, was a priest and scribe or doctor of the law; who, returning from capiivity, with a full commission from Artaxerxes, to settle the church and state of the Jews, zealously exerted himself in rectifying all the disorders which had crept into their affairs during their captivity. See a further account of Ezra, and an analysis of the historical book which bears his name, in pp. 224, 225.

FAIR HAVENS, a place so called on the coast of Crete, most probably because it had good anchorage. (Acts xxvii. 8.) In the fourth century, according to Jerome, it was a large town.
FAMILIES, Heads of, 41, 42.
FAMINES in the Holy Land, 40.
FASTS of the Jews, public and private, how solemnized, 132. Fast of the atonement, 127

FATHERS, Jewish, power of, over their families, 164.
FEASTS of the Jews, account of, 121—129. Benefits resulting from them, 123. Notice of their funeral feasts, 202. See DEDICATION, EXPIATION, JUBILEE, NEW MOON, PASSOVER, PENTECOST, PURIM, SABBATH, SABBATICAL YEAR, TABERNACLES, TRUMPETS.
FEET, washing of, 169, 170. Female ornaments of, 158.
FELIX, procurator of Judæa, account of, 53. and 327.
FERTILITY of Palestine, account of, 35—38.
FESTUS, procurator of Judæa, notice of, 53.
FIG TREES of Palestine, 36, 37.
FINES, various, imposed by the Jews, 65.
FIRST-BORN, privileges of, 163.
FIRST-FRUITS, presentation of, 119, 120.
FLORUS, procurator of Judæa, notice of, 53.
FOOD and entertainments of the Jews, 171—173. Particular kinds of food, why allowed or prohibited to them, 171, 172.
FOOT-RACE, allusions to, explained, 192—194.
FOREST of Cedars, 36; of Ephraim's, *ibid*; of Hareth, *ibid*; of Oaks, *ibid*.
FORTIFICATIONS of the Jews, 88, 89.
FOUNTAINS in the Holy Land, account of, 28, 29.
FREEDOM of Rome, how acquired, and its privileges, 58, 59.
FUNERAL RITES of the Jews, 199, 200.
FURNITURE of oriental houses, 154, 155.

GAAL, the son of Ebed, who raised a revolt in Shechem against Abimelech the son of Gideon; but, being defeated by the latter, he was compelled to flee. (Judg. ix. 26—41.) It is not known who he was or what afterwards became of him.
GAASH, a hill in the inheritance of Ephraim, on the north side of which stood Timnath-Serah, memorable as being the place where Joshua was buried. (Josh. xxiv. 30.) At the foot of this hill, probably, were the brooks (or valleys) of Gaash mentioned in 2 Sam. xxiii. 30.
GABBATHA. See p. 21.
GAD.
1. Gad, or Good Fortune, a Syrian idol, notice of, 137.
2. Seventh son of Jacob, born of Zilpah: he gave his name to one of the twelve tribes; for the limits of whose allotment, see p. 16.
3. A prophet, the friend of David, whom he faithfully followed during his persecutions by Saul. After David's establishment on the throne of Israel, Gad was commissioned to propose to him one of three scourges, which was to punish the sinful numbering of the people; and afterwards directed him to build an altar in the threshing-floor of Ornan or Araunah. (1 Sam. xxii. 5. 2 Sam. xxiv.) Gad also wrote a history of David's reign, whence, perhaps, was taken the narrative of that census; and he transmitted to that monarch the divine commands concerning the establishment of public worship. (2 Chron. xxix. 25.)
GADARA was, according to Josephus (Bell. Jud. lib. iv. c. 24.), the metropolis of Peræa, or the region beyond Jordan: it was one of the cities of the district of Decapolis, and consequently under heathen jurisdiction, on which account, perhaps, it was destroyed by the Jews, but was rebuilt by Pompey, in favour of Demetrius Gadarensis, his manumitted servant, according to Josephus. The inhabitants of this city being rich, sent legates to Vespasian when he advanced against Judæa, and gave up this strong city to him; both the city and the villages belonging to it lay within the region of the Gergesenes, whence Christ going into the country of the Gadarenes, (Mark v. 1.), is said to go into the region of the Gergesenes (Matt. viii. 28.) The remains of the warm baths for which this place was anciently celebrated, and also of the tombs (among which the Gadarene demoniac abode) are still to be seen. Gadara is now called Oomkais, or Omkeis. The modern inhabitants of this place are as inhospitable as they were in the time of Jesus Christ. (Quarterly Rev. vol. xxvi. p. 389. Irby's and Mangles' Travels, pp. 297, 298. Madden's Travels in Turkey, &c. vol. ii. p. 311.)
GAIUS.
1. A Macedonian, and fellow-traveller of Saint Paul, who was seized by the populace at Ephesus. (Acts xix. 29.)
2. A native of Derbe, who accompanied Paul in his last journey to Jerusalem. (Acts xx. 4.) To him St. John is supposed to have addressed his third epistle.
3. An inhabitant of Corinth, with whom Paul lodged, and in whose house the Christians were accustomed to meet. (Rom. xvi 23. 1 Cor. i. 14.)

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Galatia, a province of Asia Minor, bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia. This country derived its name from the Gauls, two tribes of whom (the Trocmi and Tolistoboii) with a tribe of the Celts, or according to Prof. Hug, Germans (the Tectosages), finding their own country too small to support its redundant population, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, and adopting the Greek language, the whole were called Gallo-Græci. During the reign of Augustus (A. U. C. 529, B. C. 26.), Galatia was reduced into a Roman province, and was thenceforth governed by the Roman laws, under the administration of a proprætor. The Galatians seem to have preserved their native religion, to which they superadded the worship of the great mother of the gods. Their principal cities were Ancyra, Tavium, and Pessinus; the latter of which carried on some commerce. Callimachus (Hymn. in Delum. v. 184.) and Hilary (Hymn. Hieron. pref. in. ep. ad Galat.), who was himself a Gaul, represent them as a very foolish people; whence St. Paul says, (iii. 1.) O foolish Galatians, who hath bewitched you? This church was so dangerously perverted, and almost overturned, by the Judaizers there, that the apostle, in his epistle to them, does not call them saints. See an analysis of his epistle to the Galatians in Vol. II. pp. 337, 338. Galatia was also the seat of colonies from various nations, among whom were many Jews; and from all of these St. Paul appears to have made many converts to Christianity. (Gal. i. 2. 1 Cor. xvi. 1. 2 Tim. 4. 10. 1 Pet. i. 1.) According to Josephus (Ant. Jud. lib. xvi. c. 6.), the Jews here enjoyed considerable privileges. Robinson, voce Γαλατια; Hug's Introd. vol. ii. pp. 363—365.)

Galilee, Upper and Lower, 17, 18. The Galilæans were accounted brave and industrious, though the other Jews affected to consider them as not only stupid and unpolished, but also seditious, and therefore proper objects of contempt. (John i. 47. viii. 52.) They were easily distinguished from the Jews of Jerusalem by a peculiar dialect; for a notice of which, see p. 17. and note 2.

Galilæans, sect of, principles of, 148.

Galilee of the Nations, 18.

Galilee, Sea of, account of, 26, 27.

Gallio, a proconsul of Achaia, was the elder brother of the philosopher Seneca, and was called Marcus Annæus Novatus; but took the name of Gallio, after being adopted into the family of Lucius Junius Gallio. Before his tribunal Saint Paul was dragged at Corinth. His conduct on that occasion exhibits him in the character of a mild and amiable man; and St. Luke's account is confirmed by profane writers. See Vol. I. p. 79.

Gamaliel, a Pharisee and an eminent doctor of the law, under whom St. Paul was educated. (Acts v. 24. xxii. 3.) He possessed great influence among the Jews, and is said by some to have presided over the sanhedrin during the reigns of Tiberius, Caligula, and Claudius.

Games, Olympic, allusions to, explained, 191—194. Gymnastic games in imitation of them among the Jews, 190.

Gardens of the Hebrews, notice of, 180.

Garments of the priests, 113. Of the high-priests, 113, 114. Rending of, a sign of mourning, 159. Great wardrobes of, *ibid.*

Gates of cities, 155.; were seats of justice, 54. Gates of Jerusalem, 19, 20.

Gath, a city of the Philistines, one of their five principalities (1 Sam. vi. 17.), famous for having given birth to Goliath. David conquered it in the beginning of his reign over all Israel (1 Sam. xvii. 4.): it continued subject to his successors till the declension of the kingdom of Judah. Rehoboam rebuilt or fortified it. (2 Chron. xi. 8.) Uzziah reconquered it, as did Hezekiah. Josephus makes it part of the tribe of Dan; but Joshua takes no notice of it. Calmet thinks, that Mithcah, mentioned by Moses (Num. xxxiii. 29.), is the Metheg in 2 Sam. viii. 1. In our authorized version it is rendered, David took Metheg-Ammah, that is, *Metheg the Mother*, which, in 1 Chron. xviii. 1., is explained by—He took Gath and her daughters (or towns); Gath being the mother, and Metheg the daughter. But it may be that the district of Gath and its dependencies was called in David's time Metheg-Ammah; but this being unusual, or becoming obsolete, the author of the Chronicles explains it to be Gath and its villages. According to this idea, Gath of the Philistines, the birthplace of giants (2 Sam. xxi. 20. 22.), must lie far in Arabia Petræa, towards Egypt, which is confirmed by the author of the first book of Chronicles, who says, that the sons of Ephraim being in Egypt, attacked the city of Gath, and were there slain. (1 Chron. vii. 21.)

Jerome says, there was a large town called Gath, in the way from Eleutheropolis to Gaza; and Eusebius speaks of another Gath, five miles from Eleutheropolis, toward Lydda (consequently different from that which Jerome speaks of); also another Gath, or Gattha, between Jamnia and Antipatris. Jerome likewise, speaking of Gath-Opher, the place of the prophet Jonah's birth, says, it was called Gath-Opher, or Gath, in the district of Opher, to distinguish it from others of the same name.

Gath was the most southern city of the Philistines, as Ekron was the most northern; so that Ekron and Gath are placed as the boundaries of their land. (1 Sam. vii. 14. xvii. 52.) Gath lay near Mareshah (2 Chron. xi. 8. Micah i. 14. Heb.), which nearly agrees with Jerome, who places Gath on the road from Eleutheropolis to Gaza. Gath was a place of strength, in the time of the prophets Amos and Micah, independent of the kings of Judah (Amos vi. 2. Micah i. 10. 14.); but was taken by Uzziah, king of Judah, while Amos was living; and afterwards by Hezekiah, in Micah's time. Gethaim (2 Sam. iv. 3. Neh. xi. 33.) is Gath. David had a company of Gittite guards.

Gaulonitis, District of, 18.

Gaza, a very celebrated city of the Jews, distant about 60 miles south-west from Jerusalem: it was one of the five cities of the Philistines, which fell by lot to the tribe of Judah (Josh. xv. 47.), and which offered their golden emerods to the God of Israel for a trespass-offering. (1 Sam. vi. 17.) Its gates were carried away by Samson (Judg. xvi. 2.), and hither he was conducted when taken by the Philistines (v. 21.), three thousand of whom, both men and women, were assembled on the roof of the temple of their god Dagon (27.), and perished when Samson pulled it down. (30.) "If any one should question the possibility of 3000 people being upon the roof of the temple in question, he may be referred to the accounts of the temples at Thebes in Upper Egypt, which have been given by all recent travellers; accounts, which, while they come to us authenticated in such a manner as to admit of no doubt in regard to their verity and correctness, at the same time present things apparently incredible, and contrary to all the philosophizing of most speculative and theoretical historians. The ruins of ancient Greece and Rome, so far as vastness and extent are concerned, dwindle into insignificance when compared with the astonishing remains of early architecture at Thebes. What is most confounding of all to that philosophizing, in which historians of a skeptical cast are prone to indulge, is, that these mighty ruins are, beyond all doubt, the relics of architecture designed and executed in ages, when (as some popular writers admonish us to believe) men were not yet weaned from contending with the beasts of the forest for their lairs and for their acorns, nor but very little elevated above them. The ruins at Thebes present evidences of control over physical, mechanical power; of skill in architecture on a scale of surprising magnitude; and of art in mixing and laying on colours, that are fresh as if painted but yesterday, after having been laid on for more than thirty centuries; which confound and put to shame all that the arts and sciences, and the experience of three thousand years, have since been able to accomplish. So much for the rudeness, and barbarity, and ignorance of the *primitive* ages. The Philistines, the near neighbours of the Egyptians, and their hearty coadjutors in polytheism, might well have, and doubtless had, large temples as well as they; large enough to afford room for three thousand, and some of them not improbably for many more, to stand upon the roof. As to the strength of Samson, in tearing away pillars on which such enormous weight rested;—those, who disbelieve any thing which is miraculous, will of course regard the whole as a mythos (or fable); those, who admit the reality of miracles, will doubtless be ready to believe, that there was some supernatural aid afforded him in the case under consideration. A heavy blow was inflicted upon polytheism by the event in question, and on its votaries, who were the enemies of God's chosen people." (Stuart's Hebr. Chrestomathy, pp. 189, 190.)

After destroying Tyre, Alexander the Great besieged Gaza, which was at that time held by a Persian garrison, and took it after a siege of two months. He appears to have left the city standing; but afterwards, B. C. 96, Alexander Jannæus, reigning prince of the Jews, took it after a siege of a year and destroyed it. Thus was Gaza *made desolate* agreeably to the prediction of

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Zephaniah. (ii. 4.) Subsequently Gabinius rebuilt this city, which Augustus bestowed on Herod the Great, after whose death it was annexed to Syria. (Schleusner and Robinson, voce Γαζα.) The city of Gaza is mentioned in Acts viii. 26. with the parenthetical remark,—that αὕτη ἐστὶν ἔρημος—*it* [or the *same*] *is desert*: which has greatly exercised the ingenuity of commentators, some of whom refer αὕτη to ὁδός, and translate it by *unfrequented*; while others referring it to the city, explain it by *deprived of fortifications*: others again suppose the ancient city to have remained desolate, and that which flourished in the days of St. Luke to have occupied a somewhat different site nearer to the sea; and others consider these words to be a mere gloss which has found its way into the text. A passage, however, in Josephus, which has escaped the researches of most of the learned men, clears up the difficulty, and shows the minute fidelity of the sacred historian. A short time before the siege of Jerusalem, in consequence of a massacre of the Jews at Cæsarea, the whole nation became greatly enraged, and in revenge laid waste many villages and cities; and among these were Anthedon and *Gaza*, which they utterly demolished. Gaza therefore was actually ἔρημος, a desert, at the time St. Luke wrote. (Josephus, Bell. Jud. lib. ii. c. 18. § 1. Hug's Introd. vol. i. p. 25.) The neighbourhood of modern Gaza is described by Captains Irby and Mangles as being richly wooded with olives, sycamores, mulberries, cedars, fir trees, &c. &c. The country is enclosed by hedges of prickly pears, the hills gently rising to the view beyond each other, and the whole has a beautiful appearance. Excepting the perishable materials, with which the houses are constructed, stone being substituted for mud, the town partakes of the wretched appearance of those in Egypt. (Travels, p. 178.)

Gebal, Mount, 31.

Gedaliah, the son of Ahikam, was left by Nebuchadnezzar in Palestine, after the destruction of Jerusalem, to govern the remainder of the people who continued there. He was treacherously slain by Ishmael the son of Nethaniah. (2 Kings xxv. 22—25.)

Gehazi, the servant of the prophet Elisha, who, contrary to his master's intention, fraudulently obtained presents of Naaman, the Syrian general, and was smitten with leprosy for his wickedness (2 Kings v. 20—27.); a judgment which ought to warn us not only of the curse which cleaves to ill-gotten wealth, but above all, of the just vengeance of God, which pursues all who, for purposes of worldly gain, bring a scandal and reproach upon their religion.

Gehinnom, or the Valley of Hinnom, 32.

Genealogies of the Hebrews, 79.; of the Herodian family, 51.

Gennesareth, a region 50 furlongs in length, and 20 in breadth; a very pleasant and fruitful place, abounding in the gardens of great men, whence it had its name from Gen and Sar, as being the garden of princes; it lay at the bottom of the Lake of Gennesareth, and gave that name to it. (Luke v. 1.)

Gennesareth, Sea of, 26, 27.

Gentiles, court of, in the temple, 99.

Geography, not unknown to the Jews as a science, 187. Sketch of the historical and physical geography of Palestine, 13—40.

Gergesa, a town near Gadara, so called, either from the Girgashites, the posterity of Canaan (for neither did Zebulon nor Naphtali drive out all the Canaanites, Judg. i. 30. 33.), or from Gergishta, signifying clay, the soil being clay; it gave name to a region so called, which comprehended in it Gadara, Hippo, and Magdala. See Gadara, p. 423.

Gerizim (Mount), a peak of Mount Ephraim, over-against Mount Ebal; between the two the city Shechem was situated. (Deut. xi. 29. xxvii. 11, 12.) In subsequent times this mountain became the seat of the religious worship of the Samaritans, who erected a temple there; for a notice of which, see p. 101.

Gershom and Eliezer, the sons of Moses and Zipporah, were only simple Levites, while their relations, the sons of Aaron, enjoyed the highest honours of the pontificate.

Gershon, a son of Levi, who gave his name to one of the three great branches of the Levites. The office of the Gershonites was, to carry the veils and curtains of the tabernacle, on the western side of which they encamped.

Geshur, a country in Syria, the daughter of whose king David married, and by her had Absalom (2 Sam. xv. 8.), who, after the murder of his brother Amnon, retired to the king of Geshur his grandfather. (13.)

Gessius Florus, the procurator of Judæa, notice of, 53.

Gethsemane, a garden beyond Kedron, at the foot of Mount Olivet, so called from the wine-presses in it: it is memorable in the evangelical history, as being the scene of our Saviour's agony. It is described by recent travellers, as being a small plat of ground, with a low hedge or enclosure of stones; no verdure growing on it, save six or eight venerable-looking olives, which have stood there for many centuries: they are highly venerated by the Christians here, who consider any attempt to cut or injure them as amounting to an act of profanation. (Missionary Register for 1824, p. 504. Jowett's Researches in Syria, p. 303. Carne's Letters, p. 290. Rae Wilson's Travels, vol. i. p. 212. third edition.)

Gibeah, a city in the tribe of Benjamin, not far from Jerusalem: it is frequently called *Gibeah of Saul*, from being the birth-place of the first Hebrew monarch.

Gibeon, the capital city of the Gibeonites, who took advantage of the oaths of Joshua, and of the elders of Israel, on an artful representation which they made of their belonging to a very remote country: (Josh. ix.) Joshua and the elders had not the precaution to consult God on this affair, and inconsiderately made a league with these people: they soon discovered their mistake, and without revoking their promise of giving them their lives, they condemned them to carry wood and water to the tabernacle, and other servile work, as a mark of their pusillanimity and duplicity, as slaves and captives; in which state of servitude they remained, till the entire dispersion of the Jewish nation, A. M. 2553, B. C. 1451. Three days after the Gibeonites had surrendered to the Hebrews, the kings of the Canaanites being informed of it, came and besieged the city of Gibeon. (Josh. x. 3, &c.) The Gibeonites came to Joshua, and desired speedy help. Joshua attacked the five kings early in the morning, put them to flight, and pursued them to Bethoron.

The Gibeonites were descended from the Hivites, the old inhabitants of that country, and possessed four cities; Cephirah, Beeroth, Kirjath-jearim, and Gibeon, the capital, afterwards given to Benjamin, excepting Kirjath-jearim, which fell to Judah. The Gibeonites continued subject to those burdens which Joshua had imposed on them, and were very faithful to the Israelites. Nevertheless Saul, through what mistaken zeal we cannot tell, destroyed a very great number of them (2 Sam. xxi. 1, 2, 3, &c.); but God, as a punishment of his cruelty, in the reign of David, sent a great famine, which lasted three years (A. M. 2983, B. C. 1017); and the prophets told David that this calamity would continue so long as that cruelty remained unrevenged, which Saul had exercised against the Gibeonites. David asked the Gibeonites, what satisfaction they desired? They answered, "*Seven of Saul's sons we will put to death, to avenge the blood of our brethren.*" The Gibeonites hung them up before the Lord. This happened early in the spring, when, in Palestine, they begin barley-harvest. From this time there is no mention of the Gibeonites, as composing a sort of separate people. But it is probable that they were included among the Nethinim, or Given, who were public slaves, appointed for the service of the temple. (1 Chron. ix. 2.) Afterwards, those of the Canaanites, who were subdued, and had their lives spared, were added to the Gibeonites. We see (Ezra viii. 20. ii. 58. 1 Kings ix. 20, 21.) that David, Solomon, and the princes of Judah, gave many of them to the Lord; these Nethinim being carried into captivity with Judah and the Levites, many of them returned with Ezra, Zerubbabel, and Nehemiah, and continued as before, in the service of the temple, under the priests and Levites. Gibeon was seated on an eminence, as is evidenced by its name. It was forty furlongs from Jerusalem (according to Josephus) north. It is called Gabaa. (2 Sam. v. 25. compared with 1 Chron. xiv. 16.) There is mention of the fountain and pool of Gibeon. (2 Sam. ii. 13.)

We neither know when, nor by whom, nor upon what occasion, the tabernacle and altar of burnt sacrifices made by Moses, in the wilderness, were removed to Gibeon; but this we certainly know, that toward the end of David's reign, and in the beginning of Solomon's, they were there. (1 Chron. xxi. 29, 30.) David, seeing the angel of the Lord at Araunah's threshing-floor, was so terrified, that he had not time or strength to go so far as Gibeon, there to offer sacrifice, but Solomon being seated on the throne, went to sacrifice at Gibeon, because this was the most considerable of all the high places, where sacrifices were then tolerated, the temple being not yet built. (1 Kings iii. 4.)

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Gideon, the fifth judge of the Israelites, whom he delivered from the oppression of the Midianites. (Judg. vii. viii.) He was the son of Joash, of the tribe of Manasseh; and, having destroyed the worship of Baal, was surnamed Jerubbaal. (Judg. vi. 25—32.)

Gideon, Ephod of, 137.

Gihon.

1. One of the four rivers of Paradise; which Bishop Patrick and Dr. Wells suppose to be the easterly channel of the two, into which the Euphrates is divided after its junction with the Tigris. Others, however, (and among them, Gesenius,) suppose it to be the Oxus or Araxes. Josephus considers it to be the Nile, (Ant. Jud. lib. i. c. 1. § 3.), which now is said to be called *Guyon* by the Abyssinians.

2. A fountain or watercourse near Jerusalem, where Solomon was anointed King by Zadok the priest and Nathan the prophet. (1 Kings i. 32—40.) It is supposed to be the same which was afterwards called Siloam; for a notice of which, see p. 28.

Gilboa, Mountains of, notice of, 30.

Gilead, Mountains of, notice of, 31. Balm of, 36.

Gilgal, a celebrated place on the east of Jericho, and on this side Jordan, where the Israelites encamped for some time after their passage over that river. A city was afterwards built there, which became memorable for many events. It was a seat of justice (or, as we should now term it, an assize-town): Samuel, when travelling in circuit through the land, went yearly to Gilgal. (1 Sam. vii. 16.) Here Saul was crowned king of the Hebrews. In subsequent times it was the seat of idolatry. (Hos. iv. 15. Amos v. 5.)

Girdles, notice of, 156. Military girdle, 88.

Girgashites, an ancient people of Canaan, whose habitation was beyond the sea of Tiberias, where we find some vestiges of their name in the city of Gergesa or Gergasa, upon the sea of Tiberias.

God, crimes against, how punished by the Jews, 61, 62.

Goel, or blood-avenger, office of, 67.

Gog and Magog, the accurate chronologer, Dr. Hales, thinks, are the general names of the northern nations of Europe and Asia, or the districts north of Caucasus, or Mount Taurus, colonized by Gog, or Magog, another of the sons of Japhet (Gen. x. 2.), called, by the Arabian geographers, Jajuie and Majuje. (Rennel. Herod. p. 112.) Gog rather denotes the people, Magog the land. Thus Balaam foretold that Christ would be "a king higher than Agag," or rather "Gog," according to the more correct reading of the Samaritan Hebrew text, and of the Septuagint version of Num. xxiv. 7.: and Ezekiel, foretelling a future invasion of the land of Israel by these northern nations, Meshech, Tubal, and Togarmah, styles "Gog their chief prince," and describes their host precisely as Scythian or Tartarian; "coming out of the north, all of them riding on horses;" "bows and arrows" their weapons; "covering the land, like a cloud, and coming like a storm," in the "latter days." (Ezek. xxxviii. 1—17.) He also describes their immense slaughter, in the valley of the passengers on the east of the sea, thence called the valley of Hamon Gog, "the multitude of Gog." (Ezek. xxxix. 1—22.) This prophecy seems also to be revived in the Apocalypse, where the hosts of Gog and Magog are represented as coming to invade "the beloved city," and perishing with immense slaughter likewise in Armageddon, "the Mount of Mageddo," or Megiddo. (Rev. xvi. 14—16. xx. 7—10.) Dr. Hales's Analysis of Chronology, vol. i. p. 463. (first edition).

Golden Calf, worship of, 136. Golden calves of Jeroboam, ibid.

Golgotha, notice of, 19.

Goliath, a Philistine giant, a native of Gath, well known for his combat with David. (1 Sam. xvii.)

Gomer, the son of Japhet (Gen. x. 2, 3. Ezek. xxxviii. 6.), whose posterity peopled Galatia, according to Josephus; Phrygia, according to Bochart; but, according to Calmet and Gesenius, they were the Cimmerians or Cimbri, a little known and barbarous northern nation.

Gomorrah, one of the four cities in the vale of Siddim, which were sunk in the Dead Sea. (Gen. x. 19. xiii. 10.)

Goshen (Land of), was the most fertile pasture ground in the whole of Lower Egypt: thence called Goshen, from Gush, in Arabic, signifying "a heart," or whatsoever is choice or precious. There was also a Goshen in the territory of the tribe of Judah, so called for the same reason. (Josh. x. 41.) Hence Joseph recommended it to his family as "the best of the land" (Gen. xlvii. 11.), and "the fat of the land." (Gen. xlv. 18.) The land of Goshen lay along the most easterly branch of the Nile, and on the east side of it; for it is evident, that at the time of the Exodus, the Israelites did not cross the Nile. In ancient times, it was considerably more extensive, both in length and breadth, in consequence of the general failure of the eastern branches of the Nile; the main body of the river verging more and more to the west continually, and deepening the channels on that side. (Dr. Hales's Chronology, vol. i. p. 374. Madden's Travels in Turkey, &c. vol. ii. p. 182.)

Government of the Jews, under the patriarchs. See p. 40, 41. Under Moses and the judges, 41, 42. Under the kings, 42—48. During the Babylonian captivity, 49, 50. Under the Asmonean and Herodian princes, 50—52. Under the Roman procurators, 52, 53.

Gozan, a city or country in northern Mesopotamia. (2 Kings xvii. 6. xviii. 11. xix. 12. Isa. xxxvii. 2.) By the geographer Ptolemy it is called *Gauzanitis*, now *Kausehan*.

Grain, threshing of, 178.

Great Plain, account of, 33.

Great Sea, 28.

Greaves (Military), use of, 88.

Greece, in the Scriptures, often comprehends all the countries inhabited by the descendants of Javan, as well in Greece as in Ionia and Asia Minor. Since the time of Alexander the Great the name of Greeks is taken in a more uncertain and enlarged sense, because, the Greeks being masters of Egypt and Syria, of the countries beyond the Euphrates, &c. the Jews called all those Gentiles Greeks. In the Maccabees, the Gospels, and Paul's writings, a Greek commonly signifies—a Gentile. In the Old Testament Greece and Greeks are named Javan. Isaiah says (lxvi. 19.), *that the Lord shall send his ambassadors to Javan, to the isles afar off*. Ezekiel tells us (xxvii. 13. 19.) that Javan, Tubal, and Meshech came to the fairs at Tyre. Daniel (xi. 2.), speaking of Darius, says "that he shall stir up all against the realm of Javan." Alexander the Great is described by the name of King of Javan. (Dan. viii. 21. x. 20.)

Grinding of corn, 178.

Guard, military, of the Temple, 101.

Guests, reception of, 169, 170.

Gymnastic exercises of the Jews, 190.

Habakkuk, the eighth of the twelve minor prophets, who foretold the captivity and restoration of the Jews. For an analysis of his predictions, see Vol. IV. p. 277.

Hadrach (Land of). This land, which is mentioned in Zech. ix. 1., occurs in no other part of the Old Testament. But a Syrian king, who is called Rehob in 2 Sam. viii. 3., is by Josephus named Αδραζος or Αδραχος, which Dr. Blayney thinks was his proper and real name; that of Rehob, or the charioteer, having been added characteristically on account of the number of his chariots. (2 Sam. viii. 4.) This prince reigned over that part of Syria which was called Zobah; so that, if by the land of Hadrach or Arach be meant the kingdom of Zobah, the three capital kingdoms of Syria—Zobah, Damascus, and Hamath, will then be cited for the whole. (Blayney on Zechariah, p. 37.)

Hagar, an Egyptian woman, handmaid of Sarah, and mother of Ishmael. (Gen. xvi. 1. xxv. 12.) In Gal. iv. 24, 25. St. Paul applies this name by allegorical interpretation to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel.

Hagarites or Hagarenes, the descendants of Ishmael. (1 Chron. v. 10.) They constituted a tribe of Arabians, who are supposed to have settled in the vicinity of Mount Sinai.

Haggai, the tenth of the minor prophets: he exhorted the Jews to rebuild the temple. For an analysis of his predictions, see p. 287.

Hai. See Ai, p. 404. of this Index.

Hair, Jewish mode of dressing, 156, 157. Plucking off, a punishment, 66. Forbidden to be cut in certain forms, 142.

Ham.

1. The youngest son of Noah, from whom, according to Gen. x. 6—20., most of the southern nations were descended. According to Gesenius the name literally denotes warm or southern.

2. *Land of Ham*, a poetical name for Egypt, probably (says Gesenius) of Egyptian derivation, but to the Hebrew presenting the same signification as above. (Psal. lxxviii. 51. cv. 23. 27. cvi. 22.)

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HAMAN, a Persian nobleman, celebrated as the persecutor of the Jews: he was an Amalekite by nation, and descended from the posterity of Agag. (Esth. iii.—ix.)

HAMATH, on the northern boundary of Canaan, a colony of Phœnicians, and the residence of a king who was in friendship with David. (Num. xiii. 21. Judg. iii. 3. 2 Sam. viii. 9.) In Amos vi. 2. it is called Hamath the Great, and in 2 Chron. viii. 3. Hamath-Zobah. In Gen. x. 8. the inhabitants are called Hamathites.

HANANEEL, a prophet in the reign of Asa king of Judah, by whom he was imprisoned for his fidelity in reproving the monarch for forming an alliance with Benhadad king of Syria. (2 Chron. xvi. 7—10.)

HANDMILLS of the Jews, 154.

HANNAH, the wife of Elkanah, and the mother of the prophet Samuel, whom she consecrated to the service of God. (1 Sam. i. ii.)

HANUN, the son of Nahash, king of the Amorites. By the advice of evil-counsellors he maltreated, contrary to the law of nations, the ambassadors whom David had sent to congratulate him on his accession. (See p. 157.) This transaction led to a war, which terminated fatally for Hanun, whose army was utterly discomfited, his capital taken, and his subjects destroyed. (2 Sam. x. xi. 1. xii. 26—30.) Hanun is supposed to have perished during the war.

HAPHTOROTH, or sections of the prophets read in the synagogues, 104. Table of them, 105.

HARAN.

1. The eldest son of Terah, and brother of Abraham and Nahor, the father of Lot, Milcah, and Iscah. He is said by Moses to have died before his father (Gen. xi. 28.), a circumstance which to us may appear too minute to be recorded; but in those days, when life was longer, and subject to fewer diseases than at present, the death of a son before his father was an event of sufficient importance to be distinctly noticed. With the exception of Abel, Haran is the first man mentioned in the sacred history, whose father beheld him depart this life.

2. HARAN or CHARAN, a city in the northern part of Mesopotamia, where Abraham sojourned for a time in his passage to the land of Canaan. It was probably the same city, which the Greeks afterwards called Κάρραι and the Romans Carræ, and which became celebrated for the defeat and death of Crassus.

HAREM (Royal), notice of, 47.

HARETH, Forest of, 36.

HAROSHETH *of the Gentiles*, a city near Lake Merom, which probably derived its name from the number of Gentiles who resided in its vicinity. Here Sisera dwelt, whose troops were discomfited and pursued by the Israelites to its very gates.

HARP, form of, 184.

HARVESTS of Palestine, account of, 23. 177, 178.

HAVILAH.

1. Two districts in Yemen, the one inhabited by the descendants of Havilah, the son of Cush, and grandson of Ham (Gen. x. 7.), the other by descendants of Shem. (ver. 29.)

2. A gold country (Gen. ii. 11.), perhaps a general name for Arabia (and India), which accords best with the opinion of those who imagine the Pison to be the Ganges.

HAURAN, a district in the north-eastern part of Canaan, which derived its name from the town or city of Hauran. (Ezek. xlvi. 18.) It is the same with the Auranitis of Josephus and the ITURÆA of St. Luke. (iii. 1.)—For its limits, &c. see p. 18.

HAZAEL, a general officer of Benhadad king of Syria, whom he treacherously murdered and usurped his kingdom. During a reign of more than forty years he was the vigilant and successful enemy of the Hebrew princes, whose territories he laid waste, and at length he laid siege to Jerusalem, whence he consented to withdraw, only on condition of the treasures of the temple and of the palace being delivered up to him.

HEAD, covering for, 156.

HEADS of tribes or families, 41, 42.

HEATHEN NATIONS, account of their deities worshipped by, 139. Allusion to their idolatrous rites explained, 139—142.

HEBER.

1. The son of Salah (Gen. xi. 14.), from whom some critics and commentators have supposed that his descendants the Hebrews derived their name.

2. A descendant of Hobab, the brother-in-law of Moses, and husband of Jael, who killed Sisera.

HEBREWS OF THE HEBREWS, who they were, 108.

HEBRON, anciently called ARBA, and KIRJATH-ARBA, a city of Judæa, was situated on an eminence, twenty miles southward of Jerusalem, and twenty miles north from Beersheba. Abraham, Sarah, and Isaac, were buried near Hebron, in the cave of Machpelah. (Gen. xxiii. 7, 8, 9.) Near this place was the oak or turpentine tree, under which Abraham received three angels. (Gen. xviii. 1.) Hebron was allotted to Judah. The Lord assigned it to Caleb for inheritance. (Josh. xiv. 13.) Joshua first took Hebron, and killed its king (Josh. x. 3. 23. 37.), but afterwards Caleb again conquered it, assisted by the troops of his tribe, and the valour of Othniel. It was appointed for a dwelling of the priests, and a city of refuge. David, after the death of Saul, settled the seat of his kingdom here. At Hebron, Absalom began his rebellion. During the captivity of Babylon, the Edomites, having invaded the south of Judah, took Hebron; wherefore in Josephus it is sometimes made a part of Edom. Here Zachariah and Elisabeth resided, and John the Baptist was born. It is described, in 1823, as being a large town, with a Turkish mosque erected over the supposed burial-place of the patriarchs. (Carne's Letters, p. 280.)

HELIOPOLITAN Temple, notice of, 101.

HELLENISTIC Jews, who they were, 110.

HELMET of the Jews, 87.

HERMOGENES, the name of a man who at first was St. Paul's companion, but afterwards deserted him. (2 Tim. i. 15.)

HERMON, Mount. See p. 30.

HEROD the Great, account of, 50, 51. Massacre of the infants at Bethlehem by his order, 51.; I. 419.

HEROD Agrippa, I. and II., account of, 52.

HEROD Antipas, account of, 52. Why he was at war with Aretas king of Arabia, I. 50.

HERODIAN FAMILY, genealogy of, 51.

HERODIANS, sect of, account of, 148.

HERODIAS, the grand-daughter of Herod the Great, and sister of Herod Agrippa I. She was first married to her uncle Philip (Herod); but afterwards abandoned him, and connected herself with his brother Herod Antipas, whom she persuaded to put John the Baptist to death, because he had boldly denounced their incestuous union. (Matt. xiv. 3. 6. Mark vi. 17. 19. 22. Luke iii. 19.)

HESHBON, the capital city of the kingdom of Sihon, situated about 20 miles eastward of the river Jordan: it was given to the tribe of Reuben. It is supposed to be the same place which is now called Hhubhzan. Numerous ruins attest its ancient splendour. This town is situated on so commanding a position, that the view from it extends at least 30 miles in every direction; and, to the southward, where the prospect is most extensive, the eye ranges, probably, a distance of 60 miles in a direct line. (Buckingham's Travels among the Arab Tribes, p. 106.)

HEZEKIAH, the son and successor of Ahaz king of Judah: he was a wise and pious prince, who extirpated idolatry, and restored the worship of the true God throughout his dominions. For a notice of the disease with which he was afflicted, see p. 196.

HIDDEKEL, one of the four rivers which watered Paradise. (Gen. ii. 14.) It is generally supposed to be the same as the Tigris.

HIEL, of Bethel, rebuilt Jericho, notwithstanding the malediction denounced in Josh. vi. 26.; the effects of which he felt in his own family; his eldest son dying when the foundations of the walls were laid, and his youngest son when the gates were set up. (1 Kings xvi. 34.)

HIERAPOLIS, a city of Phrygia, in the vicinity of Colosse and Laodicea (Col. iv. 13.), celebrated for its mineral waters, which now flow disregarded by the Turcomans. "Once there existed on the self-same spot a life-giving stream: but Epaphras and his successors, who said to the then countless multitudes of Hierapolis,—'Whosoever will, may come and take of the water of life freely,' have ages ago been silent in the grave." (Arundell's Seven Churches of Asia, p. 83.) The ruins of Hierapolis are still considerable: they are described by Mr. A. (Ibid. pp. 79—82.) This place is now called Pambouk Kalesi.

HIEROGLYPHIC STONES, forbidden to be worshipped by the Israelites, 139.

HIGH PLACES, account of, 101—103. 140.

HIGH-PRIESTS, functions, dress, and privileges of, 112, 114. Their succession, 115.

HINNOM, a person who is known only from the circumstance of his having given his name to a VALLEY, situated at a very short distance from Jerusalem; for a notice of which, see p. 32.

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Hiram I. king of Tyre, the ally or tributary of David, to whom he sent ambassadors to congratulate him on his accession to the throne. The dominions of Hiram are supposed to have extended over the western part of the chain of Mount Lebanon. When David was building a palace, Hiram sent him cedar timber and able artificers. (2 Sam. v. 11. 1 Chron. xiv. 1.)

Hiram II., the son and successor of the preceding, who congratulated Solomon on succeeding his father on the throne of Israel. He also furnished Solomon with timber, stone, and artificers for his magnificent buildings, especially the temple at Jerusalem. He is known under the same name by profane historians.

Hiram or Huram, a celebrated artificer, was the son of a widow, belonging to the tribe of Dan, and a Tyrian. He was sent by Hiram II. to Solomon, for whom he executed the principal work in the interior of the temple, as well as several of the sacred utensils. (1 Kings vii. 1. 3. 2 Chron. ii. 14. iv. 11.)

Historical Geography of the Holy Land, 13—22.

Historical Writing, cultivated by the Jews, 185, 186.

Hittites, the descendants of Heth, the second son of Canaan. They dwelt in the south part of the promised land, near Hebron.

Hivites, a tribe of the Canaanites. They seem to have been the same with the Avim, whom the Philistines expelled. Driven from the south-west of Canaan, part of them appear to have settled about Avim, Gibeon, and Shechem, whose inhabitants are called Hivites in Josh. ix. 11. 19. xvii. 23. Gen. xxxiv. 2.; and another part seem to have settled near Mount Hermon. (Josh. xi. 3.)

Hobab, the son of Jethro, and the brother-in-law of Moses, at whose earnest request he accompanied the Israelites as a guide through the wilderness. His family dwelt among them during the time of the first judges.

Holocausts, account of, 118.

Holy Land, the country of the Jews, why so called, 13. Sketch of its historical geography, 13—22. Physical geography and productions, 23—37. Testimonies of ancient and modern geographers to its fertility, 37, 38. Calamities, 38—40. Its present degraded state accounted for, 38. Its government in the patriarchal times, 40. Under Moses, 41—42. Under Joshua and the Judges, 42. Under the Kings, 42—47. Reason why the kingdom of Judah subsisted longer than that of Israel, 42. Its condition under the Asmonæan princes and sovereigns of the Herodian family, and under the Roman procurators, 50—53.

Holy of Holies, account of, 96. 100.

Homicide, proceedings in case of, 63.

Honey of Palestine, 36.

Hophrah. See Pharaoh-Hophrah.

Hor.

1. A mountain on the confines of Edom where Aaron died (Num. xx. 22—28.), whose pretended tomb is still shown to travellers; but, from its appearance, it should seem to have been rebuilt at no very distant period. The view from this mountain is extensive. (Irby's and Mangles' Travels, pp. 433—438.)

2. A mountain in Lebanon. (Num. xxxiv. 7, 8.)

Horeb, a mountain in Arabia Petræa, so near Mount Sinai that Horeb and Sinai seem to be two hills of the same mountain. Sinai lies east, Horeb west: so that when the sun rises, the latter is covered with the shadow of Sinai. There are springs and fruit-trees on Horeb, but only rain-water on Sinai. At Horeb God appeared to Moses in the burning bush. (Exod. iii. 1, 2, 3.) At the foot of this mountain Moses struck the rock, and drew water from it. (Exod. xvii. 6.) Elijah retired here to avoid the persecution of Jezebel (1 Kings xix. 8.); and the cave or grotto, in which the prophet found shelter, is yet pointed out by tradition, the truth of which is confirmed by the appearance of the surrounding scenery. This cave "is as desolate a place of refuge as the fancy can conceive:—no brook or pool is nigh, to quench the burning thirst; not a shrub grows on the soil, but sad and useless precipices are on every side. Every part of the way was strewed with broken fragments of rocks." (Carne's Recollections of the East, p. 345.) It is frequently said in the Old Testament, that God gave the law at Horeb, though other places expressly name Sinai; because Horeb and Sinai in some sort form but one mountain. From its lofty summit nothing is to be seen on every side, as far as the eye can reach, but ranges of naked mountains succeeding each other, like waves of the sea. This mountain is now called St. Catherine's. (Carne's Letters from the East, pp. 197, 198.)

Horites, a people who dwelt in Mount Seir (Gen. xiv. 6.), whence they were subsequently expelled by the Edomites. (Deut. ii. 12. 22.)

Horses, notice of, 175.

Horticulture of the Jews, account of, 179, 180.

Hosea.

1. The earlier name of Joshua, the servant and successor of Moses. (Num. xiii. 8. 16.)

2. The last king of Israel, who, having conspired against Pekah, slew him and usurped his throne. In his reign Shalmaneser king of Assyria invaded Israel, took Samaria, which he reduced to a heap of ruins, and removed the Israelites beyond the river Euphrates.

3. The first of the minor prophets. For an analysis of whose predictions, see pp. 260—262.

Hospitality of the Jews, 173. Notice of Tesseræ Hospitales, 173, 174.

Hot Season in Palestine, 24, 25.

Hours of the Jews and Romans, 72, 73.

Houses of the Jews and their furniture, 151—154. Leprosy of houses, 134.

Huldah, a prophetess, the wife of Shallum, who was consulted by Josiah concerning the book of the law, which was found in the treasury of the temple. (2 Kings xxii. 14.)

Hur, whom some have supposed to be the husband of Miriam, and the brother-in-law of Moses, appears to have been one of the most intimate friends of the latter. During the battle between the Hebrews and the Amalekites, he upheld the weary arms of Moses, and when he was absent he shared with Aaron the authority over the Israelites. (Exod. xvii. 10. xxiv. 14.)

Husbandry of the Jews, account of, 174—178.

Hushai, the friend of David; who, during the rebellion of Absalom, remained with that prince, and was of eminent service to David by infatuating the counsels of Absalom. (2 Sam. xvi.)

Hymenæus is supposed to have been a citizen of Ephesus; who being converted by St. Paul, afterwards fell into the heresy of those who denied the resurrection of the body, or, rather, who maintained that the term was to be understood figuratively in reference to conversion, as being a resurrection from their former death in trespasses and sins; and that no other resurrection was to be expected. (Valpy on 2 Tim. ii. 17.)

Hyssop, notice of, 35. note 7.

Ibzan, the eighth judge of Israel, governed seven years. His prosperity is indicated by the circumstance of his having thirty sons, and as many daughters; and his riches, by all of them being married. (Judg. xii. 8.)

Iconium, a city of Lycaonia, the chief of the fourteen belonging to that tetrarchy. Here was a synagogue of Jews and proselytes, to whom Paul and Barnabas preaching, and confirming their doctrine by miracles, converted many to the Christian faith (Acts xiv. 1, 2, 3.); and here the unbelieving Jews and Gentiles made an assault upon them, *to use them despitefully, and to stone them.* (ver. 5.) It is now called Konieh.

Idolatry, origin and progress of, 135. History of it among the Israelites, 135, 136. Different kinds of, and its punishment, 61. Idols worshipped by them, 136—139. Idols of Greeks and Romans mentioned in the New Testament, 139. Allusions in Scripture to the idolatrous rites of the heathen explained, 139, 140.

Idumæa, or Edom, country of, 18.

Illyricum, a province lying to the north and north-west of Macedonia, along the eastern coast of the Adriatic Sea or Gulf of Venice. It was divided into two parts, Liburnia to the north (now called Croatia), which is not mentioned in the New Testament; and Dalmatia to the south, which region still retains the same name. Hither, St. Paul informs Timothy, Titus went (2 Tim. iv. 10.); and in Rom. xv. 19. he says that he preached the Gospel *from Jerusalem round about unto Illyricum.*

Imprisonment, Jewish modes of, 65, 66.

Ἱμάτια, or Upper Garments, described, 156.

Impurities, legal, purifications of, 134.

Inauguration of the kings of Israel and Judah, ceremonial of, 44.

Incense, offering of, 119.

Injuries (corporal), punishment of, 63, 64.

Intercalary Month, notice of, 74.

Interment, rites of, 198—200.

Irrigation practised by the Jews, 176, 177.

Isaac, the son of Abraham by Sarah, and one of the patri-

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archs of the Israelitish nation. He married Rebekah, and was the father of Esau and Jacob, by whom he was honourably interred in the cave of Machpelah, about ten years before Jacob went into Egypt.

Isaiah, a celebrated Hebrew prophet, distinguished for the strength and sublimity of his conceptions and language. For a further account of Isaiah, and an analysis of his predictions, see pp. 262—269. In Acts viii. 28. 30. Esaias or Isaiah is metonymically put for the book or prophecy of Isaiah.

Ishbosheth, or Ishbaal, the son and successor of Saul. He reigned only two years; his whole party being thrown into confusion on the death of Abner, and himself being assassinated by two captains of his own troops. (2 Sam. ii. 1 Chron. viii. 33. ix. 39.)

Iscariot. See Judas, p. 432, *infra*.

Ishmael, the son of Abraham and Hagar. On the birth of Isaac, Hagar and her son were expelled from the house of Abraham, at the desire of Sarah, and dwelt in the wilderness of Paran, to the south of Palestine. Of Egyptian origin by his mother, Ishmael married an Egyptian woman, by whom he had two daughters, one of whom Esau married, and twelve sons, who gave their names to as many tribes of Arabians, conformably to the predictions concerning Ishmael. (Gen. xvii. 20. xxv. 9. xxviii. 9. xxxvi. 5.) For a notice of these predictions and their fulfilment, see Vol. I. p. 122. Ishmael died, aged 137 years.

Isles of the Gentiles (Gen. x. 5.), probably mean many of the maritime countries washed by the Mediterranean Sea. The Hebrews also used the word *isles* to signify all those countries which were divided from them by the sea. (Isa. xi. 10, 11. xl. 15. Jer. ii. 10.)

Israel, (that is, a *prince of God*, or a mighty prince,) the name given by the angel to the patriarch Jacob at Peniel. (Gen. xxxii. 24.) By Israel, in the Scriptures, is sometimes meant the person of Jacob, and sometimes his whole progeny, including both the kingdom of Judah and the kingdom of Israel, or the ten tribes as distinct from Judah.

Israel, Land of, 13. Kingdom of, 17. 48. Mountains of, 31.

Israelites, the descendants of Israel. At first they were called Hebrews, from the patriarch Abraham, surnamed the *Hebrew*, from his having passed over the Euphrates into the land of Canaan. After the exodus from Egypt, they were generally called Israelites; and on their return from the Babylonish captivity, they were denominated Jews, from the tribe of Judah, the most considerable of the twelve tribes. Their political state from the time of Moses to the subversion of their kingdom by the Assyrians, 40—50. Idols worshipped by them, 136—139. Court of the Israelites, 99.

Issachar, the fifth son of Jacob and Leah, and the head of one of the twelve tribes of Israel. For the limits of the canton allotted to which, see p. 17.

Italy, an extensive and fertile region of Europe, bounded on the north by the Alps, on the east by the Adriatic Sea or the Gulf of Venice, and on the west and south by the Ligustine and Tyrrhene Seas, which names were formerly applied to parts of the Mediterranean Sea. Rome was its capital, and the seat of almost universal empire in the time of the writers of the New Testament. (Acts xviii. 2. xxvii. 1. 6. Heb. xiii. 24.)

Ituræa, region of, 18.

Jabbok, Brook, notice of, 26.

Jabesh, a city in the half-tribe of Manasseh beyond Jordan, generally called Jabesh-Gilead, because it lay in Gilead, at the foot of the mountains so named. According to Eusebius it was six miles from Pella towards Gerasa; consequently it must have been east of the sea of Tiberias. Jabesh-Gilead was sacked by the Israelites, because its inhabitants refused to join in the war against the tribe of Benjamin. (Judg. xxi. 8.) Nahash, king of the Ammonites, laying siege to Jabesh, proposed hard conditions to the inhabitants, from which Saul delivered them, A. M. 2909, B. C. 1094. They ever after showed great gratitude to Saul and his family: they carried off his and his sons' bodies, which the Philistines had hung upon the walls of Bethshan, and buried them honourably in a wood near their city. (1 Sam. xxxi. 11—13.)

Jabin I. king of Hazor, one of the most powerful Canaanitish chieftains, ruled over the northern part of the land of promise. After the ruin of the confederation formed against the Israelites by Adonizedek, Jabin assembled his tributaries near the waters of Merom, and summoned all their forces to arms. This coalition was destroyed, as well as the preceding; and Jabin himself perished at the destruction of his capital, Hazor. (Josh. xi 1—12.)

Jabin II. king of Hazor, was probably descended from the preceding sovereign. During one or other of the servitudes of Israel under Cushan or Eglon, the kingdom of Hazor, which Joshua had destroyed, appears to have been re-established; and Jabin must have possessed a powerful dominion, since he is said to have brought into the field 900 chariots armed with scythes. This Jabin oppressed the Israelites for twenty years. After the death of his general Sisera, who had been conquered by Barak, the war was prolonged for some time, but it was finally terminated by the ruin of Jabin. (Judg. iv.)

Jacob, the second son of Isaac and Rebekah, and the father of the twelve tribes of Israel. Having surreptitiously obtained his father's blessing (Gen. xxvii.), to avoid his brother's resentment, Rebekah sent him away alone into Mesopotamia, to Laban her brother, whose daughters, Leah and Rachel, he married. After serving Laban many years, he returned into the land of Canaan; having during his journey had an amicable interview with his brother Esau. He afterwards dwelt at Shechem, in a field which he had purchased of the Hivites; but being apprehensive of the resentment of the people, for the slaughter of the Shechemites by Simeon and Levi on account of the violation of their sister Dinah by Shechem, Jacob removed to Bethel, where he offered sacrifice, and God renewed his promises. Many years after this he went down to Egypt to his son Joseph, where he resided seventeen years, and died in a good old age, after giving his prophetic blessing to his sons. Jacob is, in Scripture, frequently put metonymically for his posterity, that is, for the Israelitish nation.

Jacob's Well, notice of, 28.

Jael, the wife of Heber the Kenite. She killed Sisera, general of the Canaanitish army, whom she had received into her tent, by driving a nail into his temples: concerning this transaction, see Vol. I. p. 411.

Jair, a Gileadite, who judged the Israelites for twenty-two years. He had thirty sons who governed thirty towns, which also bore the name of the towns of Jair.

Jairus, a ruler or presiding officer of a synagogue, whose daughter Jesus Christ restored to life by a miracle: the circumstances of which are considered in Vol. I. p. 105.

James.

1. James, *the son of Zebedee*, and the brother of the apostle John: he was put to death by Herod Agrippa, about A. D. 44. (Matt. iv. 21. x. 2. Mark iii. 17. Luke vi. 14. Acts i. 13. xii. 2.)

2. James, surnamed *the Less*. (Mark xv. 40.) He was the son of Alphæus, and wrote the epistle which bears his name. For an analysis of which, and a further account of James, see pp. 359, 360.

Jannes and Jambres, two of the principal Egyptian magicians; who withstood Moses and Aaron by attempting to imitate the miracles which they actually performed. (Exod. vii. 11, 12. viii. 7. 18, 19.) As these names are not found in the Old Testament, the apostle probably derived them from tradition (2 Tim. iii. 8.), as they are often mentioned in the rabbinical books.

Japhet, the eldest son of Noah, was a witness of the deluge, and one of those who were saved in the ark. His descendants first settled in the isles of the Mediterranean Sea, and on the coasts of Asia Minor and of Europe, whence they spread into the north and west.

Jarhah, the Egyptian slave of an Israelite named Sheshan, who gave him his daughter in marriage, and consequently gave him his liberty. It is not improbable that Jarhah was a proselyte to the religion of Israel. (1 Chron. ii. 34.)

Javelins of the Hebrews, notice of, 88.

Jazer, a city beyond the Jordan, given to the tribe of Gad: it afterwards became one of the Levitical cities. (Josh. xxi. 30. xiii. 25.) The Sea of Jazer, (mentioned in Jer. xlviii. 32.), Dr. Blaney is of opinion is the Dead Sea, Jazer being in the north border of Moab.

Jebus, the son of Canaan, and father of the Jebusites (Gen. ii. 16.), who dwelt in and around Jerusalem in the mountains, where they continued until the time of David, when Joab took the place. (2 Sam. v. xxiv.)

Jeduthun, a Levite, one of David's choristers. (1 Chron. ix. 16. xvi. 38. 41, 42. xxv. 1.) His sons were employed as musicians. (2 Chron. xxxv. 15. Neh. xi. 17.)

Jehoahaz.

1. Jehoahaz, or Shallum, the second son of Josiah king of Judah, whom he succeeded on the throne. He reigned only

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three months, being taken captive and carried into Egypt by Pharaoh-Necho. (2 Kings xxiii.)

2. Jehoahaz, the son and successor of Jehu king of Israel. He followed the evil example of Jeroboam I. during a reign of 17 years. His dominions were ravaged first by Hazael, and afterwards by Ben-hadad, kings of Syria: but, Jehoahaz humbling himself before God, he and his people were delivered by his son Joash.

Jehoash. See Joash.

Jehoiakim or Eliakim, son and successor of Jehoahaz, king of Judah. After a wicked and inglorious reign of 11 years, Jerusalem was taken, and Jehoiakim carried as a prisoner to Babylon by Nebuchadnezzar. (2 Kings xxiii. 34—37. 1 Chron. iii. 15.) He was succeeded by his son,

Jehoiachin, who was also called Coniah and Jechoniah. (1 Chron. iii. 16. Jer. xxii. 24. xxiv. 1.) After a reign of three months he was carried to Babylon by Nebuchadnezzar, together with a multitude of his people, and all the spoils of the city and temple. (2 Kings xxiv. 8. 2 Chron. xxxvi. 9.) Through the kindness of Evil-merodach, the son and successor of Nebuchadnezzar, he was restored to his personal liberty, and was supported at Babylon by the king's bounty. (2 Kings xxv. 27. Jer. lii. 31.)

Jehoida, the successor of Azariah in the pontificate; who with his wife Jehosheba, preserved his nephew Joash from the massacre of the royal family by Athaliah, and placed him on the throne of Judah. He reached the advanced age of 130 years, and was honoured with a burial among the kings, in consideration of his piety and disinterested patriotism. (2 Kings xi. 4, &c. xii. 1, 2. 2 Chron. xxii. 10—12. xxiii. xxiv. 1—3. 15, 16.)

Jehoiarib, the head of the first of the twenty-four classes of priests established by David (1 Chron. xxiv. 7.), from whom the family of the Maccabees were descended. (2 Mac. ii. 1.)

Jehoram.

1. Jehoram, the son of Jehoshaphat king of Judah, with whom for a short time he was associated on the throne, and then succeeded him as sole monarch, B. C. 889. He married Athaliah the daughter of Ahab, who seduced him into idolatry. He began his reign by murdering his brothers, and was succeeded by Ahaziah, after a wicked reign of eight years. (2 Chron. xxi.) On the nature of his disease, see p. 196.

2. Jehoram or Joram, king of Israel, the son and successor of Ahab, whose impieties he followed. He was slain in the twelfth year of his reign by Jehu, B. C. 884.

Jehoshaphat, the son and successor of Asa king of Judah: he was a pious prince; and in the third year of his reign he sent some of the chief officers of his court, together with certain Levites and priests, throughout his dominions, to instruct the people in the book of the law and their consequent duties. After a reign of twenty-five years, he died in peace, B. C. 889. (2 Chron. xvii.—xx. 1—34.)

Jehoshaphat, Valley of, account of, 32.

Jehovah, the incommunicable name of the self-existent Being, for which the Jews substituted Adonai, in conformity with an ancient superstition. In our authorized translation, this word is rendered "the Lord," in order to distinguish it from Lord, signifying a governor. Concerning the pronunciation of Jehovah, see Gesenius's Hebrew Lexicon, voce יהוה.—Land of Jehovah, 13.

Jehu.

1. A prophet, the son of Hanani, who was sent to denounce the divine judgments against Baasha king of Israel. (1 Kings xvi. 7.)

2. The son of Jehoshaphat, and grandson of Nimshi, who conspired against Jehoram, king of Israel, B. C. 884, and reigned 28 years.

Jemima, Kezia, and Keren-happuch, the three daughters of Job, born after his restoration to prosperity. They obtained a portion of their father's inheritance,—a privilege which in those days could be conferred only by very rich parents.

Jephthah, the ninth judge of Israel, succeeded Jair in the government of the people, whom he delivered from the Ammonites. Concerning his vow, see Vol. I. p. 411. His administration lasted six years.

Jeremiah, the second of the four greater prophets, was the son of Hilkiah, of the sacerdotal race, and a native of Anatheth. He was distinguished for an ardent love of his country, for the pathetic tenderness with which he deplored her fate, and for the ungrateful treatment which he received from his countrymen. The time and manner of his death are unknown. For a further account of Jeremiah, and an analysis of his Prophecies and Lamentations, see pp. 272—276.

Jericho, a celebrated city in the tribe of Benjamin, of which frequent mention is made in the New Testament. It was the first city taken from the Canaanites by Joshua, who razed it to the ground, and denounced a severe curse on the person who should rebuild it. (Josh. vi. 20. 26. Heb. xi. 30.) This curse was literally fulfilled, in the days of Ahab, upon Hiel the Bethelite, by whom the city was rebuilt. (1 Kings xvi. 34.) After this event it was ennobled by the schools of the prophets, which were established there (2 Kings ii. 5.): and near it was a large but unwholesome spring, the waters of which rendered the soil unfruitful, until they were cured by the prophet Elisha (2 Kings ii. 21.); and from that time they have become exceedingly wholesome and fertilizing. In the time of our Saviour, Jericho yielded only to Jerusalem for its size and the magnificence of its buildings: it was situated in a *bottom*, in that vast plain which was named the *great plain* (which marks the propriety of the expression *going down from Jerusalem*, Luke x. 30.); and is 150 furlongs, about nineteen miles distant from the capital of Judea. The country around Jericho was the most fertile part of Palestine, abounding in roses and palm trees (whence in Deut. xxxiv. 3. it is called *the city of palm trees*), and yielding also great quantities of the opobalsamum or balm of Gilead, so highly esteemed in oriental courts even to the present day; and which being an article of commerce accounts for the mention of publicans and of a chief publican in that region. (Luke xix. 2.) Jericho was one of the cities appropriated for the residence of the priests and Levites, 12,000 of whom dwelt there; and as the way thither from Jerusalem was rocky and desert, it was, as it still is, greatly infested with thieves. A country more favourable for the attacks of banditti, and caves better adapted for concealment, than those presented on this road, can scarcely be imagined.[1] This circumstance marks the admirable propriety with which our Lord made it the scene of his beautiful parable of the *good Samaritan*. (Luke x. 30—37.) Jericho is, at present, a wretched village, consisting of about thirty miserable huts, (compared with which the worst Irish cabin is a palace), so low, that at night, one might almost ride over them, without being aware of the fact. The once celebrated "City of Palms" cannot now boast of one of those beautiful trees in its vicinity. The plain that surrounded it (through which the Jordan flows) is watered by a beautiful fountain: it has ever been venerated as the same which the prophet Elisha healed (2 Kings ii. 19—22.), the *water* of which was *naught* (or bitter) *and the ground barren*. (Carne's Letters, pp. 322, 323. Three Weeks in Palestine, p. 83.)

Jeroboam I., son of Nebat, and the first king of Israel. He was a wicked prince, who from political motives established idola-

[1] "The whole of this road," says Mr. Buckingham, "from Jerusalem to the Jordan, is held to be the most dangerous about Palestine, and, indeed, in this portion of it, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder, and, on the other, to occasion a dread of it in those who pass that way. It was partly to prevent any accident happening to us in this early stage of our journey, and partly, perhaps, to calm our fears on that score, that a messenger had been despatched by our guides to an encampment of their tribe near, desiring them to send an escort to meet us at this place. We were met here accordingly, by a band of about twenty persons on foot, all armed with matchlocks, and presenting the most ferocious and robber-like appearance that could be imagined. The effect of this was heightened by the shouts which they sent forth from hill to hill, and which were re-echoed through all the valleys, while the bold projecting crags of rock, the dark shadows in which every thing lay buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigned around, presented a picture that was quite in harmony throughout all its parts. It made us feel most forcibly the propriety of its being chosen as the scene of the delightful tale of compassion which we had before so often admired for its doctrine, independently of its local beauty. (See Luke x. 30—34.) One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn; one must be alarmed at the very tramp of the horses' hoofs rebounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before the full force and beauty of the admirable story of the Good Samaritan can be perceived. Here, pillage, wounds, and death would be accompanied with double terror, from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow-creature in distress, as the Priest and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the Good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow-creature."—(Buckingham's Travels in Palestine, pp. 222, 223. See a good illustration of the nature of the road to Jericho, and of the banditti who infest it, in Sir F. Henniker's Notes during a Visit to Egypt, Nubia, &c. pp. 289—291. London, 1823, 8vo.)

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try (see p. 136.), and changed the order of the Hebrew calendar. He is never mentioned in the Old Testament, but in terms of detestation. He died after a reign of 22 years.

JEROBOAM II., the thirteenth king of Israel, succeeded his father Jehoahash. He reigned 41 years; and is recorded to have done evil in the sight of God, following the example of Jeroboam I.

JERUBBAAL. See GIDEON.

JERUSALEM (city), situation of, and the name by which it was called, 18, 19. Fortifications and walls, 19, 20. Its state before the war of the Jews with the Romans, 20. Remarkable buildings, 21. Temple, 98—101. Successive captures of this city, 21. Its present state and population, 22.

JESUS, that is, the Saviour, the name of the Messiah, the Son of God, and the Divine Author of the Christian religion, who is constituted by God the Lord of all things. He is called Jesus, because he came to save his people from their sins. (Matt. i. 21. Eph. i. 21, 22. Heb. i. 2.) The history of his life, miracles, doctrine, death, resurrection, and ascension, is related in the four Gospels. In 2 Cor. i. 19. Jesus is, metonymically, put for the Gospel or religion of Jesus.

JETHRO, or Raguel, a priest of Midian, and the father-in-law of Moses, to whom he gave the wise counsel, of instituting inferior judges (from him sometimes termed *Jethronian prefects*), to hear and determine minor causes; while questions of moment were brought before the Hebrew legislator himself. See p. 42.

JEWS.—After the captivity, most of those who returned and rebuilt Jerusalem and the temple, and restored the rites of the Mosaic worship, having sprung from the kingdom of Judah, the term JEWS became a general appellation for all the inhabitants of Palestine, and afterwards for those descended from them. (Dan. iii. 8. Esth. iii. 10. 2 Macc. ix. 17.) For the political state of the Jews, from the patriarchal times to their final dispersion, see pp. 40—53. Their courts of judicature, legal proceedings, criminal law and punishments, 54—57. The whole nation why accounted holy, 108. Account of the Jewish church and its members, 108—111. All male Jews required to be at Jerusalem, at the three great annual festivals, 122. Whither they travelled in caravans, *ibid.* note. Corruptions of religion among them, and their idolatry, 135—143. Their extreme corruption during the time of Christ, 148—150. Their mode of computing time, 72—77. Their private life, manners, customs, occupations, arts, and sciences, 150—187.

Jews of the dispersion, who they were, 109.

In the New Testament, the term "Jew" is employed,

(1.) With reference both to nation and religion. (Matt. xxviii. 15. Mark vii. 3.)

(2.) With reference to religion only. (Rom. ii. 28, 29. Rev. ii. 9. iii. 9.)

(3.) With reference to nation only. (Acts xix. 34. xxi. 39. xxii. 3. Gal. ii. 13.)

JEZEBEL.

1. The daughter of Ethbaal or Ithobalus king of the Zidonians, and wife of Ahab king of Israel. She was infamous for her idolatries, and for her cruel persecutions of the worshippers of the true God, particularly the prophets. She at length perished miserably, according to a prediction of the prophet Elijah. (1 Kings xvi. 31. xviii. 4. 13. xxi. 23. 2 Kings ix. 30—37.)

2. In Rev. ii. 20. Jezebel is put as a generic term for an idolatrous and infamous woman, the emblem of corrupt teachers. Compare p. 462.

JEZREEL, a celebrated city, situated in a valley of that name, in the canton of the half-tribe of Manasseh, on the west of the river Jordan, and on the confines of the tribe of Issachar. (Josh. xix. 18.) Here Ahab had a palace; and here the retributive justice of God overtook Jezebel. (2 Kings ix. 30—37.)

JEZREEL, Plain of, account of, 33.

JOAB.

1. JOAB, the son of Seraiah and the grandson of Kenaz (1 Chron. iv. 13, 14.), nephew of Othniel the first judge of the Hebrews, was the founder of a colony of artizans, or "craftsmen," at Ono, in the tribe of Benjamin, not far from the river Jordan. The valley, where he settled, obtained the name of the Valley of Craftsmen, an appellation which shows that the arts practised by them were of the first utility; and Nehemiah gave it the same appellation. (xi. 35.) The establishment of Joab, towards the time of the first judge, from whom he was descended, proves that the Hebrews had not forgotten the arts which they had acquired in Egypt, and shows in what estimation trades were held. The people, who had erected the tabernacle in the wilderness, we may readily conceive, would, in no long time, form establishments of this kind, after they were settled in Canaan.

2. JOAB, the son of Zeruiah, and nephew of David. With his brothers Abishai and Asahel, he commanded his uncle's troops against Abner. He was one of the greatest generals and most valiant men in David's army, but was of an imperious and revengeful disposition. Having conspired to raise Adonijah to the throne of his father David, Joab was put to death by command of Solomon.

JOANNA, the wife of Chuza, steward of Herod Antipas. She is enumerated among those women, who having been healed by Jesus, followed him out of Galilee, and assisted in supporting him. (Luke viii. 3. xxiv. 10.)

JOASH, the eighth king of Judah, was the son of Ahaziah. On the massacre of his family by Athaliah, he was preserved by Jehoiada the high-priest and his wife Jehoshebah, and secreted for six years in one of the apartments of the temple, where he was brought up. At the age of seven years, the courageous fidelity of the high-priest placed him on the throne of his ancestors. During the life of Jehoiada, he ruled well; but on the death of that wise and pious counsellor, he listened to the advice of some of his courtiers; fell into gross idolatry; and at length put to death the son of his benefactor. From this time, his reign became disastrous; his kingdom was invaded by the Syrians under Hazael; his armies were totally discomfited by very inferior forces; and he could only save his capital, by delivering to the Syrians the treasures which had been consecrated by his predecessors, and those which he had himself offered in the temple. A lingering illness seized him: the blood of Zechariah, the son of Jehoiada, found avengers; and after reigning 40 years, Joash was assassinated by three of his servants. (2 Kings xii. 2 Chron. xxiv.)

JOASH or JEHOASH, king of Israel, the son and successor of Jehoahaz. Possessed of more talents than virtues, by his fortunate wars he prepared the splendid reign of his son Jeroboam II.; and wanted nothing but piety. He reigned sixteen years, during which he "did evil in the sight of the Lord, and departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin." (2 Kings xii. 10—12. xiv.)

JOB, an inhabitant of the land of Uz or Idumæa, whose piety and afflictions are celebrated in the poetical book which bears his name; for an account of which, and of the patriarch himself, see pp. 227—237. For a notice of the disease with which he was afflicted, see p. 196.

JOEL, the son of Pethuel, and the second of the minor prophets. His history is entirely unknown. See an analysis of his predictions, in p. 270.

JOHN.

1. JOHN *the Baptist*, the son of Zecharias and Elisabeth, was the kinsman and precursor of Jesus Christ, and distinguished for the simplicity and integrity of his life. Notice of his dress, see p. 395. He was beheaded by order of Herod Antipas, whom he had reproved for his incestuous marriage. (Matt. iii. 1. xiv. 2—4. 8. 10.)

2. JOHN *the Apostle and Evangelist*, was the son of Zebedee and Salome, brother of James the elder, and originally a fisherman. He seems to have been of a mild and affectionate disposition, and peculiarly dear to his Lord. His name is prefixed to the fourth Gospel, to three Epistles, and to the Apocalypse; for an analysis of which, see pp. 313—318. 364—377, 378—383.

3. JOHN, surnamed MARK, the companion of Paul and Barnabas in their journeys.

4. JOHN, one of the chief men among the Jews, a member of the Sanhedrin, and perhaps related to the high-priest. (Acts iv. 6.)

JOKTAN, the eldest son of Eber, from whom many Arabian tribes were descended. (Gen. x. 25—30.)

JOKTHEEL.

1. A city belonging to the tribe of Judah. (Josh. xv. 38.)

2. The name which Amaziah king of Judah gave to Selah, an Arabian city which he took. (2 Kings xiv. 7.)

JONAH.

1. JONAH, the son of Amittai, and the fifth of the minor prophets, who was swallowed by a large fish, and continued three days and three nights in the stomach of the monster. See an analysis of his prophecy in p. 259.

2. JONAH or JONAS, the father of the apostle Simon Peter. He was a fisherman. (John i. 42. xxi. 15—17.)

JONATHAN, the son of Saul, and the faithfully attached friend

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of David in all his persecutions. Jonathan displayed signal valour in the wars with the Philistines. He perished in battle with his father on Mount Gilboa; and his death is pathetically lamented by David in a funeral elegy which he composed in honour of both. (2 Sam. i.)

Joppa, a sea-port of Palestine, on the Mediterranean, called also Japha, and now universally Jaffa, owes all the circumstances of its celebrity, as the principal port of Judæa, to its situation with regard to Jerusalem. It is situated on the side of a low hill, over the sea. "As a station for vessels, its harbour is one of the worst in the Mediterranean: ships generally anchor about a mile from the town, to avoid the shoals and rocks of the place. In ancient times it was the only place resorted to as a sea-port in all Judæa. Hither Solomon ordered the materials for the temple to be brought from Mount Libanus, previous to their conveyance by land to Jerusalem." (Clarke's Travels, vol. iv. p. 442. Jolliffe's Letters from Palestine, p. 198. Irby's and Mangles' Travels, pp. 186—188.) It is a place of very great antiquity; and it appears from the Acts of the Apostles (ix. x. xi.) that the Gospel was received here soon after Christ's ascension. Here also St. Peter restored Dorcas to life (Acts ix. 40.), and from this place it was that the prophet Jonah, many centuries before, had embarked for Nineveh. (Jonah i. 3.) The house of the British vice-consul (signor Damiani), in 1831, stood on the reputed site of the house which had been Simon the Tanner's, the host of the apostle Peter; and a portion of an ancient wall therein was pointed out, as a genuine relic of the original mansion. (Three Weeks in Palestine, p. 6. London, 1833.)

Joram. See Jehoram, 2. p. 430.

Jordan, River, account of, pp. 25, 26. Region round about, p. 33. Thickets of, p. 36.

Joseph.

1. Joseph, the eleventh son of Jacob, born of Rachel. Hated by his brethren, he was sold by them as a slave to some Midianitish merchants, by whom he was carried into Egypt, and again sold to Potiphar. He subsequently became governor over all the land of Egypt, and sent for his father and brethren to Egypt, where he provided for them. On the departure of the Israelites, pursuant to his command, the remains of Joseph, which had been embalmed according to the Egyptian process, were carried into Canaan (Heb. xi. 22.), and, it should seem from Josh. xxiv. 31., after the conquest by Joshua, were interred in Jacob's field near Shechem. (Gen. xxxvii. 1.) Joseph is sometimes, metonymically, put for his descendants, that is, the half-tribe of Ephraim.

2. The *husband of Mary*, and the reputed father of Jesus. (Matt. i. 16. 18—20. 24. ii. 13. 19. Luke i. 27. ii. 4. 16. 33. 43. iii. 23. iv. 22. John i. 46. vi. 42.)

3. Joseph *of Arimathea*, a member of the Jewish Sanhedrin, and privately a disciple of Jesus Christ. After his death, Joseph requested his body of Pilate, and honourably entombed it in his own new sepulchre. (Matt. xxvii. 57—60. Mark xv. 43—45. Luke xxiii. 50. John xix. 38.)

4. One of the seventy disciples of Jesus, also called Barsabas and Justus. He was nominated as one of the two candidates for the apostleship in place of the traitor Judas. (Acts i. 23.)

Joses.

1. A brother of James the Less, and a kinsman of Jesus. (Matt. xiii. 55. xxvii. 56. Mark vi. 3. xv. 40. 47.) He is the only one of the sons of Cleopas and Mary who did not become an apostle; which circumstance has been accounted for by Coquerel, who supposes that Joses was one of those brethren or kinsmen of Jesus Christ who distinguished himself by his want of faith in him (compare John vii. 5.), and therefore was deemed unfit for the apostleship. As it appears from Acts i. 14. that the brethren of Jesus were present at the meetings of his disciples, which were held between the ascension and the day of Pentecost, it is not improbable that Joses was converted after the resurrection.

2. Joses, surnamed Barnabas, the companion of St. Paul. (Acts iv. 36.)

Joshua, the son of Nun, of the tribe of Ephraim, called Jesus by the Greeks. He was the minister or servant, and the successor of Moses; an office which he deserved to fill on many accounts: for not only had Moses discovered in him distinguished talents, but God himself had destined Joshua to be the commander-in-chief of his people, in which capacity Moses presented him to them a short time before his death. Joshua had displayed both knowledge and courage during the life of Moses, whom he accompanied to Mount Sinai at the giving of the law In the battle with the Amalekites, he had bravely commanded the Israelites, and had been blessed with victory. He had been one of the twelve spies, whom Moses had sent to explore the land of Canaan; and as Caleb and he were the only persons out of that number who had encouraged the people when intimidated by the report of the other spies, so they were the only Israelites who were more than twenty years of age that survived their forty years' wandering in the desert, and participated in the conquest of Canaan. Joshua died at the age of 110 years, after he had for seventeen years governed the Israelites. His earlier name was Hoshea, which Moses changed to Joshua, or, as it is pronounced in Hebrew, Jehoshuah, the import of which is *the Salvation of God*. Joshua has been considered as a type of our Saviour. As the Hebrew general vanquished the impious Canaanites by the aid of God, and introduced His people into the rest of the promised land, so Jesus (whose name in Greek is the same as Jehoshuah) will one day subdue and exterminate the enemies of his name and disciples, and will introduce his people into that place of rest, in which they will enjoy perfect and eternal happiness. For an analysis of the book of Joshua, see pp. 214—216; and for an account of the division of the Holy Land by him, see pp. 16, 17. of this volume; and for his government of the Israelites, see p. 42. Observations on the pile of stones raised by Joshua at Gilgal, I. 100, 101.

Josiah, the son of Amnon and Jedidah, succeeded his father on the throne of Judah, at the early age of eight years, and during a reign of thirty-one years he endeavoured, with much success, to restore the worship of God to its original purity. Being a tributary or ally of the Assyrians, he refused a passage through his dominions to Pharaoh-Necho king of Egypt, who was marching into Assyria. The two armies met at Megiddo, where Josiah, entering into the battle in disguise, was mortally wounded by an arrow: he died at Jerusalem, deeply regretted by all his subjects. Jeremiah composed Lamentations in his honour. (2 Kings xxii. xxiii. 2 Chron. xxxiv.)

Jotham, the eleventh king of Judah, exercised the regal authority during the leprosy which terminated the life of his father Uzziah, whom he succeeded on the throne. He is recorded to have done that which was right in the sight of God, and to have imitated his father's piety. "*He became mighty, because he prepared his ways before the* Lord *his God.*" He discomfited the Ammonites, and for three years received of them a rich tribute in silver, barley, and corn, which his father had imposed; but which that people had refused to pay. Magnificent erections distinguished his reign. The principal gate of the temple was enlarged and embellished; the hill of Ophel received new fortifications; and various buildings, both for habitation and defence, were erected in the mountains of Judah. After a reign of sixteen years he died, much regretted by his people, and was interred in the sepulchres of the kings, B. C. 742.

Jubal, the son of Lamech and Adah: *he was the father of all such as handle the harp and organ.* (Gen. iv. 21.) In other terms, he was the inventor of musical instruments. By comparing his discoveries with those of Jabal, the institutor of the nomadic life, and of Tubal-Cain, *the instructor of every artificer in brass and iron*, we may perceive how soon the agreeable followed the useful arts.

Jubilee, Feast of, how celebrated, 128, 129.

Judah.

1. Judah, the fourth son of Jacob and Leah, gave his name to the most numerous of the tribes of Israel; for the limits of the canton assigned to which, see p. 17. At the time of the revolution under Rehoboam and Jeroboam, this tribe also gave its name to that part of the kingdom of Israel which continued faithful to the house of David.

2. Desert of Judah, account of, 34.

3. Kingdom of Judah, 17. Causes of its duration for a longer time than the kingdom of Israel, 49.

4. Land of Judah, notice of, 14.

5. Mountains of Judah, notice of, 31.

Judæa, Country of, 18.

Judas.

1. Judas, surnamed *Iscariot*, (Heb. קריות איש, Ish Kariots), that is, a man of Karioth or Carioth, one of the apostles of Jesus Christ. He seems to have possessed the full confidence of his fellow-apostles, by whom he was intrusted with all the presents which were made to them, and with all their means of subsistence: and, when the twelve were sent out to preach and to work miracles, Judas appears to have been among them, and to have

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received the same powers. He was accustomed, however, even at this time, to appropriate part of the common stock to his own use (John xii. 6.), and at length sealed his infamy by betraying his Lord for money to the Jews. Judas perished miserably, being driven by remorse to hang himself; but the cord broke, and he fell (probably from some elevated place) with such violence as to rupture the abdomen, and dash out his intestines upon the ground. (Matt. xxvii. 5. Acts i. 18.)

2. Judas, a Christian teacher, also called *Barsabas*, who was sent from Jerusalem to Antioch with Paul and Barnabas. Judas and Silas are termed prophets as well as Agabus: which title is given them in a two-fold sense, as zealous preachers of the Gospel, and as ministers of God, who were divinely inspired, according to the exigencies of the church, to predict future events. (Acts xv. 22. 27. 32.)

3. Judas, surnamed the Galilæan in Acts v. 37. and also by Josephus (Ant. Jud. lib. xviii. c. 1. § 6. xx. c. 5. § 2. Bell. Jud. l. ii. c. 8. § 1.), who further calls him a Gaulonite (Ant. Jud. l. xviii. c. 1. § 1.), was born at Gamala, a city of Lower Gaulonitis, near the south-eastern shore of the lake of Tiberias. In company with one Sadok or Sadducus, he attempted to excite a sedition among the Jews, but was destroyed by Quirinus, at that time governor of Syria and Judæa.

4. Judas or Jude, one of the apostles, also called Lebbeus and Thaddeus, the son of Alphæus and Mary, own brother of James the Less and cousin of our Lord. He was author of the epistle which bears his name; for an analysis of which, as well as a further account of Jude, see pp. 377, 378.

5. Judas Maccabæus, son of Mattathias, whom he succeeded in the office of captain of the Jews, during the persecution of Antiochus Epiphanes. (1 Macc. iii. 1.) After performing many heroic and glorious actions, he at length fell nobly in the field of battle, in an engagement with the Syrian army under the command of Bacchides, the general of Demetrius, the successor of Antiochus. (1 Macc. ix. 18.)

Judges of the Israelites, powers and functions of, 42. Judges appointed by Moses, powers of, *ibid.*

Judicature (*Jewish*), courts of, and proceedings therein, 54—57.

Judicature (*Roman*), account of, 57—60.

Julia, a female Christian at Rome, who is supposed to have been the wife of Philologus. (Rom. xvi. 15.) It is not improbable that she was a freed-woman of the family of the Cæsars.

Julius, a centurion of the Augustan cohort, who conducted Paul to Rome, and treated the apostle with great courtesy and humanity. (Acts xxvii.)

Junias or Junia, a Jewish Christian, who is supposed to have been the wife of Andronicus. (Rom. xvi. 7.)

Jupiter, the supreme god of the ancient Greeks and Romans. He had a temple in the suburbs of Lystra, (which see).

Jurisdiction of Moses, 41, 42.; of Joshua and the judges, 42.; of the kings, 42—46.

Justice, seat of, 54.

Justice.

1. The surname of Joseph-Barsabas, who was one of those nominated to be an apostle. (Acts i. 23.) See Barsabas.

2. A Christian at Corinth, who hospitably received Saint Paul. (Acts xviii. 7.)

3. Justus, also called Jesus, appears to have been known to the Jews by the former name, and to the Romans by the latter. He was a Jew by descent, and the friend and coadjutor of Saint Paul. (Col. iv. 11.)

Jyar, the eighth month of the civil year of the Jews; and the second of their ecclesiastical year. For a notice of the festivals, &c. occuring in this month, see p. 76.

Kadesh, Kadesh-Barnea, or En-Mishpat, a city celebrated for several events. Here Miriam, the sister of Moses, died (Num. xx. 1.), and the Israelites murmured against God. (xxvii. 14.) It belonged to the tribe of Judah, and is supposed to have been situated about 25 miles to the south of Hebron. But Dr. Wells is of opinion that the Kadesh in the wilderness of Zin was a different place from Kadesh-Barnea in the wilderness of Paran. (Compare Num. xiii. 26. and Deut. i. 19.) Dr. Lightfoot, however, considers them as one and the same place. In the fourth century, the pretended sepulchre of Miriam was shown.

Kadmonites, ancient inhabitants of the land of Canaan, who dwelt beyond the Jordan, to the east of Phœnicia, about Mount Lebanon. (Gen. xv. 19.) They derived their name from their eastern situation.

Kanah, Brook, 26.

Kariot or Keriot, a town belonging to the tribe of Judah. (Josh. xv. 25.) Also, a town belonging to the tribe of Benjamin. (Josh. xviii. 28.) Of one or other of these places, the traitor Judas was a native. See Judas, 1.

Kedar, a tribe of Arabian nomades, descended from Kedar, the son of Ishmael. (Gen. xxv. 13.) The habits of the Turcomans, a nomadic tribe who infest the inland portions of Asia Minor, are precisely those of the wandering hordes of Kedar, as described in the books of the Old Testament; and their black tents would fully suit the simile of Solomon (Song i. 5)., while their pastoral traffic is in every respect that adverted to in Ezekiel (xxvii. 21.), in his denunciations of destruction against Tyre. (Emerson's Letters from the Ægean, vol. i. p. 192.)

Kedron, Kidron, or Cedron, Brook, account of, 26.

Kenites, a Canaanitish people, who, according to 1 Sam. xv. 6., compared with Num. xxiv. 20, 21., dwelt among the Amalekites. According to Judg. i. 16. iv. 11., they appear to have been descended from Hobab the brother-in-law of Moses.

Kenizzites, an ancient Canaanitish people, who may have been descended from Kenaz, a grandson of Esau. Their place of residence cannot now be determined. (Gen. xv. 19. Num. xxxii. 12.)

Keturah, the second wife of Abraham, who married her after the death of Sarah; she bore him six sons. (Gen. xxv.)

Kings, person of, sacred, 44. Their powers, functions, and revenues, 43—46.

Kingdoms of Israel and Judah, 17. Latent causes of the schism between, 48. Causes of the longer duration of the kingdom of Judah, 49.

Kir (or Cyrus), a river to the banks or vicinity of which Tiglath-Pileser, king of Assyria, sent the principal inhabitants of Syria, whom he had taken captive. (2 Kings xvi. 9.) At present it is called Kur by the Russians, and Kier by the Persians: it unites its waters to the Aras or Araxes, and empties itself into the Caspian Sea, under the 30th degree of north latitude. A people of foreign aspect, called *Usbecks*, dwell there to this time, who (Prof. Jahn thinks) may be the descendants of these captives. (Hist. of Heb. Commonwealth, vol. i. p. 140.)

Kir-heres. See Rabbath-Ammon.

Kirjath or Kiriot (קריה), a Hebrew word denoting a city. There was a place of this name in the canton of the tribe of Benjamin. (Josh. xviii. 28.)

The following proper names of cities are compounded of it; viz.

1. Kirjath-Aim, or the *Double City*.

(1.) The proper name of a city in the tribe of Reuben. (Num. xxxii. 37. Josh. xiii. 19.) It was afterwards possessed by the Moabites. (Jer. xlviii. 1. 3. Ezek. xxv. 9.)

(2.) A city in the canton of the tribe of Naphtali. (1 Chron. vi. 61.)

2. Kirjath-Arba, or the *City of Arba*: an ancient name of Hebron, which see in p. 427.

3. Kirjath-Huzoth, or the *City of Streets*, a royal city of Balak king of Moab. (Num. xxii. 39.)

4. Kirjath-Jearim, or the *City of Forests*, in the tribe of Judah, on the western boundary of the tribe of Benjamin. Here the ark was lodged for many years in the house of Aminadab, until David removed it to Jerusalem. Urijah the prophet was a native of this place. (Josh. ix. 17. xviii. 5. Judg. xviii. 12. 1 Sam. vi. 21. 1 Chron. xiii. 6.)

5. Kirjath-Sannah, or the *City of the Law*, was a city in the tribe of Judah. (Josh. xv. 49.)

6. Kirjath-Sepher, or the *City of Writing*, otherwise called Debir; a city in the tribe of Judah, which was captured from the Canaanites by Othniel. (Josh. xv. 15, 16. Judg. i. 10—13.) Concerning the import of its name there is a difference of opinion; some supposing it to have been a seat of learning, while others, from Debir signifying an oracle, imagine that it was a seminary for the education of priests.

Kish, the son of Abdiel, who was also called Ner, and the father of Saul, of an obscure family in the tribe of Benjamin, was both a shepherd and a warrior, conformably to the custom of those ancient times. The Scripture eulogizes his valour. He sent his son in pursuit of some lost asses, and he returned to his father the first king of Israel. (1 Chron. viii. 30. ix. 39. 1 Sam. xiv. 51. ix. 1. and x. 2.)

Kishon, Brook, notice of, 26.

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Kneading-troughs of the Israelites, 154.

Kohath, the son of Levi. (Gen. xlvi. 11.) He was the head of the Kohathites, who were appointed to carry the ark and sacred vessels of the tabernacle, during the marches of the Israelites. (Num. iv. 1—15.)

Korah, the son of Izhar, and grandson of Levi, who conspired against Moses. (Exod. vi. 21. Num. xvi.) From him were descended the sons of Korah, a Levitical family of singers, whom David appointed to guard the doors of the temple. (1 Chron. ix. 19.) Eleven psalms are inscribed "for the sons of Korah;" on the probable import of which title, see p. 239.

Korban, nature of, 119.

Laban, the son of Bethuel, grandson of Nahor, brother to Rebekah, and father of Rachel and Leah. (Gen. xxviii.)—Also the name of a place beyond the Jordan, in the plains of Moab; it is otherwise unknown. (Deut. i. 1.)

Lakes in the Holy Land, account of, 26—28.

Lamb, Paschal, ceremonies of offering, &c. See pp. 123—126.

Lamentations for the dead, account of, 199, 200.

Land-Surveying, not unknown to the Jews, 187.

Laodicea, a city of Asia Minor, about forty-two miles to the south of Ephesus, and in the vicinity of Colossæ and Hierapolis. Its earlier name was Diospolis or Cæsarea, but after being enlarged by Antiochus II. it was called Laodicea in honour of his wife Laodice. This city was often damaged by earthquakes, and restored either by the opulence of its inhabitants, or by the munificence of the Roman emperors. From the researches of modern travellers it appears to have been seated on a volcanic hill, of moderate height, but of considerable extent. Its ruins attest that it was large, opulent, and splendid; and there are still to be seen the remains of an amphitheatre, an aqueduct, and many other buildings. In the primitive times of Christianity, as appears from Saint Paul's Epistle to the Colossians, in which the Laodiceans are frequently mentioned, this place possessed a flourishing church. But the doom of Laodicea seems to have been more severe and terrible than that of the other six apocalyptic churches: and its present condition is in striking conformity with the rebukes and threatenings of God. Not a single Christian resides at Laodicea! It is even more solitary than Ephesus: the latter has a prospect of a rolling sea, or a whitening sail, to enliven its decay; the former sits in widowed loneliness. Its temples are desolate; the stately edifices of ancient Laodicea are now peopled with wolves and jackals. The prayers of the mosque are the only prayers heard near the still splendid ruins of the city, on which the prophetic denunciation seems to have been fully executed, in its utter rejection as a church. "Its crime was pride; its punishment desolation. The threatening is accomplished: it now stands rejected of God and deserted by men; its glory a ruin; its name a reproach." (Hartley's Visit to the Apocalyptic Churches, in 1826. Mission. Register, July, 1827, p. 296. Arundell's Visit to the Seven Churches, pp. 84—90. Emerson's Letters from the Ægean, vol. i. pp. 180. 219.)

Lasæa, a maritime city of Crete (Acts xxvii. 8.), which is not mentioned by any of the ancient geographers. Its exact site cannot now be ascertained.

Law and the Prophets, tables of the sections of, as read in the Jewish synagogues, 105. The Mosaic law perverted by the Pharisees, 144, 145.

Laws, how promulgated, 47, 48.

Lawyers (Jewish), account of, 146.

Lazarus.

1. The brother of Martha and Mary, whom Jesus loved, and miraculously raised him from the dead. For an examination of the circumstances of this miracle, see Vol. I. pp. 105, 106.

2. The name of a person introduced by Jesus into a very instructive narrative or parable, to represent the poor and distressed in this world. (Luke xvi. 19—25.)

Leah, the daughter of Laban, and the wife of Jacob, on whom her father imposed her in lieu of Rachel. (Gen. xxix.)

Lebanon (Mount), account of, 29, 30.

Lebbæus, a proper name of the apostle Jude, who was also called Thaddeus. (Matt. x. 3.)

Legal Proceedings of the Jews, account of, 55—57.

Legions (Roman), notice of, 92.

Leprosy (Disease of). Symptoms and treatment of, 195, 196 Purification of lepers, 134. Leprosy of clothes and houses, *ibid.*

Letters or Epistles, form of, 183.

Levi.

1. The third son of Jacob and Leah. (Gen. xxix. 34.) He is known only as having participated in the revenge of Simeon against the Shechemites, for the violation of Dinah (xxxiv. 25.), and for having given his name to the tribe that was set apart for the priesthood and worship of God. For the functions, &c. of the Levites, see pp. 111, 112.

2. One of the twelve apostles, also called Matthew. See p. 436. *infra.*

Levies, Military, how raised, 84.

Libertines, account of, 103. 109. I. 80.

Libya, among the Greeks, was used as another name for Africa, as it imports a part of it. It was divided into Libya Interior and Exterior: but the Libya mentioned by Saint Luke (Acts ii. 10.) is that by Ptolemy called Libya Cyrenaica: and by Pliny Pentapolitana Regio, from its five chief cities, viz. Berenice, Arsinöe, Ptolemais, Apollonia, and Cyrene. It is noted in the Old Testament for its chariots and horses used in fight. (2 Chron. xvi. 8.) But it is mentioned by Saint Luke, on account of the Jews, who, living in such vast numbers in Alexandria that 50,000 of them were slain at one time, may well be thought to have had some colonies and proselytes in this neighbouring country.

Life-Guards of the kings of Israel, 47.

Linus, a disciple whose salutation Saint Paul addresses to Timothy. (2 Tim. iv. 21.) He is commonly supposed to have been the first bishop of Rome.

Literature of the Jews, 184—187.

Liver, divination by the inspection of, 143.

Locusts, natural history of, and of their devastations, 39. Were eaten by the inhabitants of Palestine, *ibid.*

Lois, a Christian matron, and the grandmother of Timothy, of whose faith the apostle speaks with great commendation. (2 Tim. i. 5.)

Lord's Prayer, collected out of Jewish Euchologies, 132.

Lord's Supper, points of resemblance between, and the Passover, 123—126. It is a perpetual memorial of the vicarious atonement of Jesus Christ, I. 61.

Lot, the son of Haran and nephew of Abraham; after separating from whom, on account of the increase of their cattle, he chose the city of Sodom for his abode. On its destruction Lot and his two daughters escaped with their lives; but his wife, looking back, perished. (Gen. xix. Luke xvii. 28.) The Moabites and Ammonites descended from Lot.

Lots, when used judicially, 122. Notice of the *Feast of Lots*, 320, 321.

Lubim, the Libyans. (2 Chron. xii. 3. xvi. 8. Nah. iii. 9.)

Lucius, a Cyrenian, one of the prophets or teachers of the Christian church at Antioch. (Acts iii. 1. Rom. xvi. 21.) By some he has been erroneously confounded with the evangelist Luke.

Lud, the fourth son of Shem, whose descendants peopled the province of Lydia. (Gen. x. 22.)

Ludim, a people of Africa, frequently mentioned in Scripture; probably the Ethiopians or Abyssinians.

Luke (Λουκᾶς, contracted from the Latin *Lucanus*), was a Gentile proselyte who had embraced Christianity. He was the friend and companion of St. Paul in most of his journeys, and wrote the Gospel that bears his name, and the Acts of the Apostles; for analyses of which, see pp. 307—313. 318—321.

Lycanthropy, the malady of Nebuchadnezzar, 196, 197.

Lycaonia (Acts xiv. 6.), a province in Asia Minor, accounted the southern part of Cappadocia, having Isauria on the west, Armenia Minor on the east, and Cilicia on the south. Its chief cities are all mentioned in this chapter, viz. Iconium, Lystra, and Derbe. *They spake* (ver. 11.) *in the Lycaonian tongue*, which is generally understood to have been a corrupt Greek, intermingled with many Syriac words: but Jablonski supposes it to have been derived from the Assyrian tongue. Why they were disposed to worship Paul and Barnabas, 140. Paul's address to them illustrated, 326.

Lydda, which in later times was called Diospolis, and is now known by the name of Loudd, was a large village, and, according to Josephus, little inferior to a city for its size. This place is celebrated in the Acts of the Apostles for the miraculous cure of Eneas by the apostle Peter (Acts ix. 32. 34.): it was situated at no great distance from Joppa (ix. 38.), on the way from the latter place to Jerusalem. The soil of the surrounding country is said to be very rich.

Lydia, a woman of Thyatira, who traded in purple cloths, for which that place was celebrated. She was a Jewish prose

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lyte, of a sincere and pious character, and prompt in acknowledging and professing the truth. She was converted to the Christian faith in consequence of the preaching of Saint Paul. (Acts xvi. 14. 40.) Coquerel and others suppose that Lydia, in this place, is merely a patronymic appellation, that is, a Lydian woman;—most probably from the circumstance of Thyatira being situated on the confines of Lydia, a province on the western coast of Asia Minor.

Lystra, a city of Lycaonia, chiefly celebrated for the miraculous cure there wrought upon the lame man, which made the Lycaonians think the gods were come down to them in the likeness of men (Acts xiv. 10, 11.), and also for the circumcision of Timothy. (xvi. 1.)

Maacah or Maachah. See Abel-Beth-Maachah, pp. 401, 402.

Maccabees, government of, 50. Origin of their name, 50. *note.*

Macedonia, a province of Greece, formerly called Æmathia; and from the kings of Macedon, Macedonia. It was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægean, on the west by the Ionian and Adriatic Seas; and it is celebrated in all histories for being the third kingdom, which, under Alexander the Great, obtained the empire of the world, and had under it 150 nations. To this country, whose metropolis was then Thessalonica, Saint Paul was called by a vision (Acts xvi. 9.); and the churches, by him planted in it, are celebrated for their great charity, and ready contribution to the distressed Jews in Judæa (2 Cor. viii. ix.), when they themselves lay under the extremest poverty.

Machærus, a city and fortress east of the Jordan, between six and nine miles from that river, and not far from its mouth. Here John the Baptist was imprisoned, and subsequently put to death by order of Herod Antipas. (Matt. ix. 2. xiv. 3—12.) This place is not mentioned by name in the New Testament.

Machpelah, the name of the cave purchased by Abraham of Ephron the Hittite, for a burial place for his wife Sarah. (Gen. xxxiii. 8.) This cave has been covered by the Turks, "by a large and ancient mosque; and all around the soil is held inviolable. The cave is in the middle of the interior of the edifice; its dark and deep entrance only is visible, and it is rarely entered. ..... The cave is said by the Turks to be deep and very spacious, cut out of the solid rock, and that the resting-places of the patriarchs still exist, and are plainly to be discerned." (Carne's Recollections of the East, pp. 158, 159.)

Magdala, a city and territory on the western side of the lake of Gennesaret, not far from Capernaum and Gamala; it is supposed to have contained within its precincts Dalmanutha; hence, while Matthew says (xv. 39), *Christ came into the coasts of Magdala*, St. Mark says more particularly (viii. 10.), that *he came into the parts of Dalmanutha.*

Magi, an appellation given among the Persians to priests, wise men, philosophers, and others who devoted themselves to the study of the moral and physical sciences, and who particularly cultivated astrology and medicine. They enjoyed the highest consideration. The *wise men from the east*, who came to worship the infant Messiah, were philosophers of this description; according to some, they came from Persia, or, in the opinion of others, from Arabia, as the precious gums which they offered were the productions of Arabia.

Magic, prevalence of, 143.

Magistrates, persons of, sacred, 44. Crimes against them, how punished among the Jews, 62. Magistrates under the Jewish monarchy, 47.

Magog. See Goc, p. 426.

Mahanaim, a city beyond the Jordan in the tribe of Gad, near the tribe of Manasseh; it was assigned to the Levites. (Josh. xiii. 26. 30. xxi. 38.) Here two hosts or camps of angels met Jacob (Gen. xxxii. 2.), whence the name is derived.

Malachi, the last of the twelve minor prophets. For an account of him, and an analysis of his predictions, see pp. 288, 289.

Malchus, a servant of Caiaphas the high-priest, whose name St. John has very naturally preserved, since he was acquainted with Caiaphas. Malchus was one of the company that was commanded to seize Christ in the garden of Gethsemane: Peter cut off his right ear, which was instantly restored and the wound healed by the omnipotent touch of Jesus, who thus conferred upon him a signal benefit at a most critical time. The miraculous healing of Malchus presents a union of justice, power, and goodness; and could not fail to convince the apostles of the truth of our Lord's declaration, that no man could take his life from him, and that he could lay it down and resume it again. (John x. 17.) It has indeed been asked, how such a miracle made so little impression upon the company which Judas conducted. The reply is easy. The whole transaction took place in an instant. Peter struck Malchus with a sword. Jesus stood still, with one hand stopped the apostle, and with the other healed the servant; while those who were present, in the middle of the night and by the pale light of torches, scarcely had time to perceive what was passing.

Malice, crimes of, how punished, 64.

Malta. See Melita, p. 436. *infra.*

Mamre, Valley of, notice of, 31.

Manaen, the name of a person who was educated with Herod Agrippa I. (Acts xiii. 1.) Perhaps he was the son of that Manaem (Μαναημες) mentioned by Josephus, who predicted the future greatness of Herod. (Ant. Jud. l. xv. c. 10. § 5.)

Manasseh.

1. The eldest son of Joseph; who, being adopted by his grand father, inherited equally with the sons of Jacob. (Gen. xlviii.) For the limits of the territory allotted to the tribe of Manasseh, see pp. 16, 17.

2. Manasseh, the fourteenth king of Judah, succeeded his father Hezekiah, at the early age of twelve years. In the early part of his reign, most probably misled by the profligate counsels of those who detested the reformation introduced by the pious Hezekiah, Manasseh was a most wicked and idolatrous prince; and for his various crimes was carried captive into Babylon, about the twenty-second year of his reign. But, upon his penitent confession of his sins, he was delivered out of captivity and restored to his country (it has been conjectured after about a year's absence), perhaps in consequence of some revolution in the Assyrian empire. The remainder of his life and reign was as exemplary as its commencement had been inauspicious and profligate. The worship of God was restored; the fortifications of Jerusalem were repaired and strengthened; and military officers were placed in all the fenced cities of Judah. (2 Chron. xxxiii.)

Man-slaughter, punishment of, 63.

Man-stealing, punishment of, 63.

Manures of the Jews, notice of, 176, 177.

Marah, a place in the desert of Arabia, so called from the bitterness of its waters. When the Israelites came out of Egypt, on their arrival in the wilderness of Etham, they found the water so bitter that neither themselves nor their cattle could drink it: on which account they gave the name of Marah or bitterness to this encampment. (Exod. xv. 23. Num. xxxiii. 8.) Most travellers attest that there are several bitter fountains not far from the Red Sea; and Dr. Shaw fixes these waters at Corondel, a place where there is still a small rill, which, unless it be diluted by dews and rain, still continues to be brackish. (Travels, vol. i. p. 104.) A later traveller, who visited this region a century after Dr. S., describing these waters, says, that "the Pool of Marah is of a circular form, about sixty feet round: it gushes forth from a rock at the foot of a barren mountain, and one or two palm trees spread their shade over it. This pool, the only one found for a great distance around, in spite of its clear and tempting appearance, is brackish and bitter to the taste, offering one of the greatest disappointments to the weary traveller, whose thirst indeed may be quenched, though the hope of a sweet and delicious draught is baffled." (Carne's Recollections of the East, p. 348.)

Maresha, a fenced city in the plain of the tribe of Judah. (Josh. xv. 44.) Jerome and Eusebius call it Morasthi. The prophet Micah was a native of this city, near which was fought the memorable battle between Zerah king of Cush or Ethiopia, and Asa king of Judah, who obtained a most signal victory. (2 Chron. xiv. 8—10.)

Mark, or John-Mark, the author of the second Gospel, was the nephew of Barnabas, and also the companion of Paul and Barnabas in their journey through Greece (Acts xiii. 5. Col. iv. 11.), and afterwards of Barnabas alone. (Acts xv. 37. 39.) He afterwards accompanied Peter. (1 Pet. v. 13.) As he was the son of that Mary, at whose house in Jerusalem the apostles were accustomed to meet, it has been conjectured, with great probability, that he was particularly instructed in the doctrines of the Gospel by Peter, who therefore terms him his son. (1 Tim. v. 13. compared with 1 Tim. i. 2. and 2 Tim. i. 2.) For a further account of Mark and of his Gospel, see pp. 304—307.

Markets, where held, 155.

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Marriages of the Jews, ceremonies of, 160—162. How dissolved, 162, 163.

Martha, the sister of that Lazarus who was raised from the dead by Jesus Christ. (Luke x. 38. 40, 41. John xi. 1, &c. vii. 2.)

Mary, the name of several women mentioned in the New Testament; viz.

1. The Virgin-mother of our Lord and Saviour Jesus Christ: she was of the tribe of Judah, and of the royal house of David, as also was her husband Joseph. After the crucifixion of Christ, who had commended her to the filial care of John, she found an asylum in the house of the beloved apostle; and when the disciples and apostles were met together in an upper room, she united with them in prayer. (John xix. 25. 27. Acts i. 15.) The time, place, and circumstances of her death are uncertain.

2. A woman of Magdala is supposed to be the same, out of whom Christ expelled seven demons. (Luke vii. 36, 37.) She was one of those who followed him and contributed to his maintenance.

3. One of the sisters of Lazarus. (Luke x. 39—42. John xi. 1, &c.)

4. The mother of James the Less and of Joses: she was sister to the mother of Jesus, and was the wife of Alpheus or Clopas. (Matt. xxvii. 56. 61. xxviii. 1. Mark xv. 40. 47. xvi. 1. John xix. 25.)

5. The mother of the evangelist Mark, at whose house the Christians in Jerusalem were wont to convene. (Acts xi. 12.)

6. Mary, an unknown disciple resident at Rome, to whom St. Paul sent his salutation, with this eulogy—she *bestowed much labour on* us (Rom. xvi. 6.), or, *on* you, according to the Alexandrian and other MSS., and the Syriac, Ethiopic, Coptic, and Arabic versions. It is, therefore, uncertain, whether the apostle here speaks of services actually rendered to himself, or to the believers at Rome.

Matthew, also called Levi, the son of Alpheus, was a collector of the imposts when our Saviour called him to follow him and be an apostle. He wrote the first Gospel; for an account of which, see pp. 295—304.

Matthias, one of the disciples who was chosen by lot to fill up the vacancy occasioned by the death of the traitorous apostle Judas Iscariot. (Acts i. 23. 26.) Of his subsequent labours and history, nothing certain is known.

Measures of the Jews and other nations mentioned in the Bible, tables of, 394.

Meat-Offerings, notice of, 119.

Mechanic Arts of the Jews, 187.

Medeba, a city in the tribe of Reuben, situated in a plain of the same name. (Num. xxi. 30. Josh. xiii. 9. 16.) According to Eusebius, it was not far from Heshbon. Here Joab gained a memorable victory over the Ammonites and Syrians. (1 Chron. xix. 7—14.) According to Isa. xv. 2. it afterwards belonged to Moab.

Media (Acts ii. 9.) was a vast region of Asia, having on the north the Caspian Sea, on the west Armenia and Assyria, on the south Persia, on the east Hyrcania and Parthia. It had its name from Madai the son of Japhet, mentioned in Gen. x. 2. In the Babylonian captivity, the Jews were carried captive into Assyria, and placed in the cities of the Medes. (2 Kings xvii. 6. and xviii. 11.) Hence we find many of them and their proselytes at Jerusalem, when the Holy Ghost fell on the apostles. The Medes or Medians were subject to the Assyrian monarchs until the reign of Sardanapalus. Arbaces conspired against him, compelled him to burn himself in Nineveh, and restored the Medes to liberty, A. M. 3257, B. C. 747. He is considered as the founder of the Median monarchy, to which Justin assigns a duration of three hundred and fifty years, but Herodotus only one hundred and twenty years. (Justin. Hist. lib. i. c. 6. ed. Bipont. Herod. lib. i. cc. 95—107. ed. Oxon. 1809.) The last-mentioned historian has recorded the names of only four Median sovereigns, viz. Dejoces, Phraortes, Cyaxares, and Astyages. Diodorus Siculus (lib. ii. c. 32. edit. Bipont.) enumerates ten kings; Eusebius and Syncellus, eight. Herodotus, however, acknowledges that the Medes had enjoyed their liberty for some time before they elected Dejoces to be their king, A. M. 3294, B. C. 710. He caused the city of Ecbatana to be built, and is said to have reigned fifty-three y ars. Phraortes his successor subjugated the Persians to the Median empire, and reigned twenty-two years, A. M. 3347—3369, B. C. 657—635. Phraortes was succeeded by Cyaxares, who took Nineveh, and considerably enlarged the Median empire, A. M. 3369—3409, B. C. 626—595. His son and successor Astyages reigned thirty-five years, A. M. 3409—3444, B. C. 595—560. No particulars of his reign, however are recorded by profane historians, excepting his repulsing an invasion of his territories made by the Babylonian under Evilmerodah, the son of Nebuchadnezzar. On the death of Astyages, the crown devolved on his son Cyaxares II., whom the Scriptures call Darius the Mede, A. M. 3444, B. C. 560. Media is now called Irak Adjami, and forms (as it also anciently did form) part of the kingdom of Persia.

Medicine, state of, among the Jews, 194—197.

Mediterranean Sea, 28. Plain of, 33.

Megiddo, a fortified town of the tribe of Manasseh in the territory of Issachar: it was formerly a royal city of the Canaanites. The *Water of Megiddo* (Judg. v. 19.) is conjectured by Prof. Gesenius to be the river Kishon. Compare Judg. v. 21. and iv. 13.

Melchisedek, king of Salem (which was afterwards called Jerusalem), a contemporary of Abraham, whom he met with refreshments on his return from the pursuit of Cherdorlaomer and his allies. (Gen. xiv.) After the manner of the patriarchal ages, he appears, as the head of his tribe or family, to have discharged the functions of priest, and to have offered sacrifices to the true God. By paying him tithes Abraham acknowledged him to be a priest of the Most High God. In Heb. vii. St. Paul exhibits the resemblance between Melchisedek as the type and Jesus Christ the antitype.

Melcom, an Ammonitish idol. See p. 137.

Melita, or Malta, an island in the Mediterranean Sea, on which St. Paul and his companions were wrecked. (Acts xxviii. 1.) Mr. Bryant, Dr. Hales, and some other eminent critics and commentators, have endeavoured to show that this island was in the Adriatic Sea, on the coast of Illyricum,—the same which is now called Meleda. That Malta is the island intended by St. Luke will be evident from the following considerations:—The apostle left the island in a ship of Alexandria, which had wintered there, on her voyage to Italy; and after touching at Syracuse and Rhegium, landed at Puteoli, thus sailing in a direct course. The other Melita would be far out of the usual track from Alexandria to Italy; and, in sailing from it to Rhegium, Syracuse also would be out of the direct course. The fact, that the vessel was tossed all night before the shipwreck in the Adriatic Sea, does not militate against the probability of its afterwards being driven upon Malta; because the name Adria (see page 403.) was applied to the whole Ionian Sea, which lay between Sicily and Greece. (Robinson's Lexicon, voce Μελίτη.)

Memorials of events, account of, 79, 80.

Memphis. See Noph, p. 440. *infra.*

Menahem, the sixteenth king of Israel: he murdered the usurper Shallum, and in his turn usurped the throne. He was a wicked and cruel prince, who followed the impious example of Jeroboam I. He died after reigning about ten years.

Meni, or the Moon; a Syrian idol, worshipped in Palestine during the time of the prophet Isaiah. See p. 137.

Mephibosheth, a son of Jonathan, whom David took under his protection, when he was peaceably seated on his throne.

Mercury, in heathen mythology, the son of Jupiter and Maia. He was the fabled patron of eloquence (on which account the people of Lystra supposed Paul to be Mercury in disguise, Acts xiv. 12.), the god of travellers, shepherds, &c. &c., and the conductor of the souls of the dead into the infernal regions.

Merjbah, the name of a spring in the desert of Sin, where the Israelites contended against God. (Num. xx. 13. 24.) See Rephidim.

Merodach, the name of an idol of the Babylonians. Lowth and other commentators (on Jer. i. 2.) suppose him to have been an ancient monarch of Babylon, whom his subjects deified and worshipped. See Baladan, p. 413.

Merom, waters or lake of, notice of, 27.

Mesopotamia, a region of country, situated between the rivers Tigris and Euphrates, extending from the Persian Gulf to Mount Taurus. The Hebrews call it Aram Naharaim, or Aram of the two rivers, because it was first peopled by Aram, father of the Syrians, and is situated between two rivers. This country is celebrated in Scripture as the first dwelling of men after the deluge; and because it gave birth to Phaleg, Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, and to the sons of Jacob. Babylon was in the ancient Mesopotamia, till by vast labour and industry the two rivers Tigris and Euphrates were reunited in one channel. The plains of Shinar were in

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this country. It was often called *Mesopotamia Syriæ*, because it was inhabited by the Aramæans, or Syrians; and sometimes *Padan-aram* (Gen. xxviii. 2.), or the plains of Aram: or *Sede-aram*, the fields of Aram; to distinguish them from the barren and uncultivated mountains of the same country. Balaam, son of Beor, was of Mesopotamia. (Deut. xxiii. 4.) Chushan-rishathaim, king of Mesopotamia, subdued the Hebrews. (Judg. iii. 8.) Some Jews or proselytes from Mesopotamia were at Jerusalem on the day of Pentecost. (Acts ii. 9.) For an interesting description of the modern state of this country, see Mr. Buckingham's Travels in Mesopotamia. London, 1827, 2 vols. 8vo.

Messiah, (Heb. משיח, that is, *anointed*,) the same as Christ in Greek, the name given to Jesus our Saviour, by way of excellence; he being anointed by his Father, to execute for us the offices of Prophet, Priest, and King, for all which offices persons were anointed with oil, as being symbolical of the graces of the Holy Spirit, which qualified them for their respective duties. Jesus, indeed, was not anointed with material oil, such as was used under the law, but with *the Holy Ghost and with power*. (Acts x. 38.) For a view of the predictions respecting the Messiah, see Vol. I. pp. 126—129. 453—458. As a *Prophet*, whose office was to teach and reprove, Jesus has perfectly instructed us in the will of God, and has shown himself to be the teacher of the most sublime religion ever promulgated to mankind: and he wrought numerous illustrious miracles in proof of his divine mission. As a *Priest*, (whose office it was to offer sacrifices for the expiation of the sins of the people, to bless them, and pray for them,) Jesus, who was both priest and victim, offered himself a sacrifice to God, in order to expiate our sins; for in him we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace. (Eph. i. 3.) He has blessed us, in turning every one of us from our sins: and he ever liveth to intercede for us with God as our Mediator: for, if any man sin, we have an advocate with the Father, Jesus Christ the righteous. (Rom. viii. 34. 1 Tim. ii. 5. 1 John ii. 1.) As a *King*,—not like the earthly sovereign whom the Jews expected to deliver them from the yoke of the Romans, which they detested, and who (they believed) would make them the most powerful people upon earth,—Jesus reigns over souls illuminated by the light of his doctrine, and over hearts called to holiness. To his people, whom he hath purchased to himself out of all the nations of the world, he gives for their government laws which are calculated to make them permanently happy both here and hereafter; he defends them against their spiritual enemies, and he will judge them at the last day. His mediatorial kingdom commenced after his resurrection, when he entered into his glory (Luke xxiv. 26.): but it will not be eternal. The authority which he exercises as Mediator and Judge, is only a temporary dispensation referring to the actual state of the church, and which will cease when he shall have fulfilled his office, that is, after the last judgment. This Saint Paul teaches in a very striking and precise manner, which deserves the greatest attention. See 1 Cor. xv. 24, 25. 28.

Metempsychosis, doctrine of, believed by the Pharisees, 144.

Micah, the sixth of the minor prophets, was contemporary with Isaiah, Joel, Hosea, and Amos. See an analysis of his predictions in pp. 270, 271.

Michmash, a town in the tribe of Ephraim, about nine miles from Jerusalem, to the east of Beth-Aven. Contiguous to this place was a ledge of sharp rocks, two of which, named Bozez and Seneh, faced Michmash and Gibeah; the one north, the other south. One of these was ascended by Jonathan and his armour-bearer, who routed the garrison of the Philistines that defended the pass of Michmash. (1 Sam. xiii. 5. 23. xiv. 4—13.) In the vicinity of this place were caves, thickets, rocks, and pits, in which the Israelites concealed themselves from their enemies. (1 Sam. xiii. 6.) Rocks and pits answer to the present appearance of the place to which tradition has given the name of Michmash; but no thickets or bushes are to be seen. A succession of low and barren hills leads up to the higher one of Michmash, which commands a fine and extensive view. There are also several caves on the spot. (Carne's Letters, pp. 330, 331.) At present, this place is distinguished by the name of *Beer*, signifying a well; most probably from its containing a very delicious spring of water. (Rae Wilson's Travels, vol. i. p. 364. Third edition.)

Midian, the land into which Moses fled from the Egyptians. (Acts vii. 29.) Here Jethro lived (Exod. xviii. 1.), and the people were descended from Madian the son of Abraham by Keturah (Gen. xxv. 2.), whence we have reason to believe they still retained the worship of the true God. It was in Arabia Petræa.

Midianites, commerce of, 187. Account of this people, 15.

Migdol, a frontier town of Lower Egypt, towards the Red Sea, between which and that sea the Israelites encamped. (Exod. xiv. 1.) It is there rendered by the Septuagint Magdolus; and there also Herodotus represents Nekus, or Pharaoh-Necho, as gaining a great victory over the Jews, when Josiah was killed, mistaking Magdolus for Megiddo. Jeremiah represents it as belonging to Egypt Proper (xlvi. 14.), and in the neighbourhood of Tahpanes, or Daphnæ.

Miletus, a sea-port of Asia Minor, and a city of Ionia, where Saint Paul delivered to the elders of the church of Ephesus that affecting discourse which is recorded in Acts xx. 17—35. In this city were born Thales, one of the seven wise men, Anaximander his disciple, Timotheus the celebrated musician, and Anaximenes the philosopher. There was another Miletus in Crete, where St. Paul left Trophimus sick. (2 Tim. iv. 20.)

Military Discipline of the Jews, 83—91. And of the Romans, 93, 94. Military Sports, 190. A military order established by David, 92.

Mills, oriental, notice of, 154.

Mines of Palestine, 37.

Mirage, effects of, 34, 35. and *notes*.

Mirrors of the Jews, notice of, 158. and *note*.

Mitylene was a large and beautiful city of the island of Lesbos, where Pittacus, one of the wise men, Alcæus the poet, Diophanes the orator, and Theophanes the historian, were born. The whole island was also called by that name; as also Pentapolis, from the five cities in it, viz. Issa or Antissa, Pyrrha, Eressos, Arisba, Mitylene. If it had that name in St. Luke's time, we may understand either the island or the city, when he says (Acts xx. 14.), *We came to Mitylene*.

Mizar, a small hill not far from Zoar, once a place of resort for David; and where it appears from Psal. xlii. 6. that he experienced some peculiar manifestations of the divine goodness.

Mizpeh, a high place affording an extensive prospect. (Isa. xxi. 8.) Several places in Palestine bore this name, most probably from being situated on elevated grounds or hills; of which the following were the principal:—

1. Mizpeh, *a city in the tribe of Judah*, to the south of Jerusalem (whence it was distant about eighteen or twenty miles), and to the north of Hebron. (Josh. xv. 33.)

2. Mizpeh, a place in Gilead beyond the Jordan. (Judg. x. 17. xi. 34.) In Judg. xi. 29. it is called *Mizpeh of Gilead*, to distinguish it from other towns or places of the same name.

3. Mizpeh, *a city in the tribe of Benjamin*, where assemblies of the Israelites were often convened: here Samuel dwelt, and here Saul was anointed king. (Judg. xxi. 1. 1 Sam. vii. 5—7. x. 1. 17.) King Asa strengthened it for a frontier fortification against the kingdom of Israel (1 Kings xv. 22. 2 Chron. xvi. 6.): and afterwards the governor Gadaliah had his residence here. (Jer. xl. 6. compared with Neh. iii. 7. 19.)

4. Mizpeh, *a valley in the region of Mount Libanus*, which was inhabited by the Hivites. (Josh. xi. 3. 8.)

Mizraim (Gen. x. 6.), a son of Ham, whose descendants are supposed to have peopled Egypt, which country derived its Hebrew name from him. Josephus makes the name to be of Coptic origin (Antiq. l. i. c. 6. § 2.): but Gesenius observes that nothing resembling it is found in the present remains of the Coptic language, in which this country bears the name of Χημι.

Moabites, a people descended from Moab, the incestuous offspring of Lot. Their habitation was beyond Jordan and the Dead Sea, on both sides of the river Arnon. Their capital city was situated on that river, and was called Ar, or Rabbath-Moab, that is, the capital of Moab, or Kirheres, that is, a city with brick walls. This country was originally possessed by a race of giants, called Emim. (Deut. ii. 11, 12.) The Moabites conquered them, and afterwards the Amorites took a part from the Moabites. Moses conquered that part which belonged to the Amorites and gave it to the tribe of Reuben. The Moabites were spared by Moses, for God had restricted him (Deut. ii. 9.): but there always was a great antipathy between the Moabites and Israelites, which occasioned many wars between them. Balaam seduced the Hebrews to idolatry and uncleanness, by means of the daughters of Moab (Num. xxv. 1, 2.): and Balak, king of this people, endeavoured to prevail on Balaam to curse Israel. God ordained that the Moabites should not enter into the congregation of his people, even to the tenth generation (Deut. xxiii. 3.), because they had the inhumanity to refuse the Israelites a pas-

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sage through their country, and would not supply them with bread and water in their necessity.

Eglon, king of the Moabites, was one of the first that oppressed Israel, after the death of Joshua. Ehud killed Eglon, and Israel expelled the Moabites. (Judg. iii. 12, &c.) A. M. 2679, B. C. 1325. Hanun, king of the Ammonites, having insulted David's ambassadors, David made war against him, and subdued Moab and Ammon; under which subjection they continued, till the separation of the ten tribes. The Ammonites and Moabites continued in subjection to the kings of Israel to the death of Ahab. Very shortly after the death of Ahab, the Moabites began to revolt. (2 Kings iii. 4, 5.) Mesha, king of Moab, refused the tribute of a hundred thousand lambs, and as many rams, which till then had been customarily paid, either yearly or at the beginning of every reign,—which of these two is not clearly expressed in Scripture. The reign of Ahaziah was too short to make war with them; but Jehoram, son of Ahab, and brother to Ahaziah, having ascended the throne, thought of reducing them to obedience. He invited Jehoshaphat, king of Judah; who, with the king of Edom, then his vassal, entered Moab, where they were in danger of perishing with thirst, but were miraculously relieved. (2 Kings iii. 16., &c.) It is not easy to perceive what were the circumstances of the Moabites from this time; but Isaiah, at the beginning of the reign of king Hezekiah, threatens them with a calamity, which was to happen three years after his prediction, and which probably referred to the war that Shalmaneser, king of Assyria, made with the ten tribes, and the other people beyond Jordan. Amos (i. 13, &c.) also foretold great miseries to them, which, probably, they suffered under Uzziah and Jotham, kings of Judah; or under Shalmaneser (2 Chron. xxvi. 7, 8. xxvii. 5.): or, lastly, during the war of Nebuchadnezzar, five years after the destruction of Jerusalem: we believe this prince carried them captive beyond the Euphrates, as the prophets had threatened, (Jer. ix. 26. xii. 14, 15. xxv. 11, 12. xlviii. 74. xlix. 3. 6.), and that Cyrus sent them home again, as he did the rest of the captives. After their return from captivity, they multiplied and fortified themselves as the Jews did, and other neighbouring people; still in subjection to the kings of Persia, afterwards conquered by Alexander the Great, and in obedience to the kings of Syria and Egypt successively, and finally to the Romans. There is a probability, also, that in the later times of the Jewish republic, they obeyed the Asmonean kings and afterwards Herod the Great. (Calmet, Hist. des Peuples Voisins des Juifs, &c. Art. IV. Dissert. tom. ii. pp. 410—413.) For an account (by recent travellers) of the fulfilment of the predictions concerning Moab, see Keith's Evidence of the truth of the Christian Religion from Prophecy, pp. 158—172.

Moloch or Molech, an idol of the Ammonites, worshipped by the Israelites. See p. 137.

Monarchs. See Kings.

Money (Jewish and Roman), mentioned in the Scriptures, tables of, 394. Antiquity of money, 189.

Money-changers, notice of, 78.

Montenegrins, funeral rites of, 200, *note*.

Months of the Hebrews, see pp. 73—76. Intercalary months, p. 74.

Monuments, and Monumental Inscriptions, account of, 200—202.

Mordecai, son of Jair, of the tribe of Benjamin, was descended from one of the captives, who were carried into Babylon, and resided at Shushan. He was the foster-father of Esther, through whose influence with Ahasuerus, on the fall of Haman, he became vizier, or prime minister to the Persian monarch. Prof. Gesenius thinks that this name, like that of Esther, is probably of Persian origin.

Moriah, Mount, 19.

Moses, the son of Amram and Jochebed, and great-grandson of Levi, was born in Egypt, A. M. 2433. Providentially delivered from the general destruction of all the Hebrew male children, commanded by Pharaoh, and adopted by the daughter of the Egyptian king, Moses was instructed in all the literature and sciences of Egypt. In the eightieth year of his age, he was appointed the leader and legislator of the Hebrews, whom he delivered from their bondage. An account of his jurisdiction, as the viceroy of Jehovah, is given in pp. 41, 42. After conducting the Hebrews through their wanderings in the desert during 40 years, he died on the confines of the land of Canaan, aged 120 years, "when his eye was not dim, nor his natural force abated." For an analysis of the Pentateuch, or five books of Moses, see pp. 203—212. In Exod. ii. 10. there is given a Hebrew derivation of the name Moses, viz. *drawn out*, because the ark in which his mother had deposited him was *drawn out* of the river Nile: but his education among the Egyptians, Gesenius observes, would lead us to regard it as of Egyptian origin; and so it is interpreted by Josephus. (Ant. Jud. l. ii. c. 9. § 6.)

Mountains of the Holy Land, 29—31. In the immediate vicinity of Jerusalem, 19.

Mourning for the dead, duration of, and how expressed, 199, 200. 202. Rending of garments, a sign of mourning, 159.

Mules, notice of, 175.

Murder, laws concerning, 63.

Music and Musical Instruments of the Jews, 183, 184.

Myra was one of the six great cities of Lycia, situated near the sea; whence St. Luke says (Acts xxvii. 5.), that, *sailing over the sea of Cilicia and Pamphylia* they *came to Myria in Lycia*. It still preserves its ancient name; and there are many remains of its former greatness.

Mysia (Acts xvi. 7, 8.), a country of Asia, was bounded on the north by Bithynia, on the east by Phrygia Minor, on the west by Troïs, on the south by the river Hermus; there, perhaps, St. Paul attempted not to stay, because, as Cicero notes, in his oration for Flaccus (cc. 51, 52.) they were a people despicable and base to a proverb.

Naaman, general of the forces of Ben-hadad king of Syria. Being afflicted by a leprosy, he was healed by washing seven times in the river Jordan, according to the command of the prophet Elisha. (2 Kings v.)

Nabathæans. See Nebaioth, p. 439.

Nadab.

1. the son of Aaron and the brother of Abihu: who, offering incense with strange or common fire, instead of that which had miraculously been kindled upon the altar of burnt-offering, was consumed together with his brother. (Lev. x. 12.)

2. The son of Jeroboam I. king of Israel, a wicked prince, who followed the evil example of his father. After reigning two years, he was assassinated by Baasha. (2 Kings xv. 25—27.)

Nahash, a king of the Ammonites, who laid siege to Jabesh-Gilead, shortly after the election of Saul to be king of Israel. He refused to the besieged any terms of accommodation, but on the ignominious condition of every one losing his right eye, thereby for ever incapacitating him from using the bow. This barbarous capitulation was rejected; the besieged obtained a truce of seven days, on condition of surrendering if they did not receive succour: but Saul arrived, and Nahash, after seeing his army totally discomfited, made a shameful retreat. (1 Sam. xi.) Subsequently Nahash rendered some services to David, most probably by giving him an asylum: we may easily conceive, that the enemy of Saul would be the friend of David. (2 Sam. x. 2 1 Chron. xix. 2.)

Nahum, a native of Elkosh, the seventh of the minor prophets, is known only by his prophetic denunciations against the Assyrian empire, and particularly Nineveh; for an account of which, see p. 271.

Nain, a small city or town of Galilee, not far from Capernaum, at the gates of which Jesus Christ raised to life a widow's only son (Luke vii. 11—15.); for an examination of which miracle, see Vol. I. pp. 101, 102. 105. Nain derived its name from its pleasant situation: it is now a decayed village, containing between one and two hundred inhabitants. From its situation on the declivity of a mountain "the scene of that miracle must have been rendered more striking as the funeral procession passed slowly out of the gate down the steep, on the bold breast of which the remains of the place now stand." (Carne's Recollections of the East, p. 55.)

Naked, the Jewish notion of being, explained, 156.

Names, various, of the Holy Land, 13, 14.; of Jerusalem. 18, 19. When given to the Jewish children, 111.

Naphtali, or Nephthalim, the name of the sixth son of Jacob, born of Bilhah. For the limits of the canton allotted to this tribe, see p. 17.

Narcissus, a freedman and favourite of the emperor Claudius, who possessed great influence at court. (Sueton. in Claud. c. 28. Tacit. Annal. l. xii. c. 57.) In his family or among his clients were some Christians whom St. Paul salutes in Rom. xvi. 11. It does not appear that Narcissus embraced the Christian faith, though the Greeks have made him bishop of Athens and a martyr, and have even placed him in the number of the 70 disciples.

Nathan, an illustrious prophet in the reign of David, whom

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be convinced and reproved by a beautiful and pathetic parable of the heinousness of his guilt in the affair of Bathsheba and Uriah. (2 Sam. xii.) He is supposed to have been the preceptor of Solomon, at whose court his sons held distinguished offices, and of whose reign, as well as that of David, Nathan wrote memoirs which have long since perished. (1 Kings iv. 5. 1 Chron. xxix. 29. 2 Chron. ix. 29.) In the book of Zechariah (xii. 12.) the house of Nathan represents the descendants or family of the prophets.

Nathanael, or Nathaniel, one of the disciples of Christ, who is supposed to be the same person as the apostle Bartholomew. (John i. 46—50. xxi. 2.)

Nazareite, vow of. } See p. 130.
Nazarites, account of. }

Nazareth, a small city of Lower Galilee, celebrated as having been the place where our Saviour was educated, where he preached, and whence he was called a Nazarene. In the time of Christ it did not possess the best of characters. (John i. 46.) Nazareth, which is at present called Nassara, stands on the side of a barren rocky eminence, or hill, facing the south-east, which is environed by mountains. It was from this hill which overlooks the town, the inhabitants would have precipitated him headlong. (Luke iv. 29.) When visited by Dr. Clarke, in 1801, he found it much reduced. The town was in the most wretched state of indigence and misery; the soil around might bid defiance to agriculture; and to the prospect of starvation were added the horrors of the plague! In 1827, the population amounted to about 2000 persons, principally Christians. Here are numerous reputed holy places to which pilgrims are conducted. The vignette in p. 401. represents the grotto at Nazareth, which is *said* to have been the house of Joseph and Mary. (Carne's Letters, pp. 251, 252. Madden's Travels, vol. ii. p. 294.) The Rev. Mr. Jowett has given a very interesting description of the site of Nazareth, together with some observations, to account for the bad character which it bore in the time of Jesus Christ. (See his Christian Researches in Syria, &c. pp. 165—169.)

Neapolis. See Shechem.

Nebaioth, the son of Ishmael, from whom the Nabathæan tribe of Arabs is supposed to have been descended. (Gen. xxv. 13. xxviii. 9. Isa. lx. 7.) During the several wars maintained by the Jews against the Syrians, under the Maccabæan princes, the Nabathæans were the only neighbouring people who showed them any friendship. (1 Macc. v. 24—27.)

Nebo.

1. A mountain beyond the river Jordan, where Moses died. (Deut. xxxii. 49.) It is now completely barren.

2. A city belonging to the tribe of Reuben. (Num. xxxii. 38.) It being in the vicinity of the country of Moab, the Moabites became masters of it; and it was in their possession in the time of Jeremiah. (xlviii. 1.) The site of this ancient city can no longer be traced. *Nebo is spoiled.* (Jer. xlviii. 1.)

3. A city in the tribe of Judah (Ezra ii. 29. x. 43.), which, in Neh. vii. 33., is, by way of distinction, called *the other* Nebo.

4. A Babylonish idol (Isa. xlvi. 1.), which Calmet supposes to be the same as Bel or Baal, see p. 139.

Nebuchadnezzar, king of Babylon, who destroyed Jerusalem, and carried the Jews into captivity. (See p. 412. col. 2.) Like other Assyrian and Babylonian names, this word is best explained from the Persian. According to Gesenius, after Lorsbach, it is the same as *Nebu-godan-sar*, that is, Nebo the chief of the gods. Concerning the nature of Nebuchadnezzar's malady, see pp. 196, 197.

Necho. See Pharaoh-Necho.

Neder, or Common Vow, account of, 130.

Nehemiah the son of Hachaliah, was born at Babylon during the captivity, but his family and tribe are not known. Raised to the distinguished office of cupbearer to Artaxerxes Longimanus, whose favour he enjoyed, Nehemiah forgot not his desolated country. Having obtained a royal commission, he went to Jerusalem for a limited time, to repair its walls and gates, and to regulate many abuses which had crept into the administration of public affairs. He subsequently returned to Babylon; whence, by permission of Artaxerxes, he proceeded a second time to Jerusalem, where he died B. C. 420; having governed the Jews about 30 years. For an account of the book which bears his name, see p. 226.

Nergal, an idol of the Cuthites (2 Kings xvii. 30.), which some suppose to be the planet Mars; and others, to be the sun.

Nethinims, office of, 112.

New Moon, feast of, 122.

Nibhaz, an idol of the Avites (2 Kings xvii. 31.), which, some Hebrew interpreters think, had the shape of a dog; but other expositors suppose it to have been the sun. The former opinion is the most probable, as vestiges of the ancient worship of an idol in the form of a dog have been discovered in Syria in modern times. (Ikenii, Dissert. pp. 149. et seq. 1749. 4to.)

Nicanor, one of the seven primitive deacons chosen by the church at Jerusalem and ordained by the apostles. (Acts vi. 5.)

Nicodemus, a Pharisee and member of the Jewish sanhedrin, who came by night to Jesus, probably as a serious though timid inquirer. (John iii. 1. 4. 9.) He afterwards took the part of Jesus before the sanhedrin (vii. 50.); and at last joined with Joseph of Arimathea to give his body an honourable burial. (xix. 39.)

Nicholas, a proselyte of Antioch, who was chosen one of the seven deacons of the primitive church. (Acts vi. 5.) Many persons have supposed him to be the head of the

Nicolaitans, a sect mentioned in Rev. ii. 6. 15., who held that the divine nature of Christ descended upon him at his baptism, and redescended at his crucifixion, and who abandoned themselves to gross impurity and profligacy of life. Another Nicholas has also been supposed to be the founder of this sect. A better opinion, however, seems to be, that the appellation here is not a proper name, but symbolical; and that it refers to the same persons who are mentioned in Rev. ii. 14. as holding the doctrine of Balaam: since the Greek name Νικολαος corresponds to the Hebrew בִּלְעָם, which is formed from בָּלַע, that is νικαω, *to conquer*, and עָם, that is λαος, the people. The allusion according to Mr. Robinson, to whom we are indebted for this article, is to false and seducing teachers like Balaam, and perhaps refers more particularly to such as opposed the decree of the apostles. The Nicolaitans are conjectured to have been alluded to in 2 Pet. ii. and in Jude 7—19.

Nicopolis, a city of Epirus, upon the Ambracian Gulf mentioned by St. Paul in Tit. iii. 12. Others, however, suppose it to be Nicopolis of Thrace, on the confines of Macedonia, near the river Nessus.

Night, Jewish and Roman divisions of, 73.

Nile, a celebrated river of Egypt, which formed one of the boundaries of the Holy Land. See p. 14. In Gen. xli. 1. Exod. i. 22. ii. 5. iv. 9. vii. 18. and viii. 3. 9. 11., it is termed *the River* without any addition. On the turning of the waters of the Nile into blood, see p. 206.

Nimrod, the son of Cush, and founder of the kingdom of Babylon. (Gen. x. 8. 10.) In consequence of the protection which he afforded to the people against wild beasts, he may by their own consent have become their leader and chief; or, turning his weapons of hunting against men, he may have compelled them to submit to his dominion. His name (which signifies a rebel) seems to favour the latter supposition. (Jahn's Hebr. Commonwealth, vol. i. p. 5.) In Mic. v. 6. Babylon is called the *Land of Nimrod.*

Nineveh, the capital of the Assyrian empire, could boast of the remotest antiquity. It was founded by Nimrod, or (as the text of Gen. x. 11. may be rendered) by Ashur the son of Shem: by the Greeks and Romans it was called Ninus. According to some writers it stood on the eastern bank of the Tigris above Babylon, while others represent it as being erected on the western bank: it may very probably have occupied both. This city was very splendid, and of great extent; according to Diodorus Siculus it was 480 stadia or 48 English miles (others estimate it 60 miles) in circumference: in the time of Jonah it was "an exceeding great city of three days' journey," containing "more than six-score thousand persons that could not discern between their right hand and their left." (Jon. iii. 3. iv. 11.) Its destruction within forty days, which that prophet had denounced, was averted by the general repentance and humiliation of the inhabitants (iii. 4—10.), and was suspended for nearly two hundred years, until "their iniquity came to the full;" and then the prophecy (see Vol. I. pp. 125, 126.) was literally accomplished, in the third year of the siege of the city, by the combined Medes and Babylonians; the king, Sardanapalus, being encouraged to hold out in consequence of an ancient prophecy that Nineveh should never be taken by assault till the river became its enemy; when a mighty inundation of the river, swollen by continual rains, came up against a part of the city, and threw down twenty stadia of the wall in length; upon which the king, conceiving that the oracle was accomplished, burnt himself, his concubines, eunuchs, and treasures; and the enemy, entering by the breach, sacked

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and rased the city about B. C. 606. (For a copious description of ancient Nineveh, see Dr. Hales's Analysis of Chronology, vol. i. pp. 448—450.) Of this once celebrated city there are literally no remains. Four mounds, the largest running north and south, and the most southerly called after the prophet Jonah, whose tomb it is *supposed* to contain, exhibit all that can now be traced of the metropolis of Asia. (See a description of them in Mr. Buckingham's Travels in Mesopotamia, vol. ii. 49—51. 60.)

NISROCH, a Babylonish idol, notice of, 139.

NO, NO-AMON, or NO-AMUN, the Thebes of ancient geographers, was the metropolis of Upper Egypt. It is mentioned in Jer. xlvi. 25. Ezek. xxx. 14—16. and Nahum iii. 8. In the Septuagint version of Ezekiel No is rendered Διοσπολις, the city of Jupiter; in Nahum No-Amon is rendered Μφις Αμμων. The latter appears to be an etymological explanation of the word after the Coptic. In that language *NOH* signifies a *cord*, or *measuring line*, hence a *portion measured out*; and No-Amon *portio, possessio Amonis*, that is, the seat of the god Amon, or the place where he was principally worshipped. (Jablonskii Opuscula, tom. i. pp. 163—168. Gibbs's Hebr. Lex. p. 406.)

NOAH, the son of Lamech, and the father of the post-diluvian world, was born A. M. 1056. Being the only righteous man of his time, he was preserved together with his family in the ark during the deluge. (For a refutation of skeptical objections to which, see Vol. I. pp. 75, 76.) Noah lived 350 years after that catastrophe, dying at the age of 950 years, A. M. 2006. He left three sons Shem, Ham, and Japheth, by whom the whole earth was overspread or peopled. (Gen. ix. 18, 19. x. 32.) The seven precepts of Noah, see p. 109. note 2.

NOPH, or MEMPHIS, a very celebrated city, the same as Thebes and the capital of Egypt, until the Ptolemies removed the seat of government to Alexandria. By the modern Copts it is called MENΦ, MENOYΦ, and NOYΦ: whence we may explain both the Hebrew forms נף (NOPH) and מף (MEMPH), and also the Greek name Μεμφις. Plutarch (de Isid. et Osirid. p. 639 ed. Stephani) interprets the name Ἑρμου ἀγαθου, from the Coptic *meh*, full, and *nouphi*, good; or ταφον Οσιριδος, from the Coptic *mhau*, a grave, and *onphi*, ωνφιτης, a benefactor, as Osiris is called. (Jablonskii, Opusc. tom. i. pp. 137. 150. 179. tom. ii. p. 131. Gibbs's Hebr. Lex. p. 381.) The prophets often mention this city; and predict the calamities which it was to suffer from the kings of Chaldæa and Persia, &c. (See Isa. xix. 13. Jer. xliv. 1. Hos. ix. 6. Ezek. xxx. 13. 16.) Its ruins are very splendid. Jeremiah had foretold, ages before, that Noph should "be waste and desolate, without an inhabitant" (xlvi. 19.), and not a family or cottage is said to remain.

NOSE-JEWELS of the Jewish women, notice of, 158.

NUPTIAL CEREMONIES of the Jews, 161, 162.

NURTURE of children, 163, 164.

OAKS, forest of, 36.

OATHS of the Hebrews, how taken, 81, 82.

OBADIAH, the fourth of the minor prophets: he probably was contemporary with Jeremiah. See pp. 281, 282.

OBLATIONS, different kinds of, 119. Ordinary, *ibid.* Voluntary, *ibid.* Prescribed, 120, 121.

OFFICERS (military) of the Jews, 85. And of the Romans, 92, 93.

OFFICERS of the Palace, notice of, 47.

OFFICERS of the Synagogue, 104.

OLIVES, Mount of, 19. Culture of Olives, 36. 179, 180.

OLYMPIC GAMES, allusions to, in the New Testament, 191—194. Qualifications and previous discipline of the candidates, 192. Foot-race, *ibid.* Rewards to the victors, *ibid.* Games in imitation of them instituted among the Jews, 190.

OMRI, general of the army of Elah, king of Israel, who was assassinated by Zimri at the siege of Gibbethon, and was succeeded by Omri. (1 Kings xvi.) He was a wicked prince, whose crimes surpassed those of his predecessors: he died at Samaria, B. C. 914, and was succeeded on the throne by his son Ahab.

ON.

1. A pleasant valley in Syria of Damascus, now called *Un*, and used proverbially for a pleasant vale.

2. ON, AUN, or HELIOPOLIS, a city of Egypt. The father-in-law of Joseph was high-priest of On (Gen. xli. 45.); there rendered Heliopolis, by the Septuagint version, and noticed also by Herodotus; who says that "the Heliopolitans were reckoned the wisest of the Egyptians." This was the city of Moses, according to Berosus: and well accounts for his scriptural character, that "he was learned in all the wisdom of the Egyptians." (Acts vii. 22.) Heliopolis was the Greek translation of Beth-shemesh, "the house or city of the Sun," as it was called by Jeremiah, "Beth-shemesh, in the land of Egypt" (xliii. 13.), to distinguish it from another Beth-shemesh, in the land of Canaan. It was called Beth Aven, "the house of vanity," or idolatry, by the Jews. (Ezek. xxx. 17.)

ONESIMUS, a Phrygian by birth, and the slave of Philemon, from whom he fled; but being converted to Christianity through the preaching of St. Paul, he was the occasion of the apostle's writing the admirable Epistle to Philemon. (Col. iv. 9. Philem. 10.)

OPHIR, a country whither Solomon sent a fleet, aided by the subjects of Hiram king of Tyre, and from which they brought back gold (1 Kings ix. 27, 28. 2 Chron. viii. 17, 18.), and also *almug trees and precious stones.* (1 Kings x. 11.) Not fewer than fifteen or sixteen countries have been assigned, by various commentators and critics, as the site of Ophir, but the most probable is that of M. Huet, bishop of Avranches, who is of opinion that it was on the eastern coast of Africa, by the Arabians termed Zanguebar; that the name of Ophir was more particularly given to the small country of Sofala on the same coast; and that Solomon's fleet went out from the Red Sea, and from the port of Ezion-geber entered the Mediterranean by a canal of communication; and doubling Cape Guardafui, coasted along Africa to Sofala, where was found in abundance whatever was brought to the Hebrew monarch by this voyage. The opinion of Huet is adopted by Mr. Bruce, who has confirmed it by various additional considerations.

ORATORIES of the Jews described, 102, 103.

ORATORY cultivated by the Jews, 186.

OTHNIEL, the son of Kenaz of the tribe of Judah, and a relation of Caleb, who gave him his daughter Achsah in marriage, on his taking Debir, otherwise called Kiriath-sepher, from the Canaanites. (Josh. xv. 16—19.) After the Israelites had been oppressed for eight years by Chushan-rishathcum, king of Mesopotamia, Othniel was excited to levy an army against him. He overcame the Mesopotamians, and delivered his countrymen, who acknowledged him as regent or judge. During the forty years of his administration the Israelites remained faithful to their God and king, and consequently prospered. (Judg. iii. 8—11.)

OVENS of the Jews, 154.

PAINTING, art of, among the Jews, 183. Painting of the eyelids practised by the Jewish women, 158.

PALACE, officers of, 47.

PALESTINE, boundaries of, 14. 22. See HOLY LAND.

PALM TREE, notice of, 36.

PALMYRA. See TADMOR.

PALSY, variety of diseases so termed, 197.

PAMPHYLIA, a province of Asia Minor, having to the south the Pamphylian Sea, mentioned Acts xxvii. 5., Cilicia to the east, and Pisidia to the north (whence we find Saint Paul passing through Pisidia to Pamphylia, Acts xiv. 24.), and from Pamphylia to Pisidia (Acts xiii. 14.), and Lycia to the west. The cities mentioned in the Scriptures as belonging to it are Perga and Attalia. (Acts xiii. 13.) Here numerous Jews dwelt, and hence those of Pamphylia are mentioned among those who appeared at Jerusalem at the day of Pentecost. (Acts ii. 10.)

PAPHOS, the metropolis of the island of Cyprus (Acts xiii. 4. 6.), and the residence of the pro-consul. It was memorable for the impure worship paid to Venus, the tutelar deity of the island. Here Saint Paul struck blind Elymas the sorcerer, and converted Sergius the pro-consul. The Jews dwelt here in great numbers. (ver. 6.) Twenty-five or thirty miserable huts are all that remain of this once most distinguished city of Cyprus. See CYPRUS.

PARADISE, a word of Persian original, signifying a park, garden, or inclosure, full of all the valuable productions of the earth. The word passed into the Hebrew form פרדס (PARDES), which occurs in Sol. Song iv. 13. Neh. ii. 8. Eccles. ii. 5.; and in those passages it is rendered Παραδεισος in the Septuagint version, and denotes a garden of trees of various kinds, a pleasure park, a delightful grove. In the New Testament paradise is applied to the state of faithful souls between death and the resurrection; where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the tree of life, which is in the midst of the paradise of God. (Luke xxiii. 43. Rev. ii. 7.) Of this blessed state St. Paul had a foretaste.

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See 2 Cor. xii. 2. 4., where he states that he was caught up to the third heaven; and, again, that he was caught up to paradise. He was caught up to the third heaven that he might contemplate that scene of supreme felicity, which awaits the just after the resurrection; and he was caught up to paradise that his mind might be contented with a view of their nearer consolations. (Valpy's Gr. Test. on Luke xxiii. 43.)

Paran, Desert of, notice of, 33, 34.

Paraschioth, or ancient divisions of the Pentateuch, read in the Synagogues, 104. Table of them, 105.

Parchment, notice of, 182.

Parents, crimes against, how punished. See p. 62.

Parthians are mentioned in Acts ii. 9. in conjunction with the Medes. The empire of Parthia subsisted four hundred years, and disputed for the dominion of the East with the Romans. The Parthians were celebrated for their veneration of their kings, and for their way of fighting by flight, and shooting their arrows backwards. They dwelt between Media and Mesopotamia; in all which trans-Euphratensian places, except some parts of Babylon, and of some other small prefectures, the Jews abounded, and some of them were at Jerusalem when the Holy Ghost fell on the apostles.

Passover, feast of, how celebrated, 123—125. Its spiritual import, 125, 126. A proof of the credibility of the Old Testament, I. 66.

Patara (Acts xxi. 1.), a sea-port town of Syria, anciently of considerable note. Extensive ruins mark its former magnificence and extent. Its port is now entirely choked up by encroaching sands. (Col. Leake's Tour in Asia Minor, pp. 182, 183.)

Pathros, a city and district of Egypt, mentioned by the prophets Jeremiah (xliv. i. 15.), and Ezekiel (xxix. 14. and xxx. 14.) The inhabitants of this country are called Pathrusim in Gen. x. 14.

Patmos, an island in the Ægean Sea, whither the apostle and evangelist John was banished, A. D. 94, and where he had the revelations which he has recorded in the Apocalypse.

Patriarchal government, nature of, 40.

Paul, who was also called Saul, the distinguished apostle of the Gentiles. A Pharisee by profession, and a Roman citizen by birth, he was at first a furious persecutor of the Christians; but after his miraculous conversion, he became a zealous and faithful preacher of the faith which he had before laboured to destroy. See a copious account of the life and apostolic labours of Saint Paul in pp. 321—329.

Pay of Jewish soldiers, 87.

Peace-Offerings, notice of, 118.

Pekahiah, the seventeenth king of Israel, succeeded his father Menahem, and followed the example of his predecessors in maintaining the idolatrous institutions of Jereboam I. After reigning about two years, he was assassinated at Samaria by

Pekah, an officer of his guards, who held the throne about twenty years. He also "did evil in the sight of the Lord; he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin." (2 Kings xv. 27, 28.) Towards the close of his reign, his dominions were overrun by Tiglath-pileser king of Assyria, who carried his subjects into captivity; and Pekah himself was assassinated by Hoshea. (2 Kings xv. 29, 30.)

Pelethites, notice of, 46. 87.

Pentecost, feast of, how celebrated, 126. A proof of the credibility of the Old Testament, I. 66.

Peor, or Baal-peor, notice of, 137, 138.

Peræa, district of, 18.

Perfume boxes of the Hebrew women, 158.

Perga, a city of Pamphylia (Acts xiii. 13.), memorable among the heathens for a temple of Diana built there; and among the Christians for the departure thence of John-Mark from Barnabas and Paul, to Jerusalem, which occasioned the rupture between them for a season. (Acts xv. 37. 40.)

Pergamos or Pergamus was the ancient metropolis of Mysia, and the residence of the Attalian kings; it still preserves many vestiges of its ancient magnificence. Against the church at Pergamos, was adduced the charge of instability (Rev. ii. 14, 15.); but to its wavering faith was promised the all-powerful protection of God. "The errors of Balaam and the Nicolaitanes have been purged away. Pergamos has been preserved from the destroyer; and three thousand Christians" (out of a population of about 15,000 inhabitants) "now cherish the rites of their religion in the same spot where it was planted by the hands of St. Paul." (Emerson's Letters from the Ægean, vol. i. p. 216.) Of these Christians, about 200 belonged to the Armenian communion; the remainder are members of the Greek Church. They have each *one* church, but the other churches of Pergamos have been converted into mosques, and are profaned with the blasphemies of the pseudo-prophet Mohammed. There are also about 100 Jews, who have a synagogue. Pergamos, or Bergamo, as it is now called, lies about sixty-four miles north of Smyrna. Its present state is described by Mr. Arundell, in his visit to the Seven Asiatic Churches, pp. 281—290.

Perizzites, the ancient inhabitants of Palestine, mingled with the Canaanites. It is very probable that they were Canaanites, who had no fixed habitations, and lived sometimes in one country, sometimes in another, and were thence called Perizzites, which term signifies scattered or dispersed. The Perizzites did not inhabit any certain portion of the land of Canaan. In several places of Scripture the Canaanites and Perizzites are mentioned as the chief people of the country. Thus, we read that, in the time of Abraham and Lot, *the Canaanite and Perizzite were in the land.* (Gen. xiii. 7.) Solomon subdued the remains of the Canaanites and Perizzites, which the children of Israel had not rooted out, and made them tributary. (1 Kings ix. 20, 21. 2 Chron. viii. 7.) There is mention of the Perizzites by Ezra, after the return from Babylon; and several Israelites had married wives of that nation. (Ezra ix. 1.)

Perjury, punishment of, among the Jews, 62.

Persia, a country of Asia, bounded on the west by Media and Susiana; on the south by the Persian Gulf; on the north by the great desert that lay between it and Parthia Proper; and on the east by another still greater, that lay between it and the river Indus. Until the time of Cyrus, and his succession to the Median empire, it was an inconsiderable country, always subject to the Assyrians, Babylonians, or Medes. Its capital city was Persepolis, now Chelminar: lat. 30 degrees. In the neighbourhood of which, to the south-east, was Passagardæ, where was the tomb of Cyrus.

The ruins of Persepolis are remarkable, among other things, for the figures, or symbols, to be seen on the walls and pillars of the temple. Sir John Chardin observed there rams' heads with horns, one higher, and the other lower, exactly corresponding to Daniel's vision of the Medo-Persian empire: the lower horn denoting the Medes, the higher, which came up last, the Persians. (Dan. viii. 3.) A winged lion, with a crown on his head; alluding, perhaps, to the symbolical representation of the Assyrian empire, by "a lion, with eagle's wings;" denoting their ferocious strength and cruelty, and the rapidity of their conquest. (Dan. vii. 4.)

Sketch of the History of the Persian Empire, illustrative of the Prophetic Writings.

Cyrus, who is deservedly called the Great, both on account of his extensive conquests, and also for his liberation of the captive Hebrews, was the son of Cambyses, a Persian grandee, and Mandane the daughter of Astyages king of the Medians. He was born A. M. 3405, B. C. 599. one year after his uncle Cyaxares the brother of Mandane. Weary of obeying the Medians, Cyrus engaged the Persians to revolt from them. He attacked and defeated Astyages his maternal grandfather, whose life he spared, and gave him the government of Hyrcania, satisfied with having liberated the Persians, and compelled the Medes to pay him tribute. Not long after, the latter rebelled against him; and involved Cyrus in a protracted war. Having again reduced the Medes, Cyrus directed his arms against the Babylonians, whose ally Crœsus king of Lydia, having come to their assistance, was defeated and obliged to retire into his own country. Cyrus continued to prosecute the war against the Babylonians, and having settled every thing in that country, he followed Crœsus into Lydia, whom he totally discomfited, and overran his territories. Thus far we have followed the narrative of Justin (lib. i. c. 7.): Herodotus relates events nearly in the same order (lib. i. c. 178.), but places the Babylonian war after the war with Crœsus, and the entire reduction of Lydia. He says that Labynitus (the Belshazzar of Scripture) was at that time the king of Babylon, and that Cyrus, having subdued his other enemies, at length attacked and defeated the Babylonians, who withdrew into their city, which was both strongly fortified and amply stored with provisions. Cyrus finding that the siege would be protracted, diverted the course of the Euphrates, by causing great ditches to be dug on both sides of the city, above and below, that its waters might flow into them; the river being thus rendered passable, his soldiers entered the city through its channel. Babylon was taken, and the impious Belshazzar was put to death. (Dan. v. 30.) So extensive was that city, that the inhabitants of each extremity

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were ignorant of its capture, though the enemy was in its very centre; and as a great festival had been celebrated on that day, the whole city was absorbed in pleasure and amusements. Cyrus constituted his uncle Cyaxares (or Darius the Mede) king of the Chaldæans. (Dan. v. 31.) Cyrus immediately restored the captive Jews to liberty (2 Chron. xxxvi. 22. Ezra i. 1.), and commanded pecuniary assistance to be given to those who stood in need of it. He died A. M. 3475, B. C. 529, in the seventieth year of his age, though historians are by no means agreed concerning the manner of his death.

Cambyses, the successor of Cyrus, was one of the most cruel princes recorded in history. As soon as he was seated on the throne, he invaded and conquered Egypt, and reigned there three years. At the same time he detached part of his army against the Ethiopians, and commanded his generals to pillage the temple of Jupiter Ammon. Both these expeditions were unfortunate. The army which had been sent against the latter perished in the sands of the deserts; and that which he led against the former, for want of provisions, was compelled to return with great loss. Mortified at his disappointments, Cambyses now gave full vent to the cruelty of his disposition. He killed his sister Meröe, who was also his wife; he commanded his brother Smerdis to be put to death, and killed many of his principal officers; he treated the gods of the Egyptians with the utmost contempt, and committed every possible outrage against them. Hearing at length that his throne was filled by an usurper, who pretended to be his brother Smerdis, and reigned at Babylon, he set out on his return to his dominions, but died at Ecbatana, a town in Syria, situated at the foot of Mount Carmel.

A. M. 3482, B. C. 522. After the death of Cambyses, the Persian throne was usurped by seven Magi, who governed for some time, making the people believe that their sovereign was Smerdis the brother of Cambyses. The Samaritans, who were always jealous of the prosperity of the Jews, obtained an edict from the pseudo-Smerdis (called ARTAXERXES in the Scriptures), prohibiting them from rebuilding the temple and fortifications of Jerusalem. (Ezra iv. 7. 16.) This interruption continued until the second year of Darius the son of Hystaspes.

A. M. 3483, B. C. 521. The imposition of the Magi being at length discovered, DARIUS the son of Hystaspes was acknowledged king. Having been informed of the permission which Cyrus had granted to the Jews to rebuild their temple, he allowed them to resume the work (Ezra iv. 24. vi. 1.), which they had commenced by the exhortations and encouragement of the prophets Haggai (i. 1.) and Zechariah (i. 1. Ezra v. 1.) This Darius is the Ahasuerus who married Esther and granted various privileges to the Jews. (See the book of Esther, throughout.)

A. M. 3519, B. C. 485. Xerxes succeeded Darius in the Persian throne; but as no particulars are recorded of him as connected with the Jews, we pass on to the reign of his successor ARTAXERXES, who greatly favoured them, first sending Ezra into Judæa (Ezra vii. viii.), and afterwards Nehemiah, to rebuild the walls of Jerusalem. (Neh. ii. iii.) The Persian monarchy subsisted for many centuries after this event; but, as its history is not connected with that of the Jews, it would be foreign to the plan of this abstract to give the succession of its sovereigns. (Calmet, Histoire Prophane de l'Orient, § IV. Dissert. tom. ii. pp. 336—341.)

PERSON, crimes against, how punished, 63, 64.

PESTILENCE or PLAGUE, 38.

PESTILENTIAL BLAST or WIND, 40.

PETER, one of the apostles, formerly called Simon: he was of Bethsaida, and was the son of Jonas, a fisherman, which occupation he also followed. When he was called to the apostleship by our Saviour, he received the name of Πετρος, which signifies a stone (John i. 43.), probably in reference to the boldness and firmness of his character, and his zeal and activity in promoting his Master's cause. See a further account of Peter and an analysis of the two epistles which bear his name, in pp. 362—364.

PHARAOH, a common appellation of the ancient kings of Egypt, who after the age of Alexander were in like manner termed Ptolemy. Jablonski states, that PHOURO, in the common Egyptian dialect, and PHARRO, in the very ancient dialect, spoken in the Thebaid, respectively denote *a king*. (Opuscula, tom. i. p. 376.) Mr. Weston derives this name from PIOVRO, which signifies *my king*, and which the Greeks rendered Φαρα. (Sunday Lessons on Gen. xii. 15.) The following are the principal sovereigns of this name, who are mentioned in the Old Testament:—

1. PHARAOH, king of Egypt, and contemporary with Abraham. His officers having eulogized the beauty of Sarah, the patriarch's wife, Pharaoh sent for her to his harem, and conferred many presents on her husband, whom he imagined to be her brother. Pharaoh and his family being "plagued with great plagues" by the Almighty, he discovered his error, and restored Sarah to Abraham, whom he sent out of Egypt. (Gen. xii. 10—20.)

2. PHARAOH, the contemporary of Joseph; who, having interpreted his prophetic dreams, was rewarded with distinguished honours, and raised to the office of "ruler throughout all the land of Egypt." (Gen. xli.) Pharaoh participated in Joseph's joy, at his reconciliation with his brethren, and with noble generosity permitted him to invite his family into Egypt. On the arrival of Jacob and his sons, he gave them a hospitable reception, notwithstanding shepherds were held in abomination by the Egyptians, and assigned them a residence in the land of Goshen. And on Jacob's decease, he permitted Joseph to make a journey into Canaan, to bury him. (Gen. xlv. 16. xlvii. 1. l. 4.) This Pharaoh is the sovereign alluded to by Stephen in Acts vii. 10. 13.

3. PHARAOH, a king of Egypt, gave one of his daughters in marriage to Mered, a descendant of Judah. (1 Chron. iv. 18.) This remarkable alliance must have taken place while the Hebrews were the guests and not the slaves of the Egyptians; and this prince must certainly have been one of the first successors of the master of Joseph.

4. PHARAOH, king of Egypt, the contemporary of Moses, reigned at the period when Jacob's descendants had already become a great people. The genealogical lists of that period, which are extant, in harmony with the sacred historians, show how rapidly the race of Israel had multiplied. (1 Chron. iv. 1—27.) This prince adopted the false policy of oppressing the Hebrews in the manner related in Exod. ii., little thinking that his own daughter would save from the waters of the Nile the future avenger and deliverer of the Israelites. The recent discoveries, which have thrown new light on Egyptian antiquities, and which harmonize more and more with the sacred history, enable us to recognise the Pharaohs, who are mentioned in the Bible subsequent to the time of Moses. The king, during whose reign Moses was born, can only be Rameses or Ramses IV. surnamed Mei-Amoun, the last sovereign but one of the eighteenth dynasty The first oppression of the Israelites (Exod. i. 11. 14.) most probably commenced under Thoutmosis III. a predecessor of this prince. But the succeeding narrative of the proscription of all the male Hebrew children, and the birth of Moses, relates only to this Ramses-Mei-Amoun. (Compare Vol. I. p. 88.)

5. PHARAOH, the contemporary of Moses, had reigned about eighteen years, when Moses was commanded to return into Egypt, Ramses-Mei-Amoun and his personal enemies being dead. (Exod. iv. 19.) His history is contained in Exod. vi.—xii.: he perished with his army in the Red Sea. (xiv. 5—31.) This Pharoah is Amenophis or Ramses V. the last king of the eighteenth dynasty, and the father of Ramses VI. or Sesostris.

6. PHARAOH, the contemporary of David, received at his court, and honourably entertained Hadad, prince of Idumæa (to whom he gave his wife's sister in marriage), after the conquest of that country by the Hebrews. (1 Kings xi. 17—19.) He was one of the last kings of the twenty-first or Tanite dynasty, and most probably was a different person from the Pharaoh who is next to be noticed, because it is difficult to conceive how the protector of Hadad could be the father-in-law of Solomon.

7. PHARAOH, the contemporary of Solomon, gave the Hebrew king his daughter in marriage, with the city of Gezer as a portion. (1 Kings ix. 16.) This prince, the last sovereign of the twenty-first or Tanite dynasty, was probably dethroned and put to death by Shishak, who was contemporary with Rehoboam. M. Coquetel (to whom we are indebted for this account of the Pharaohs) thinks that Eccl. iv. 14. may allude to this event.

8. PHARAOH-NECHO, the contemporary of Josiah king of Judah, took up arms against the new empire of the Chaldæans, which was rapidly advancing and threatening Asia. He resolved to carry the war across the Euphrates into the very centre of the Chaldæan empire; but being opposed in his passage by Josiah, an ally of the Chaldæan monarch, to whom he in vain offered terms of peace, he totally discomfited the forces of the Jewish king near Megiddo. He then marched to Jerusalem, which city he entered by force or by capitulation; and, deposing Jehoahaz who had just succeeded his father upon the throne, he gave the crown of Judah to his elder brother Jehoiakim, and levied a heavy military contribution on the kingdom of Judah. Encouraged by

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these successes, Necho proceeded on his Asiatic expedition, taking with him Jehoahaz, whom he left prisoner at Riblah. He made himself master of Carchemish on the Euphrates; where, after three years' warfare with various success, he was defeated by Nebuchadnezzar, and forced to return into Egypt with the wreck of his army. On his return, he took the captive Jehoahaz with him. (2 Kings xxiii. 29—34. xxiv. 7. 2 Chron. xxxv. 20—24. xxxvi. 1—4.) The Scripture account of the war carried on by Pharaoh-Necho against the Jews and Babylonians is confirmed by an ancient monument discovered in Egypt by the late enterprising traveller Belzoni. (See Vol. I. pp. 89, 90.) Pharaoh-Necho, the son of Psammetichus, and the sixth king of the twenty-sixth dynasty, that of the Saites, is celebrated in profane history, for his project of digging a canal, to join the Nile to the Red Sea, and by the voyage of discovery which his vessels, manned by Phœnician sailors, made round Africa.

9. Pharaoh-Hophra, the Apries or Vaphres of profane historians, was the son of Psammis, and grandson of Pharaoh-Necho. He was the eighth king of the twenty-sixth dynasty, and contemporary with Zedekiah king of Judah, with whom he formed an alliance against Nebuchadnezzar. During the last siege of Jerusalem, Hophra took arms, and advanced to succour his ally. This diversion was useful for a short time; but, agreeably to the predictions of Jeremiah, the Egyptians notwithstanding their brilliant promises, withdrew without fighting, or at least without making any resistance. After the destruction of Jerusalem, when, deaf to the counsels of Jeremiah, Azariah and Johanan took refuge in Egypt, the prophet predicted to them the deplorable end of Hophra. (Ezek. xvii. 15. Jer. xxxvii. 5. xliii. 9. xliv. 30. xlvi. 26.) The prophet Ezekiel (xxix.) reproaches Pharaoh with his base conduct towards the king of Judah, and foretells that Egypt should be reduced to a desert, and that the sword should cut off both man and beast. This prediction was afterwards accomplished, first in the person of Pharaoh-Hophra, who was deprived of his kingdom by Amasis who usurped his throne, and subsequently by the conquest of Egypt by the Persians.

Pharisees, tenets of the sect of, 144, 145.

Pharpar, river. See Abana, p. 401.

Philadelphia, a city of Asia Minor, derived its name from its founder, Attalus Philadelphus, and is situated about twenty-seven miles to the south-east of Sardis. Not long before the date of the Apocalyptic Epistle, this city had suffered so much from earthquakes, that it had been in a great measure deserted by its inhabitants; which may in some degree account for the poverty of this church as described in this epistle. And its poverty may also in some degree account for its virtue, which is so highly commended. "Philadelphia appears to have resisted the attacks of the Turks in 1312 with more success than the other cities. At a distance from the sea, forgotten by the emperor, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans (Bajazet) in 1390. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins!" (Gibbon's Decline and Fall, vol. xi. p. 438. 8vo. edit.) Whatever may be lost of the spirit of Christianity, there is still the form of a Christian church in this city, which is now called *Allah-Shehr*, or *the city of God*. It contains about 1000 Christians, chiefly Greeks, most of whom speak only the Turkish language. They have twenty-five places of public worship, five of which are large and regular churches, with a resident bishop and inferior clergy. The remains of antiquity here are not numerous. (Hartley's Visit to the Apocalyptic Churches, in Missionary Register, July, 1827, pp. 324—326. Arundell's Visit, pp. 167—174.)

Philemon, an opulent Christian at Colossæ; whose slave Onesimus having fled from him to Rome, where he was converted by Saint Paul, the apostle sent him back to his master with the admirable letter, which now forms the epistle to Philemon: for an analysis of which, see pp. 347—349.

Philip.

1. The son of Herod, misnamed the Great, by his wife Cleopatra; who, in the division of his father's kingdom, was made tetrarch of Batanæa, Trachonitis, and Ituræa. (Luke iii. 1.) He enlarged and embellished the city of Paneas, to which he gave his own name, and called it Cæsarea, in honour of the emperor Tiberius.

2. Another son of the same Herod by Mariamne, daughter of Simon the high-priest. He was the husband of Herodias, who was taken from him by his brother Herod Antipas. Having been disinherited by his father, he lived a private life. (Matt xiv. 3. Mark vi. 7. Luke iii. 19.) As Josephus calls this prince Herod, and the evangelist Philip, it is not improbable, that, after the custom of the Herodian family, he bore *both* those names.

3. One of the apostles of Jesus Christ, a native of Bethsaida. (Matt. x. 3. Mark iii. 18. Luke vi. 14. John i. 44—47 49. vi. 5. xii. 21, 22. xiv. 8, 9.) He was with the rest of the apostles and disciples who assembled for prayer in an upper room at Jerusalem, after the ascension. (Acts i. 13, 14.) Of the subsequent history of this apostle, nothing certain is known. He is *said* to have preached the Gospel in Scythia and Phrygia, and was interred at Hierapolis in Phrygia Pacatiana, where he suffered martyrdom.

4. One of the seven deacons of the church at Jerusalem. (Acts vi. 5.) He preached the Gospel at Samaria, where he performed many miracles, and converted many to the faith o Christ. Afterwards he received a divine command to go towards the south, to the road leading from Gaza to Jerusalem: here he met an eunuch of Candace queen of Ethiopia, whom he likewise converted to the Christian faith. (Acts viii. 5—38.) After baptizing the eunuch, Philip stopped some time at Azotus; and "passing through, he preached in all the cities until he came to Cæsarea," where he appears to have fixed his residence. He had four daughters; who, like Agabus, according to circumstances, received the gift of prophecy. (Acts viii. 40. xxi. 8, 9.)

Philippi was a city of Macedonia *Prima*, or the first of the four parts into which that province was divided. (See Vol. I. p. 90.) It was of moderate extent, and situated on the confines of Thrace. It was formerly called Crenides from its numerous springs, and afterwards Datus from the coal mines in its vicinity. The name of Philippi is received from Philip the father of Alexander, who fortified it, and made it a frontier town against the Thracians. Julius Cæsar planted a colony here, which was afterwards enlarged by Augustus, and hence its inhabitants were considered as freemen of Rome. Christianity was first planted at Philippi, by Saint Paul, A. D. 50, the particulars of which are related in Acts xvi. 9—40.

Philistines, Land of, 15. Account of, *ibid.* Nature of the disease inflicted upon them, 196.

Philologus, a Christian at Rome, whom St. Paul salutes in his epistle to the Romans. (xvi. 6.) M. Coquerel is of opinion that he was probably a slave who had been restored to liberty, and who received the name of Philologus, in consequence of his having been instructed in literature and the sciences.

Phinehas, the son of Eleazar, and grandson of Aaron, was the third high-priest of the Jews. He is greatly commended for his zeal for the glory of God in the affair of Zimri and Cosbi (Num. xxv. 7.): for which God promised that the priesthood should be given to his posterity by a perpetual covenant; this condition being included (as interpreters observe), that his children should continue faithful and obedient. The time of his death is not known.

Phœbe, a deaconess in the church at Cenchrea, whom Saint Paul strongly recommends to the Christians at Rome in his epistle (xvi. 1, 2.), for her hospitality to himself. The deaconesses in the primitive church were sometimes married women, but most frequently widows advanced in years, and who had been the wife of one man; that is, one who had not parted with one husband and married another, a practice which at that time was usual both among the Jews and heathens. (1 Tim. vi. 9, 10.) Their functions consisted in taking care of the sick and poor of their own sex, visiting the prisoners and martyrs, instructing catechumens, assisting at the baptism of women, and various other inferior offices. Phœbe is supposed to have been the bearer of St. Paul's epistle to the Romans.

Phœnice, or Phœnicia, a province of Syria, which extended from the Gulf of Issus, where it bounded Cilicia on the north, along the coast southwards, to the termination of the ridges of Libanus and Antilibanus, near Tyre, where it met the border of Palestine. In breadth it only comprehended the narrow tract between the continuation of Mount Libanus and the sea. The country was exceedingly fertile; and as a commercial nation, the Phœnicians are the most celebrated people of antiquity. They planted many colonies, and, among others, Carthage. The principal cities of Phœnicia were Ptolemais, Sidon, and Tyre, of which a notice is given in the subsequent part of this index Idols worshipped by them, 138.

Phœniciarchs, notice of, 140.

Phrygia is a province of Asia Minor, divided into the Greater and Lesser. The former had Bithynia on the north, Galatia on

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the east, Pamphylia and Lycia on the south, Lydia and Mysia on the west. Its chief cities mentioned in Scripture (Col. ii. 1.) are Laodicea and Hierapolis; and of this St. Luke seems to speak in Acts ii. 10. because he joins it with Pamphylia below it. In Acts xvi. 6. he means Phrygia Minor. The inhabitants are said to have been a servile people, kept in their duty best by stripes, and made wise only by sufferings. In all these parts of Asia Minor, even to Bythinia and the Euxine Sea, the Jews anciently were very numerous.

Phut, or Put, the name of an African people. According to Josephus (Ant. Jud. l. i. c. 7.) they were the inhabitants of Mauritania, where there is a river called Phut. (Plin. Nat. Hist. l. v. c. 1.) According to the Septuagint and Vulgate versions they were the Libyans. (Jer. xlvi. 9. Ezek. xxvii. 10. xxxviii. 5. Nah. iii. 9.) They are supposed to have been the descendants of Phut, the third son of Ham. (Gen. x. 6.)

Phylacteries described, 156.

Physics, or Medicine, state of, 194—197.

Physics, or natural philosophy of the Jews, 186.

Pihahiroth or Hiroth, without the prefix, a place on the Red Sea, where the Israelites made their second encampment. (Exod. xiv. 2. 9. Num. xiii. 7.) As the Israelites were properly delivered at this place from their captivity, and fear of the Egyptians (Exod. xiv. 5.), Dr. Shaw thinks that it derived its name from that circumstance. (Travels, vol. ii. p. 98.)

Pilate, Pontius, notice of, 53.

Pisgah, Mount, 31.

Pisidia (Acts xiv. 24.), a country in Asia Minor, having Pamphylia on the south, Galatia on the north, Isauria on the east, and Phrygia on the west. Its chief city was Antioch in Pisidia (Acts xiii. 14.), so called to distinguish it from Antioch in Syria.

Pison, one of the four great rivers which watered the garden of Eden. (Gen. ii. 11, 12.) The author of the apocryphal book of Ecclesiasticus, speaking of a wise man, says, that "he filleth all things with his wisdom," or spreads it on every side, "as Phison and Tigris" spread their waters "in the time of the new fruits," that is, when they are swollen by the melting of the winter snows. Calmet, Reland, and others, suppose it to be the Phasis, a celebrated river of Colchis; Eusebius and Jerome, after Josephus, make it to be the Ganges, which passing into India falls into the ocean.

Pithom, one of the cities built by the Israelites for Pharaoh. (Exod. i. 11.) Sir John Marsham imagines it to be Pelusium; but it is most probably the πατιυμις of Herodotus. (Hist. l. ii. c. 158.), by the Arabians in later times called Fijum or Faijum (pronounced *Faioum*), which is also applied to the province.

Plague, not unknown in Palestine, 38.

Plains of the Holy Land, account of, 33.

Pleading, form of, among the Jews, in civil and criminal cases, 55, 56.

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Polygamy, why tolerated among the Jews, 160. Abolished by Christianity, *ibid.*

Pomegranate trees of Palestine, 36.

Pontus, a province of Asia Minor, having the Euxine Sea on the north, Cappadocia on the south, Paphlagonia and Galatia on the east, and the Lesser Armenia on the west. It is supposed that Saint Peter preached in Pontus, because he addresses his first Epistle to the believing Hebrews, who were scattered throughout this and the neighbouring provinces.

Pools of Solomon, 29. Pool of Bethesda, 21. And of Siloam, *ibid.*

Poor, Jewish laws concerning, 83.

Population of the Holy Land, 38. Of Jerusalem, 22.

Porch of Solomon, 99.

Possessions, demoniacal, reality of, 197.

Potiphar, the captain of Pharaoh's body guard, who purchased Joseph of some Midianitish merchants, and made him superintendent of his house. Afterwards, however, listening to the false charges of his wife, who accused Joseph of attempting to seduce her, he threw Joseph into prison, where he was rigorously confined. It should seem that this rigour was not of very long continuance; and that he restored Joseph to all his confidence, and intrusted him with the management of the prison. (Gen. xxxvii. 36. xxxix. 19—23.) Potiphar is an Egyptian proper name, which has been explained by the Coptic ΠΙΩΤ ΦΡΡΟ *father*, that is, prime minister of Pharro, or Pharaoh. Some expositors have made a distinction between the master of Joseph and the keeper of the prison into which he was thrown. Others, however, have conjectured, with more probability, that Potiphar, after having punished Joseph in a transport of wrath and jealousy, acknowledged his innocence; but that, in order to avoid disgracing his wife, instead of restoring Joseph to his former office, he confided to him the command of the state-prison.

Potipherah, governor, or, more correctly, priest of On, is known only from the circumstance of his having given his daughter in marriage to Joseph. (Gen. xli. 45. xlvi. 20.) Jablonski supposed it to be the same as the Coptic ΠΗΟΝΤΦΡΗ, priest of the sun; and the recent discoveries among the Egyptian monuments have shown that his conjecture was not altogether without foundation. Pe-theph-re signifies that which belongs to Re or the Sun: this name was peculiarly suitable for a priest of On or Heliopolis, the city of the sun. Undesigned coincidences like these strongly corroborate the antiquity and authenticity of the Mosaic narrative.

Potter's Field. See Acheldama.

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Praisca or Priscilla, the wife of Aquila, a converted Jew of Pontus. See Aquila, p. 407.

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Procurators (Roman), powers of, 52, 53. State of the Jews under them, 53.

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Property, crimes against, how punished, 62, 63. Disposal of property, 164.

Prophets, notice of, 47. 116. Punishment of false prophets, 62. Schools of the prophets, 184, 185. (See further the General Index of Matters, No. III. infra. article *Prophets.*) "*The Prophets*" an ancient division of the Old Testament, p. 213. of this volume. Table of the sections of the prophets, as read in the Jewish Synagogue, 105.

Proselytes, account of, 109.

Proseuchæ or oratories of the Jews, 102, 103.

Psaltery, a musical instrument, 184.

Ptolemais, anciently called Accho (Judg. i. 31.), and now known by the name of Acre, is a port and town situated on the shore of the Mediterranean Sea, on the confines of Lower and Upper Galilee. Here Saint Paul rested for one day on his journey from Ephesus to Jerusalem. (Acts xxi. 7.) As this port must always have been of great importance in time of war, the town has, consequently, undergone great changes. During the croisades this city suffered exceedingly both from infidels and Christians, between whom it was the scene of many sanguinary conflicts: at length it fell under the dominion of the late Djezzar Pacha, under whose government and that of his successor it has revived, and is now one of the most considerable towns on the coast. Acre has a beautiful appearance, when beheld from a short distance. This place is celebrated for the repulse there given to Napoleon Buonaparte, by the Turks under the command of Sir Sydney Smith, who, after a long and memorable siege, compelled the French to retire with great loss, and ultimately to abandon Syria.

Publicans, or collectors of the revenue, account of, 78, 79. Why odious to the Jews, 79.

Publius, an opulent governor of Malta, at the time of St. Paul's shipwreck, who miraculously healed his father of a dangerous malady. The bay in which the vessel was wrecked was

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contiguous to his estate; and he most probably entertained the apostle during his three months' residence on that island. (Acts xxiii. 7, 8.) An ancient inscription found at Malta designates its governor by the same appellation—ΠΡΩΤΟΣ or *chief man*—which St. Luke gives to Publius. (Bloomfield and Kuinöel on Acts xxviii. 7, 8.)

PUL, or PHUL.

1. The proper name of a people remote from Palestine. (Isa. lxvi. 19.) The Latin Vulgate renders it Africa; according to Bochart, it was Philæ, an island of the Nile in Upper Egypt. Vitringa supposes it to be a place in the extremity of Egypt; it being the prophet's object, in the passage just cited, to designate the most remote parts.

2. The name of the first king of Assyria, who is mentioned in the Scriptures. He invaded the kingdom of Israel shortly after Menahem had usurped the throne, who gave a thousand talents of silver to support him in his kingdom. (2 Kings xv. 19, 20.)

PUNISHMENTS (Hebrew), design of, 64. Inferior punishments, 64—66. Capital punishments, 66—69.

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PURIFICATIONS of the Hebrews, account of, 133. Purifications of the leprosy, in persons, garments, and houses, 133, 134. Purifications in case of minor impurities, 134.

PURIM, or feast of Lots, account of, 128.

PUTEOLI, a maritime town of Campania, in Italy, between Baiæ and Naples, founded by a colony from Cumæ. It was originally called Dicæarchia, and afterwards Puteoli, from the great number of wells (*putei*) which were in the neighbourhood. It is now called Puzzoli or Puzzuolo. Here Saint Paul abode seven days, by the favour of the centurion, on his first journey to Rome. (Acts xxviii. 13.) It appears from Acts xxviii. 11. that Puteoli was the destination of this vessel from Alexandria; and we learn from the independent testimony of the Jewish historian, Josephus, corroborated by the geographer Strabo, that this was the port of Italy to which ships from Egypt and the Levant commonly sailed. (Antiq. Jud. lib. xviii. c. 7. § 4. c. 8. § 2. Strabo, Geogr. l. xvii. p. 793. ed Casaub.)

QUARTUS, a Christian resident at Corinth, whose salutations Saint Paul transmitted to Rome. He was probably a Roman, whom commercial affairs had led into Greece. (Rom. xvi. 23.)

QUICKSAND (Συρτις). Two syrtes or sand banks, on the northern coast of Africa, were particularly celebrated among the ancients; one of which, called the *Syrtis major*, lay between Cyrene and Leptis, and is most probably THN Συρτιν, THE *Quicksand*, alluded to in Acts xxvii. 17.; since a vessel bound westward, after passing Crete, might easily be driven into it by a strong north-easterly wind. The other (*Syrtis minor*) lay near Carthage. (Kuinöel on Acts xxvii. 17. Robinson's Lexicon, voce Συρτις.)

QUIRINUS or CYRENIUS (Κυριος, in Latin Quirinus), that is, Publius Sulpicius Quirinus, a Roman senator; who, after the banishment of Archelaus to Vienne in Gaul, and the annexation of Judæa to the province of Syria, was sent from Rome, as governor of Syria, to take a census of the whole province with a view to taxation. (Compare Acts v. 37.) This census he completed, A. D. 8. This enrolment is alluded to in Luke ii. 2.; for an elucidation of which, see Vol. I. pp. 419, 420.

RABBATH.

1. RABBATH, RABBATH-AMMON, or RABBATH of the children of Ammon, afterwards called Philadelphia, the capital of the Ammonites, was situated beyond Jordan. It was a place of considerable note in the time of Moses. When David declared war against the Ammonites, his general Joab laid siege to Rabbath-Ammon, where the brave Uriah lost his life, by a secret order given by this prince, that Uriah should be forsaken in a place of danger. And when the city was reduced to the last extremity, David himself went thither, that he might have the honour of taking it. From this time it became subject to the kings of Judah. Afterwards the kings of Israel became masters of it, with all the rest of the tribes beyond Jordan. But towards the conclusion of the kingdom of Israel, Tiglath-pileser having taken away a great part of the Israelites from that country, the Ammonites were guilty of many cruelties against those who remained, in consequence of which the prophets Jeremiah and Ezekiel pronounced very severe prophecies against Rabbath, the capital city of the Ammonites, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem. Antiochus the Greek took the city of Rabbath-Ammon about A. M. 3786. Some time before this, Ptolemy Philadelphus had given it the name of PHILADELPHIA. Which see in this index.

2. RABBATH-MOAB, or Rabbath of the children of Moab, the capital of the Moabites, otherwise AR, or ARIEL of Moab, and KIRHERES, or the city with brick walls. (Jer. xlviii. 31. 36.) This city was situated on the river Ar: it underwent many revolutions, and the prophets denounced heavy judgments against it.

RABBI, or RABBONI, import of, 185.

RABDOMANCY, or divination by the staff, 143.

RABSHAKEH, an officer of Sennacherib king of Assyria, who was sent with Rabsaris and Tartan to summon Hezekiah to surrender to his master. (2 Kings xviii. 17.)

RACA, a Syriac word of contempt, meaning a worthless person. (Matt. v. 22.) Those who applied this term to another were obnoxious to punishment by the COUNCIL of twenty-three. See p. 55. supra.

RACHEL, the youngest daughter of Laban, and the wife of Jacob. She was the mother of Joseph and Benjamin. In Jer. xxxi. 15. the prophet introduces Rachel as bewailing the exile of her posterity, that is, Ephraim; by quoting which language the evangelist Matthew (ii. 18.) in a similar manner introduces her as bemoaning the fate of the children who were massacred at Bethlehem. (Compare Vol. i. p. 317.) The tomb of Rachel is still shown to travellers, near the ruins of the village of Ramah. "It is one of the few places where the observer is persuaded that tradition has not erred.....The spot is as wild and solitary as can well be conceived; no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where the beautiful *mother* [wife] of Israel rests." (Carne's Recollections of the East, p. 157.) Mr. Maundrell is of opinion that this may be the true place of Rachel's interment: but the present sepulchral monument can be none of that which Jacob erected; for it appears to be plainly a modern and Turkish structure. The graves of the Moslems lie thickly strewn around this tomb.

RAHAB.

1. A woman of Jericho, who received into her house, and afterwards concealed, the two spies, whom Joshua had sent to explore that city and its contiguous territory. On the capture of Jericho, Rahab, with her parents, brethren, and all that she had, under the conduct of the two spies, quitted her house in safety. She subsequently married Salmon, one of the chief men in the tribe of Judah, and became the mother of Boaz. (Josh. ii. vi. 17. 22, 23. Ruth iv. 21. Matt. i. 5.) Much discussion has taken place respecting Rahab, whether she were a harlot or one who kept a house of entertainment for strangers. The same word in the Hebrew language denotes persons of both professions: for the same reason, the appellation of harlot is given to Rahab in the Septuagint version, from which the apostles Paul (Heb. xi. 31.) and James (ii. 25.) make use of the same expression: but the Chaldee paraphrast calls her by a word which signifies a woman who keeps a public house, without any mark of infamy. Since those apostles cite her as an eminent example of faith in God, and have ranked her with Abraham, we shall be justified in putting the most charitable construction upon the appellation given to her.

2. A poetical name of Egypt. (Isa. xxx. 7. li. 9. Psal. lxxxvii. 4. lxxxix. 11.) The Hebrew word signifies *proud*; and the name seems to have been given to Egypt from the pride and insolence of its princes and inhabitants.

RAINS, early and latter, importance of, in Palestine, 24.

RAMA, RAMAH, or RAMATHAIM, was a small town or village in the tribe of Benjamin, about thirty miles north of Jerusalem: it is frequently mentioned in the Old Testament. As it stood in a pass between the kingdoms of Israel and Judah, Baasha king of Israel seized it, and began to fortify it, to prevent his subjects from passing that way into the kingdom of Judah. (1 Kings xv. 17. 21.) Here Nebuzaradan, the Chaldæan general, disposed of his Jewish prisoners after their capital was taken, which occasioned a great lamentation among the daughters of Rachel. (Jer. xl. 1—3. xxxi. 15.) Oriental geographers speak of this place as having formerly been the metropolis of Palestine; and Mr. Buckingham informs us that every appearance of its ruins even now confirms the opinion of its having been once a considerable city. "Its situation, as lying immediately in the high road from Jaffa to Jerusalem, made it necessarily a place of great resort; and, from the fruitfulness of the country around it, it must have

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been equally important as a military station or a depôt for supplies, and as a magazine for the collection of such articles of commerce as were exported from the coast. In its present state the town of Ramah is about the size of Jaffa, in the extent actually occupied. The dwellings of the last, however, are crowded together around the sides of a hill, while those of Ramah are scattered widely over the face of the level plain on which it stands. The style of building here is that of high square houses, with flattened domes covering them: and some of the old terraced roofs are fenced around with raised walls, in which are seen pyramids of hollow earthenware pipes, as if to give air and light, without destroying the strength of the wall itself. The inhabitants are estimated at little more than five thousand persons, of whom about one third are Christians of the Greek and Catholic communion, and the remaining two-thirds Mohammedans, chiefly Arabs; the men of power and the military being Turks, and no Jews residing there. The principal occupation of the people is husbandry, for which the surrounding country is highly favourable; and the staple commodities produced by them are corn, olives, oil, and cotton, with some soap and coarse cloth made in the town. There are still remains of some noble subterranean cisterns at Ramah, not inferior either in extent or execution to many of those at Alexandria: they were intended for the same purpose, namely, to serve in time of war as reservoirs of water." (Buckingham's Travels in Palestine, p. 168.)

Ramoth, a famous city in the mountains of Gilead, often called Ramoth-gilead, sometimes Ramoth, and sometimes Ramoth-mizpeh, or the Watch-tower. (Josh. xiii. 26.) This city belonged to the tribe of Gad. It was assigned to the Levites, and was one of the cities of refuge beyond Jordan. (Deut. iv. 43. Josh. xx. 8. xxi. 38.) It became celebrated during the reigns of the later kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had conquered it, and from whom the kings of Israel endeavoured to regain it. (1 Kings xxii. 3—36. 2 Kings viii. 28, 29. 2 Chron. xxii. 5.) Jehoram, king of Judah, was dangerously wounded at the siege of this place; and Jehu, the son of Nimshi, was here anointed king of Israel by a young prophet sent by Elisha. (2 Kings ix. 1—10.) Ahab, king of Israel, was killed in battle with the Syrians before this place. (2 Chron. xviii. 3, 4, 5. et seq.) It is now called Ramza.

Reading, oriental mode of, 183.
Reaping, notice of, 177.
Rebels' Beating, what, 67.
Reception of visiters, 169, 170.
Rechabites, account of, 116.
Recorder, office of, 47.
Recreations of the Jews, 189, 190.

Red Sea, that branch of the southern sea which interposes itself between Egypt on the west, Arabia Felix and some part of Arabia Petræa on the east, while its northern extremities touch on the coast of Edom. Edom, it is well known, in the Hebrew tongue signifies *Red*, and was the name given to Esau for selling his birthright for a mess of pottage. Both the country which was possessed by his posterity (Gen. xxv. 30. xxxvi. 31—40.), and the sea which was contiguous to it, were called after his name; but the Greeks, not understanding the reason of the appellation, translated it into their tongue, and called it Θαλασσα Ερυθρα, whence the Latins termed it *Mare Rubrum*, and we the Red Sea. It is also called *Yam Suph*, "the weedy sea," in several passages (Num. xxxiii. 10. Psal. cvi. 9., &c.) which are improperly rendered "the Red Sea." Some learned authors have supposed that it was so named from the quantity of weeds in it. But Mr. Bruce, who had seen and examined the whole extent of it, states that he never saw a weed of any sort in it; and remarks that a narrow gulf, under the immediate influence of monsoons blowing from contrary points six months each year, would have too much agitation to produce such vegetables, seldom found but in stagnant water, and seldomer, if ever, found in salt water. He is of opinion that the sea derives its name from the large trees, or plants, of white coral, perfectly in imitation of plants on land. One of these, which he saw, from a root nearly central, threw out ramifications measuring twenty-six feet in diameter every way. (Travels, vol. ii. p. 138.) This seems to be the most probable solution that has been hitherto proposed of the name. The tides in this sea are but moderate. At Suez, the difference between high and low water did not exceed from three to four feet, according to Niebuhr's observations on the tides in that gulf, during the years 1762 and 1763. (Voyage en Arabie, p. 363.)

Every one knows the celebrated miracle of the passage over the Red Sea, when God opened this sea, dried it up, and made the Israelites pass through it, dry shod, to the number of 600,000, without reckoning old men, women, or children. The rabbins, and many of the ancient fathers, relying on Psal. cxxxvi. 13. (to him which divided the Red Sea into parts), have maintained that the Red Sea was so divided as to make twelve passages; that each of the twelve tribes passed through a different passage. But other authors have advanced that, Moses having lived long near the Red Sea, in the country of Midian, had observed that it kept its regular ebbing and flowing like the ocean; so that, taking the advantage of the time of the ebb, he led the Hebrews over; but the Egyptians not knowing the nature of the sea, and rashly entering it just before the return of the tide, were all swallowed up and drowned, as Moses relates. Thus the priests of Memphis explained it, and their opinion has been adopted by a great number of moderns, particularly by the learned critic and philologer, John David Michaelis, who in the queries which he sent to the Danish traveller M. Niebuhr, while in Egypt, proposed to him to inquire upon the spot, "Whether there were not some ridges of rocks where the water was shallow, so that an army, at particular times, may pass over? Secondly, Whether the Etesian winds, which blow strongly all summer from the north-west, could not blow so violently against the sea as to keep it back on a heap so that the Israelites might have passed without a miracle?" and a copy of these queries was left also for Mr. Bruce, to join his inquiries likewise, his observations on which are excellent. "I must confess," says he, "however learned the gentlemen were who proposed these doubts, I did not think they merited any attention to solve them. This passage is told us by Scripture to be a miraculous one; and, if so, we have nothing to do with natural causes. If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority alone we derive it. If we believe in God, that he made the sea, we must believe he could divide it when he sees proper reason; and of that he must be the only judge. It is no greater miracle to divide the Red Sea than to divide the river Jordan. If the Etesian winds, blowing from the north-west in summer, could keep up the sea as a wall on the right, or to the south, of fifty feet high, still the difficulty would remain of building the wall on the left hand or to the north. Besides, water standing in that position for a day must have lost the nature of fluid. Whence came that cohesion of particles which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since, from the same causes. Yet Diodorus Siculus (lib. iii. p. 122.) says the Troglodytes, the indigenous inhabitants of that very spot, had a tradition from father to son, from their very earliest ages, that once this division of the sea did happen there; and that, after leaving its bottom some time dry, the sea again came back, and covered it with great fury.[1] The words of this author are of the most remarkable kind: we cannot think this heathen is writing in favour of revelation: he knew not Moses, nor says a word about Pharaoh and his host; but records the miracle of the division of the sea in words nearly as strong as those of Moses, from the mouths of unbiassed, undesigning pagans. Were all these difficulties surmounted, what could we do with the pillar of fire? The answer is, We should not believe it. Why, then, believe the passage at all? We have no authority for the one but what is for the other: it is altogether contrary to the ordinary nature of things; and, if not a miracle, it must be a fable." (Vol. ii. pp. 135—137.)

Still, such skeptical queries have their use; they lead to a stricter investigation of facts, and thereby tend strongly to confirm the veracity of the history they meant to impeach. Thus it appears, from the accurate observations of Niebuhr and Bruce, that there is no ledge of rocks running across the gulf any where to afford a shallow passage. And the second query, about the Etesian or northerly wind, is refuted by the express mention of a strong easterly wind blowing across, and scooping out a dry passage, not that it was necessary for Omnipotence to employ it there as an instrument, any more than at Jordan; but it seems to be introduced in the sacred history by way of anticipation, to exclude the natural agency that might in after times be employed for solving miracles; and it is remarkable that the monsoon in the Red Sea blows the summer half of the year from the north, the winter half from the south, neither of which could produce

[1] Diodorus attributes this to an "extraordinary high tide." The fact, however, that "the ground was bare to the very bottom of the gulf" is admitted by this curious tradition.

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the miracle in question. Wishing to diminish, though not to deny the miracle, Niebuhr adopts the opinion of those who contend for a higher passage, near Suez. "For," says he, "the miracle would be less if they crossed the sea there, than near Bedea. But whosoever should suppose that the multitude of the Israelites could be able to cross it here, without a prodigy, would deceive himself; for even in our days no caravan passes that way to go from Cairo to Mount Sinai, although it would shorten the journey considerably. The passage would have been naturally more difficult for the Israelites some thousands of years back, when the gulf was probably larger, deeper, and more extended towards the north; for in all appearance the water has retired, and the ground near this end has been raised by the sands of the neighbouring desert." (p. 354.) But it sufficiently appears, even from Niebuhr's own statement, that the passage of the Israelites could not have taken place near Suez: for, 1. He evidently confounded the town of Kolsum, the ruins of which he places near Suez, and where he supposed the passage to be made with the bay of Kolsum, which began about forty-five miles lower down; as Mr. Bryant has satisfactorily proved from the astronomical observations of Ptolemy and Ulug Beigh, made at Heroum, the ancient head of the gulf. (See his treatise on the Plagues of Egypt, pp. 371, 372.)

2. Instead of crossing the sea at or near Ethan, their second station, the Israelites "turned" southwards along the western shore; and their third station at Pihahiroth, or Bedea, was at least a full day's journey below Ethan, as Mr. Bryant has satisfactorily proved from Scripture. (Exod. xiv. 2.) And it was this unexpected change in the direction of their march, which intimated an intention in the Israelites to quit Egypt; and the apparently disadvantageous situation in which they were then placed, "entangled in the land, and shut in by the wilderness," with a deep sea in front, the mountains of Attaka on the sides, and the enemy in their rear, that tempted the Egyptians to pursue them through the valley of Bedea, by the direct road from Cairo; who "overtook them encamping by the sea, beside Pihahiroth, opposite to Baalzephon." (Exod. xiv. 2—9.)

Niebuhr wonders how the Israelites could suffer themselves to be brought into such a disadvantageous situation, or be led blindfold by Moses to their apparent destruction: "one need only travel with a caravan," says he "which meets with the least obstacle, viz. a small torrent, to be convinced that the Orientals do not let themselves be led, like fools, by their Caravan Baschi," or leader of the caravan. (p. 350.) But the Israelites went out of Egypt with "a high hand," though led by Moses, yet under the visible guidance and protection of "THE LORD GOD of the Hebrews," who went before them by day in a pillar of a cloud, and by night in a pillar of fire; and who, for their encouragement to enter the passage of the sea miraculously prepared for them, removed the cloud which went before the camp of Israel hitherto, and placed it behind them. (Exod. xiv. 8—20.) "And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to the one, but gave light by night to the other; so that the one came not near the other all the night." (Dr. Hales's Analysis of Chronology, vol. i. pp. 388—391.) The preceding elaborate view of this subject furnishes a most clear and satisfactory answer to the cavils of modern infidels.

Various ancient traditions among the heathen historians attest the reality of the miraculous passage of the Red Sea by the Israelites: to which we may add that it is *manifest* from the text of Moses and other sacred authors, who have mentioned this miraculous passage, that no other account is supportable but that which supposes the Hebrews to cross over the sea from shore to shore, in a vast space of dry ground which was left void by the waters at their retiring. (Exod. xiv. 16, 17, &c.) To omit the numerous allusions in the book of Psalms, Isaiah says (lxiii. 11, &c.) that the Lord divided the waves before his people, that he conducted them through the bottom of the abyss, as a horse is led through the midst of a field. Habakkuk says (iii. 15.), that the Lord made himself a road to drive his chariot and horses across the sea, across the mud of great waters. Lastly, in the apochryphal book of Wisdom we read (xix. 7, 8. x. 17, 18.), that the dry land appeared all on a sudden in a place where water was before; that a free passage was opened in a moment through the midst of the Red Sea; and that a green field was seen in the midst of the abyss.

REFUGE, cities of, 16.

REGAL GOVERNMENT of the Israelites and Jews, 42—46. Its duration, 49.

REGION round about Jordan, notice of, 33.

REHOBOAM, the son and successor of Solomon. In his reign the kingdom of David was divided, the tribes of Judah and Benjamin retaining their allegiance to Rehoboam, while the other ten tribes became subject to Jeroboam the son of Nebat. Rehoboam died after reigning 17 years, and was succeeded on the throne of Judah by his son ABIJAH or ABIJAM, B. C. 954.

RELIGION, corruptions of, among the Jews, 135—143. Particularly in the time of Christ, 148—150.

REMPHAN, a Coptic name of Saturn, who was also worshipped under the name of MOLOCH. (Acts vii. 43. Compare p. 137.)

RENDING of garments, a sign of mourning, 159.

REPHAIM or RAPHAIM, the sons of Rapha (2 Sam. xxi. 16. 18. Heb. and marginal rendering), a Canaanitish race of giants that dwelt beyond the Jordan (Gen. xiv. 5. xv. 20. Josh. xvii. 15.), from whom the gigantic Og king of Bashan was descended. (Deut. iii. 11.) In a wider sense, this word seems to have included all the giant tribes of Canaan. (Deut. ii. 11. 20.) In subsequent times, the sons of Rapha appear to have been men of extraordinary strength among the Philistines. (2 Sam. xxi. 16. 18. marg. rend.) The VALLEY OF THE REPHAIM (for an account of which see pp. 31, 32.) derives its name from this tribe.

REPHIDIM, a station or encampment of the Israelites in the desert (Exod. xvii. 1.), where the Israelites were miraculously supplied with water out of the rock of MERIBAH. It is an insulated rock, at the foot of Mount Sinai, about six yards square, according to Dr. Shaw, but Mr. Carne says that it is about five yards long, five in height, and four yards wide. This rock, which is of granite, is in Deut. viii. 15. rightly called a *rock of flint*, in consequence of its hardness: it lies, tottering, as it were, and loose, near the middle of the valley, and seems formerly to have been a part or cliff of Mount Sinai. *The waters* which *gushed out, and the stream* which *flowed withal* (Psal. vii. 8. 21.), have hollowed across one corner of this rock a channel about two inches deep, and twenty inches wide. There are also four or five fissures, one above the other, on the face of the rock, each of them about a foot and a half long, and a few inches deep, "the lively and demonstrative evidence of their having been formerly so many fountains." A remarkable circumstance is, that they run along the *breadth* of the rock, and are not sent downwards: they are more than a foot asunder. Neither art nor chance could be concerned, says Dr. Shaw, in the contrivance: inasmuch as every circumstance points out to us a miracle; and, in the same manner with the rent in the rock of Calvary at Jerusalem, never fails to produce the greatest seriousness and devotion in all who see it. (Shaw's Travels, vol. ii. pp. 109, 110. Carne's Letters, pp. 198, 199.)

RESTITUTION, in what cases enjoined, 65.

RETALIATION among the Jews, 64, 65.

REUBEN, the eldest son of Jacob and Leah, gave his name to one of the twelve tribes of Israel; for the canton assigned to which, see p. 16.

REVENUES of the kings of Israel and Judah, 46. Of the Levites, 112. And of the priests, 113.

REVERENCE of the Jews for their temple, 100, 101. Of inferiors to superiors, 169.

REZIN, king of Syria, an able prince who knew how to avail himself of the divisions of his neighbours, in order to aggrandize himself. He formed an alliance with Pekah king of Israel against Ahaz king of Judah, whose dominions he invaded; and, after obtaining considerable advantages, he took a great number of prisoners, whom he sent to Damascus, and then proceeded to lay siege to Jerusalem, in which he failed. (2 Kings xv. 37. xvi. 5. 2 Chron. xxviii. 5.) This check, which had been foretold by Isaiah (vii. 1—8.), frustrated the project formed by the allied princes for overthrowing the dynasty of David. Rezin was more successful in Idumæa, where he made himself master of the port of Elath on the Red Sea; an important conquest which gave him the command of the neighbouring country and sea (2 Kings xvi. 6.) His successes were of short duration; in the following year, agreeably to the predictions of Isaiah (viii. 4. ix. 10.), Damascus was taken by Tiglath-pileser king of Assyria, who carried its inhabitants into bondage, and put to death Rezin, with whom the kingdom of Syria terminated.

RHEGIUM, a maritime city, near the south-western extremity of Italy, opposite to Messina in Sicily. Here St. Paul stayed one day, on his first voyage to Rome. (Acts xxviii. 13.) It is now called Rheggio.

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Rhodes, an island and city in the Levant, which is said to have derived its name from the abundance of roses which grew there. When St. Paul went to Jerusalem, A. D. 58, he went from Miletus to Coos, from Coos to Rhodes, and thence to Patara in Lycia. (Acts xxi. 1.)

Riblah, a city of Syria, in the country of Hamath, which, according to Jerome, was the same with what was afterwards called Antioch in Syria. It was very pleasantly situated; and here Pharaoh-Necho stopped, on his return from the battle of Megiddo. (2 Kings xxiii. 33.)

Rimmon signifies a pomegranate tree.

1. An idol of the Syrians, supposed to be the Jupiter of the ancients, or, according to some writers, the sun. (2 Kings v. 8.)

2. A city in the tribe of Simeon, on the southern boundary of Palestine. (Josh. xv. 32. xix. 7. Zech. xiv. 10.)

3. A rock not far from Gibeah, whither the children of Benjamin retreated after their defeat. (Judg. xx. 45. 47. xxi. 13.) Hither also Saul and his men went. (1 Sam. xiv. 2.)

4. Rimmon-methoar (*a round pomegranate*), a city in the tribe of Zebulon (Josh. xix. 13), which is supposed to be the same as Rimmono, which is mentioned in 1 Chron. vi. 62.

5. Rimmon-parez (*split pomegranate*), the sixteenth encampment of the Israelites in the wilderness. (Num. xxxiii. 19.)

Rings worn by the Jews, 157, 158.

Rivers of the Holy Land, 25, 26.

Rogel or En-rogel, fountain of, 28.

Rome, the metropolis of the world during the period comprised in the New Testament history. According to the chronology of Archbishop Usher, this city was founded by Remus and Romulus, A. M. 3966 of the Julian period, in A. M. 3256, B. C. 748, towards the close of the reign of Hezekiah, king of Judah. This city is so well known, that it is needless to give any account of it here. The later sacred authors of the Old Testament have not mentioned it; but it frequently occurs in the books of the Maccabees and in the New Testament. Saint Peter (1 Ep. v. 13.) has denoted it by the figurative name of Babylon. *The church that is at Babylon, elected together with you, saluteth you.* Saint John, in his Revelation (xiv. 8. xvi. 19. xvii. 5. xviii. 2. 10. 21.), points it out by the same name, and describes it in such a manner as can only agree to Rome: 1. By its command over all nations; 2. By its cruelty towards the saints; and, 3. By its situation upon seven hills. (Rev. xvii. 9.) St. Paul came twice to Rome: first, A. D. 61, when he appealed to Cæsar; and, secondly, A. D. 65, a year before his martyrdom, which happened in A. D. 66. Account of the judicature of the Romans, 57—59. Roman tribunals, 60. Powers of the Roman procurators, 52. Roman mode of computing time, 72, 73. Discipline and military triumphs, 93—95. Tribute reluctantly paid to the Romans by the Jews, 60.

Roofs of houses, 153.

Rudder-bands, nature of, 188.

Rural and Domestic Economy of the Jews, 174—180.

Ruth, a Moabitish woman, who returned with her mother-in-law Naomi to the land of Israel, and became the wife of Boaz. (Matt. i. 5.) See an analysis of the Book of Ruth, p. 218.

Sabbath of the Jews, how observed, 121, 122.

Sabbatical Year, account of, 128.

Sabtechah, a people or country of the Cushites; most probably Sabatha or Sabota, a considerable city of Arabia Felix, according to Pliny (Nat. Hist. l. vi. c. 28. § 32.), the principal city of the Atramites, a tribe of Sabæans, on the Red Sea.

Sackbut, an ancient musical instrument, used in Chaldæa, supposed to consist of four strings, and to emit a shrill sound.

Sacrament of the Lord's Supper, points of resemblance between and the Jewish Passover, 125.

Sacred Obligations and Duties of the Jews, 129—134.

Sacred Persons, among them, account of, 108—116.

Sacred Places, account of, 95—107.

Sacred Things, account of, 116—120.

Sacred Times and Seasons, account of, 121—129.

Sacrifices of the Jews, divine origin of, 117. Selection of, and how offered, 117, 118. Different kinds of, 118—120. Their fitness and propriety, 120, 121. Unbloody sacrifices, 119. Allusions to the sacrifices of the heathens explained, 139—142.

Sadducees, sect of, tenets of, 145, 146.

Sagan, or substitute of the high priest, 113.

Salamis, the chief city of the island of Cyprus, where the Gospel was early preached. (Acts xiii. 5.) It was situated on the south-east side of the island, and was afterwards called Constantia.

Salem.

1. A name of the city of Jerusalem. (Psal. lxxvi. 2.)

2. Or Salim, a place on the banks of the Jordan, where John baptized. (John iii. 23.) Its situation cannot now be ascertained

Salmone, a maritime city and promontory, which forms the eastern extremity of the island of Crete. (Acts xxvii. 7.)

Salome, the wife of Zebedee, and the mother of the apostles James and John. She was one of those who attended Jesus Christ on his journeys, and ministered to him. (Mark xv. 40. xvi. 1. Matt. xx. 20. xxvii. 56.)

Salt, covenant of, 81.

Salt Sea, account of, 27, 28.

Salt, Vale of, notice of, 31.

Salutations, forms of, 168, 169.

Sam or Samiel, wind, notice of, 40.

Samaria, the ancient capital of the kingdom of Israel, is very frequently mentioned in the Old Testament: it was situated on a hill which derived its name from Semer or Shemer, of whom it was purchased by Omri king of Israel, B. C. 921, who made it the seat of his government, and called it Samaria (Heb. *Shemeron*), from its former owner. By his successors it was greatly improved and fortified; and, after resisting the repeated attacks of the kings of Assyria, it was destroyed by Shalmaneser, B. C. 717, who reduced it to a heap of stones. (Micah i. 6. 2 Kings xvii. 6.) Samaria seems to have arisen again from its ruins during the reign of Alexander, B. C. 549, after whose death it was subject to the Egyptian and Syrian kings, until it was besieged, taken, and rased to the ground by the high-priest Hyrcanus, B. C. 129 or 130. It was afterwards wholly rebuilt, and considerably enlarged by Herod, surnamed the Great, who gave it the name of *Sebaste*, and erected a temple there in honour of the emperor Augustus (Sebastos) Cæsar. The situation is extremely beautiful and strong by nature. It stands on a fine, large, insulated hill, surrounded by a broad deep valley; which is environed by four hills, one on each side, that are cultivated with terraces up to the top, sown with grain, and (as the valley also is) planted with fig and olive trees. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains. The population of Samaria, in 1819, was computed by Mr. Rae Wilson at nearly 10,000 souls, composed of Turks, Arabs, and Greeks, and a few Jews of the Samaritan sect. (Travels, vol. i. p. 377. Third edition.) For a notice of the idols worshipped in Samaria during the captivity, see p. 139. And for an account of the tenets, &c. of the Samaritans, see pp. 147, 148.

Samaria, Mountains of, p. 29. Region of, 18.

Samos, an island of the Archipelago on the coast of Asia Minor. The Romans wrote to the governor of Samos in favour of the Jews, in the time of Simon Maccabæus, A. M. 3685, B. C. 139. (1 Macc. xv. 23.) St. Paul went ashore on the same island, as he was going to Jerusalem, A. D. 58. (Acts xx. 15.)

Samothracia, an island of the Ægean Sea. St. Paul departing from Troas for Macedonia, arrived first at Samothracia, and then landed in Macedonia. (Acts xvi. 11.) It was anciently called Dardana and Leucania, and afterwards Samos; and in order to distinguish it from the other Samos, the epithet Thracian was added, which passed into the name Samothrace.

Samson or Sampson, the thirteenth judge of Israel, the son of Manoah, of the tribe of Dan. Before his birth he was consecrated to be a Nazarite, and was chosen to deliver the Israelites from the yoke of the Philistines. He was celebrated for his vast physical strength, and for the bravery and success with which he defended his country against its enemies. (Judg. xiii.—xvi.) He judged the Israelites twenty years.

Samuel, a celebrated Hebrew prophet, the son of Elkanah and Hannah, of the tribe of Levi. Having been consecrated to God from his birth, he received divine communications even in his childhood: he was the fifteenth and last judge of the Israelites. By divine direction, he converted the Hebrew commonwealth into a kingdom; and anointed Saul as the first king, and afterwards David. He is supposed to have been the first institutor of schools for the education of the sons of the prophets. He died at the age of ninety-eight years, about two years before the death of Saul. For an analysis of the two books of Samuel, see pp. 218—220.; and on the appearance of Samuel to Saul at Endor, see Vol. I. p. 95.

Sanctuary of the temple described, 100

Sandals of the Hebrews, notice of, 157.

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SANHEDRIN, or great council of the Hebrews, powers and functions of, 54, 55.

SAPPHIRA, the wife of Ananias, who, together with him, was struck with instant death, for attempting to deceive God the Holy Spirit. (Acts v. 1. 3. 9, 10.)

SARAH, the wife of Abraham, and the mother of Isaac, whom she bore at an age when she could little expect such a blessing. (Gen. xxi.) She died at the advanced age of 127 years, at Kirjath-arba, afterwards called Hebron. (Gen. xxiii. 1. 9.)

SARDIS, the metropolis of the region of Lydia, in Asia Minor, was situated at the foot of Mount Tmolus, which commands an extensive view over the surrounding country. It was celebrated for the great opulence and for the voluptuous and debauched manners of its inhabitants. Considerable ruins still attest the ancient splendour of this once celebrated capital of Crœsus and the Lydian kings, which is now reduced to a wretched village called Sart, consisting of a few mud huts occupied by Turkish herdsmen. "A great portion of the ground once occupied by the imperial city is now a smooth grassy plain, browsed over by the sheep of the peasants, or trodden by the camels of the caravan; and all that remains to point out the site of its glory are a few disjointed pillars, and the crumbling rock of the Acropolis." No Christians reside on the spot: two Greek servants of a Turkish miller, in 1826, were the only representatives of the church at Sardis, the present state of which affords a most striking illustration of the accomplishment of the prophetic denunciations against the church in that city. (Emerson's Letters from the Ægean, vol. i. pp. 201. 216—218; Hartley's Visit, Miss. Register, 1827, p. 326.; Arundell's Visit, pp. 176—182.)

SAREPTA, or ZAREPHATH (Luke iv. 26.), was a city in the territory of Sidon, between that city and Tyre. It was the place where the widow dwelt to whom the prophet Elijah was sent, and was preserved by her cruise of oil and barrel of meal that wasted not. (1 Kings xvii. 9.) It is now a small village called Zarfa.

SARGON (Isa. xx. 1.), a king of Assyria, whom some critics and expositors have supposed to have been the predecessor of Sennacherib; while others have conceived him to have been Sennacherib himself.

SARON or SHARON, a town adjoining to Lydda, which gave name to the spacious and fruitful valley between Cæsarea and Joppa. Peter's miraculous healing of the paralytic Eneas at Lydda was the means of bringing the inhabitants of Saron to the knowledge of the Gospel. (Acts ix. 35.)

SAUL.

1. The son of Kish, of the tribe of Benjamin, and the first king of Israel. In consequence of his disregarding the divine commands, he was rejected by God, and David the son of Jesse anointed to be sovereign in his stead. Saul, after persecuting David for many years, was slain, together with his two sons, on Mount Gilboa, fighting against the Philistines. (2 Sam. i.) On the nature of his malady, see p. 196.

2. The Jewish name of the apostle PAUL.

SCAPE-GOAT, typical reference of, 127.

SCEPTRE of the kings of Israel, 44.

SCEVA, a Jew, one of the chief priests, whose seven sons went from city to city, as many Jews did, to exorcise those who were possessed by demons. At Ephesus pretending to invoke the name of Jesus over the possessed, they were so severely treated by these spirits for their presumption, that they were forced to flee out of the house naked and wounded. (Acts xix. 14—17.)

SCHOOLS of the Jews, particularly of the prophets, 184, 185. Military schools, 87.

SCIENCES cultivated by the Jews, account of, 184—187.

SCORPIONS of the desert, 34. *note* 2.

SCOURGING, punishment of, how inflicted among the Jews, 64, and among the Romans, *ibid.* Could not be inflicted on a Roman citizen, 58, 59.

SCRIBES, account of, in the time of Moses, 42; and in the time of Christ, 146. Royal scribes, 47.

SCRIPTURES, reading of, in the Synagogues, 104, 105.

SEALS or SIGNETS of the Jews, 157, 158.

SEAS mentioned in the Scriptures. See pp. 26—28; and RED SEA, p. 446.

SEASONS of Palestine, 23—25.

SECTS of the Jews, account of, 144—146.

SEED-TIME, notice of, 23.

SEIR.

1. Mountains of Seir, a ridge to the south of the Dead Sea, inclining towards Elath and Ezion-geber upon the Red Sea.

2. A mountain upon the frontiers of the tribes of Judah and Dan.

SEIRATH, the place where Ehud stopped after the death of Eglon king of Moab. It is supposed to have been near Bethel. (Judg. iii. 26.)

SELAH, the capital of the Edomites, which Amaziah captured, and changed its name into Joktheel. It is supposed to have derived its name (which signifies a rock) from its rocky situation, and to have been the city afterwards called Petra in Arabia. (2 Kings xiv. 7.)

SELEUCIA, a fortified city of Syria, situated on the sea-coast, a little north of the mouth of the river Orontes: it derived its name from Seleucus Nicator, and was sometimes called *Seleucia ad mare*, to distinguish it from seven or eight other cities in Syria of the same name. (Acts xiii. 4.)

SELEUCIDÆ, area of, 77, and *note* 4.

SELF-INTERDICTION, vows of, 130.

SENATE of Seventy in the wilderness, notice of, 42.

SENNACHERIB, a king of Assyria, who invaded the kingdom of Judah in the reign of Hezekiah. See ASSYRIA, p. 410. col. 2.

SENTENCES (Judicial), how performed among the Jews, 57.

SEPHARAD, a country or place where some of the Jewish captives dwelt. In the Latin Vulgate, it is rendered *Bosphorus;* in the Syriac and Chaldee versions, and by modern Hebrew commentators, it is rendered *Spain.* Both these explanations, says Gesenius, are undoubtedly false; but nothing more certain can be substituted in their place.

SEPHARVIM, a city under the government of the Assyrians, probably situated in Mesopotamia; whence colonists were sent into the country of Samaria. (2 Kings xvii. 24.)

SEPULCHRES of the Jews, account of, 200, 201.

SEPULTURE, rights of, 199, 200.

SERAB, nature of, 35, and *note* 3.

SERGIUS PAULUS, the Roman proconsul or governor of Cyprus, who was led by the preaching of Paul and Barnabas to embrace the Christian faith. (Acts xiii. 7.)

SERPENT, Brazen, worshipped by the Jews, 136, 137.

SERVANTS, different kinds of, mentioned in the Scriptures, 168. How hired and paid in Judæa, 167.

SETH, the son of Adam and Eve, and father of Enos, was born after the death of Abel. He lived 912 years. His posterity, who were distinguished from the descendants of Cain by the appellation of the sons of God, preserved the patriarchal religion in its purity until the time of the deluge, after which it was transmitted by the race of Shem. (1 Chron. i. 1. Luke iii. 1. Gen. iv. 25. v. 3. vi. 2.)

SHADOW of DEATH, Valley of, notice of, 34. *note* 3.

SHALMANESER or SALMANESER king of Assyria. See ASSYRIA, 410. col. 1.

SHARON, Vale of, notice of, 32.

SHAVEH, Valley of, notice of, 31.

SHECHEM. See SICHEM, infra.

SHEEP-HUSBANDRY of the Jews, 175, 176.

SHEM or SEM, the second son of Noah. (Gen. v. 32.) According to the genealogical table in Gen. x. the nations in south-western Asia, as the Persians, Assyrians, Syrians, Hebrews, and part of the Arabians, were descended from him.

SHEMER, the name of the possessor of the mountain on which the city of SAMARIA was erected by Omri king of Israel, to whom he sold that territory for two talents of silver. From the circumstance of that city being called after his name, as well as from the very small sum given by way of purchase money, it has been conjectured that Shemer made it one of the conditions of sale that his name should be given to the new city. As the law of Moses prohibited the irredeemable cession of estates, and as Shemer's name is mentioned without any notice of his genealogy, it is not improbable that he was descended from the Canaanites, whom the Israelites had not been able to expel.

SHEMONEH ESRAH, or Jewish Prayers, 107, 108.

SHENIR, Mount, 30.

SHEPHERDS, duties of, 176.

SHESHACH, another name for Babylon, (Jer. xxv. 26. li. 41.) This is evident from the connection; but the derivation of the word is obscure. Calmet supposed Sheshach to be a pagan idol, worshipped at Babylon; and that Jeremiah gave to that city the name of its tutelar deity.

SHIELDS of the Hebrews, and of the Romans, 87, 88.

SHILOH, a celebrated city in the tribe of Ephraim, where the people assembled (Josh. xviii. 1.) to set up the tabernacle of the congregation, which continued there until the time of Eli.

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(1 Sam. iv. 3.) It was situated on a high mountain to the north of Bethel.

Shinar, the territory of Babylon. (Gen. x. 10. xi. 2. xiv. 1. Isa. xi. 11. Dan. i. 2. Zech. v. 11.) The boundaries of this country are defined in Gen. x. 10., and depend on the interpretation given to the names of cities mentioned in that verse.

Ships, of the ancients, notice of, 188, 189.

Shishak, a king of Egypt who was contemporary with Solomon and Rehoboam. He first gave an asylum to the malcontent Jeroboam (1 Kings xi. 40.); and afterwards, as soon as he saw that Rehoboam's power was weakened by the revolt of the ten tribes, he invaded Judæa and advanced against Jerusalem with an immense army, composed of Egyptians, Ethiopians, Lybians, and Sukkim or Troglodytes. But, satisfied with the submission of the Jewish monarch and with the spoils of his capital, including the treasures of the temple, he left him his throne, and drew off his forces. (1 Kings xiv. 25, 26. 2 Chron. xii. 2—9.) Shishak is the Sesonchis of profane historians, and the head of the Bubastite or twenty-second dynasty of the Egyptian kings. His name has been discovered on the recently explained Egyptian monuments (compare Vol. I. p. 88, 89.); and he is supposed to have been an Ethiopian, who, supported by the military caste, dethroned the Pharaoh who was Solomon's father-in-law.

Shoes, or Sandals of the Hebrews, 157.

Showbread, table of, notice of, 100. 119.

Shunem, a city in the tribe of Issachar. (Josh. xix. 18. 2 Sam. xxviii. 4.) Here the prophet Elisha was hospitably entertained by a benevolent woman; whose son dying, he miraculously restored him to life. (2 Kings iv.) According to Eusebius, there was a place called *Sulem* (by a commutation of *l* and *n*) five Roman miles south of Mount Tabor.

Shur, Wilderness of, notice of, 33.

Shushan, the capital of Susiana, a province of Elam or Persia, which Daniel terms the palace (viii. 2.), because the Chaldæan monarchs had here a royal palace. After Cyrus, the kings of Persia were accustomed to pass the winter there, and the summer at Ecbatana. The winter was very moderate at Shushan, but the heat of the summer was so great, that the very lizards and serpents, if surprised by it in the streets, are said to have been burned up by the solar rays. This city stands on the river Ulai, or Choaspes. In this city, and on this river, Daniel had the vision of the ram with two horns, and the goat with one horn, &c. in the third year of the reign of Belshazzar (Dan. viii. 1—3, &c.), A. M. 3447, B. C. 557. In this city of Shushan, the transactions took place which are related in the book of Esther. Here Ahasuerus, or Darius the son of Hystaspes, generally resided and reigned. (Esth. i. 1, 2. 5, &c.) He rebuilt, enlarged, and adorned it. Nehemiah was also at Shushan, when he obtained from king Artaxerxes permission to return into Judæa, and to repair the walls of Jerusalem. (Neh. i. 1.) Benjamin of Tudela, and Abulfaragius, place the tomb of Daniel at Chuzestan, which is the ancient city of Shushan, and a tomb is still shown to travellers, as the tomb of the prophet. Dr. Lightfoot says, that the outward gate of the eastern wall of the temple was called the gate of Shushan; and that upon this gate was carved the figure (more probably the arms or insignia) of Shushan, in acknowledgment of the decree there granted by Darius son of Hystaspes, which permitted the rebuilding of the temple. The site of this once noble metropolis of the ancient sovereigns of Persia is now a mere wilderness; no human being residing there excepting one poor dervise, who keeps watch over the supposed tomb of the prophet Daniel. See an account of the ruins and the present state of Shushan, in Sir R. K. Porter's Travels in Georgia, Persia, &c. vol. ii. pp. 411—418.

Sicarii, or assassins mentioned in the New Testament, notice of, 148.

Sichem, Sychar or Shechem, a city of Samaria, about forty miles distant from Jerusalem, which became the metropolis of the Samaritans after the destruction of Samaria by Hyrcanus. In the vicinity of this place is Jacob's well (John iv. 6), memorable for our Saviour's conversation with the Samaritan woman. It stands in a delightful situation, and is at present called Napolose. The remains of the sect of the Samaritans, now reduced to about forty persons, chiefly reside here. Contiguous to this place lies a valley, which opens into a plain watered by a fruitful stream, that rises near the town. This is universally allowed to be the *parcel of a field* mentioned by Saint John (iv. 5.) which *Jacob bought at the hand of the children of Hamor.* (Gen. xxxiii. 19.) Dr. Clarke (Travels, vol. iv. pp. 260—280. 8vo.) has given a minute and very interesting account of the antiquities of Shechem. See also Mr. Jolliffe's Letters from Palestine, pp. 44—48.

Sick, healing of, why deemed unlawful by the Jews, on the Sabbath-day, 121. Treatment of, 194, 195.

Siddim, Vale of, notice of, 31.

Sidon, or Zidon, a celebrated city of Palestine, reputed to have been founded by Sidon the eldest son of Canaan, from whom, according to Josephus, it derives its name; but other authorities derive the name Sidon from the Hebrew or Syrian word צידה (tsideh), which signifies fishing. If the primitive founder was a fisherman, the two accounts may be easily reconciled. Joshua (xi. 8.) calls it Sidon the *Great*, by way of eminence; whence some have taken occasion to say, that in his time there were two Sidons, a greater and a lesser: but no geographer has mentioned any other Sidon than Sidon the Great. Joshua assigned Sidon to the tribe of Asher (Josh. xix. 28.), but this tribe could never get possession of it. (Judg. i. 31.) It is situated on the Mediterranean, one day's journey from Paneas, or from the fountains of Jordan, in a fine level tract of land, the remarkably simple air of which suits with that touching portion of the Gospel, which records the interview of Jesus Christ on this very spot,—*the coasts of Tyre and Sidon,*—with the Syro-Phœnician woman. (Matt. xv. 21—28. Mark vii. 24—30.) Abulfeda places it sixty-six miles from Damascus. This city has been always famous for its great trade and navigation. Its inhabitants were the first remarkable merchants in the world, and were very early celebrated on account of their luxury; for, in the days of the judges of Israel, the inhabitants of Laish are said to have dwelt careless and secure after the manner of the Zidonians. (Judg. xviii. 7.) The men of Sidon being great shipwrights, were particularly eminent above all other nations, for hewing and polishing timber, there being *none who were skilled how to hew timber like the Sidonians.* (1 Kings v. 6.) This place is now called *Seide* or *Saide:* its port is small, and nearly filled up with the accumulation of mud. (Irby's and Mangles' Travels, p. 201.) The city, as it exists at present, rises immediately from the strand; and, when seen from a slight distance, presents a rather imposing appearance. The interior, however, is most wretched and gloomy. "About half-way between Saide (or Sidon) and Sour (or Tyre) are very extensive ruins of towns which once connected these two cities; but of these ruins there is now scarcely one stone left upon another. They consist chiefly of lines which show, rased even with the soil, the foundation of houses—many stones irregularly scattered—a few cisterns with half-defaced sculpture on them; and, at a considerable distance from the path, there are at one spot several low columns either mutilated or considerably sunk in the earth. These relics show, what it needed indeed no such evidence to prove, that in peaceable and flourishing times, on this road between two such considerable cities as Tyre and Sidon, there must have been many smaller towns for business, pleasure, and agriculture, delightfully situated by the seaside; but peaceful security has long been a blessing unknown to these regions; and we may apply to them the language of Judges v. 7.—*The villages ceased; they ceased in Israel.*" (Jowett's Christ. Researches in Syria, pp. 129, 130.

Sieges, how conducted, 89.

Signets, notice of, 157.

Sihon, a king of the Amorites, who refused a passage through his territories to the Hebrews; and, coming to attack them, was himself slain. (Num. xxi. 21.)

Sihor, River, 26.

Silas or Silvanus (the former name being a contraction of the latter), an eminent Christian teacher, who was Saint Paul's companion in his journeys through Asia Minor and Greece.

Siloam, Fountain or Pool of, 21. 28. Just over against this pool, near the bottom of the valley, through which its waters flow with an almost imperceptible current, and on the slope of a lofty mountain on the opposite side, is a village called Siloa: it has a miserable aspect, many of the habitations being no better than excavations from the rock, and the rest very meanly built houses and dilapidated stone huts; though it once could boast the palace of Pharaoh's daughter and Solomon's queen. The population is said not to exceed two hundred persons. (Jowett's Researches in Syria, p. 262. Three Weeks in Palestine, p. 45.)

Simeon, the son of Jacob and Leah: he was the head of one of the twelve tribes; for the limits of whose allotment, see p. 17.

Simon or Simeon, the name of several persons mentioned in

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the New Testament; of whom the following are the most remarkable:—

1. Simon, surnamed Peter, who was also called Simon Bar-Jona. See Peter, p. 442.

2. Simon, surnamed the *Canaanite* (perhaps because he was a native of Cana in Galilee), and also Zelotes or the Zealous, probably because he had been of the Zealots. (See p. 148. for a notice of their principles.) He is supposed to have been the brother of James the Less and Jude: the particulars of his life are unknown.

3. Simon, surnamed the *Cyrenean*, from Cyrene in Libya (where many Jews were settled), who was compelled to assist in bearing the cross of Jesus. (Matt. xxvii. 32.) Why he was so compelled, see p. 70. *supra*.

4. Simon, surnamed *Bar-Jesus*, a sorcerer. (Acts viii. 9. 13.) See Bar-Jesus, p. 413. col. 2.

Simoom Wind, pestilential effects of, 40.

Sin.

1. A strong city in Egypt (Ezek. xxx. 15, 16.), according to Jerome, Pelusium: it was situated on the eastern boundary of Egypt, and was defended by the swamps which lay around it.

2. Desert of Sin, a part of Arabia Deserta, towards Egypt, between Elim and Mount Sinai. (Exod. xvi. 1. xvii. 1. Num. xxxiii. 12.)

Sin-offering, notice of, 118. Account of, 65.

Sinai.

1. Desert of Sinai, 34.

2. Mount Sinai, a mountain in Arabia Petræa, where the law was given. It had two summits; the one lower, called Horeb, or the Mount of God (Exod. iii. 1.), when he appeared to Moses in a flame of fire in a bush. (See Horeb, p. 428., col. 1.) This Horeb is therefore called Sinai by Saint Stephen. (Acts vii. 30.) Mount Sinai is an enormous mass of granite rocks, with a Greek convent at the bottom, called the Convent of St. Catharine. It is the highest of a chain of mountains called by the Arabians Djebbel Moosa (or the mountains of Moses), and which requires a journey of several days to go entirely round it. This chain is partly composed of sand-stone: it contains several fertile valleys, in which are gardens producing grapes, pears, dates, and other excellent fruits. These are taken to Cairo, where they are sold at a high price; but the general aspect of the peninsula of Mount Sinai is that of a frightful sterility. (Malte-Brun's System of Geography, vol. ii. p. 200.)

Sinim, a land very distant from Palestine. From the context of Isa. xlix. 12. it appears to have been situated towards the south or east. Some expositors have supposed it to be Pelusium or Syene; but these are only cities, and not sufficiently remote. It were better (says Gesenius) to understand it of an eastern country, perhaps *China*; of the name of which the Hebrews *may* have heard, as well as of Scythia and India.

Sion or Sirion, a name of Mount Hermon, 30.

Sivan or Siuvan, the third month of the ecclesiastical year of the Jews; and the ninth of their civil year. For a notice of the festivals, &c. in this month, see p. 76.

Slaves, how acquired, 165. Their condition and treatment among the Hebrews, 165, 166; and heathens, 166, 167. Explanation of customs relating to them, mentioned in the New Testament, 167. Different kinds of, 167, 168.

Slaying with the sword, a Jewish punishment, 67.

Slings of the Hebrews, notice of, 88.

Smyrna, a city of Asia Minor, was situated between forty and forty-five miles to the north of Ephesus, of which city it was originally a colony. It is now celebrated chiefly for the number, wealth, and commerce of the inhabitants. Of its population, which is estimated at about 75,000 inhabitants, 45,000 are Turks; 15,000 Greeks; 8000 Armenians; 8000 Jews; and less than 1000 Europeans. (Hartley's Visit, p. 289.) The angel of the church of Smyrna, addressed in the second apocalyptic epistle, is supposed to have been Polycarp, the disciple of Saint John, by whom he was appointed bishop of Smyrna. As he afterwards suffered much, being burnt alive at Smyrna, A. D. 166, the exhortation in Rev. ii. 10. would be peculiarly calculated to support and encourage him.

So, an Egyptian king, contemporary with Hoshea, with whom he formed an alliance. (2 Kings xvii. 4.) He appears, however, to have been too weak to succour Hoshea against the Assyrians, one of whose kings, named Sargon, obtained signal advantages over him. (Isa. xx. 1.) According to Jablonski, So means a *chief prince* or *prince of the dwelling*. For a long time the Pharaoh, who is named So, in the Scriptures, was taken for the Sabacho of profane history, the head of the twenty-fifth or Ethiopian dynasty, who invaded Egypt, caused its monarch Boccharis to be thrown into the flames, and usurped the throne. More recent and correct researches have shown that So is the Sevechus of profane history. (Coquerel, Biog. Sacr. tom. iv. p. 223.)

Sodom, the chief of the Pentapolitan cities, or five cities of the plain, gave the name to the whole land. It was burnt, with three other cities, by fire from heaven, for the unnatural lusts of their inhabitants, the truth of which is attested by numerous heathen writers. See pp. 27, 28. *supra*.

Soldiers (Jewish) levies of, how made, 84. Mosaic statutes concerning them, 84, 85. How commanded, 85, 86. Their encampments, 86, 87. Their pay and training, 87. Arms of, 87, 88.

Soldiers (Roman), allusions to the officers, armour, and discipline of, 92—94. Their treatment of Jesus Christ, 70. They watched at the execution of criminals, 72.

Solomon, the son of David and Bathsheba, and the third king of Israel, renowned for his wisdom and riches, and for the magnificent temple which he caused to be erected at Jerusalem. The commencement of his reign was characterized by piety and justice; but afterwards he abandoned himself, through the influence of his heathen wives, to gross and shameful idolatry. Temple of, 98. Extent of his dominions, 17. His commerce, 187, 188. He died B. C. 975, after a reign of forty years. For analyses of the books of Proverbs, Ecclesiastes, and Canticles, which were composed by him, see pp. 245—253.

Solomon's Porch, notice of, 99.

Sons, education of, 164. Parental authority over them, *Ibid.*

Sosthenes, a chief ruler of a synagogue at Corinth. (Acts xviii. 17.) Concerning the interpretation of which passage the learned differ greatly. Some suppose him to have been at this time an enemy to the apostle Paul, and his accuser, though subsequently a convert to the Christian faith; and that he was beaten by the unbelieving Greeks, in consequence of the opinion given by the judge, and because he had troubled the proconsul with so impertinent an affair. Others are of opinion, that, at this time, he favoured Christianity, and suffered on that account, the Greeks beating him at the instigation of the unbelieving Jews. However this may have been, Sosthenes afterwards joined with Saint Paul in sending the first Epistle to the Corinthians. (Biscoe on the Acts, vol. i. p. 417.)

Sowing of corn, Jewish mode of, 177.

Spain, an extensive region of Europe, which anciently comprehended the country forming the modern kingdoms of Spain and Portugal. In the time of St. Paul it was subject to the Romans. (Rom. xv. 24. 28.)

Spears of the Hebrews, notice of, 88.

Spoil, how distributed by the Jews, 91, 92.

Staff, divination by, 143.

Stephanus, one of the principal Christians at Corinth, whom St. Paul baptized with all his family. This was the first family in Achaia that embraced the Gospel: its members zealously devoted themselves to the service of the Christians, and their affectionate hospitality is recommended by the apostle, as an example to the Corinthians. (1 Cor. i. 16. xvi. 15, 16.)

Stephen, the first martyr for the faith of Christ: he was one of the seven primitive deacons of the Christian church. After having wrought many miracles, and ably defended the doctrines of Christ, he was put to death by the Jews. (Acts vi. vii.) On the stoning of Stephen, see p. 53. *note* 4.

Stocks, punishment of, 65.

Stoics, a sect of philosophers who derived their name from the Στοα or portico where their founder Zeno delivered his lectures. Their philosophy required an absolute control over all the passions, and taught that man alone, even in his present state of existence, might attain to perfection and felicity. They encouraged suicide, and disbelieved in a future state of rewards and punishments,—a doctrine which they deemed unnecessary as an incitement to virtue.

Stone, white, import of, 56.

Stones, consecrated, notice of, 138. Hieroglyphic stones prohibited to the Israelites, *Ibid.*

Stoning to death, a Jewish punishment, 67, 68.

Strangers, laws concerning the treatment of, 82.

Straw, used in making bricks, 151.

Streets (Oriental), arrangement of, 155.

Studies of the Jews, 185—187.

Subordination, military, illustration of, 93.

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Succoth.

1. A city in the tribe of Gad. (Josh. xiii. 27. Judg. viii. 5. 1 Kings vii. 46.) Hither "Jacob journeyed, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth," that is, *booths*. (Gen. xxxiii. 17.)

2. The first encampment of the Israelites in their march out of Egypt. (Num. xxxiii. 5. Exod. xii. 37. xiii. 20.) Dr. Shaw is of opinion that no fixed situation can be assigned for this place (it signifying only a place of tents), being probably nothing more than some considerable Dou-war (or encampment) of the Ishmaelites or Arabs, such as may be still met with, at the distance of fifteen or twenty miles from Cairo, on the road towards the Red Sea. The rendezvous of the caravan which conducted Dr. S. to Suez was at one of these Dou-wars; at the same time he saw another about six miles off, in the very same direction which the Israelites may be supposed to have taken in their marches from Goshen to the Red Sea. (Travels, vol. ii. p. 93.)

Succoth-benoth (or booths of the daughters), an object of idolatrous worship among the Babylonians. According to the most common opinion they were small tents or booths, in which the Babylonish maidens exposed themselves to prostitution, in honour of a Babylonish goddess called Mylitta. Herodotus (Hist. l. i. c. 199.) gives a particular account of these abominable practices; which, there is reason to conclude from 1 Kings xvii. 30., the Babylonians introduced into Judæa.

Sukkims, an African people mentioned in 2 Chron. xiii. 3. in conjunction with Libyans and Ethiopians. In the Septuagint and Vulgate versions, they are termed Troglodytes, probably from their dwelling in caves. Such a people dwelt near the Red Sea.

Summer of Palestine, notice of, 24.

Superiors, reverence to, how shown, 169.

Surveying of land, known to the Jews, 187.

Susanchites, the inhabitants of Susa or Shushan. (Ezra iv. 9.)

Swearing, or oaths of the Jews. See pp. 81, 82.

Swords of the Hebrews, notice of, 88.

Sycamore trees of Palestine, 37.

Sychar. See Sichem, p. 450.

Syene, a city on the southern frontiers of Egypt, bordering on Ethiopia. (Ezek. xxix. 10. xxx. 6.)

Synagogues, origin and form of, 103, 104. Officers of, 104. Account of the synagogue worship, 104—106. Its ecclesiastical power, 106. Nineteen Jewish prayers read in the synagogue, 106, 107.

Syracuse, a large and celebrated city on the eastern coast of Sicily, furnished with a capacious and excellent harbour. Saint Paul abode here three days on his first journey to Rome. (Acts xxviii. 12.)

Syria, properly so called, was a country of Asia, comprehended between the Euphrates on the east, the Mediterranean on the west, Cilicia on the north, Phœnicia, Judæa, and Arabia Deserta, on the south. It was divided into various provinces or cantons, which derived their names from their situation, with respect to particular rivers or cities. Thus,

1. Syria of the two rivers, or Mesopotamia of Syria, or Aram Naharaim (Hebrew), was comprehended between the two rivers Tigris and Euphrates.

2. Syria of Damascus, that of which Damascus was the capital, extended eastward along Mount Libanus. Its limits varied according as the princes that reigned at Damascus were more or less powerful.

3. Syria of Zobah, or Soba, or Sobal, as it is called by the Septuagint, was probably Cœle-Syria, or Syria the hollow. Its capital was Zobah, a city unknown, unless it be Hoba or Hobal, north of Damascus. (Gen. xiv. 15.)

4. Syria of Maachah, or of Bethmaacah, was also towards Libanus. (2 Sam. x. 6. 8. 2 Kings xv. 29.) It extended beyond Jordan, and was given to Manasseh. (Deut. iii. 14.)

5. Syria of Rohob or Rehob, was that part of Syria of which Rehob was the capital. But Rohob was near the northern frontier of the land of promise (Num. xiii. 21.), on the way or pass that leads to Emath or Hamath. It was given to the tribe of Asher, and is contiguous to Aphek, which was in Libanus. (Josh. xix. 28. 30. and xxi. 31.) Laish, otherwise called Dan, situate at the fountains of Jordan, was in the country of Rohob. (Judg. i. 31.) Hadadazer, king of Syria of Zobah, was son of Rehob or Rohob, or perhaps a native of the city of this name. (2 Sam. viii. 3. 12.) The Ammonites called to their assistance, against David, the Syrians of Rehob, of Zoba, of Maachah, and of Ishtob. (2 Sam. x 6. 8.)

6. Syria of Tob, or of Ishtob, or of the land of Tob, or of the Tubieni, as they are called in the Maccabees, was in the neighbourhood of Libanus, the northern extremity of Palestine. (Judg. xi. 3. 5. 1 Macc. v. 13. 2 Macc. xii. 17.) When Jephthah was banished by his brethren from Gilead, he withdrew into the land of Tob.

7. Syria of Emath, or Hamath, that of which the city Hamath, on the Orontes, was the capital.

8. Syria, without any other appellation, stands for the Kingdom of Syria, of which Antioch became the capital after the reign of the Seleucidæ.

9. Cœlo-Syria, or *Cœle-Syria*, or the Lower Syria, occurs in several places of the Maccabees. (1 Macc. x. 69. 2 Macc. iii. 5. 8. iv. 4. viii. 8.) The word Cœle-Syria, in the Greek, signifies *Syria Cava*, or Syria the Hollow, or deep. It may be considered, says Strabo, either in a proper and restrained sense, as comprehending only the tract of land between Libanus and Antilibanus: or in a larger signification, and then it will comprehend all the country in obedience to the kings of Syria, from Seleucia or Arabia and Egypt.

Syria at first was governed by its own kings, each of whom reigned in his own city and territories. David subdued them about A. M. 2960, B. C. 1044 (2 Sam. viii. 6.), on occasion of his war against the Ammonites, to whom the Syrians gave assistance. (2 Sam. x. 6. 8. 13. 18, 19.) They continued in subjection till after the reign of Solomon, when they shook off the yoke, and could not be reduced again till the time of Jeroboam II. king of Israel, A. M. 3179, B. C. 820. Rezin, king of Syria, and Pekah, king of Israel, having declared war against Ahab, king of Judah, this prince found himself under the necessity of calling to his assistance Tiglath-pileser, king of Assyria, who put Rezin to death, took Damascus, and transported the Syrians out of their country beyond the Euphrates. From that time Syria continued in subjection to the kings of Assyria. Afterwards it came under the dominion of the Chaldæans; then under that of the Persians; lastly, it was reduced by Alexander the Great, and was subject to all the revolutions that happened to the great empires of the East.

Syrian Idols, notice of, 137, 138.

Syro-Phœnicia is Phœnicia properly so called, of which Sidon, or Zidon, was the capital; which having by right of conquest been united to the kingdom of Syria, added its old name Phœnicia to that of Syria. The Canaanitish woman is called a Syrophœnician (Mark vii. 26.), because she was of Phœnicia, which was then considered as making part of Syria. St. Matthew calls her a Canaanitish women (Matt. xv. 22. 24.), because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan. (Gen. x. 15.) The Syro-Phœnicians were so called to distinguish them from the Phœnicians of Africa, who were called Liby-Phœnicians. Both were of the same Canaanitish stock or original.

Taberah (or *burning*), an encampment of the Israelites in the wilderness. (Num. xi. 3. Deut. ix. 22.) It derives its name from the circumstance that fire went forth from the tabernacle, and burnt a considerable part of their camp, as a punishment for their murmurings.

Tabernacles, feast of, how celebrated, 126, 127. A proof of the credibility of the Old Testament, I. 66.

Tabernacles, various, in use among the Israelites, 96. Form and construction of the tabernacle of Moses, 96, 97. Its migrations, 97.

Tabitha, the Aramæan name of a female Christian, otherwise called Dorcas, whom St. Peter miraculously restored to life. (Acts ix. 36. 40.)

Table, ancient mode of reclining at, explained, 154.

Tablets, for writing, form of, 182.

Tabor, or Thabor, Mount, account of, 30, 31.

Tabret, notice of, 183.

Tactics, military, of the Jews, 89, 90.

Tadmor, a city of Syria, erected by king Solomon. It was situated in the wilderness of Syria, on the borders of Arabia Deserta, whence it is called *Tadmor in the Wilderness*, in 1 Kings ix. 18. Josephus places it at two days' journey from the Upper Syria, one day's journey from the Euphrates, and six days' journey from Babylon. He says that there is no water in the wilderness but in this place. (Ant. Jud. lib. viii. c. 6. § 1.) If we may form any conjecture of this city by the ruins of it, which later travellers have described, it must have been one of the first and most magnificent in the East; and it is somewhat

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surprising that history should give us so little account, when or by whom it was reduced to the melancholy condition in which it now appears. The reason why Solomon erected Tadmor in so desolate a place, was, probably, the commodiousness of its situation to cut off all commerce between the Syrians and Mesopotamians, and to prevent them from conspiring against him as they had done against his father David. This city preserved its name of Tadmor to the time of Alexander. It then received the name of Palmyra, which it preserved for several ages. About the middle of the third century, it became celebrated as the seat of the empire of Odenatus and Zenobia. When the Saracens became masters of the East, they restored its ancient name of Tadmor, which has continued to the present time. Its situation between two powerful empires, that of the Parthians on the east, and that of the Romans to the west, often exposed it to danger from their contests. In time of peace, however, it soon recovered itself, by its trade with both empires: for the caravans of Persia and of the Indies, which now unload at Aleppo, then used to stop at Palmyra: thence they carried the merchandise of the East, which came to them by land, to the ports of the Mediterranean, and returned the merchandise of the West after the same manner.

Tahpanes.

1. Tahapanes, or Tahpanhes (Jer. ii. 16.), a city of Egypt, which anciently was a royal city, of considerable note: it is supposed to be the same as Daphnæ Pelusiacæ. Jeremiah, and the Israelites with him, retired to this place: and here it was revealed to the prophet, that Nebuchadnezzar should take this city, and set up his throne in the very place where Jeremiah had hidden stones. (Jer. xliii. 7—11.)

2. A queen of Egypt, the wife of that Pharaoh who was contemporary with David, and gave her sister in marriage to Hadad the Edomite. Tahpanhes educated her sister's son among the royal family of Egypt, perhaps from the mingled motives of affection and of politics.

Tammuz, or Thammuz.

1 The tenth month of the civil year of the Jews, and the fourth of their ecclesiastical year. For a notice of the festivals, &c. in this month, see p. 76.

2. An Egyptian and Syrian idol, worshipped by the Israelites, notice of, 138.

Tanis. See Zoan, p. 456. *infra*.

Tares, notice of, 177.

Tarshish, or Tartessus, a city and country in Spain, the most celebrated emporium in the West, to which the Hebrews traded; the *ships of Tarshish* (Isa. xxiii. 1. 4. lx. 9.) denote large merchant ships bound on long voyages (perhaps distinguished by their construction from the common Phœnician ships), even though they were sent to other countries instead of Tarshish. (Gibb's Hebrew Lexicon, pp. 713, 714., where the proofs are adduced at length.)

Tarsus, the metropolis of Cilicia (Acts xxi. 39.), was celebrated for being the place whither Jonah designed to flee, and where St. Paul was born. It was a very rich and populous city, and had an academy, furnished with men so eminent, that they are said to have excelled in all arts of polite learning and philosophy; even the academies of Alexandria, and Athens, and Rome itself, were indebted to it for their best professors. It is now called Tersoos; has no good buildings; and is but ill supplied with the necessaries of life. (Irby's and Mangles' Travels, p. 503.)

Taxes paid by the Jews. See pp. 78, 79.

Teachers, Jewish, appellations of, 185. Academical degrees conferred on them, *ibid. note*. Manner of teaching, *ibid.*

Tekoah, a village south-east of Jerusalem, not far from which the Great Desert commenced: it was the birth-place of the prophet Amos. (i. 1.)

Temple at Jerusalem, plan of, 98. Account of the *first* temple erected by Solomon, *ibid.*; and of the *second* temple erected after the captivity, 98—100. Reverence of the Jews for it, 100, 101. Account of the temple-guard, 101., and of the ministers of the temple, 111—114. The temple-worship described, 121, 122. Annual payments made for its support, 78. Feast of the dedication of the temple, 128.

Temples at Heliopolis and Gerizim, 101.

Tenths, when and of what things paid, 120.

Tents of the Hebrews, account of, 150, 151.

Teraphim, notice of, 137.

Terraces (Oriental), notice of, 153.

Tertius, a Christian whom St. Paul employed as his amanuensis in writing his epistle to the Romans. (Rom. xvi. 22.)

Tertullus, a Roman orator or advocate, whom the Jews employed to bring forward their accusation against St. Paul, before the Roman procurator at Cæsarea; probably because they were themselves unacquainted with the modes of proceeding in the Roman courts. (Acts xxiv. 1, 2.)

Tesseræ Hospitales, notice of, 173, 174.

Tetrarch, office of, 52, *note* 1.

Thaddeus. See Jude.

Thammuz. See Tammuz.

Theatres and Theatrical performances, allusions to, explained. See pp. 190, 191.

Thebeth, or Tebeth, the fourth month of the civil year of the Jews, and the tenth of their ecclesiastical year. For a notice of the festivals, &c. in this month, see p. 75.

Thebez, a city in the tribe of Ephraim, at the siege of which Abimelech was killed. (Judg. ix. 50—55.) Eusebius says, that in the fourth century there was a village called Thebez, thirteen Roman miles from Shechem.

Theft, punishment of, among the Jews, 62, 63.

Theocracy of the Hebrews, nature of, 41. It subsisted under the kings, 43.

Theophilus, the name of the person to whom Luke inscribed his Gospel and the Acts of the Apostles. (Luke i. 3. Acts i. 1.) He was most probably some Gentile of rank, who had abjured paganism and embraced the Christian faith.

Thessalonica, a large and populous city and sea-port of Macedonia, the capital of one of the four districts into which the Romans divided that country after its conquest by Paulus Æmilius. It was situated on the Thermæan Bay, and was anciently called Thermæ; but, being rebuilt by Philip the father of Alexander, after his victory over the Thessalians, it then received the name of Thessalonica. At the time of writing the Epistle to the Thessalonians, Thessalonica was the residence of the proconsul who governed the province of Macedonia, and of the quæstor who had the charge of the imperial revenues. Besides being the seat of government, this port carried on an extensive commerce, which caused a great influx of strangers from all quarters; so that Thessalonica was remarkable for the number, wealth, and learning its inhabitants. The Jews were extremely numerous here. The modern name of this place is Salonichi: it is the chief port of modern Greece, and has a population of sixty thousand persons, twelve thousand of whom are Jews. According to Dr. Clarke, who has given a very interesting account of the antiquities, present state, and commerce of Thessalonica, this place is the same now it was then; a set of turbulent Jews constituted a very principal part of its population: and when St. Paul came hither from Philippi, where the Gospel was first preached, to communicate the "glad tidings" to the Thessalonians, the Jews were sufficient in number to "set all the city in an uproar."

Theudas, a seditious person, who excited popular tumults among the Jews, probably during the interregnum which followed the death of Herod the Great, while Archelaus was at Rome; at which time Judæa was agitated with frequent seditions. (Acts v. 36.) Compare Vol. I, p. 420.

Thisbe, a town in the tribe of Naphtali, to the south of Kadesh, the chief city belonging to that tribe. The prophet Elijah is supposed to have been a native of this city, though he might afterwards have dwelt in the land of Gilead. (1 Kings xvii. 1.)

Thomas, called Didymus, one of the twelve apostles: of the circumstances of whose life very little is known.

Thorns, of which Christ's crown was made, 36, *note* 2.

Three Taverns, a small place or village on the Appian Way to Rome, where travellers stopped for refreshment. According to the Itinerary of Antoninus, it was thirty-three Roman (rather less than thirty-three English) miles from Rome. (Acts xxviii. 15.) Some critics and commentators, however, suppose that they were retail shops for the sale of provisions to travellers.

Threshing, and Threshing-floors, account of, 178.

Thyatira, a city of Asia Minor, was a considerable city in the road from Pergamos to Sardis, and about forty-eight miles eastward of the former. It is called by the Turks Akhisar, and is imbosomed in cypresses and poplars; it is now, as anciently it was, celebrated for dyeing. In 1826, the population was estimated at 300 Greek houses, 30 Armenian, and 1000 Turkish. (Hartley's Visit, Miss. Reg. pp. 326, 327. Arundell's Visit, pp. 189—191.)

Tiberias (John vi. 1—23. xxi. 1.), still called by the natives Tabaria or Tabbareeah, was anciently one of the principal cities of Galilee: it was built by Herod the Great, and so called in honour of the emperor, Tiberius. The privileges conferred upon

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its inhabitants by Herod caused it in a short time to become a place of considerable note: it was situated in a plain near the Lake of Gennesareth, which is thence termed the *Lake* or *Sea of Tiberias*. (See it described in pp. 26, 27.) After the destruction of Jerusalem, this city became eminent for its Academy, over which a succession of Jewish doctors presided until the fourth century. On every side ruins of walls, columns, and foundations, indicate its ancient splendour. The modern population of Tiberias is from fifteen hundred to two thousand: it is principally inhabited by Jews, who are said to be the descendants of families resident there in the time of our Saviour. Dr. Clarke conjectures that they are a remnant of refugees who fled hither after the capture of Jerusalem by the Romans. Tiberias is about ninety miles distant from Jerusalem: the modern town, which is very small, and is walled round, with towers at equal distances, stands close to the lake, upon a plain surrounded by mountains; and is celebrated for its hot baths, which are much frequented. Tiberias has the most imposing appearance, from without, of any town in Syria; but within, it is as wretched as any other. About a mile from this town, and exactly in front of the lake, is a chain of rocks, in which are distinctly seen cavities or grottoes, that have been proof against the ravages of time. These have uniformly been represented to travellers as the places referred to in Scripture, which were frequented by miserable and fierce demoniacs, upon one of whom our Lord wrought a miraculous and instantaneous cure. Matt. viii. 28. Mark v. 2, 3. Luke viii. 27. (Dr. Clarke's Travels, vol. iv. pp. 219—233. 8vo. Light's Travels in Egypt, &c. &c. p. 203. Jolliffe's Letters from Palestine, pp. 32—34. Burkhardt's Travels in Syria, &c. pp. 320—330. Travels in Egypt and Nubia, &c. by Captains Irby and Mangles. p. 294. Jowett's Researches in Syria, pp. 171. 173. Carne's Letters, pp. 361, 362. Rae Wilson's Travels in the Holy Land, vol. ii. p. 25. Third edition.)

Tiberius, Claudius Drusus Nero, emperor of Rome, succeeded his step father Augustus: he died, A. D. 37, after reigning 22½ years. In the 14th year of his reign, John the Baptist first appeared; and the crucifixion of Jesus Christ took place in the third or fourth year after. (Luke iii. 1.)

Tiglath-pilneser, king of Assyria, the son and successor of Sardanapalus. See Assyria, p. 409.

Time, Jewish and Roman modes of computing, 72—75. Calendar of the Jewish year, 75, 76. Parts of a period of time reckoned for the whole, 76, 77. Æras of time in use among the Jews, 77.

Timon, the name of one of the seven primitive deacons of the church at Jerusalem. (Acts vi. 5.)

Timotheus, commonly called Timothy, a Christian of Derbe, whose mother was of Jewish descent, and eminent for her piety, while his father was a Gentile. He was selected by St. Paul, as his chosen companion in his journeys; and was left by him at Ephesus to take the charge of the church there. He appears to have possessed in a high degree the confidence and affection of St. Paul, by whom he is often mentioned in terms of warm commendation. For analyses, &c. of the two epistles addressed to Timothy by the apostle, see pp. 343—346.

Tirhaka, a king of Egypt or Ethiopia, is known in Scripture only by the powerful diversion which he made in behalf of Hezekiah, king of Judah, when pressed by the forces of Sennacherib, king of Assyria. (2 Kings xix. 9. xviii. 21. Isa. xxxvi. 6. xxxvii. 9.) Although, under this prince, Egypt appears to have recovered some of the advantages which it had lost under So, the predecessor of Tirhaka; it is not clear whether we are to understand in the passages just cited a mere report of an invasion which was circulated, and which deceived the Assyrians, or an actual war in which they were engaged with the Egyptian monarch. Some expositors are of opinion that he carried his arms into Assyria, while Sennacherib was in Judæa. Tirhaka, the third sovereign of the Ethiopian or twenty-fifth dynasty, whose name is confirmed by ancient Egyptian monuments and inscriptions (compare Vol. I. p. 89.), is the Taracus of profane historians. If the predictions contained in the thirtieth and following chapters of Isaiah relate to Hezekiah, Tirhaka must be the Pharaoh intended in those passages; which some commentators refer to anterior times. The prophecies contained in the nineteenth chapter of Isaiah, particularly verses 2. and 4., have been supposed to announce the events which followed Tirhaka's death, the supplanting or removal of the Ethiopian dynasty by that of the Saites, and the revolutions which are recorded to have taken place in that period of the history of Egypt.

Tirzah, a delightful city of Ephraim, the royal seat of the kings of Israel, from Jeroboam I. to Omri, who built the city of Samaria, which then became the capital of his kingdom. (Josh. xii. 24. 1 Kings xiv. 17. xv. 21. 2 Kings xv. 14.) Its situation is represented as pleasant in Sol. Song vi. 4.

Tisri or Tizri, the first month of the civil year of the Jews, and the seventh of their ecclesiastical year. For a notice of the festivals, &c. occurring in this month, see p. 75.

Tithes, when and of what things paid, 120.

Titus, a Christian teacher, by birth a Gentile, but converted by St. Paul, who therefore calls him his son (Gal. ii. 3. Tit. i. 4.), and whose companion and fellow-labourer he became. In 2 Tim. iv. 10. the apostle speaks of him as having gone to Dalmatia; and in Tit. i. 5. he assigns the reason of his leaving Titus in Crete, viz. to perfect the work which Paul had there begun, and to establish and regulate the churches. For an analysis of St. Paul's epistle to Titus, see pp. 346, 347.

Tola, the tenth judge of Israel, of the tribe of Issachar. He succeeded Abimelech, and died after an administration of twenty-three years. (Judg. x. 1, 2.)

Tombs of the Hebrews, account of, 200, 201.

Tornadoes frequent in Palestine, 38, 39.

Tower of Antonia, 21.

Trachonitis, district of, 18.

Traditions of the elders concerning the Sabbath, exposed, 121.; were preferred by the Pharisees to the Law of Moses, 145.

Transfiguration, mount of, 31. and *note* 1.

Transmigration of souls, believed by the Jews, 144.

Travelling, Jewish mode of, 122. *note* 7. Horrors of travelling across the Great Desert of Arabia, 34, 35.

Treaties, nature of, 80. How made and ratified, 80, 81.

Trees of Palestine, notice of, 36, 37.

Trespass-Offerings, notice of, 65. 118.

Trials, proceedings of, among the Jews, 55—57.

Tribes, allotments of. See pp. 16, 17. Heads or princes of, 41, 42.

Tribunal (Imperial), appeals to, 59. Roman tribunals, 57. Jewish tribunals, 54, 55.

Tribute paid by the Jews, account of, 78. Reluctantly paid to the Romans, *ibid.*

Triumphs (military) of the Romans, allusions to, explained, 94, 95.

Troas, a maritime city of Mysia, situated on the western coast, at some distance to the southward of the supposed site of ancient Troy. The adjacent region is also called Troas or the Troad. (Acts xvi. 8. 11. xx. 5, 6. 2 Cor. ii. 12. 2 Tim. iv. 13.)

Trogyllium (Acts xx. 15.), a promontory at the foot of Mount Mycale, opposite to, and about five miles from, Samos.

Trophies, military, of the Jews, 92.

Trophimus, a Christian disciple of Ephesus, who accompanied Saint Paul on his departure from Greece to Judæa, and at Jerusalem was the innocent cause of the dangers to which he was there exposed. Recognised by some Jews from Asia Minor, who had seen him with St. Paul, they took occasion to accuse the apostle of having taken Greeks with him into the temple. (Acts xx. 4. xxi. 29.) After this time we find no mention made of Trophimus in the New Testament, until after his master's first imprisonment at Rome. In one of the voyages which followed the apostle's liberation, Trophimus was "left at Miletum sick." (2 Tim. iv. 20.) This circumstance proves, if further proof were wanting, that St. Paul was twice a prisoner at Rome; for Trophimus, at the time of his first journey to Miletus, had not been left there, since we read of his arrival in Judæa. (Acts xx. 15.)

Trumpets, form of, 184.; feast of, 127.

Trust, violations of, how punished, 63.

Tryphæna and Tryphosa, two Christian women resident at Rome, where they laboured in diffusing a knowledge of the Gospel, and in succouring their fellow-believers. The mention of both their names by Saint Paul has led some to conjecture that they were sisters. (Rom. xvi. 12.)

Tubal-Cain, the son of Lamech and Zillah, invented the art of working metals: there is great reason to believe that he was the Vulcan of ancient mythology.

Τυμπανισμος, or beating to death, account of, 68.

Tunics, of the Jews, form of, 156.

Tychicus, a Christian, probably of Ephesus, who was the friend and associate of St. Paul, and is mentioned by him in the most affectionate terms. (Acts xx. 4. Eph. vi. 21. Col. iv. 7. 2 Tim. iv. 12. Tit. iii. 12.)

Tyrannus, a person at Ephesus, in whose house or school

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St. Paul proposed and defended the doctrines of the Gospel. (Acts xix. 9.) By some he is thought to have been a Jewish doctor or rabbi, who had a public school at Ephesus; while others, with more probability, suppose that he was a Greek sophist, because the apostle taught for two successive years in his school, after he had ceased to preach in the synagogues. (Acts xix. 9.)

Tyre, a celebrated city and sea-port of Phœnicia, that boasted of a very early antiquity, which is recognised by the prophet Isaiah (xxiii. 7.), but which is variously estimated by profane writers, whose discordant accounts this is not the place to adjust and determine. Even in the time of Joshua it was strongly fortified; for it is called the *strong city Tyre*. (Josh. xix. 29.) Tyre was twofold, insular and continental. Insular Tyre was certainly the most ancient, for it was noticed by Joshua: the continental city, however, as being more commodiously situated, first grew into consideration, and assumed the name of Palætyrus, or Old Tyre. Want of sufficient attention to this distinction has embarrassed both the Tyrian chronology and geography. Insular Tyre was confined to a small rocky island, eight hundred paces long and four hundred broad, and could never exceed two miles in circumference. But Tyre, on the opposite coast, about half a mile from the sea, was a city of vast extent, since, many centuries after its demolition by Nebuchadnezzar, the scattered ruins measured nineteen miles round, as we learn from Pliny and Strabo. Of these, the most curious and surprising are, the cisterns of Ras-el-Ain, designed to supply the city with water; of which there are three still entire, about one or two furlongs from the sea; so well described by Maundrell, for their curious construction and solid masonry. "The fountains of these waters," says he, after the description, "are as unknown as the contriver of them. According to common tradition, they are filled from a subterraneous river, which king Solomon discovered by his great sagacity; and he caused these cisterns to be made as part of his recompense to king Hiram, for the materials furnished by that prince towards building the temple at Jerusalem. It is certain, however, from their rising so high above the level of the ground, that they must be brought from some part of the mountains, which are about a league distant; and it is as certain that the work was well done at first; seeing it performs its office so well, at so great a distance of time; the Turks having broken an outlet on the west side of the cistern, through which there issues a stream like a brook, driving four corn mills between it and the sea." From these cisterns there was an aqueduct which led to the city, supported by arches, about six yards from the ground, running in a northerly direction, about an hour, when it turns to the west, at a small mount, where anciently stood a fort, but now a mosque, which seems to ascertain the site of the old city; and thence proceeds over the isthmus that connects Insular Tyre with the main, built by Alexander, when he besieged and took it.

Old Tyre withstood the mighty Assyrian power, having been besieged in vain, by Shalmaneser, for five years, although he cut off their supplies of water from the cisterns, which they remedied by digging wells within the city. It afterwards held out for thirteen years against Nebuchadnezzar, king of Babylon, and was at length taken; but not until the Tyrians had removed their effects to the insular town, and left nothing but the bare walls to the victor, which he demolished. What completed the destruction of the city was, that Alexander afterwards made use of these materials to build a prodigious causeway, or isthmus, above half a mile long, to the insular city, which revived, as the phœnix, from the ashes of the old, and grew to great power and opulence, as a maritime state; and which he stormed after a most obstinate siege of five months. Bp. Pococke observes, that "there are no signs of the ancient city; and as it is a sandy shore, the face of every thing is altered, and the great aqueduct is in many parts almost buried in the sand." (Vol. ii. p. 81.) Thus has been fulfilled the prophecy of Ezekiel: *Thou shalt be built no more: though thou be sought for, yet shalt thou never be found again!* (xxvi. 21.)

The fate of Insular Tyre has been no less remarkable; when Alexander stormed the city, he set fire to it. This circumstance was foretold: "Tyre did build herself a strong-hold, and heaped up silver as the dust, and fine gold as the mire of the streets. Behold the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire." (Zech. ix. 3, 4.) After this terrible calamity, Tyre again retrieved her losses. Only eighteen years after, she had recovered such a share of her ancient commerce and opulence, as enabled her to stand a siege of fourteen months against Antigonus, before he could reduce the city. After this, Tyre fell alternately under the dominion of the kings of Syria and Egypt, and then of the Romans, until it was taken by the Saracens, about A. D. 639, retaken by the Crusaders, A. D. 1124; and at length sacked and razed by the Mamelukes of Egypt, with Sidon, and other strong towns, that they might no longer harbour the Christians, A. D. 1289. (Dr. Hales's Analysis of Chronology, vol. i. pp. 442—444.) The population of modern Tyre is estimated at 7000; of whom 1600 are Christians having places of worship, and about two hundred are Jews, who have a synagogue. (Rae Wilson's Travels, vol. ii. p. 77.)

From Sidon to Tyre is generally one continued plain, varying from 300 to 1000 yards in width. Nearer to Tyre, it becomes considerably wider; and forms to the east of that city, on every side, a rich and pleasing country. About Ras-el-Ain, in particular, the meadows, variegated by streamlets, are very picturesque, and capable of being rendered highly productive. (Jowett's Christian Researches in Syria, p. 297.)

The following description of the modern town of Surat, by a recent intelligent traveller, will give the reader a lively idea of the splendour of ancient Tyre in the days of her commercial prosperity, as delineated by the prophet Ezekiel (xxvii. 3.):—"The bazaars, filled with costly merchandise, picturesque and interesting groups of natives on elephants, camels, horses, and mules; strangers from all parts of the globe, in their respective costume; vessels building on the stocks, others navigating the river; together with Turks, Persians, and Armenians, on Arabian chargers; European ladies in splendid carriages, the Asiatic females in hackeries drawn by oxen; and the motley appearance of the English and nabob's troops on the fortifications, remind us of the following description of Tyre: *O thou that art situate*, &c. (Ezek. xxvii. 3.) This is a true picture of Oriental commerce in ancient times; and a very exact description of the port and the bazaars of Surat, at the present day." (Forbes's Oriental Memoirs, vol. i. p. 244.)

"Numerous beautiful columns, stretched along the beach, or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighbourhood, exist, as an affecting monument of the fragile and transitory nature of earthly grandeur." (Jowett's Christian Researches in the Mediterranean, Appendix, p. 422.) See also his Christian Researches in Syria, pp. 131—141.; and for other testimonies of modern travellers relative to the actual state of Tyre, see Vol. I. pp. 124, 125. *supra*. On the commerce of the Tyrians with the Hebrews, see pp. 187, 188. of this volume.

Unbloody Sacrifices, 119.
Unclean Persons, who were such, 133.
Uphaz, a country rich in gold, the situation of which is no where pointed out. Calmet supposed it to be the same with Ophir. (Dan. x. 5. Jer. x. 9.)
Upper Garments, form of, 156.
Ur of the Chaldees, a city of Mesopotamia, the dwelling-place of Terah and Abraham; which the latter was ordered to quit. (Gen. xi. 28.) By faith he obeyed, and went out not knowing whither he was going. (Heb. xi. 8.) Ur was subsequently called Edessa, by the Macedonians; and by the Turks, Orfah. Mr. Buckingham has given a long and interesting description of its present state. (Travels in Mesopotamia, vol. i. pp. 121—191.)
Urim and Thummim, what. See p. 114.
Uz, land of (Job i. 1.), is Idumæa. Here Job dwelt. Compare p. 231.
Uzziah, also called Azariah, a king of Judah, who succeeded his father Amaziah, when he was only sixteen years of age. The commencement of his reign was auspicious for his piety and zeal for the worship of God; but, afterwards, presuming to take upon him the sacerdotal office, he was struck with a leprosy; and he continued without Jerusalem, separated from other men, until his death, B. C. 758. (2 Kings xiv. 21, 22. xv. 1—7.)

Valley of Ajalon, 31. Berachah or Blessing, *Ibid.* Bochim, 32. Elah, *Ibid.* Hinnom, *Ibid.* Jehoshaphat, *Ibid.* Mamre, 31. Rephaim, *Ibid.* Salt. *Ibid.* Sharon, 32. Shaveh, 31. Siddim, *Ibid.*
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Years (Jewish), civil and ecclesiastical, account of, 74. Calendar of the Jewish year, 75, 76. Years of plants and beasts, 74. Sabbatical year, 128. Year of jubilee, 128, 129.

Zabulon, or Zebulon, the tenth son of Jacob, born of Leah, who gave his name to one of the twelve tribes of Israel; for the limits allotted to which, see p. 17.
Zaccheus, a chief collector or receiver-general of the customs or taxes; who entertained Jesus Christ at his house, and became his disciple. (Luke xix. 1—8.)
Zaphnath-Paaneah, the name given by Pharaoh to Joseph (Gen. xli. 45.), which in the margin of our larger Bibles is rendered, a *revealer of secrets*, or the *man to whom secrets are revealed;* this is the interpretation given in the Chaldee paraphrase, the Syriac and Arabic versions, and by Kimchi. It has, however, been ascertained to be the Coptic or Egyptian word Joph-te-peneh, which, according to Louis Picques and Jablonski, signifies *salus mundi*, the *salvation of the world*, referring most probably to the preservation of Egypt from famine by the wise counsels of Joseph; and which in the Septuagint version is rendered by Ψοθομφανηχ and Ψονθομφανηχ. This interpretation of Picques and Jablonski is approved by M. Quatremère. (Jablonski, Opuscula, ed. a Te Water, tom. i. pp. 207—216. Quatremère, Recherches sur la Langue et Littérature de l'Egypte, p. 74.)
Zarephath. See Sarepta, p. 449.
Zealots, a Jewish sect, notice of, 148.
Zebedee, the husband of Salome, and father of the apostles James and John.
Zeboim, a city in the vale of Siddim, which was sunk, together with Sodom and Gomorrah, in the Dead Sea.
Zebulon. See Zabulon.
Zechariah.
1. The son of the high-priest Jehoiada (or Barachias), who was stoned to death by order of Joash king of Judah, for his fidelity in opposing the idolatry of the Jews. (2 Chron. xxiv. 20, 21.)
2. The fourteenth king of Israel, who succeeded his father Jeroboam II. He imitated the idolatries and iniquities of his predecessors; and, after a short reign of six months, he was assassinated by Shallum. (2 Kings xiv. 29. xv. 8—10.)
3. The son of Berechiah, and the last but one of the minor prophets. For an analysis of his predictions, see pp. 287, 288
4. A priest of the class of Abia, the father of John the Baptist. (Luke i.)
Zedekiah, the name of the last king of Judah, to whom it was given by Nebuchadnezzar instead of his former name of Mattaniah. He revolted against the king of Babylon, who besieged and captured Jerusalem, caused the children of Zedekiah to be slain before his face, put out his eyes, and commanded him to be sent to Babylon. (2 Kings xxiv. 17. Jer. xxxii. 4. lii. 4—11.)
Zemarite (Gen. x. 18.), the name of a Syrian people, who, according to Calmet and others, dwelt in Simyra, a city of Phœnicia.
Zephaniah, the son of Cushi, the ninth of the minor prophets, who lived in the time of Josiah king of Judah. For an analysis of his predictions, see p. 272.
Zerah, king of Egypt, and contemporary with Asa king of Judah, is in Scripture termed an Ethiopian or Cushite; an appellation which perhaps marks the origin of the dynasty to which he belonged. He invaded Judæa at the head of an immense army, which was met by Asa in the valley of Mareshah, in the tribe of Judah, and totally discomfited. Interpreters have long been perplexed to ascertain where the dominions of Zerah were situated; some supposing him to be a king of Cushite Arabia (though there is no evidence that that country then had powerful sovereigns), while others have imagined that he was king of Abyssinia or African Ethiopia, but without being able to explain how he could have traversed Egypt, in order to penetrate into Judæa. All these difficulties are now removed. The name of this king exists on ancient monuments; and the Zerah of Scripture is the Osorchon or Osoroth of the Egyptian lists and legends, the second king of the twenty-second dynasty, the son and successor of Shishak, who was contemporary with Rehoboam.
Zerubbabel or Zorobabel, the son of Salathiel, of the royal house of David, was appointed chief of those Jews who, by the permission of Cyrus, came from Babylon, at the commencement of that prince's reign. He laid the foundation of the temple, and restored the Mosaic worship. It is not known when this great man and pious ruler died.
Zidon. See Sidon, p. 450. *supra.*
Zif, the eighth month of the civil year of the Jews, and the second of their ecclesiastical year. For a notice of the festivals, &c. in this month, see p. 267.
Ziklag, a city which Achish, king of Gath, gave to David while he took shelter in the land of the Philistines, and which afterwards remained as a domain to the kings of Judah. (1 Sam xxvii. 6.) It was taken and plundered by the Amalekites during David's absence: it was situated in the extreme parts of the tribe of Judah, southward.
Zimri, the fifth king of Israel, commander of one half of the cavalry of Elath, assassinated his master, usurped his throne, and destroyed all the branches of the royal family. His reign lasted only a week: in consequence of his having neglected to secure the army, they chose Omri king of Israel, who besieged him in Tirzah; and Zimri, finding his capital taken, set the royal palace on fire, and perished in the flames. (1 Kings xvi. 9—20)
Zin, a desert in the south of Palestine towards Idumæa. (Num. xiii. 21. xx. 1. xxxiv. 3, 4. Josh. xv. 1. 3.)
Zion, the more elevated southernmost mountain, and upper part of the city of Jerusalem. In the poetical and prophetical books it is often used for Jerusalem itself.
Ziph, a city of Judah (Josh. xv. 24.), near Hebron, eastward. Its modern name is Sephoury. It was a place of rendezvous for armies during the crusades; and at a short distance from it is a celebrated fountain. (Rae Wilson's Travels, vol. ii. p. 40.)
Ziph, wilderness of, 34.
Zoan, an ancient city in Lower Egypt; according to the Septuagint and Targums, it is Tanis on the eastern mouth of the Nile. (Num. xiii. 22. Isa. xix. 11. 13. xxx. 4. Ezek. xxx. 14.)
Zoar, a city on the southern extremity of the Dead Sea. (Gen. xiii. 10. xix. 22. 30. Isa. xv. 5. Jer. xlviii. 34.) Its more ancient name was Bela.
Zobah, a city in Mesopotamia, otherwise called Nesibin, Nisibis, Antiochia, Mygdonia. (1 Sam. xiv. 47. 2 Sam. viii. 3. xxiii. 36.) Its territory is denominated Aram of Zobah: it was the residence of a king who, in the time of David, carried on considerable wars with Israel.

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ADDENDA

TO THE

BIOGRAPHICAL, HISTORICAL, AND GEOGRAPHICAL INDEX.

ACHZIB, a city belonging to the tribe of Asher (Josh. xix. 29.), who were unable to expel the old inhabitants from it. (Judg. i. 31.) It is now called Zib, and is situated on the sea-coast, to the north of Ptolemais. Another Achzib, in the territory of Judah, is mentioned in Josh. xiv. 44. and Micah i. 14.

ADUMMIM, a rising ground at the entrance of the wilderness of Jericho is called the *going up to Adummim*, in Josh. xv. 7.: which name signifies *red* or *bloody*, probably from the sanguinary murders there committed. A town of this name belonged to the tribe of Benjamin.

ANTIOCH of Pisidia.—Page 406. col. 2. after "city," last line but 31. add:—Hitherto, on the authority of D'Anville and other subsequent geographers, this Antioch has been considered to occupy the site of the modern town of Aksher, (the ancient Philomelium) but the Rev. F. V. J. Arundell, by whom it was discovered in November 1833, after it had been long lost to the traveller, has proved that it was at Yalobatz, a place several miles to the south of Aksher. The site and present state of this once celebrated city are minutely described by Mr. A. The remains of a splendid aqueduct, twenty-one arches of which are perfect, of massive walls, of a theatre, acropolis, and of a temple of Bacchus, together with the ruins of two if not more extensive Christian churches, attest the ancient magnificence of Antioch. (Discoveries, vol. i. pp. 267—312.)

ARARAT, page 408. col. 1. after line 18. read:—It is of stupendous height, and was inaccessible, to the summit, until Professor Parrot, of the University of Dorpat, on the 27th of September, O. S. 1829, after repeated failures, overcame every impediment. By trigonometrical measurement he ascertained that the larger and principal peak is 16,254 Paris feet above the level of the sea. He describes the summit as being a slightly convex, almost circular platform, about 200 Paris feet in diameter, which at the extremity declines pretty steeply on all sides. He subsequently ascended the little Ararat, which is above 13,100 feet above the level of the sea. The entire upper region of the mountain is covered with perpetual snow and ice: and the magnitude of the great peak is annually increasing in consequence of the continual accession of ice. The eternal snows upon its summit occasionally form vast avalanches, which precipitate themselves down its sides, with a sound not unlike that of an earthquake.

ASKELON, or ASHKELON, page 409. col. 1. after last line but 12. add:—Numerous ruins attest its ancient strength; its walls are broken down, and at present not a single inhabitant is to be found there, thus literally fulfilling the prophecies of Jeremiah, Zephaniah, and Zechariah:—*Ashkelon is cut off* (Jer. xlvii. 5.), *Ashkelon shall be a desolation* (Zeph. ii. 4.), *Ashkelon shall not be inhabited.* (Zech. ix. 5.)

ASSYRIA, page 409. col. 2. after "Persia," line 12. add:—Rosenmüller (Bib. Geogr. vol. ii. p. 120.) states that it "nearly corresponded with the modern Kourdistan or land of the Kourds" (a hardy and predatory nomadic tribe), "with the pachalik of Mosul, which contains about sixteen hundred German miles, and was thus about the size of the United Kingdoms of Naples and Sicily. The northern part was very mountainous, but towards the south it is generally level, like the neighbouring country of Babylonia. The culture of the soil is promoted by the number of rivers which traverse the country, and by the pleasant alternation of hill and dale which diversify its surface; while the navigable Tigris" (the Hiddekel of the Hebrews) "presents great facilities for commerce. In different parts of the southern division there are springs of naphtha. The country abounds in wheat, and in the more esteemed kinds of fruit, as also in wine, cotton, and manna. It was therefore with truth, that the Assyrian commander Rabshakeh called his native country *a land, where there is corn and wine, bread, and vineyards, olive oil and honey.* (2 Kings xviii. 32. Isa. xxxvi. 17.)" Which account is confirmed by Mr. Rich. (Residence in Kourdistan, vol. i. pp. 132. 142.)

ATHENS, page 411. col. 1. after line 33. add:—Modern Athens suffered severely during the late war with the Turks. It is intended to be the metropolis of the new kingdom of Greece: and the plan of the city has been so arranged, that many of the principal remains of antiquity will be brought into view in one long street, which is to pass through the centre, and finish at the ancient entrance. The present small population is daily increasing. An extensive olive grove in the suburbs affords almost the only article of commerce connected with the place. (Hardy's Notices of the Holy Land, pp. 314—317.)

AZOTUS, or ASHDOD, a city of Judæa, was anciently one of the five cities belonging to the princes of the Philistines. (Josh. xiii. 3. 1 Sam. vi. 17.) In the division of Palestine by Joshua it was allotted to the tribe of Judah (Josh. xv. 47.); but the possession of it, if not retained, was soon recovered by the Philistines, who three hundred years afterwards, having captured the ark of God, brought it to Ashdod, and deposited it in the temple of their idol-deity Dagon. (1 Sam. v. 1.) Subsequently Uzziah king of Judah, having successfully warred against the Philistines, broke down its walls. (2 Chron. xxvi. 6.) The city was captured by Tartan the Assyrian general, in the time of Hezekiah. (Isa. xx. 1.) After the return of the Jews from the Babylonish captivity, the numerous alliances made by them with the women of Ashdod, introduced the worship of false gods into their families; so that the offspring of these marriages *spake half in the language of Ashdod, and could not speak in the Jews' language, but according to the language of each people.* For this crime against the law of God, that most upright and patriotic of religious governors, Nehemiah, contended with them, and made them swear that they would contract no more such idolatrous unions. (Neh. xiii. 23—26.) Ashdod was afterwards captured by Judas Maccabæus (1 Macc. v. 68.), by whose brother Jonathan it was reduced to ashes. (1 Macc. x. 84.) It was evidently a place of great strength and consequence. By the Greeks it was called AZOTUS. Here Philip the evangelist was found, after he had baptized the Ethiopian eunuch at Gaza, which was about thirty miles distant. (Acts viii. 40.) At present Ashdod is an inconsiderable village called *Esdud*, which exhibits no vestiges of its former splendour. The road to this lies over an undulating surface, partially covered with grain and thistles: it stands on the summit of a grassy hill, with luxuriant pasture around it. (Robinson's Travels in Palestine, vol. i. p. 21.)

BAAL-GAD, a city which was situated *in the valley of Lebanon, under Mount Hermon* (Josh. xi. 17. xii. 7.): it was one of the places which remained unconquered by the Israelites at the death of Joshua. (Josh. xiii. 5.) By the Greeks and Romans it was afterwards called Heliopolis, and by the modern natives it is called *Baalbec*, both which names mean the City of the Sun. It is supposed to have been the place called BAAL-HAMON in Sol. Song viii. 11., and also BAALATH in 2 Kings ix. 18. The inhabitants of the country believe that Baal-Gad or Baalbec was erected by Solomon. It stands at the foot of Anti-Libanus, just where the mountain terminates in a plain, and it presents to the traveller a

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magnificent spectacle of ruins, among which those of the Temple of the Sun are most conspicuous. The splendid work of Messrs. Wood and Dawkins, published at London in 1753, and reprinted in 1827, will convey some idea of the magnificence of these remains of ancient art; of which some accurate views will be found in the "Landscape Illustrations of the Bible," edited by the author of this work. The population of Baalbec, which in 1751 was five thousand, in 1835 was reduced to two hundred persons. The modern town consists of a number of mean huts, and a few half-ruined mosques. A description of the ruins of this place, as they appeared in the autumn of 1835, is given by Mr. Addison, in his Damascus and Palmyra, vol. ii. pp. 51—72.; and by Lord Lindsay, as they appeared in the summer of 1837, in his Letters from Egypt, &c., vol. ii. pp. 191—204.

Babel, the name of a lofty tower, which the descendants of Noah began to build about one hundred and twenty years after the deluge: it was so called (*Babel* signifying *confusion*), because God there confounded the language of those who were employed in the undertaking. (Gen. x. 10. xi. 9.) Their object was to build a city and a tower, in order to prevent their further dispersion over the earth. But, as this was contrary to the divine purpose of replenishing the earth with inhabitants, God caused them to be scattered: the tower was left apparently incomplete: but the foundations of the city were probably laid, and a portion of the builders continued to dwell there.

Berothai, a town in the territory of Hadadezer, king of Syria, which was conquered by David, and from which he took away much brass. (2 Sam. viii. 8.) Hence it has been inferred that there were mines in its vicinity. It is impossible now accurately to determine its situation. "The similarity of the name would lead us to conjecture that Berothai or Berothah was not different from Berytus, the modern Beirût (Beyroot), a seaport town which is still of importance." (Rosenmüller's Bibl. Geogr. vol. ii. p. 266.)

Bethsaida, page 414. col. 2. after line 10. of this article, add:—2. The other Bethsaida lay in the region of Gaulonitis, on the eastern side of the sea of Tiberias, and near the place where the river Jordan enters it. This city was enlarged by Philip, who was Tetrarch of that region (Luke iii. 1.), and who called it *Julias*, in honour of Julia the daughter of the emperor Augustus, though it is not known by that name in the New Testament. This Bethsaida is mentioned in Luke ix. 10., where Jesus is said to have withdrawn himself to a desert place belonging to Bethsaida, after the murder of John the Baptist by Herod; and whence also he is said to have returned across the lake to Capernaum, after he had miraculously fed five thousand men with five loaves and two small fishes. (Matt. xiv. 22—34. John vi. 17.)

Bozrah, a celebrated city of Edom or Idumæa, which was afterwards called Bostra by the Greeks and Romans. It is now "for the most part a heap of ruins, a most dreary spectacle. Here and there the direction of a street or alley is discernible, but that is all: the modern inhabitants, a mere handful, are almost lost in the maze of ruins." (Lord Lindsay's Letters from Egypt, &c. vol. ii. p. 151.) In pp. 135—150. his lordship has given a very interesting description of the remains of this once celebrated city, together with a sketch of its ancient history.

Cenchrea, page 416. col. 1. After Acts xviii. 18., line 3. of this article, add:—In 1834, the site of ancient Cenchrea was occupied by a single farm-house: close to the sea; and in parts even covered by its waters are the foundations of a variety of buildings, the plans of which may yet be traced, as the walls still remain to the height of from two feet to three feet and a half. (Major Sir G. Temple's Travels in Greece and Turkey, vol. i. p. 57.)

Ekron, page 420. col. 2. After (2 Kings i. 2.), line 8. of this article, add:—The site of this city is not known, thus attesting the literal fulfilment of the prophet Zephaniah (ii. 4.), that *Ekron shall be* ROOTED UP.

Ephesus, page 422. col. 1. last line but 6. add:—The soil of the plain, on which the ruins of Ephesus lie, appears rich: in the summer of 1835, when visited by Mr. Addison, it was covered with a rank burnt-up vegetation. This place (he states,) is a dreary uncultivated spot: a few corn-fields were scattered along the site of the ancient city, which is marked by some large masses of shapeless ruins and stone walls. (Addison's Damascus and Palmyra, vol. i. pp. 340, 341.)

Etam.

1. A city in the tribe of Judah between Bethlehem and Tekoah, which was rebuilt and fortified by Rehoboam. (2 Chron. xi. 6.) Josephus says, that there are very pleasant gardens, abounding with water, at Etham, about fifty furlongs or six miles from Jerusalem, to which Solomon used to resort. (Ant. Jud. lib. viii. c. 7.) It is highly probable that this was the site of one of King Solomon's houses of pleasure, where he made him *gardens and orchards, and pools of water*. (Eccles. ii. 5, 6.) In the vicinity of this place was

2. The rock Etam, to which Samson retired after he had burned the harvest of the Philistines. (Judg. xv. 8.)

Gadara, page 423. col. 2. after last line but 13. add:—The ruins of the ancient city are very considerable. "Besides the foundations of a whole line of houses, there are two theatres on the north and west sides of the town, — the former quite destroyed, but the latter in very tolerable preservation, and very handsome. Near it the ancient pavement, with wheel-tracks of carriages, is still visible. Broken columns and capitals lie in every direction." (Lord Lindsay's Letters from Edom, &c., vol. ii. p. 97.)

Gath-Hepher, the birth-place of the prophet Jonah (2 Kings xiv. 25.), was a town in the allotment of the tribe of Zebulun. (Josh. xix. 13.) It was probably situated in the land of Hepher, mentioned in 1 Kings iv. 10.

Gebal.

1. *Gebal*, Mount, see p. 30.

2. *Gebal*, a Phœnician city between Tripoli and Beyroot, situated on a hill, and inhabited by mariners and builders. Its *caulkers* are specially mentioned in Ezek. xxvii. 9., where its chiefs are termed *wise men*. The Arabs still call it *Djeble* and *Djobail*.

3. *Gebal* (the Gebalene of the Romans), was a mountainous district, inhabited by the Edomites, and extending from the Dead Sea southwards to Selah or Petra. It is mentioned in Psal. lxxxiii. 8. By the Arabs it is called *Djebâl*.

Geshur, a district of Syria, bordering north of the Hebrew territory (2 Sam. xv. 8. 1 Chron. ii. 23.), and situated on the eastern side of the river Jordan, between Mount Hermon, Maachah, and Bashan. (Deut. iii. 13, 14. Josh. xii. 3, 4.) The Geshurites and Maachathites were not expelled by the Israelites under Joshua. (Josh. xiii. 2. 13.) In the reign of David, Geshur had its own king Talmai, whose daughter Maachah was the mother of the rebel Absalom. (2 Sam. iii. 3. xiii. 37. xv. 8.) The *Geshur* signifies a bridge, and corresponds to the Arabic *Djisr*: and in the same region, where (according to the above data,) we must place Geshur, there still exists an ancient stone bridge of four arches over the river Jordan, called *Djisr-Beni-Jakub*, or the Bridge of the Children of Jacob.

Gethsemane, page 425. col. 2. line 12. add:—Although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city, yet it is not improbable that these trees, which are unquestionably of remote antiquity, may have arisen from the roots of the ancient trees; because the olive is very long-lived, and possesses the peculiar property of shooting up again, however frequently it may be cut down. The trees now standing in the garden of Gethsemane are of the species known to botanists as the Olea Europæa. Mrs. Bracebridge, from whose sketch the beautiful drawing was made, which is given in the "Landscape Illustrations of the Bible," states that they are wild olives, and appear pollarded from extreme age; and their stems are very rough and gnarled. "The soil between these trees is bare, without a flower, vegetable, or verdure of any kind growing on it. A footpath intersects the place in an oblique direction, which is walled off from the rest, and is looked upon as accursed; being that (as it is said,) in which Judas walked when he betrayed his divine Master with a kiss." The view from the garden of Gethsemane is one of the most pleasing in the vicinity of Jerusalem. (Robinson's Travels in Palestine, vol. i. p. 122. Lord Lindsay's Letters from Egypt, &c., vol. ii. p. 61.)

Halah, a province of Assyria, into which Shalmaneser transported part of the ten tribes. (2 Kings xvii. 6. xviii. 11.)

Haran, page 427. col. 1. after line 42. add:—Haran is enumerated among the towns which had been taken by the predecessors of Sennacherib king of Assyria (1 Kings xix. 12. Isa. xxxvii. 12.); and it is also mentioned by Ezekiel (xxvii. 23.), among the places which traded with Tyre. Haran was favourably situated for commerce, inasmuch as the great road, which led from the Euphrates to the countries of the east, branched off in two directions eastward to Nisibis and Assyria, and southward into Babylonia. (Rosenmüller's Bib. Geogr. vol. ii. p. 187.)

Helbon, a city of Syria, celebrated for its wines, which formed an important article of commerce. (Ezek. xxviii. 18.) In the apocryphal second book of Maccabees (xiii. 4.), it is mentioned under the name of Berea, which had been given to it by Seleucus Nicatur, who greatly embellished this city. It is the same as the present *Haleb*, or, as it is termed by Europeans, Aleppo. In 1822

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it was almost annihilated by the tremendous earthquake which devastated Syria.

Hena, a city of Mesopotamia, the same probably which was afterwards called *Arah*: it was situated on a ford of the river Euphrates. (2 Kings xviii. 34. xix. 13. Isa. xxxvii. 13.)

Meshech, the sixth son of Japhet (Gen. x. 2.), who is supposed to have been the father of the Moschi, a people inhabiting the mountainous region between Iberia, Armenia, and Colchis.

Nod, Land of:—"When Cain after the murder of his brother, *went forth from the presence of Jehovah*, he settled in the land of Nod, which lay to the east of Eden. (Gen. iv. 16.) The word *Nod* signifies, in Hebrew, *wandering, flight, banishment*: and the region doubtless obtained that name from the circumstance of the fratricide having been condemned by God (Gen. iv. 14.) to wander as an exile." (Rosenmüller's Biblical Geography, vol. i. p. 85.) It is now impossible to ascertain its precise situation.

Phygellus, a Christian of Asia, who being at Rome during Paul's second imprisonment, A. D. 65, basely deserted him, with Hermogenes, in his necessity. (2 Tim. i. 15.)

Raamses, or Rameses, a city erected by the Hebrews during their bondage in Egypt. (Gen. xlvii. 11. Exod. i. 11.) It was situated in the Land of Goshen, and appears to have been the capital of that country. Most probably it was the same with Heroopolis, which stood on the great canal between the Nile and Suez.

Rabbath, page 445. col. 2. line 6. add:—Various ruins, lying on both sides of a stream, attest its ancient splendour. "The dreariness of its present aspect" (says Lord Lindsay) "is quite indescribable. It looks like the abode of death: the valley stinks with dead camels; one of them was rotting in the stream; and though we saw none among the ruins, they were absolutely covered in every direction with their dung. That morning's ride would have convinced a sceptic how runs the prophecy. *I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks.* (Ezek. xxv. 5.) Nothing but the croaking of frogs and the screams of wild birds broke the silence as we advanced up this valley of desolation." (Letters from Egypt, &c., vol. ii. p. 112.) In pp. 113—117. Lord Lindsay has graphically described the ruins of Rabbath-Ammon, which is now deserted except by the Bedouins, who water their flocks at its little river.

Riphath, the second son of Gomer, and grandson of Japhet (Gen. x. 3. 1 Chron. i. 6.) The region peopled by his descendants is supposed to be the mountainous range extending from the west of Europe to that part of Asia which is situated on the east of the Black Sea. "But" (Rosenmüller is of opinion) "it is impossible to fix with precision upon any one chain of hills, or tribe of people, with which the Riphath of Scripture may certainly be identified." (Bibl. Geogr. by Morren, vol. i. p. 113.)

Rosh (Ezek. xxxviii. 2, 3. xxxix. 1.), the proper name of a northern nation, mentioned together with Tubal and Meshech; by whom (Gesenius says) are doubtless to be understood the Russians; who are described by the Byzantine writers of the tenth century, under the name of Ῥῶς, as inhabiting the northern part of Taurus; and also by Ibn Fosslan, an Arabian writer of the same period, under the name *Rûs*, as dwelling upon the river *Rha*, that is, the Wolga.

Sheba, probably the Saba of the Greek geographer Strabo, was a region situated towards the southern part of Arabia, at a distance from the coast of the Red Sea. The queen of Sheba who visited Solomon (1 Kings x. 2. 2 Chron. ix.), appears to have been the sovereign of this region. The tradition of her visit has maintained itself among the Arabs, who call her Balkis, and affirm that she became the wife of Solomon. In Matt. xii. 42. she is said to have come from the *uttermost parts of the earth*, to indicate (according to the Jewish idiom) that Sheba was a remote country from Judæa.

Sichem, Sychar, or Shechem, a city in the allotment of the tribe of Benjamin, near which Jacob bought a field which he gave to Joseph, who was buried there. (Gen. xlviii. 22. Josh. xvii. 7. xxiv. 32. Acts vii. 16.) In its vicinity was Jacob's well or fountain, at which Jesus Christ conversed with a woman of Samaria. (John iv. 5.) After the ruin of Samaria by Shalmaneser, Shechem became the capital of the Samaritans, a remnant of whose sect, now reduced to a very small number, still reside there. It is about forty miles north of Jerusalem. Shechem stands in a delightful situation at the foot and on the lowest slope of Mount Gerizim, and is "embowered in groves of the richest verdure—figs, mulberries, olives; one solitary palm tree towering over them; and hedges of the prickly pear, with its fantastic boughs and yellow blossoms, guarding every plantation." (Lord Lindsay's Letters from Egypt, &c. [in 1837], vol. ii. p. 74.) This place is now called Napolose or Nablous (a corruption of its Greek name Neapolis).

Smyrna, page 451. col. 1. last line but 7. add:—The condition of the Christians residing here is said to be better than in any of the sites of the seven churches mentioned in the Apocalypse; as if the promise was still in some measure made good to Smyrna. *Fear none of those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life.* (Rev. ii. 10.)

Tadmor, page 453. col. 1. line 21. add:—Mr. Addison has described the ruins of Palmyra, as they appeared in 1835, in his "Damascus and Palmyra," vol. ii. pp. 284—326.; and Lord Lindsay, as they appeared in 1837, in his "Letters from Egypt," &c., vol. ii. pp. 168—178. But the reader who would see these superb remains of ancient art accurately delineated and described, is referred to Messrs. Wood and Dawkins's "Ruins of Palmyra," which were first published at London in 1753, in one volume folio. The modern village of Tadmor, or (as the Arabs call it) Thadmor, contains 12 or 15 families, among whom there are not more than 20 able-bodied men: their chief wealth consists of a few herds of goats and dromedaries, with poultry. (Addison, vol. ii. p. 333.)

Tel-Abib, a place to which some of the Israelites were carried captive. (Ezek. iii. 15.) Gesenius and Rosenmüller think it not improbably to be the place now called Thelabba, in Mesopotamia, on the river Chebar.

Thelasar, or Telasar, a province of Assyria, mentioned in 2 Kings xix. 12. and Isa. xxxvii. 12. Its precise situation has not been ascertained: but it is supposed to be towards Armenia and Mesopotamia, and about the sources of the rivers Tigris and Euphrates, from the circumstance of the children of Eden inhabiting that country.

Tiberias, page 454. col. 1. line 19. add:—This town was left in ruins by the earthquake which devastated Syria, on Jan. 1. 1837: its walls were cast down to the ground, its towers split asunder, and their galleries laid open. (Lord Lindsay's Letters from Egypt, &c. [in 1837], vol. ii. p. 88.)

Tipsah, an important city on the western bank of the river Euphrates, which was the frontier town of the north-eastern extremity of Solomon's dominions: it is a day's journey to the east of Tadmor or Palmyra. Here was a celebrated passage or ferry over the Euphrates. (1 Kings iv. 24.) By the ancients it was called Thapsacus: its modern name is *El Deir*.

Togarmah, the name of a northern region and people sprung from Gomer the son of Japhet. (Gen. x. 3.) This country abounded in horses, which were sold to the Tyrians. (Ezek. xxvii. 14.) Most probably it was Armenia, part of which country was celebrated for its horses. Such also is the opinion of the modern Armenians themselves, who claim Torgom the son of Gomer as the founder of their nation, and call themselves the *House of Torgom*.

Tubal, or Thubal, the fifth son of Japhet (Gen. x. 2.), whose descendants are supposed to have peopled a region of Asia Minor, near the Euxine Sea, on the west of Meshech. Compare Rosenmüller's Biblical Geography, vol. i. pp. 130, 131.

Zobah, or Aram-Zobah, was the name of a city and petty kingdom of Syria, whose sovereign carried on war with Saul and David. (1 Sam. xiv. 47. 2 Sam. viii. 3. x. 6.) It seems to have been situated near Damascus, and not only to have included the city Hamath (2 Chron. viii. 3.), but also to have extended towards the Euphrates. (2 Sam. viii. 3.)

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No. II.

INDEX

OF

THE SYMBOLICAL LANGUAGE OF THE SCRIPTURES.

[*Designed to facilitate the perusal of the Prophetic Books, analysed in this Volume.*][1]

ABOMINATIONS.
1. Sin in general.—Isa. lxvi. 3. *Their soul delighteth in* abominations.—Ezek. xvi. 50. *They . . . committed* abomination *before me.* See also ver. 51.
2. An Idol.—Isa. xliv. 19. *Shall I make the residue thereof an* abomination? See also 2 Kings xxiii. 13.
3. The rites and ceremonies of the idolatrous and corrupt church of Rome.—Rev. xvii. 4. *Having a golden cup in her hand, full of* abominations.
4. *Abomination of Desolation.*—The Roman army, so called on account of its ensigns and images which the soldiers worshipped, and which were abominable to the Jews.—Matt. xxiv. 15. *When ye shall see the* abomination of desolation *spoken of by Daniel the Prophet.*

ACCURSED.
1. Devoted to destruction. Josh. vi. 17.
2. Accursed from Christ. Excluded from intercourse, fellowship, and alliance with Christ.—Rom. ix. 3.

ADULTERESS, or Harlot.—An apostate church or city; particularly the daughter of Jerusalem or the Jewish church and people.—Isa. i. 21. *How is the faithful city become a* harlot? See Jer. iii. 6. 8, 9. Ezek. xvi. 22. xxiii. 7. In Rev. xvii. 5. *Babylon the Great, the* Mother of Harlots, means the idolatrous Latin church.

ADULTEROUS Generation (Matt. xii. 39. xvi. 4. Mark viii. 38.); a faithless and impious generation.

ADULTERY.—Idolatry and apostacy from the worship of the true God. Jer. iii. 8, 9. *When backsliding Israel committed* adultery . . . *with stones and with stocks.* See also Ezek. xvi. 32. xxiii. 37. Rev. ii. 22.

AIR, Wind, Breath.—*The Holy Spirit.*—John iii. 8. *The* wind *bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth;* so is every one *that is born of the* Spirit.—John xx. 22. *He* breathed *on them, and saith unto them, "Receive ye the* Holy Ghost."—Acts ii. 2. 4. *Suddenly there came a sound from Heaven as of a rushing mighty* wind . . . . *And they were all filled with the* Holy Ghost.—See PRINCE.

ALPHA and OMEGA, an appellation which Jesus Christ appropriates to himself; to denote that, as he is the Creator, so he will be the final judge of all things.—Rev. i. 8. *I am* Alpha and Omega *the beginning and the ending.*

AMEN.
1. Truth and faithfulness; a title of Christ.—Rev. iii. 14. *Thus saith the Amen;* Truth, i.e. *He who is true says, &c.*
2. So be it: a form of wishing, approving, or praying at the end of a sentence. Rom. i. 25. Gal. i. 5. Eph. iii. 21. Phil. iv. 20. 1 Tim. i. 17. It was customary among the Jews, when the priests or other persons offered up prayers or praises to God in public, for the whole assembly to respond Amen. Numb. v. 22. This custom was adopted by Christians; and in allusion to it Amen occurs in 1 Cor. xiv. 16.

ANGELS.
1. Angel of the LORD.—Jesus Christ.—Zech. i. 12. *The* angel of the LORD *answered and said* . . . . See Lowth's Commentary, *in loc.*
2. Those intellectual and immaterial Beings, whom the Almighty employs, as the ministers of his providence or of his judgments.—Rev. xv. 8. xvi. 1. *Seven* Angels.—xxii. 8. *I fell down to worship before the feet of the* angel, *who showed me these things.*
3. The presiding ministers or bishops of the church.—Rev. ii. 1. *The* angel *of the church of Ephesus.* See also ii. 8. 12. 18. iii. 1. 7. 14.
4. Fallen Spirits.—Matt. xxv. 41. *Everlasting fire prepared for the Devil and his* Angels.

[1] Besides the authorities cited for particular words, this Index of the Prophetic or Symbolical Language of the Scriptures has been drawn up, after a careful perusal of the remarks on this subject by Sir Isaac Newton, Bishops Lowth and Hurd, the Commentary of William Lowth on the Prophets, the Rev. William Jones's Key to the Language of Prophecy, Dr. Lancaster's admirable Symbolical Alphabetical Dictionary prefixed to his Abridgment of Daubuz's Perpetual Commentary on the Revelation of St. John, Robinson's Greek Lexicon to the New Testament, and Dr. Woodhouse's Notes to his Translation of the Apocalypse. Those symbols, and interpretations of symbols, which have been the subject of controversy among some late writers on prophecy, are *designedly* omitted.

ARM.
1. The infinite power of God in creating the world.—Jer. xxvii. 5. *I have made the earth . . . by my great power, and by my outstretched* arm. See also Jer. xxxii. 17.
2. The power, strength, and miracles of Christ.—Isa. liii. 1. John xii. 38. *To whom is the* arm of the Lord *revealed?*
3. When Jehovah is said to *make bare his holy arm,* it means that he hath displayed his great power, which for a long time seemed to be hidden and unemployed.—Isa. lii. 10. *The Lord hath* made bare his holy arm.

ARMOUR.—Such graces and spiritual weapons, as are for the defence of the soul, and by which we may be enabled to combat with our spiritual enemies.—Rom. xiii. 12. *Let us put on the* armour *of* light.—Eph. vi. 11. *Put on the* whole armour *of God.*

ARROWS.
1. Calamities, or judgments of God.—Job vi. 4. *The* arrows *of the Almighty are within me, the poison whereof drinketh up my spirit.*—2 Sam. xxii. 14, 15. compare Psal. xxxviii. 2, 3. and Ezek. v. 16. That calamities are represented among the eastern writers as the arrows of the Almighty, we have abundant proofs: one single instance, from the fine sayings ascribed to Ali (or Aaly) the son-in-law of the impostor of Arabia, will illustrate this remark. "It was once demanded of the fourth Khalif (Ali), on whom be the mercy of the Creator, if the canopy of heaven were a bow; and if the earth were the cord thereof; and if calamities were arrows: if mankind were the mark for those arrows; and if Almighty God, the tremendous and the glorious, were the unerring archer, to whom could the sons of Adam flee for protection? The Khalif answered saying, 'The sons of Adam must flee unto the Lord.' This fine image Job keeps in view, (vi. 8, 9.) wishing that the unerring marksman may let fly these arrows, let loose his hand, to destroy and cut him off." Dr. A. Clarke on Job vi. 4.
2. *Abusive or slanderous words.*—Psal. lxiv. 3. *Who bend* their bows to shoot *their arrows,* even *bitter words.*
3. *Children.*—Psal. cxxvii. 4, 5. *As arrows* are *in the hand of a mighty man; so* are *children of the youth. Happy* is *the man that hath his quiver full of them.* "The orientals are accustomed to call brave and valiant sons the *arrows* and *darts* of their parents, because they are able to defend them. To *sharpen arrows,* to *make sharp arrows,* is, among them, to get brave and valiant sons." [Burder's Oriental Literature, vol. ii. p. 53.]

ASHES. See DUST *and* ASHES.

BABES.
1. Foolish and inexperienced princes.—Isa. iii. 4. *I will give children* to be *their princes,* and babes (or infants) *shall rule over them.* This minatory prediction was fully accomplished in the succession of weak and wicked princes who reigned over the kingdom of Judah from the death of Josiah to the destruction of the city and temple, and the taking of Zedekiah, the last of them, captive by Nebuchadnezzar.
2. Those who are weak in the Christian faith and knowledge, being ignorant and inconstant, like infants.—1 Cor. iii. 1. *And I, brethren,* could not speak unto you . . . *but as . . . unto* babes *in Christ.*—Heb. v. 13. *For he is a* babe.

BABYLON.—Papal Rome with all her idolatrous rites.—Rev. xiv. 8. Babylon *is fallen.* See also Rev. xvii. xviii.

BALAAM, Doctrine, error, or way of.—A defection from true religion united with immoral and lascivious practices.—Rev. ii. 14. *Thou hast them that hold the* doctrine of Balaam.—Jude 11. *They have . . . . run greedily after the* error of Balaam.—2 Pet. ii. 15. *Following the* way of Balaam.

BALANCE.
1. The known symbol of a strict observation of justice and fair dealing. Prov. xi. 1. *A false* balance is *abomination unto the Lord.*—Prov. xvi. 11. *A just weight and* balance *are the Lord's.* See also Job xxxi. 6.
2. Joined with symbols, denoting the sale of corn and fruits by weight, it becomes the symbol of scarcity.—Lev. xxvi. 26. *When I have broken the staff of your bread; ten women shall bake your bread in one oven; and they shall deliver you* bread again by weight, and

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ye shall eat and not be satisfied.—Ezek. iv. 16. *They shall eat bread* by weight and with care.

BALDNESS.—Destruction.—Jer. xlvii. 5. Baldness *is come upon Gaza.*

BASHAN. See KINE, OAKS.

BEAST.

1. A heathen kingdom or power of the earth.—Dan. vii. 17. *These great* beasts, *which are four, are four kings.* See pp. 208—210. of this volume.

2. The Papal antichrist.—Rev. xiii. 2. 12.

BED.—Great tribulation and anguish.—Rev. ii. 22. *I will cast her into a* bed. To be tormented in bed, where men seek rest, is peculiarly grievous. See Psal. vi. 6. xli. 3. Isa. xxviii. 20.

BIRD of Prey.—A hostile army coming to prey upon a country.—Isa. xlvi. 11. *Calling a ravenous* bird *from the east;* Cyrus and his army. Compare Jer. xii. 9. Ezek. xxxii. 4. and xxxix. 17.

BITTER.—BITTERNESS.—Affliction, misery, and servitude.—Exod. i. 14. *They made their lives* bitter *with hard bondage.* See Jer. ix 15.—*Gall of* bitterness. (Acts viii. 23.) A state offensive to God.

BLACK.—BLACKNESS.—Affliction, disasters, and anguish.—Jer. xiv. 2. *Judah mourneth, and the gates thereof languish; they are* black *unto the ground.*—Joel ii. 6. *All faces shall gather* blackness.—Rev. vi. 5. *Behold* a black horse. The black colour of the horse in this place indicates that the publication of the Gospel, at the time alluded to, will, by way of punishment upon the heathens, for refusing to hear it, be attended with great affliction. [Daubuz and Woodhouse, *in loc.*]

BLESSING (Cup of.) See CUP, 2.

BLINDNESS.—Want of understanding in divine wisdom.—Isa. xxix. 18. *In that day . . . . the eyes of the* blind *shall see out of obscurity, and out of darkness.*

BLOOD.

1. Slaughter and mortality.—Isa. xxxiv. 3. *The mountains shall be melted with* blood. See Ezek. xxxii. 6.

2. Our natural descent from one common family.—*And hath made of one* blood *all nations of men, for to dwell on all the face of the earth.* (Acts xvii. 26.) *Flesh and blood* is an expression, which signifies the present natural state of man, unaided by divine grace. When Paul was converted, he did not consult with *flesh and blood.* (Gal. i. 16.) When Peter declared his belief, that his Master was Christ, the Son of the living God, *Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for* flesh *and* blood *hath not revealed it unto thee, but my Father which is in heaven.* (Matt. xvi. 17.) We are assured that flesh and blood cannot inherit the kingdom of God. (1 Cor. xv. 50.)

3. Death.—To *resist unto blood,* is to contend unto *death.* (Heb. xii. 4.) *When I passed by thee, and saw thee polluted in thine own* blood, *I said unto thee, when thou wast in thy* blood, *Live.* (Ezek. xvi. 6.) To shed blood is to murder; hence a cruel murderer is called a bloody man. To give the wicked blood to drink, is to put into their hand the cup of death. The metaphorical term is sometimes employed in personification. *What hast thou done?* said God to Cain. *The voice of thy brother's* blood *crieth unto me from the ground.* (Gen. iv. 10.) *Ye are come to the* blood *of sprinkling, that speaketh better things than that of Abel.* (Heb. xii. 24.)

4. The sufferings and death of Christ, considered as an atonement for the souls of sinners *Being justified by his* blood, *we shall be saved from wrath, through him.* (Rom. v. 9.) The following expressions in the New Testament are allusions to the typical blood, which was so plentifully shed under the Old. Christians are taught to reason; *that if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the* blood of Christ, *who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?* (Heb. ix 13, 14.) God hath set forth Jesus Christ to be a propitiation, that we may have faith in his *blood*; that is, that we may believe in the efficacy of his atonement. *We have redemption through his* blood; *even the forgiveness of sins, according to the riches of his grace.* (Eph. i. 7.) *We were not redeemed with corruptible things, as silver and gold, but with the precious* blood of Christ, *as of a lamb without blemish, and without spot.* (1 Peter i. 18, 19.) In the Scriptures, the blood of Christ is sometimes represented as the procuring cause of our justification. *Much more being justified by his* blood, *we shall be saved from wrath through him.* (Rom. v. 9.) The term blood, when used in this sense, means the *merits of Christ's atonement.* But in other passages, our sanctification is imputed to the blood of Christ. *How much more shall the* blood *of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?* (Heb. ix. 14.) The saints are represented as walking in white; because they had washed their robes in the blood *of the Lamb.* (Rev. vii. 14.) The term blood, when used in this figurative sense, evidently signified the doctrines of the cross; which are the great mean of purifying the believer's heart. *Now ye are clean,* said Christ to his disciples, *through the word, which I have spoken unto you.* (John xv. 3.)

5. *Blood of the covenant.*—(Matt. xxvi. 28.) The blood of Christ, who died in consequence of a covenant to redeem sinners.

BODY.—A society; the church, with its different members.—1 Cor. xii. 20—27.

BOOK of Life.—Rev. iii. 5. *I will not blot out his name out of the* Book of Life. "As, in states and cities, those who obtained freedom and fellowship, were enrolled in the public register, which enrolment was their title to the privileges of citizens, so the King of heaven, of the New Jerusalem, engages to preserve in his register and enrolment, in the book of life, the names of those, who, like the good Sardians, in a corrupted and supine society, shall preserve allegiance and a faithful discharge of their Christian duties. He will own them as his fellow-citizens, before men and angels. Matt. ix. 32. Luke xii. 8. See also Psal. lxix. 28. Ezek. xiii. 9. Exod. xxxii. 33. Dan. xii. 1. Mal. iii. 16. Luke x. 20." [Dean Woodhouse on Rev. iii. 5.]

BOTTLES.—The inhabitants of Jerusalem, whom God threatened to fill with the wine of terror.—Jer. xiii. 12. *Every* bottle shall *be filled with wine.*

BOW.

1. Strength.—Job xxix. 20. *My* bow was *renewed in my hand.*

2. Victory.—Rev. vi. 2. *He that sat on him had a* bow; where it signifies the progress of the Gospel, which was assisted by sudden and unexpected and miraculous aid and deliverance.

BOWELS.—Pity, compassion.—Luke i. 7, 8. *Through the tender mercy* (literally *bowels of mercy*) of our God.

BRANCH. See TREES, 3.

BRASS.—Strength.—Psal. cvii. 16. *He hath broken the gates of* brass; that is, the strong gates. See Isa. xlv. 2. In Jer. i. 18. and xv. 20. *brazen walls* signify a strong and lasting adversary and opposer.

BREAD OF FOOD.

1. The word of God.—Deut. viii. 3. Matt. iv. 4. *Man doth not* (or *shall not*) *live by* bread *only, but by every word that proceedeth out of the mouth* of God.

2. *One* bread. (1 Cor. x. 17.) The union of real Christians.

BREATH. See AIR.

BRETHREN.—Christians united by their profession.—Rom. xii. 1. *I beseech you,* brethren. See Acts xxi. 7. 1 Cor. xv. 6.

BRIARS.—Mischievous and hurtful persons.—Isa. lv. 13. *Instead of the* briar shall *come up the myrtle-tree.* See THORNS, 2.

BRIDE.—The heavenly Jerusalem.—Rev. xxi. 9. *The* bride, *the Lamb's wife.*

BRIDEGROOM.—Christ, as the spouse of the church.—Rev. xxi. 9. See also VOICE, 1.

BRIMSTONE.

1. Perpetual torment and destruction.—Job xviii. 15. Brimstone *shall be scattered upon his habitation;* that is, his home or family shall be destroyed for ever by an inextinguishable fire. Compare Isa. xxxiv. 9, 10. Rev. xiv. 10, &c.

2. Corrupt, infernal, and destructive doctrines. Rev. ix. 17. *Out of their mouth issued fire and* brimstone. See verse 18.

BULLS.—Wicked, violent men.—Psal. xxii. 12. *Many* bulls *have compassed me; strong* [bulls] *of Bashan have beset me round:* that is, mine enemies, who are as furious and formidable as the bulls fed in the rich pastures of Bashan, beset me on every side.

BURNING. See FIRE, 2.

BUY. To attain in preference to earthly riches.—See Isa. lv. 1. Prov. xxiii. 13. Rev. iii. 18.

CALL—CALLED—CALLING.

1. That invitation which God holds out to men to come and enjoy the blessings which flow from a sincere reception of the Christian religion. Eph. i. 18. *That ye may know what is the* hope of his calling: that is, what is the nature of that hope, which those, who have been invited into the divine kingdom, may properly indulge.

2. To call to any duty; that is, to appoint, constitute, or choose. Gal. i. 15. *Who called me,* chose me, *by his grace,* viz. to be an apostle.

CANDLESTICK. See LAMP.

CEDARS.

1. Great men.—Zech. xi. 2. *The* cedar *is fallen.*

2. *Cedars of Lebanon.*—Kings, princes, and nobles of Judah.—Isa. ii 13. *The day of the Lord shall be . . . . upon all the* cedars of Lebanon.

3. *Top of the young twigs* of cedars.—The prime nobility and able soldiery.—Ezek. xvii. 4. *He cropped off the top of the* young twigs.

CHAFF.—Unprofitable and worthless men.—Psal. i. 4. *The ungodly are . . . like the* chaff, *which the wind driveth away.*—Matt. iii. 14. *He will burn up the* chaff *with unquenchable fire.*

CHAIN.—Bondage or affliction.—Lam. iii. 7. *He hath made my* chain *heavy.*

CHILD, CHILDREN.

1. Those who have received their religious knowledge, character, education, &c. from any one: i. e. a beloved disciple. 2 Tim. i. 2. *Timothy, my dearly beloved* child.

2. Children joined with the names of cities denote their inhabitants or citizens. Matt. xxiii. 37. *O Jerusalem . . . . . how often, would I have gathered thy* children. See also Luke xiii. 34. xix. 44. Gal. iv. 25.

3. Children of God; those whom he regards with parental affection, and on whom he bestows peculiar favour. John i. 12. *As many as received him, to them he gave the privilege to become the* children of God.

4. Children of God and children of the devil, in 1 John iii. 10., are those who resemble God, and those who resemble Satan.

CIRCUMCISION.—An engagement like that of baptism, to renounce the flesh and circumcise the heart.—Deut. x. 16. Circumcise *therefore the foreskin of your heart.*—Deut. xxx. 6. *The Lord thy God shall* circumcise *thine heart.*—Rom. ii. 29. Circumcision *is that of the heart.*

CLAY in the hands of the potter.—Man in the hands of his Creator.—Isa. xliv. 8. *Now, O* LORD, *thou art our Father;* we *are the* clay; *and thou our* potter, and we are all the work of thy hand. See also Rom. ix. 21.

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CLOUDS.—Multitudes and armies.—Jer. iv. 13. *He shall come up as* clouds.—Isa. lx. 8. Who are those, *that fly as a* cloud?—Heb. xii. 1. *A* cloud *of witnesses.*

COLD. Inconstant in affections, purpose, and conduct; destitute of fervent piety and holy zeal. Rev. iii. 15, 16.

COLUMN. See PILLAR.

CORNER-STONE. Jesus Christ, who is compared to a corner-stone in three points of view; viz.

1. As this stone lies at the foundation, and serves to give support and strength to the building, so Christ, or the doctrine of a Saviour, is called *the chief corner-*stone in Eph. ii. 20.; because this doctrine is the most important feature of the Christian religion, and is the fundamental object of all the precepts given by the apostles and other Christian teachers.
2. As the corner-stone occupies an important and conspicuous place, Jesus is compared to it in 1 Pet. ii. 6., because God has made him highly esteemed (or precious,) and has advanced him to a dignity and conspicuousness above all others.
3. Since men often stumble against a projecting corner-stone, Christ is therefore so called (Psal. cxviii. 22. Matt. xxi. 42. and parallel passages,) because his Gospel will be the cause of aggravated condemnation to those who wilfully reject it. (Robinson's Lexicon, p. 21.

CROSS.

1. The doctrine of the cross, that is, of Christ crucified. *The cross of Christ, the preaching of the cross,* occur in this sense in 1 Cor. i. 17, 18. See also Gal. v. 11. vi. 12. 14. Phil. iii. 18.
2. To take up or bear one's cross, that is, to be ready to undergo the severest trials, or to expose one's self to the most imminent dangers. Matt. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27.

CROWN of Life, a triumphant immortality.—Rev. ii. 10. *Be thou faithful unto death, and I will give thee* a crown of life.

CUP.

1. The blessings and favours of God.—Psal. xxiii. 5. *My* cup *runneth over. The* cup *of salvation,* in Psal. cxvi. 13., is a cup of thanksgiving, or blessing the Lord for all his mercies.
2. *The Cup of blessing.*—The paschal cup was called by the Jews the *Cup of blessing,* because they sanctified it by giving thanks to God for it. To this Saint Paul alludes in 1. Cor. x. 16. when he terms the sacramental cup the *cup of blessing.*
3. Afflictions or sufferings, the effects of the wrath of God.—Isa. li. 17. *Stand up, O Jerusalem, which hast drunk at the hand of the* LORD *the* cup of his fury. *Thou hast drunken the dregs of* the cup *of trembling.* See WINE, 2.

DARKNESS.

1. Sin and ignorance.—Rom. xiii. 12. *Let us cast off the works of* darkness.
2. Affliction, misery, and adversity—Jer. xiii. 16. *Give glory to the* LORD *your God, before he cause* darkness. See Ezek. xxx. 18. xxxiv. 12.
3. Darkness of the sun, moon, and stars. General darkness and deficiency in the government.—Isa. xiii. 10. *The* stars *of heaven, and the constellations thereof, shall* not give their light; *the* sun shall be darkened *in his going forth, and the* moon *shall* not cause her light to shine. See Ezek. xxxii. 7. and Joel ii. 10. 31. iii. 15.

DAY.

1. A year, in prophetical language.—Ezek. iv. 6. *Thou shalt bare the iniquity of the house of Judah* forty days; *I have appointed thee* each day *for a* year. See also Isa. xx. 3. (Bp. Lowth's version and notes.)—Rev. ii. 10. *Ye shall have tribulation* ten days.
2. An appointed time or season.—Isa. xxxiv. 8. *It is the day of the* LORD's vengeance. See also Isa. lxiii. 4.
3. A state of truth, hope, and knowledge.—1. Thess. v. 5. *Ye are all children of the light, and children of the* day.

DEATH.

1 The separation of the soul from the body.—Gen. xxv. 11. *After the* death *of Abraham, &c.* This is *temporal* or the *first* death, which is the common lot of man by the divine sentence. (Gen. iii. 19.) The
2. *Second* death (beyond the grave) is the eternal separation of the whole man from the presence and glory of God; not only an extinction of all our pleasurable feelings, and of all our hopes of happiness, but an ever-during sense of this extinction, "where the worm dieth not, and the fire is not quenched."—Rev. ii. 11. *He that overcometh shall not be hurt of the* second death.
3. The state of a soul insensible of sin and corruption, and destitute of the spirit of life.—Jude 12. *Twice* dead.—Rev. iii. 1. *Thou.... art dead.*
4. A state of mortification, death unto sin, and crucifixion with Christ.—Rom. vi. 8. *He that is* dead, is *freed from sin.*—1 Pet. ii. 24. *Who his own self bare our sins in his own body on the tree, that we being* dead to sin, should live to righteousness.

DESERT.

Desert of the Sea.—Babylon.—Isa. xxi. 1. *The burden of the* desert of the sea. Babylon and the adjacent country is so called, because it was shortly to become desert, and a marsh full of pools of water, as if converted into a lake or inland sea. The country about Babylon, and especially below it towards the sea, was a great flat morass, often overflowed by the Euphrates and Tigris. (Bp. Lowth and Dr. Scott, in loc.)

DEW upon Herbs.—The blessing of Heaven, and the power of the resurrection.—Hos. xiv. 5. *I will be as the* dew *unto Israel.*—Isa. xxvi. 19. *Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy* dew *is as the* dew of herbs, and the earth shall cast out the dead.

DOG.

1. The Gentiles.—The *bad* properties of dogs are obstinate barking, biting, insatiable gluttony, filthiness in lust, vomiting, and returning to their vomit. (Compare Prov. xxi. 11. 2 Pet. ii. 22.) Hence the Gentiles, on account of the impurity of their lives, and their being without the covenant, were called dogs by the Jews.—Matt. xv. 26 *It is not meet to take the children's bread and cast it to* dogs.—Psal. xxii. 16. Dogs *have compassed me, the assembly of the wicked have inclosed me.*
2. A watchman, for his vigilance to give notice of approaching danger.—Isa. lvi. 10. *His watchmen are blind, they are all ignorant they are all* dumb dogs, *they cannot bark.*
3. Impudent, shameless persons, and false teachers.—Rev. xxii. 15 *Without are* dogs.—Phil. iii. 2. *Beware of* dogs.

DOMINION.

1. Power.—Neh. ix. 28. *They had* dominion *over them.*
2. Persons over whom another has power.—Psal. cxiv. 2. *Israel was his* dominion.
3. Angels.—Col. i. 16. *By him were created.....* dominions.
4. The universal government of Almighty God.—Dan. vii. 14. *His* dominion *is an everlasting* dominion.

DOOR.

1. Door opened in heaven. The beginning of a new kind of government.—Rev. iv. 1. *I looked, and, behold,* a door [was] opened in heaven.
2. An open door.—The free exercise and propagation of the Gospel.—1 Cor. xvi. 9. *A great* door *and effectual is opened unto me.* See also 2 Cor. ii. 12. Col. iv. 3. Acts xiv. 27.

DRAGON.

1. A symbol of a king that is an enemy.—In Ezek. xxix. 3. it means the king of Egypt, so also in Psal. lxxiv. 13.
2. Satan acting and ruling by his visible ministers.—Rev. xii. 9. *Behold, a great red* dragon, &c.
3. Any hurtful thing.—Psal. xci. 13. *The young lion and the* dragon *shalt thou trample under foot.*

DRUNK—DRUNKENNESS.

1. The symbol of the folly and madness of sinners, who, making no use of their reason, plunge themselves in all manner of crimes.—Isa. xxviii. 1. 3. *Woe to the* drunkards *of Ephraim..... The* drunkards *of Ephraim shall be trodden under feet.*
2. That stupidity, which arises from God's judgments; when the sinner is under the consternation of his misery, as one astonished, staggering, and not knowing what to do.—Isa. xxix. 9. *They are* drunken, *but not with wine; they* stagger, *but not with strong drink.*—Isa. li. 21. *Thou afflicted and* drunken, *but not with wine.* See also Jer. xiii 13, 14. and Lam. iii. 15.

DUST *and* ASHES.—Mortal man, under death and condemnation.—Gen. xviii. 27. *I have taken upon me to speak unto the* LORD, *which am but* dust and ashes.—Gen. iii. 19. Dust *thou art, and to* dust *shalt thou return.* See Job xlii. 6.

EAGLE.

1. A king or kingdom.—Ezek. xvii. *A great* eagle, *with great wings long winged, full of feathers, which had divers colours, came to Lebanon:* that is, Nebuchadnezzar. The *divers colours* refer to the various nations that composed the Babylonian empire.
2. The Roman army, whose ensigns or standards were eagles.—Matt. xxiv. 28. *Wheresoever the carcase is, there will the* eagles *be gathered* together. See WINGS.
3. Eagles' Wings.—To be borne on eagles' wings signifies divine, miraculous deliverance. Who can pursue the eagle through the air, and take from him what is committed to his charge? Exod. xix. 4. Psal. xci. 4. Isa. xl. 31. Rev. xii. 14.

EARTHEN Vessel.—The body of man.—2. Cor. iv. 7. *We have this treasure in* earthen vessels.

EARTHQUAKES.—Great revolutions or changes in the political world.—Joel ii. 10. *The* earth *shall* quake *before them.* See also Haggai ii. 21. Heb. xii. 26.

EGYPT.—A mystical name of wickedness.—Rev. xi. 8. *Their dead bodies* [shall lie] *in the street of the great city, which spiritually is called Sodom and* Egypt.

ELDERS (the twenty-four.) Probably such of the Patriarchs and Prophets of the old church, as saw by faith the day of redemption and rejoiced; and who are expressly termed Elders (πρεσβυτεροι) in Heb. xi. 2.—Rev. iv. 10. *The* four and twenty elders *fall down before him that liveth for ever.* [See Dean Woodhouse on Rev. iv. 10.]

EYES admit of various interpretations, according to circumstances.

I. As applied *to the Almighty,* they denote,

1. His knowledge and prescience.—Prov. xv. 3. *His* eye *is in every place to behold good and evil.* See Psal. xi. 4.
2. His watchful providence.—Psal. xxxiv. 15. *The* eyes *of the* LORD are *upon the righteous.*

II. As applied to *Jesus Christ* they signify his omnipresence.—Rev. v. 6. *In the midst of the elders stood a lamb, having.... seven* eyes. [See Dean Woodhouse, in loc.]

III. As applied to *Men,* the eyes denote,

1. The understanding, which is as it were the eye of the soul.—Psal. cxix. 18. *Open thou mine* eyes.
2. A guide or counseller.—Job xxix. 15. *I was* eyes *to the blind.*
3. The whole man.—Rev. i. 7. *Every* eye *shall see him;* that is, all men.

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4. Good or evil desires and designs.—Deut. xxviii. 54. *His eye shall be* evil *towards his brother*.—ver. 56. *Her eye shall be* evil *towards the husband of her bosom, and towards her son, and towards her daughter*. That is, they shall form cruel and evil designs against them to kill, and even to eat them. History confirms the prediction.

FACE.
1. As applied to God, it denotes his favour.—Dan. ix. 17. *Cause thy face to shine upon thy sanctuary*.—See Psal. xxxi. 16.
2. As applied to man.

FACES harder than a rock (Jer. v. 3.) denote unblushing, shameless persons.

FAITH (Πιστις.) In consequence of not attending to the ambiguity of the word πιστις, which in our authorised version is usually translated *faith*, it has been applied by many divines, wherever it occurs, exclusively to faith in the Messiah, when the context often manifestly requires it to be taken in a different sense. *Faith* or *believing* then denotes,
1. *Our assenting to any truth, even to such truths as are known by the evidences of our senses*: thus in John xx. 29. Thomas, whom the evidence of his senses had convinced of the reality of Christ's resurrection, is said to have *believed*.
2. *A general disposition of the mind to embrace all that we know* concerning God, whether by reason or revelation: as in Heb. xi. 6. *Without* faith *it is impossible to please God*; which expression is subsequently applied to the existence of God, his goodness and bounty towards his sincere worshippers.
3. *A peculiar assent to a certain revelation*; for instance, in Rom. iv. throughout, and in other passages that treat of Abraham's faith, it is manifest that this *faith* must be referred to the peculiar promises made to Abraham that a son should be born unto him, though he himself was then about a hundred years old, and Sarah, who was ninety, was barren.
4. *An assent given to the revelation made to Moses*; as when the children of Israel are said to have *believed the Lord and his servant Moses*. (Exod. xiv. 31. compared with John v. 45, 46. and ix. 28)
5. *An assent given to the relation made to the prophets*: as when King Jehoshaphat says to the Jews (2 Chron. xx. 20.) "*Believe* in the Lord your God, so shall ye be established; *believe* his prophets, so shall ye prosper." Compare also Isa. vii. 9.
6. *A cordial assent to the Christian revelation* or to some of its leading and fundamental points; as in those passages where we are commanded to *believe in Christ*, or that *he is the Son of God*, or that *he rose from the dead*.
7. *An assent* to future and invisible things revealed by God, as in Heb. xi. 1. where it is defined to be the *substance of things hoped for*, and *the evidence of things not seen*, that is, the giving of a present subsistence to things future, which are fully expected, and the proving and demonstrating of things which are not seen.
8. The Gospel, as in Gal. iii. 2. where Saint Paul demands of the Galatians, whether they *received the Spirit by the works of the law, or by the hearing of faith*: in which passage it is evident that the *hearing of faith* denotes the hearing of the preached Gospel; and in this sense the word *faith* appears to be used in all those parts of the Epistle to the Romans, where it is opposed to the works of the law.
9. *A persuasion that what we do is well pleasing to God*: thus the meaning of Rom. xiv. 23, *Whatsoever is not of faith is sin*, is, that it is sinful in us to do any thing, which we are not fully persuaded is well pleasing to God, or at least permitted by him.
10. *Faith in miracles*, that is, a firm confidence in Christ, to which, at the first propagation of the Gospel, was annexed the performance of miracles: such was the faith which Jesus Christ frequently required of his disciples and others, that he might work certain miracles by them (compare Matt. xvii. 20. Mark xi. 22. xvi. 17. and Luke xvii. 6.;) and to which Saint Paul refers in 1 Cor. xiii. 2. Lastly, faith sometimes signifies,
11. *Fidelity*, or faithfulness in the discharge of duties or promises, and so the Greek word πιστις is properly rendered in Tit. ii. 10.; as it also should have been in 1 Tim. v. 12., the faith, there said to have been cast off by the younger widows, being their *fidelity* to Christ.

FALLING down, or prostrate, before another.—Submission and homage.—Isa. xlv. 14. *They shall fall down* unto thee, and make supplication unto thee. See also Gen. xxvii. 29. xxxvii. 7, 8.

FAMILY.—The Church of God.—Eph. iii. 15. *Of whom the whole* family *in heaven and earth is named*.

FAT.
1. The most excellent of every thing.—Psal. lxxxi. 16. *He should have fed them with the finest* (Heb. *fat*) *of the wheat*.—Psal. cxlvii. 14. *He filleth thee with the finest* (Heb. *fat*) *of the wheat*.
2. Riches.—Psal. xxii. 29. *All the* fat *upon earth*.—Jer. v. 28. *They are waxen* fat.

FATHER.
1. God, whose children we all are by creation and redemption.—Mal. i. 6. *If I be a* father, *where is mine honour?*—Mal. ii. 10. *Have we not all one* Father? *Hath not one God created us?* See Jer. xxxi. 9.
2. Father of any thing; that is, the author, cause, or source of it.—John viii. 44. *When he* (Satan) *speaketh a lie . . . he is the* father *of it*.—James i. 17. *The* Father *of lights*; the source of spiritual and corporeal light.
3. Example, pattern, or prototype.—John viii. 44. *Ye are of your* father, *the devil*; ye follow the example of Satan, so that he may be properly called your father, and ye his children.

FIELD. The World.—Matt. xiii. 38.

FIRE.
1. With such adjuncts as denote that it is not put for light, it signifies destruction or torment, great sickness, war, and its dismal effects.—Isa. xlii. 25. *It hath set him on* fire.—Isa. lxvi. 15. *The* LORD *will come with* fire. See Ezek. xxii. 20—22.
2. *Burning fire*.—The wrath of God.—Ezek. xxii. 31. *I have consumed them with the* fire of my wrath.
3. Afflictions, or persecution.—Isa. xxiv. 15. *Glorify ye the* LORD *God in the* fires.
4. *Coals of fire* proceeding out of the mouth of God, or from his countenance, denote his anger.—Psal. xviii. 8. 12, 13.

FIRMAMENT. See HEAVENS.

FLESH (OR MEAT.)
1. The riches, goods, or possessions of any person conquered, oppressed, or slain, as the case may be.—Psal. lxxiv. 14. *Thou breakest the heads of leviathan in pieces* (didst destroy the power of Pharaoh and his princes,) [and] *gavest him* [to be] meat *to the people* inhabiting the wilderness: that is, didst enrich the Israelites with their spoils.—Isa. xvii. 4. *The fatness of his* flesh *shall be made lean*. See also Mic. iii. 2, 3. and Zech. xi. 9. 16.; in all which places the Targum explains *flesh* by riches and substance.
2. *To devour much* flesh, is to conquer and spoil many enemies of their lands and possessions. In Dan. vii. 5. this expression is used to denote the cruelty of the Medes and Persians, many of whose sovereigns were more like ferocious bears than men. Instances of their cruelty abound in almost all the historians who have written of their affairs.
3. Weak, mortal man.—Isa. xl. 6. *All* flesh *is grass*.
4. The exterior of man; viz.
(1.) External actions, as circumcision, the choice of food, &c. in which the body is the part chiefly affected.—Rom. iv. 1. *What shall we say then, that Abraham our father hath found, as pertaining to the* flesh? *i. e.* so far as regards external actions.—1 Cor. x. 18. *Behold Israel after the* flesh; *i. e.* as it respects the external performance of their religious rites.—Gal. iii. 3. . . . *Are ye now made perfect by the* flesh? will ye turn again to mere external ceremonies?
(2.) External appearance, condition, circumstances, character &c.—John vi. 63. *The* flesh *profiteth nothing*.—2. Cor. v. 16. *We know no man after the* flesh.

FLOOD.—Extreme danger.—Psal. lxix. 15. *Let not the water-flood* overflow me. See RIVER.

FOOD. See BREAD.

FOREHEAD.—A public profession or appearance before men.—Antiently, slaves were stigmatised in their forehead with their master's mark; hence to be *sealed in the* forehead (Rev. vii. 3.) and to *have a mark in the* forehead (Rev. xiii. 16. &c.) is to make a public profession of belonging to the person whose mark is said to be received.

FOUR. See NUMBERS.

FOREST of the South-field. See SOUTH-FIELD.

FORNICATION.—All those carnal impurities, which were common among the heathens, and even formed a part of their sacred rites, Rev. ii. 20. *Thou sufferest that woman Jezebel . . . . to seduce my servants to commit* fornication.

FORTRESS.—See TOWERS.

FOX.—A cunning, deceitful person.—Luke xiii. 32 *Go, tell that* fox.—Ezek. xiii. 4. *Thy prophets are like the* foxes *in the deserts*.

FRUIT.
1. The consequences of an action. Prov. i. 31. *They shall eat the* fruit *of their own ways*.
2. Good works—Psal. i. 3, *He* (the pious man) . . . . . *bringeth forth his* fruit in his season.—Matt. iii. 8. *Bring forth* fruits *meet for repentance*.

FURNACE.
1. A place of great affliction.—Deut. iv. 20. *The* LORD *hath . . . brought you forth out of the iron* furnace, *out of Egypt*.
2. Such afflictions as God sends for the amendment and correction of men.—Jer. ix. 7. I *will* melt *them, and try them*, that is, in the furnace of affliction.

GARMENTS.
1. *White* garments were not only the emblem of purity and being in the favour of God (Psal. li. 7. Isa. i. 18.) but also, as being worn on festival days, were tokens of joy and pleasure. (Isa. lii. 1. lxi. 10.) Kings and princes likewise were arrayed in white garments of fine linen. (Gen. xli. 42. 1 Chron. xv. 27. Luke xvi. 19.) Hence, *to walk* or *be clothed in white*, signifies to be prosperous, successful, and victorious, to be holy, happy, honoured, and rewarded.—Rev. iii. 4, 5. *They shall* walk in white . . . . . *The same shall* be clothed in white raiment.
2. Souls.—Rev. iii. 4. *Thou hast a few names in Sardis which have not defiled their* garments.—The Hebrews considered holiness as the *garb* of the soul, and evil actions as stains or spots upon this garb.

GATES.
1. *Gates of the daughter of Sion*. The ordinances of Jehovah, by which the soul is helped forward in the way of salvation.—Psal. ix. 14. *That I may show forth all thy praise in the* gates *of the daughter of Sion*.
2. *Gates of Death*.
Imminent danger of death.—Psal. ix. 13. *Have mercy upon me, O* LORD . . . . . *thou that deliverest me from the* gates of death. "The Hebrew poets supposed the lower world, or region of death, to have gates. Thus it is said in Job xxxviii. 17. *Have the* gates of death

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been opened unto thee? or hast thou seen the doors of the shadow of death?—King Hezekiah, in his hymn of thanksgiving for his recovery, (Isa. xxxviii. 10.) sings: *I shall* go to the gates of the grave." [Burder's Oriental Literature, vol. ii. p. 11. The same image is found among the Greek and Roman poets. Ibid. p. 12. Dr. Good's Translation of Job, p. 452.]

3. Security.—(Because gates are a security to a fortress or city.)—Psal. cxlvii. 13. *He hath strengthened the* bars of thy gates. That is, God has given Jerusalem security, and put it out of danger. So, in Job xxxviii 10., the *setting of bars and gates* against the sea, means the securing of the earth against its inroads. The decree, there alluded to, as imposed by the Almighty upon the ocean, is that wonderful law of gravation in fluids, by which, all the parts of them exerting an equal pressure upon one another, the equilibrium of the whole is maintained.

GIRDLE.—The eastern people, wearing long and loose garments, were unfit for action or business of any kind, without girding their clothes about them. A girdle therefore denotes strength and activity; and to unloose it is to deprive a person of strength, to render him unfit for action.—Isa. v. 27. *Nor shall the* girdle *of their loins be* loosed.—Isa. xlv. 1. *I will* loose the loins of kings *to open before him* (Cyrus) *the two-leaved gates.*

GOLD.

1. Good men bearing trouble, as gold bears the fire.—Job xxiii. 10. *When he hath tried me, I shall come forth as* gold.
2. Such faith and virtue as will enable its possessor to stand a fiery trial.—Rev. iii. 18. *I counsel thee to buy of me* gold *tried in the fire.*—See IMAGE.

GRAPES.—Fruits of righteousness.—Isa. v. 2. *He looked that it should bring forth* grapes, *and it brought forth wild grapes.*

GRASS.—The common people, or mankind in general.—Isa. xl. 6, 7. *All flesh is* grass; that is, weak and impotent as grass.

GROUND.—The heart of man.—Luke viii. 15. *That on the good* ground, *are they which, in an honest and good* heart, *having heard the word, keep it.*

GROWTH of plants.

1. Resurrection and glorification.—Hos. xiv. 7. *They that dwell under his shadow shall return; they shall revive as the corn; they shall* grow *as the vine.*—John xii. 24. *Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.* See also Isa. lxvi. 14. and 1 Cor. xv. 36—44.
2. Growth in grace.—Isa. lv. 10, 11. *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;—so shall my word be.*

HAIL.

1. The devastations made by the inroads of enemies.—Isa. xxviii. 2. *The Lord hath a mighty and a strong one* [which] *as a* tempest of hail..... *shall cast down to the earth with the hand.*—Under this resemblance the prophet represents the utter destruction of the kingdom of the ten tribes, which afterwards was accomplished by Shalmaneser. Compare Isa. xxxii. 19. Ezek. xiii. 11. 13.
2. *Hail and fire.*—The calamities of war, with all their horrors.—Rev. viii. 7. *There followed* hail and fire *mingled with blood.*

HAIR.

1. Grey hairs.—Decay of natural strength, and tendency to dissolution.—Hos. vii. 9. Grey hairs *are here and there upon him, and he knoweth it not.*
2. Shaving the head, the hair of the feet and of the beard, with a razor hired (the king of Assyria), in Isa. vii. 20. signifies the troubles, slaughter, and destruction that were to be brought upon the Jews by the Assyrian king and his armies.

HAND.—Power and strength.

1. *Right* hand.—Great protection and favour.—Psal. xviii. 35. *Thy* right hand *hath holden me up.*
2. Laying *the right hand* upon a person. The conveyance of blessings—strength—power, and authority. Thus Jacob conveyed blessings to the two sons of Joseph. (Gen. xlviii. 20.) The *hand* that touched the prophet Daniel (x. 18.) strengthened him; and Moses by laying his right hand upon Joshua (Numb. xxvii. 18.), delegated, a portion of his authority to him.
3. Hand of God upon a prophet.—The immediate operation of God or his Holy Spirit upon a prophet.—Ezek. viii. 1. *The* hand *of the* LORD God fell upon me. Compare 1 Kings xviii. 46. 2 Kings iii. 15.

HARVEST.

1. Some destroying judgment, by which people fall as corn by the scythe.—Joel iii. 13. *Put ye in the sickle, for the* harvest *is ripe.*
2. The *end of the world.*—Matt. xiii. 39.

HEAD.

1. The superior part or governing principle.—Isa. i. 5. *The whole* head *is sick.*—Dan. ii. 38. *Thou art this* head *of gold.*—Isa. vii. 8, 9. *The* head (that is, the sovereign,) *of Damascus* is Rezin; and the head *of Samaria is Remaliah's son;* that is, Pekah king of Israel.
2. Heads of a people.—Princes or magistrates.—Isa. xxix. 10. *The prophets and your* heads (marginal rendering) *hath he covered.*—Micah iii. 1. 9. 11. *Hear, O* heads *of Jacob, and ye princes of the house of Israel.... The* heads *judge for reward.*
3. When a body politic is represented under the symbol of an animal, and is considered as one body, the *head* of it, by the rule of analogy, is its capital city.—Isa. vii. 8. 9. *The* head *of Syria is Damascus.....And the* head *of Ephraim* (that is, of the kingdom of Israel,) *is Samaria.*

HEAT. (Scorching.)—Trouble and persecution.—Matt. xiii. 6. 21 *When the* sun *was up, they were* scorched, and *because they had not root, they withered away..... When* tribulation *or* persecution *ariseth because of the word, by and by he is offended.*

HEAVENS.

1. The Divine Power ruling over the world.—Dan. iv. 26.... *After that thou shalt know that* the heavens *do rule.*
2. God.—Matt. xxi. 25. *The baptism of John, whence was it? From* heaven *or of men?* &c.—Luke xv. 18. *I have sinned against* heaven, *and before thee.* See also verse 21.
3. Heaven and earth.—A political universe.—Isa. li. 16. *That I may plant the* heavens, *and lay the* foundations of the earth, *and say unto Sion, "Thou art my people."* That is, that I might make those who were but scattered persons and slaves in Egypt before, a kingdom and polity, to be governed by their own laws and magistrates. See DOOR, 1.

HELL.

1. Utter destruction, a total overthrow.—Isa. xiv. 15. Matt. xi. 23. *Thou shalt be brought down to* hell.
2. The general receptacle of the dead, the place of departed souls.—Rev. i. 18.—*I have the keys of* hell *and of death.*

HELMET.—Salvation.—Eph. vi. 17. 1. Thess. v. 8.

HILLS. See MOUNTAINS.

HIRELING. A false minister who careth not for the sheep.—John x. 12, 13. *He that is an* hireling, *whose own the sheep are not.... fleeth, because he is an* hireling, *and careth not for the sheep.*

HOPE.

1. The object of hope; *i. e.* future felicity. Rom. viii. 24. Gal. v. 5 Col. i. 5. 2. Thess. ii. 16.
2. The author or source of hope.—1 Tim. i. 1.—*Jesus Christ, our* hope.—Col. i. 27. *Christ in you, the* hope *of glory.*
3. Confidence, security.—Acts ii. 26. *My flesh shall rest in* hope.

HORN.

1. Regal power, or monarchy.—Jer. xlviii. 25. *The* horn *of Moab is cut off.* In Zech. i. 18. 21. and Dan. viii. 20—22. the *four horns* are the four great monarchies, each of which had subdued the Jews.
2. *Horns of an altar.*—The Divine protection.—Amos iii. 14. The horns of the altar *shall be cut off and fall to the ground.* That is, there shall be no more atonements made upon the altar. The asylum or sanctuary thereof shall not stand. Antiently, both among Jews and Gentiles, an altar was an asylum or sanctuary for such persons as fled to it for refuge.
3. Strength, glory, and power.—Horns (it is well known) are emblems of these qualities both in sacred and profane writers, because the strength and beauty of horned animals consist in their horns. By the *seven horns*, attributed to the Lamb, (in Rev. v 6.) is signified that universal power which our Lord obtained, when, suffering death under the form of an innocent victim, he thereby vanquished the formidable enemy of man. *All power,* said he to his disciples immediately after this conflict, *is given to me in heaven and in earth.* (Matt. xxviii. 18.)
4. *Horn of Salvation.*—A mighty and glorious Saviour, or Deliverer.—Psal. xviii. 2. *The* LORD is... *the* horn of my salvation. See Luke i. 69.

HORSE.

1. The symbol of war and conquest.—*God hath made Judah as his goodly* horse *in the battle.* That is, He will make them conquerors over his enemies, glorious and successful.
2. More particularly of *speedy* conquest.—Joel ii. 4. *The appearance of them is as the appearance of* horses; *and as horsemen so shall they* run.—Hab. i. 8. *Their* horses *are* swifter *than leopards.*—Jer. iv. 13. *His* horses *are* swifter *than eagles.*
3. *White* being the symbol of joy, felicity, and prosperity, and *white horses,* being used by victors on their days of triumph, are the symbol of certain victory and great triumph upon that account.—Rev. vi. 2. *I saw, and behold a* white horse; *and he that sat on him.... went forth conquering and to conquer.* See also BLACK.

HOUSE.

1. The Church of God.—1 Tim. iii. 15. *The* House of God, *which is the church of the living God.* See Heb. iii. 6.
2. The body of man.—2 Cor. v. 1. *If our earthly* house *of* [*this*] *tabernacle* were dissolved.

HUNGER and THIRST.—The appetites of the spirit after righteousness.—Luke i. 53. *He hath filled the* hungry *with good things.*—Matt. v. 6. *Blessed are they which do* hunger and thirst after righteousness, *for they shall be filled.*—Psal. xlii. 2. *My soul* thirsteth *for God.*

IDOL.—IDOLATRY.—Any thing too much, and sinfully indulged.—1 John v. 21. *Keep yourself from* idols.—Col. iii. 5. *Covetousness which is* idolatry.

IMAGE of gold, silver, brass, and iron.—The four great monarchies or kingdoms of the world.—Dan. ii. 31—45. Compare p. 207. of this volume.

INCENSE.—Prayer, or the devotion of the heart in offering up prayer to God.—Psal. cxli. 2. *Let my prayer be set before thee as* incense.—Rev. v. 8. *Golden vials full of* incense, *which are the prayers of the saints.* See also Luke i. 10.

INFIRMITIES of the Body.—All the distempers and weaknesses of the mind.—Matt. viii. 17. *Himself took our* infirmities, *and bare our sicknesses.* Compare Isa. liii. 4. and xxxv. 5, 6.

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ISLE—ISLAND.—Any place or country to which the Hebrews went by sea.—Gen. x. 5. *By these were the* iales of the Gentiles *divided in their lands;* that is, Europe.—In Isa. xx. 6. *This isle* means *Ethiopia*, whither the Hebrews went by sea from Ezion-geber. And in Isa. xxiii. 2. 6., *the inhabitants of the isle* are the Tyrians.

JERUSALEM.

1 The earthly Jerusalem.—A sign, earnest, and pattern of the heavenly Jerusalem.—Rev. iii. 12. *Him that overcometh..... I will write upon him the name of my God, and the name of the city of my God* [which is] *new* Jerusalem.—"The numerous prophecies, foretelling great and everlasting glory to Jerusalem, have not been fulfilled in the *literal* Jerusalem; nor can be so fulfilled, without contradicting other predictions, especially those of our Lord which have denounced its ruin. They remain, therefore, to be fulfilled in a spiritual sense; in that sense which Saint Paul points out to us, when in opposition to *Jerusalem that now is, and is in bondage with her children*, he presents to our view, *Jerusalem which is above, which is the mother of us all.* (Gal. iv. 24—26.) This is the city which *Abraham looked to; a building not made with hands, whose builder and maker is God* (Heb. xi. 10—16. xii. 22—24. xiii. 14.); even the heavenly Jerusalem." [Dean Woodhouse on Rev. iii. 12.]

2. Jerusalem *that now is* (Gal. iv. 25.); the Jewish or Mosaic dispensation.

3. Jerusalem *that is above* (Gal. iv. 26.), the celestial Jerusalem, *i. e.* the Christian dispensation, which will be perfected in splendour and majesty, when Christ shall descend to judge the world.

JEZEBEL.—A woman of great rank and influence at Thyatira, who seduced the Christians to intermix idolatry and heathen impurities with their religion.—Rev. ii. 20. *I have a few things against thee, because thou hast suffered that woman* Jezebel, *which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things offered unto idols.*—Instead of that woman Jezebel—τὴν γυναῖκα Ἰεζαβήλ—many excellent manuscripts, and almost all the ancient versions, read τὴν γυναῖκα σου Ἰεζαβήλ, THY *wife Jezebel;* which reading asserts that this bad woman was the wife of the bishop or angel of that church; whose criminality in suffering her was, therefore, the greater. She *called herself a prophetess*, that is, set up for a teacher; and taught the Christians that fornication and eating things offered to idols were matters of indifference, and thus they were seduced from the truth. [Dean Woodhouse and Dr. A. Clarke, on Rev. ii. 20.]

KEYS.

1. Power, authority.—Rev. i. 18. *I....have the keys of hell and of death;* that is, power and authority over life, death, and the grave. Compare Rev. iii. 7. and Isa. xxii. 22.—*The keys of the kingdom of heaven*, in Matt. xvi. 19., signify the power to admit into that state, and to confer the graces and benefits thereof.

The key *of knowledge*, in Luke xi. 52., is the power or mean of attaining knowledge.

KINE of Bashan. (Amos iv. 1.) The luxurious matrons of Israel.

KING.—God, the King of kings, and origin of all authority and power. See Matt. xxii. 2. Rev. xvii. 14.

LABOURER.—The minister who serves under God in his husbandry.—Matt. ix. 37, 38. *The harvest truly is plenteous, but the* labourers *are few. Pray ye, therefore, the Lord of the harvest, that he will* send *forth* labourers *into this harvest.*—1 Cor. iii. 9. *We are* labourers *together with God.*

LAMB.—The Messiah, suffering for the sins of the world.—John i. 29. *Behold the* Lamb *of God that taketh away the sin of the world.*—Rev. v. 12. *Worthy is the* Lamb *that was slain.*

LAMP.

1. Direction or *support.*—2 Sam. xxii. 17. *That thou quench not the light* (Heb. lamp) *of Israel.*

2. A Christian church.—Rev. i. 12. *The seven golden* lamps (incorrectly rendered *candlesticks* in our version) are the seven churches of Christ (Rev. i. 20.), represented as *golden*, to show how precious they are in the sight of God.

LEAVEN.—*Corrupt doctrine and corrupt practices.*—Matt. xvi. 6. Luke xii. 1. Mark viii. 15. *Beware of the* leaven *of the Pharisees and Sadducees, which is hypocrisy.*—1 Cor. v. 6—8. *Know ye not that a little* leaven *leaveneth the whole lump? Purge, therefore, the old* leaven, *that ye may be a new lump..... Let us keep the feast, not with old* leaven, *neither with the* leaven *of malice and wickedness, but with the unleavened* bread *of sincerity and truth.*

LEAVES.—Words, the service of the lips, as distinguished from the fruits of good works.—Psal. i. 3. *His* leaf *also shall not wither.*

LEBANON.—Zech. xi. 1. *Open thy doors*, O Lebanon; *i. e.* the temple at Jerusalem, the stately buildings of which were compared to the cedars of the forests of Lebanon.

LEGION.—Any great number.—Matt. xxvi. 53. *More than twelve* legions of angels.

LEOPARD.

1. A swift, powerful, and rapacious enemy.—Dan. vii. 6. *I beheld, and lo, another like a* leopard, *i. e.* Alexander, falsely named the Great, whose rapid conquests are well characterised by this symbol.

2. Men of fierce, untractable, and cruel disposition.—Isa. xi. 6. *The* leopard *shall lie down with the kid.*

LIFE.

1. Immortality.—Psal. xvi. 11. *Thou wilt show me the path of* life.—Psal. xxxvi 9. *With thee is the fountain of* life.

2. Christ, the fountain of natural, spiritual, and eternal life.—John i. 4. *In him was* life.—John xi. 25. *I am the resurrection and the* life.—Col. iii. 4. *When Christ, who is our* life, *shall appear.*

3. The doctrine of the Gospel, which points out the way of life.—John vi. 63. *The words that I speak unto you, they are* life. See TREE of LIFE.

LIGHT.

1. Joy, comfort, and felicity.—Esther viii. 16. *The Jews had* light *and gladness, and joy, and honour.*—Psal. xcvii. 11. Light *is sown for the righteous.*—Psal. cxii. 4. *Unto the upright there ariseth* light *in the darkness;* that is, in affliction.

2. That which enlightens the mind: instruction, doctrines, &c., which illuminates and fills the mind with higher and more perfect knowledge; so that men are led to adopt a new and better mode of thinking, feeling, judging, and acting, and to entertain nobler views and higher hopes. 1 Thess. v. 5. Eph. v. 8. *Children* (or *sons*) *of the* light; that is, those who have been enlightened.

3. The author of moral light, a moral teacher.—*Ye are the* light *of the world.*—John v. 35. *He was a burning and shining* light; *i. e.* a distinguished and most zealous teacher of the mysteries of the kingdom of heaven.

LION.

1. An emblem of fortitude and strength.—Rev. v. 5. *The* Lion *of the tribe of Judah*, means Jesus Christ, who sprang from this tribe, of which a lion was the emblem.

2. The lion is seldom taken in an ill sense, except when his mouth or rapacity is in view.—Psal. xxii. 13. *They gaped upon me with their mouths as a* ravening *and a* roaring lion. See also 1 Pet. v. 8.

LOCUSTS.—Antichristian corrupters of the Gospel.—Rev. ix. 3. *There came out of the smoke* locusts *upon the earth.* Dean Woodhouse refers them to the Gnostic heretics; but most other commentators to the overwhelming forces of Mohammed.

LOINS.—*Gird up the* loins *of your mind:* hold your minds in a state of constant preparation and expectation. The metaphor is derived from the customs of the Orientals: who, when they wish to apply themselves to any business requiring exertion, are obliged to bind their long flowing garments closely around them.

MAMMON *of unrighteousness.*—Luke xvi. 9. Worldly riches. Mammon was the Syrian god of riches.

MANNA.

1. The bread of life. John vi. 26—50.

2. *Hidden manna.*—The ineffable joys of immortality.—Rev. ii. 17. *To him that overcometh will I give to eat of the* hidden manna.

MEAT. See FLESH.

MOON.

1. The Church.—Song of Sol. vi. 10. *Fair as the* moon.

2. The Mosaic dispensation.—Rev. xii. 1. *The* moon *under her feet.* See SUN, 3.

MOUNTAIN.

1. High mountains and lofty hills denote kingdoms, republics, states, and cities.—Isa. ii. 12, 14. *The day of the Lord shall be.....upon all the* high mountains. In Jer. li. 25. the *destroying mountain* means the Babylonish nation.

2. Mountain of the Lord's House.—The kingdom of the Messiah.—Isa. ii. 2. *It shall come to pass in the last days, that the* mountain of the LORD'S House *shall be established upon the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.* See Isa. xi. 9. and Dan. ii. 35. 45.

3. An obstacle to the spread of the Gospel. Isa. xl. 4.

MYSTERY.

1. A secret, something that is hidden, not fully manifest, not published to the world, though, perhaps, communicated to a select number. In this sense it occurs in 2. Thess. ii. 7. where Saint Paul, speaking of the Antichristian spirit, says, "*The mystery of iniquity doth already work.*" The spirit of Antichrist has begun to operate, but the operation is latent and unperceived. In this sense also the same apostle applies the words "mystery," and "mystery of Christ," in a peculiar manner to the calling of the Gentiles (Eph. iii. 3—9.); "*which in other generations was* not made known *to the sons of men, as it is now* revealed *to his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body* (namely with the Jews), *and partakers of his promise in Christ by the Gospel.*" Compare also Rom. xvi. 25, 26. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27.

2. "A spiritual truth couched under an external representation or similitude, and concealed or hidden thereby, unless some explanation be given." To this import of the word our Saviour probably alluded when he said to his disciples, *To you it is given to know the* mystery *of the kingdom of God; but, to them that are without, all these things are done in parables.* (Mark iv. 11.) The secret was disclosed to the apostles, who obtained the spiritual sense of the similitude, while the multitude amused themselves with the parable, and sought no further. In this sense, mystery is used in the following passages of the New Testament:—Rev. i. 20. *The mystery*, that is, the spiritual meaning, *of the seven stars.—The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.* Again, xvii. 5. *And upon her forehead a name written* Mystery, *Babylon the Great*, that is, Babylon in a mystical sense, *the mother of idolatry and abominations;* and, in verse 7. *I will tell thee the mystery*, or *spiritual* signification, *of the woman, and*

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of the beast that carrieth her, &c. In this sense likewise the word *mystery* is to be understood in Eph. v. 32.

3. "Some sacred thing, hidden or secret, which is naturally unknown to human reason, and is only known by the revelation of God." Thus, in 1 Tim. iii. 16. we read—*Without controversy great is the* mystery *of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* "The mystery of godliness, or of true religion, consists in the several particulars here mentioned by the apostle—particulars, indeed, which it would *never have entered into the heart of man to conceive* (1 Cor. ii. 9.), had not God accomplished them in fact, and published them by the preaching of his Gospel; but which, being thus *manifested*, are *intelligible as facts* to the *meanest* understanding." So in 1 Cor. xiii. 2. the understanding of all mysteries denote the understanding of all the revealed truths of the Christian religion, which in 1 Tim. iii. 9. are called the *mystery of faith*, and of which, in 1 Cor. iv. 1., the apostles are called *stewards of the mysteries of God.*

4. The word *mystery* is used in reference to things or doctrines which remain wholly or in part incomprehensible, or *above* reason, after they are revealed. Such are the doctrines of the resurrection of the dead, that all shall not die at the last day, but that all shall be changed (1 Cor. xv. 51.), the incarnation of the Son of God, the doctrine of the Trinity, &c. This is the ordinary or theological sense of the word mystery: it does not imply any thing contrary to reason, nor utterly unknown as to its being; but it signifies a matter, of whose existence we have clear evidence in the Scriptures, although the *mode* of such existence is incomprehensible, or *above* our reason. (Schleusner's and Parkhurst's Greek Lexicons to the New Testament, *voce* Μυστηριον. Dr. Campbell's Translation of the Four Gospels, vol. i. pp. 298—306. See also J. G. Pfeiffer's Instit. Herm. Sac. pp. 704—724.)

NAKED.—Destitute of the image of God; not clothed with the garment of holiness and purity.—Rev. iii. 17. *And knowest not that thou art wretched, and miserable, and poor, and blind, and* naked.

NAMES.—The persons called by them.—Acts i. 15. *The number of the* names were about *an hundred and twenty.*—Rev. iii. 4. *Thou hast a few* names *even in Sardis.*

NATURE.

1. Birth, origin, or nativity. *Jews by* nature. Gal. ii. 15.
2. The constitution and order of God in the natural world. Rom. i. 26. xi. 21. 24.
3. The native dispositions, qualities, properties, &c. of any person or thing. 2 Pet. i. 14. *Partakers of a divine* nature.—Eph. ii. 3. *We were by* nature, *i. e.* according to our natural disposition, when not enlightened and renewed by the influences of the Gospel, *children of wrath.*
4. A native feeling of decorum, a native sense of propriety, by which a person is withheld from needlessly receding from the customs of his country.—1 Cor. xi. 14. *Doth not* nature *itself*—doth not your own native sense of decorum—*teach you, that if a man have long hair, it is a shame unto him*, viz. among the Greeks, to whom alone the apostle was writing; and consequently he does not refer to the customs of the Hebrews. (Robinson's Lexicon, *voce* Φυσις.)

NIGHT.—Intellectual darkness; adversity.—Rev. xxi. 25. *There shall be no* night *there;* that is, there shall be no more idolatry, no more intellectual darkness, no more adversity in the New Jerusalem; but all shall be peace, joy, happiness, and security.

NUMBERS.

Two; a few.—Isa. vii. 21. *A man shall nourish* two *sheep.*—1 Kings xvii. 12. *I am gathering* two sticks.

Three or *third.*—Greatness, excellency, and perfection.—Isa. xix. 24. *In that day shall Israel be the* third *with Egypt and Assyria;* that is, as the prophet immediately explains, great, admired, beloved, and blessed.

Four.—Universality of the matters comprised therein.—Isa. xi. 12. *The* four *corners of the earth* denote all parts of the earth.—Jer. xlix. 6. *Upon Elam* (or Persia) *will I bring the* four winds *from the* four *quarters of the earth;* that is, all the winds. In Ezek. vii. 2. *the* four corners *of the land*, signify all parts of the land of Judea.

Seven.—A large and complete, yet uncertain and indefinite, number. It is of very frequent occurrence in the Apocalypse, where we read of the *seven* spirits of God, *seven* angels, *seven* thunders, *seven* seals, &c. &c. [See Dr. Woodhouse on Rev. i. 4.]

Ten.—Many, as well as that precise number. In Gen. xxxi. 7. 41. *Ten times* are *many* times; in Lev. xxvi. 26. *ten* women are *many* women. See also Dan. i. 20. Amos vi. 9. Zech. viii. 23.

OAKS OF BASHAN.—The princes and nobles of Israel and Judah.—Isa. ii. 13. *The day of the Lord shall be.... upon all the* oaks of Bashan.

OLIVES.

1. *The wild olive;* Man in a state of nature.—Rom. xi. 17. *Thou being a* wild olive-tree, *wert graffed in amongst* them.....
2. *The cultivated olive;* the church of God.—Rom. xi. 24. *If thou wert cut out of the* olive-tree, *which is wild by nature, and wert graffed contrary to nature into a* good olive-tree...

PALMS.—Symbols of joy after a victory, attended with antecedent sufferings.—Rev. vii. 9. *I beheld, and, lo, a great multitude ... clothed with white robes, and* palms *in their hands.*

PARADISE.—The invisible residence of the blessed.—Rev. ii. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midst of the* paradise *of God.*—Luke xxiii. 43. *To day shalt thou be with me in* paradise.

PASSOVER.—Jesus Christ.—1 Cor. v. 7. *Christ our* passover *is sacrificed for us.* On the spiritual import of this term, compare Vol. II. Chap. IV. § IV. 3.

PHYSICIAN.—The Saviour, curing the sins and sicknesses of the mind.—Matt. ix. 12. *They that be whole, need not a* physician; but they that are sick.

PILLAR OF COLUMN.

1. The chief prop of a family, city, or state.—Gal. ii. 9. *James, Cephas, and John, who seemed to be* pillars.
2. Pillar of iron.—The symbol of great firmness and duration.—Jer. i. 18. *I have made thee.... an* iron pillar.

PLOUGHING and breaking up the ground.—The preparation of the heart by repentance.—Hos. x. 12. *Break up your* fallow-ground. See also Jer. iv. 3.

POISON.—Lies, error, and delusion.—Psal. cxl. 3. *Adders'* poison *is under their lips.*—Psal. lviii. 3, 4. *They go astray as soon as they are born, speaking lies. Their* poison *is like the* poison of a serpent.—Rom. iii. 13. The poison of asps *is under their lips; whose mouth is full of cursing and bitterness.*

POWER.

1. Dignity, privilege, prerogative.—John i. 12. *As many as received him, to them gave he* power *to become the sons of God.*
2. The emblem of power, or of honour and dignity, that is, a veil.—1 Cor. xi. 10. *A woman ought to have* power *on her head*, that is to be veiled, *because of the spies*, or evil-minded persons who were sent into the meetings of the Christians by their enemies, in order that they might be able to take advantage of any irregularity in their proceedings, or of any departure from established customs. The veil, worn by married women, was an emblem of subjection to the power of the husband. The marginal rendering of 1 Cor. xi. 10. is,—*a covering, in sign that she is under the power of her husband.*

POWERS.—A certain order of angels; whether *good*, as in Col. i. 16. Eph. iii. 10. 1 Pet. iii. 22.; or *evil*, as in Col. ii. 15. and Eph. vi. 12. (Parkhurst and Robinson, *voce* Εξουσια.)

PRINCE of the power of the air.—Eph. ii. 2. Satan. In this passage the air denotes the jurisdiction of fallen spirits.

RAIN (gentle).

1. The divine goodness.—Isa. xxvii. 3. xliv. 3.
2. Pure and heavenly doctrine.—Deut. xxxii. 2. especially the word of the Lord. Isa. lv. 10, 11.

REAPERS.—The angels.—Matt. xiii. 39.

REGENERATION.

1. The melioration of all things, the new condition of all things in the reign of the Messiah, when the universe, and all that it contains, will be restored to their state of pristine purity and splendour.—Matt. xix. 28. *In the* regeneration, *when the son of man shall sit on the throne of his glory.*
2. In a moral sense, renovation, that is, the change from a carnal to a Christian life.—Tit. iii. 5. (Robinson, *voce* Παλιγγενεσια.)

RICHES and TALENTS.—Gifts and graces from God.—Matt. xxv. 15. *To one he gave five* talents, &c. See also Luke xix. 13, &c.

RIVER.

1. An overflowing river.—Invasion by an army.—Isa. lix. 19. *The enemy shall come in like a* flood.—Jer. xlvi. 7, 8. *Who is this that cometh up as a* flood, *whose waters are moved as the* rivers? *Egypt riseth up like a* flood, *and his* waters *are moved like the* rivers: *and he saith, I will go up, and will cover the earth;* I will destroy the city and the inhabitants thereof. See also Isa. xxviii. 2. Jer. xlvii. 2. Amos ix. 5. Nahum i. 4.
2. A river being frequently the barrier or boundary of a nation or country, the drying of it up is a symbol of evil to the adjoining land; and signifies that its enemies will make an easy conquest of it when they find no water to impede their progress. Thus, Isaiah, foretelling the conquest of Cyrus and the destruction of the Babylonian monarchy, has these words:—*That saith to the deep, Be* dry; *and I will* dry up *thy* rivers.—Isa. xi. 15. *The* LORD *shall utterly destroy the tongue of the Egyptian Sea* (that part of the land of Egypt, which was inclosed among the mouths of the Nile); *and with his mighty wind shall he shake his hand over the* river, *and shall* smite *it in the seven* streams, *and make* [men] *go over dry-shod.* See also Isa. xix. 6. and Zech. x. 11.
3. A *clear river* is the symbol of the greatest good.—Psal. xxxvi. 8. *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the* river of thy pleasures. For with thee is the fountain of life.—Rev. xxii. 1. *He showed me a* clear river of water of life, (that is, the inexhaustible and abundant happiness of the inhabitants of the New Jerusalem,) *bright as crystal, proceeding out of the throne of God and the Lamb.* Its *clearness* indicates their holiness and peace; and the *brightness of its shining like crystal*, the glorious life of those who drink of it.

ROCK.

1. A defence, or place of refuge.—Isa. xvii. 10. *Thou hast forgotten the God of thy salvation, and hast not been mindful of the* rock of thy strength.—Psal. xviii. 2. *The Lord is my* rock.
2. A quarry, figuratively the patriarch or first father of a nation; who is, as it were, the quarry whence the men of such nation must have proceeded.—Isa. li. 1. *Look unto the* rock *whence ye are hewn*, that is, to Abraham and Sarah, whose descendants ye are.
3. An unfruitful hearer.—Luke viii. 6. *Some fell upon a* rock, *and as soon as it sprang up, it withered away.* See the interpretation of Christ himself, in verse 13.

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4. Rock giving water to the Israelites. (Exod. xvii. 6. Numb. xx. 10, 11.) Christ.—1 Cor. x. 4. *They drank of that spiritual* rock *that followed them, and that* rock *was* Christ.

Rod or Wand.—Power and rule.—Psal. ii. 9. *Thou shalt break them in pieces with a* rod *of iron.*

Sacrifice.

1. The thing sacrificed; a victim.—Eph. v. 2. *A* sacrifice *to God.* See Heb. ix. 26. x. 12. and also in many other passages.
2. Whatever is exhibited or undertaken in honour of God or in reference to his will: as,
 (1.) Piety, devotedness.—1 Pet. ii. 5. *Spiritual* sacrifices.
 (2.) The praises of God and works of charity to men. See Heb. xiii. 15, 16.
 (3.) Virtuous conduct, correct deportment.—Rom. xii. 1. *Present your bodies a living* sacrifice.
 (4.) Exertions for the support of Christian ministers and of the Christian religion.—Phil. ii. 17. *If I be offered upon the* sacrifice *and service of your faith.*

Salt.—Sound doctrines, such as preserves the world from corruption.—Matt. v. 13. *Ye are the* salt *of the earth.*—Col. iv. 6. *Let your speech be always with grace, seasoned with* salt.

Sand of the sea.—An aggregate body of innumerable individuals.—*Their widows are increased above the* sand of the seas.—Gen. xxii. 17. *I will multiply thy seed.... as the* sand *which is upon the seashore.*

Scorching Heat. See Heat.

Sea.

1. The Gentile world.—Isa. lx. 5. *The abundance of the* sea *shall be converted.* See also Rev. viii. 8. and Dr. Woodhouse thereon. [Apocalypse, p. 213.]
2. The great river Euphrates, Nile, &c.—Isa. xxi. 1. *The desert of the* sea, means the country of Babylon, which was watered by the Euphrates.—Jer. li. 36. *I will dry up her* sea, *and make her springs dry:* this refers to the stratagem by which Cyrus diverted the course of the river and captured Babylon.—Ezek. xxxii. 2. *Thou art as a whale in the* sea; the prophet is speaking of the king of Egypt, through which the Nile flowed. See Waves.
3. *Sea of glass.*—Rev. iv. 6. The blood of the Redeemer, which alone cleanses man from sin. It is called a sea, in allusion to the large vessel in the temple, out of which the priests drew water to wash themselves, the sacrifices, and the instruments of which they made use, for sacrificing.—1 Kings vii. 23. See also Sand and Waves.

Seal—Sealing.

1. Preservation and security.—Sol. Song iv. 12. *A fountain sealed,* is a fountain carefully preserved from the injuries of weather and beasts, that its waters may be preserved good and clean.
2. Secresy and privacy, because men usually seal up those things which they design to keep secret. Thus a *book sealed,* is one whose contents are secret, and are not to be disclosed until the removal of the seal. In Isa. xxix. 11. *a vision like unto* a book sealed, is a vision not yet understood.
3. Completion and perfection, also authority; because the putting of a seal to any decree, will, or other instrument in writing, completes the whole transaction.—Ezek. xxviii. 12. *Thou* (the King of Tyre) sealest *up the sum full of wisdom and perfect in beauty;* that is, thou lookest upon thyself as having arrived at the highest pitch of wisdom and glory. See Neh. ix. 8. Esther viii. 8.
4. Restraint or hinderance.—Job xxxvii. 7. *He* sealeth up the hand of every man; that is, the Almighty restrains their power.—Job ix. 7. *Which* sealeth *up the stars;* that is, restrains their influences.
5. Exclusive property in a thing.—Anciently, it was the custom to seal goods purchased; each person having his peculiar mark, which ascertained the property to be his own. Hence, the *seal of God* is *His mark,* by which he knoweth them that are His. (2 Tim. ii. 19.) Under the law of Moses, circumcision is represented to be the *seal* which separated the people of God from the heathen who did not call upon his name. (Rom. iv. 11.) And in this sense the sacrament of baptism succeeding to circumcision, was called by the fathers of the church the seal of God: but in the Gospel, this divine seal is more accurately described to be the Holy Spirit of God. They who have this spirit are marked as his (2 Cor. i. 22. Eph. i. 13. iv. 30.) Our Lord Jesus Christ is represented as eminently possessing this mark. (John vi. 27.) Generally, all who name the name of Christ and depart from iniquity, are said to be thus divinely sealed. (2 Tim. ii. 19.) By the *seal of the living God,* mentioned in Rev. vii. 2., is signified that impression of the Holy Spirit upon the heart of man, which preserves in it the principles of pure faith, producing the fruits of piety and virtue. This is the *seal* which marks the *real* Christian as the property of the Almighty. In Rev. vii. 3, 4. the *sealed* mark is said to be impressed *upon the foreheads of the servants of God,* either because on this conspicuous part of the person, distinguishing ornaments were worn by the eastern nations; or because slaves anciently were marked upon *their foreheads,* as the property of their masters. [Dean Woodhouse on Rev. vii. 2, 3.]

Seed.—*The Word of God.*—Luke viii. 11.

Serpent.—Satan, the enemy of souls.—Rev. xii. 9. *That old* serpent, *called the Devil and Satan, which deceiveth the whole world.*—2 Cor. xi. 3. *The* serpent *beguiled Eve through his subtility.*

Seven. See Numbers.

Shadow.—Defence, protection. In the sultry eastern countries this metaphor is highly expressive of support and protection.—Numb. xiv. 9. *Their defence* (Heb. צלם tsilam, shadow) *is departed from them.* Compare also Psal. xci. 1. cxxi. 5. Isa. xxx. 2. xxxii. 2. and li. 16. The Arabs and Persians employ the same word to denote the same thing, using these expressions:—"*May the* shadow *of thy prosperity be extended.*"—*May the* shadow *of thy prosperity be spread over the heads of thy well-wishers.*"—"May thy protection never be removed from thy head; may God extend thy shadow externally." [Dr. A. Clarke on Numb. xvi. 9.]

Sheep—Shepherd.

1. *Sheep under a Shepherd.*—The people under a king.—Zech. xiii. 7. *Smite the* shepherd; *and the* sheep *shall be scattered.*
2. The disciples of Christ, who is their shepherd; the church of Christ, consisting of all *true* believers in Him their Shepherd.—John x. 11—14. *I am the good* shepherd; *the good* shepherd *giveth his life for the* sheep. *I.... know my* sheep.—1 Pet. ii. 25. *Ye.... are now returned unto the* Shepherd *and Bishop of your souls.*
3. *Lost* or *straying sheep* represent persons not yet converted, but wandering in sin and error.—Matt. x. 6. xv. 24. *The* lost sheep *of the* house of Israel.—1 Pet. ii. 25. *Ye were as* sheep going astray. Compare also Matt. ix. 36. and Mark vi. 34.

Shield.

1. A defence.—Psal. xviii. 2. *The Lord is my* buckler or shield. See Psal. xxxiii. 20.
2. Faith, by which we are enabled to resist the fiery darts of the wicked. Eph. vi. 16.

Ships *of Tarshish;* merchants, men enriched by commerce, and abounding in all the elegancies and luxuries of life, particularly the merchants of Tyre and Sidon. —Isa. ii. 12—16. *The day of the* Lord *of Hosts shall be.... upon all the* ships of Tarshish.—Isa. xxiii. 1. *Howl, O ye* ships of Tarshish.

Shoes.—The preparation of the Gospel of peace.—Eph. vi. 15.

Silence.

1. Bringing to silence, or putting to silence.—Utter destruction. Isa. xv. 1. *As if Moab is laid waste, and* brought to silence.—Jer. viii. 14. *The* Lord *our God hath* put us to silence.
2. A symbol of praying.—Luke i. 9, 10.

Sit—Sitting.

1. Reigning, ruling, and judging.—In Judge v. 10. *Ye that* sit in *judgment,* are the magistrates or judges. The sitting on a throne, which occurs so very frequently in the Scriptures, invariably means to reign.
2. With other adjuncts, sitting has a different signification: as,
 (1.) To *sit upon the earth or dust,* (Isa. iii. 26. xlvii. 1. Lam. ii. 10. Ezek. xxvi. 16.) or *on a dunghill,* signifies to be in extreme misery.
 (2.) To *sit in darkness* (Psal. cvii. 10. Isa. xlii. 7.) is to be in prison and slavery.
 (3.) To *sit as a widow* (Isa. xlvii. 8.) is to mourn as a widow.

Slave.—One who has no property in himself, but is bought by another. Such are all mankind, whom Christ has redeemed from the slavery of sin.—1 Cor. vi. 20. *Ye are* bought *with a price.* See Deut. vii. 8. Isa. lxi. 1.

Sleep.—Death.—Dan. xii. 2. *Many that* sleep *in the dust of the earth shall* awake.

Sodom and Gomarrah.—Any apostate city or people: or the wicked world at large.—Isa. i. 10. *Hear the word of the* Lord, *ye rulers of* Sodom; give hear unto *the law of our God,* ye people of Gomorrah. See Rev. xi. 8.

Soldier.—A Christian who is at war with the world, the flesh, and the devil.—2 Tim. ii. 3. *Endure hardness as a good* soldier *of Jesus Christ.*

Sores, or Ulcers, symbolically denote *sins;* because, according to the Hebrew idiom and notions, *to heal* signifies to *pardon sins;* and to *pardon a sin* is equivalent to healing.—2 Chron. xxx. 20. The pious monarch, Hezekiah, having prayed that God would excuse and pardon those who had eaten the passover without being sufficiently purified, *the* Lord *hearkened to Hezekiah, and* healed *the people.*—Isa. liii. 5. *By his stripes we are* healed. In Isa. i. 6. *Wounds, bruises,* and *sores,* are sins; *the binding up of them* signifies repentance; and the *healing up,* remission or forgiveness.

South.—Judæa.—Ezek. xx. 46. Set thy face towards *the* south, *and drop [thy word] towards the* south.—Judæa lay to south of Chaldæa, where the prophet Ezekiel stood.

South field.—Ezek. xx. 46. *Prophesy against the forest of the* South field; that is, against Jerusalem, in which there were good and bad men, as there are trees in a forest.

Sower.—A preacher of the word.—Matt. xiii. 3. *A* sower *went forth to sow.* See verse 39.

Speaking. See Voice, 2.

Star.

1. A ruler or conqueror.—Numb. xxiv. 17. *There shall come a* star *out of Jacob and a sceptre shall arise out of Israel, and shall smite the corners of Moab, and shall destroy all the children of Sheth.*—See an exposition of this prophecy in the note to p. 208 of this volume.
2. The rulers of the church.—Rev. i. 20. *The seven* stars *are the angels of the seven churches.*
3. Glorified saints.—1 Cor. xv. 41. *One* star *differeth from another* star *in glory.*
4. *Wandering stars.*—Jude. 13. Wicked apostates, that go from light into outer darkness.

Stone.

1. *Head stone of the corner*—Jesus Christ. See Corner Stone.
2. *Stone of stumbling,* (1 Pet. ii. 7.) spoken of Jesus Christ; who is termed a stone of stumbling, that is, an occasion of ruin to the Jews, since they took offence at his person and character, and thereby brought destruction and misery upon themselves.
3. *Stones.*—Believers who are built upon the true foundation, the Lord Jesus Christ.—1 Pet. ii. 5. *Ye also as* lively (or living) stones *are built up a spiritual house.*

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4. *Heart of stone.*—A hard, stubborn, and unbelieving heart.—Ezek. xxxii. 26. *I will take away the* stony heart.
5. *Stone.*—An idol of stone. Habak. ii. 19. *Woe unto him that saith unto the wood, "Awake!" and to the dumb* stone, "Arise!" *and it shall teach.*
6. *White stone.*—A full pardon and acquittal.—Rev. ii. 17. *I will give him a* white stone. See an explanation of the custom alluded to, in Vol. II. p. 56.
7. *Precious stones* (1 Cor. iii. 12.), the doctrines of the Christian religion, or the mode of teaching them.

SUN.
1. The Lord God.—Psal. lxxxiv. 11. *The Lord God is* a Sun.
2. Sun *of Righteousness.*—Jesus Christ.—Mal. iv. 2. *The* SUN OF RIGHTEOUSNESS shall arise *with healing in his wings.*

Among the various hieroglyphics discovered by Dr. Richardson in the ruins of the ancient temple of Tentyra or Denderа, in Upper Egypt, is one which may illustrate this expression of the prophet.—"Immediately over the centre of the door-way," says he, "is the beautiful Egyptian ornament, usually called the globe, with serpent and wings, emblematic of the glorious sun, poised in the airy firmament of heaven, supported and directed in his course by the eternal wisdom of the Deity. The sublime phraseology of Scripture, *The Sun of Righteousness shall arise with healing in his wings*, could not be more accurately or more emphatically represented to the human eye, than by this elegant device." [Dr. Richardson's Travels along the Mediterranean, &c. vol. i. p. 187.]

3. Sun and moon.—*The sun shall be turned into darkness, and the moon into blood.* (Joel. ii. 31. Acts ii. 20.) A figurative representation of a total eclipse, in which the sun is entirely darkened, and the moon assumes a bloody hue: it signifies the fall of the civil and ecclesiastical state in Judæa.

SWINE.—Wicked and unclean people.—Matt. vii. 6. *Neither cast ye your pearls before* swine.

SWORD.
1. Death and destruction. See Ezek. xxi.—This symbol occurs so repeatedly in the Scriptures, and is, besides, so well known, as to render more examples unnecessary.
2. Sword of the Spirit.—*The word of God.* Eph. vi. 17. Heb. iv. 12. Rev. i. 16.

TABERNACLE.—The body of man.—2 Cor. v. 1. *We know that if our earthly house of* [this] tabernacle *were* dissolved.—2 Pet. i. 13, 14. *I must shortly put off this* tabernacle.

TALENTS. See RICHES.

TARES.—The children of the wicked one.—Matt. xiii. 38.

TARSHISH. See SHIPS.

TEETH.—The symbols of cruelty or of a devouring enemy.—Prov. xxx. 14. *There is a generation whose* teeth *are as swords; and their* jaw-teeth *as knives to devour the poor from off the earth, and the needy from among men.* See also Deut. xxxii. 24. Psal lvi. 6. lviii. 6.

TEN. See NUMBERS.

THIRST. See HUNGER.

THORNS.
1. The cares, riches, and pleasures of life.—Luke viii. 14. *That which fell among* thorns, *are they, which, when they have heard the word, go forth, and are choked with cares, and riches, and pleasures of life.*
2. Thorns and briers; wicked, perverse, and untractable persons.—Ezek. ii. 6. *Son of man, be not afraid of them....though* briers *and* thorns *be with thee.*

THREE OF THIRD. See NUMBERS.

THRESHING.—Destruction.—Jer. li. 33. *Babylon is like a* threshing-*floor: it is time to* thresh *her;* that is, to subdue and destroy her power. See Isa. xli. 15. Amos i. 3. Micah iv. 13. Hab. iii. 12.

THRONE.—Kingdom, government.—Gen. xli. 40. *Only in the* throne *will I be greater than thou.* In 2 Sam. iii. 10. kingdom and throne are synonymus. *To translate the* kingdom *from the house of Saul—and to set up the* throne *of David* over Israel. The *setting of the* throne in 2 Sam. vii. 12, 13. 16. signifies the settling or establishment of the government in peace; and the *enlargement* of the throne, in 1 Kings i. 37. compared with 47., implies a great accession of power and dominions.

THUNDER.—The voice of God.—Psal. xxix. 3. *The* voice *of the* LORD *is upon the waters; the God of glory* thundereth. In Rev. x. 4. the *seven thunders* may mean either a particular prophecy, or perhaps seven distinct prophecies, uttered by seven voices, loud as thunder.

TOWERS and Fortresses; defenders and protectors, whether by counsel or by strength, in peace or in war.—Isa. ii. 12. 15. *The day of the Lord of Hosts shall be.....upon every* high tower, *and every* fenced wall (or fortress).

TRAVAILING with child.
1. A state of anguish and misery.—Jer. iv. 31. I have heard *a voice as of a* woman in travail, *the anguish as of her that bringeth* forth her first child, the voice of the daughter of Zion.—Jer. xiii. 21. *Shall not sorrows overtake thee as a* woman in travail? See also Isa. xxvi. 17, 18. lxvi. 7. Jer. xxx. 6. 7.
2. The sorrow of tribulation or persecution.—Mark xiii. 8. *These are the beginnings of sorrows,* literally, *the pains of a woman in travail.* See 1. Thess. v. 3.

TREAD under, or trample upon.—To overcome and bring under subjection.—Psal. lx. 12. *Through God we shall do valiantly; for it is he that shall* tread down *our enemies.* See Isa. x. 6 xiv. 25.

TREE of Life.—Immortality.—Rev. ii. 7. *To him that overcometh, will I give to eat of the* tree of life. See a description of it in Rev. xxii. 2—14., and an excellent sermon of Bishop Horne's Works, vol. iv. Sermon iii. on the Tree of Life.

TREES.
1. Men in general, fruitful and unfruitful.—Psal. i. 3. *He* (the good man) *shall be like a* tree, *planted by rivers of water.*—Matt. iii. 10. *Every* tree *which bringeth not forth good fruit, is hewn down, and cast into the fire.*
2. *A great tree.*—A king or monarch. See Dan. iv. 20—23.
3. The nobles of a kingdom.—Isa. x. 18, 19. It *shall consume the glory of his forest,* and of his fruitful field both soul and body.... *And the rest of the* trees *of his forest shall be few.* [See CEDARS, OAKS.] As trees denote great men and princes, so boughs, branches, or sprouts, denote their offspring. Thus, in Isa. xi. 1., Jesus Christ, in respect of his human nature, is styled *a* rod *of the* stem *of Jesse,* and a branch out of his roots; that is, a prince arising from the family of David.

VEIL of the Temple.—The body of Christ opening the kingdom of heaven by his death, when the veil of the temple was rent.—Matt. xxvii. 51. *The* veil of the temple *was rent in twain.*—Heb. x. 20. *By a new and living way, which he has consecrated for us through the* veil, *that is to say, his flesh.*

VINE.
1. The Jewish Church.—Psal. lxxx. 8. *Thou broughtest a* vine *out of Egypt.* See also verse 14. Jer. ii. 21. Ezek. xix. 10. Hos. x. 1.
2. Christ the head of the church.—John xv. 1. *I am the true* vine.

VINEYARD.—The church of Israel.—Isa. v. 1—7. *The* vineyard *of the* LORD *of Hosts is the house of Israel.*

VIPER.—One who injures his benefactors. Matt. iii. 7. xii. 34. *O generation of* vipers, that is descendants of an ungrateful race.

VOICE.
1. Voice of the bridegroom.—The festivity of a wedding, and the expressions of joy which are uttered on such occasions.—Jer. vii. 34. *Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the* voice of the bridegroom, *and the* voice of the bride. The same expression also occurs in Jer. xvi 9. xxv. 10. xxxiii. 11. and John iii. 29.
2. Speaking with a faint voice, denotes the being in a weak and low condition.—Isa. xxix. 4. *Thou shalt be brought down, and shall speak out of the ground; and thy* speech shall be low *out of the dust.*
3. Voice of the Lord. See THUNDER.

WALKING among, or in the midst.—Watchfulness and protection.—Lev. xxvi. 12. I *will* walk among you, *and will be your God.*

WALL.—Stability and safety.—Zech. ii. 5. *I will be unto her a* wall of fire *round about;* that is, I will defend her from all enemies without, by my angels, as so many flames of fire surrounding her.

WAND. See ROD.

WANDERING Stars. See STARS.

WASHING with water.—Purification from sin and guilt.—Psal. li. 2. 7. Wash *me throughly from mine iniquity, and cleanse me from my sin.* Wash *me, and I shall be whiter than snow.*

WATER.
1. The purifying grace of the Holy Spirit.—John iii. 5. *Except a man be born* of water and of the Spirit, *he cannot enter into the kingdom of God.* See also Psal. li. 2.
2. Living water.—The word of the Gospel.—John iv. 10. *He would have given thee* living water.

WATERS.
1. Troubles and afflictions.—Psal. lxix. 1. *Save me, O God: for* the waters *are come in unto my soul.*
2. A great multitude of people.—Isa. viii. 7. *The* LORD *bringeth up upon them* the waters of the *river, strong and many,* i. e. army of the king of Assyria; whose overwhelming force is compared to the waters of the great, rapid, and impetuous river Euphrates. See Rev. xvii. 15.
3. The Blessings of the Gospel.—Isa. lv. 1. *Ho! every one that thirsteth, come ye to the* waters.

WAVES of the Sea.—Numerous armies of the heathens marching against the people of God.—Psal. lxv. 7. *Which stillest the noise of the seas, the noise of their waves.* See also Psal. lxxxix. 9. and xciii. 3, 4.—Jude 13. *Raging* waves *of the sea.*

WEEK.—Seven years.—Dan. ix. 24. *Seventy* weeks *are determined upon thy people;* that is, *seventy weeks of years,* or *four hundred and ninety years.*

WHEAT.—Good seed, the children of the kingdom. Matt. xiii. 38.

WHITE. See GARMENTS, 1.; HORSE, 3.; STONE, 5.

WILDERNESS.
1. All manner of desolation.—Isa. xxvi. 10. *The defenced city shall be desolate, and the habitation forsaken and left like a* wilderness. Jer. xxii. 6. *Surely I will make thee a* wilderness [*and*] *cities* [*which*] *are not inhabited.* See also Hos. ii. 3.
2. This world, through which all real Christians pass, and undergo all the trials of the Hebrews in their way to the heavenly Canaan.—1 Cor. x. 5. 6. *They were overthrown in the* wilderness. *Now these things were our examples.*—Isa. xli. 18. *I will make the* wilderness *a pool of water.*

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WIND.

1. *Violent wind.*—Destruction.—Jer. li. 1. *I will raise up against Babylon* . . . . a destroying wind.—Jer. iv. 11, 12. *A dry* wind *of the high places in the wilderness . . even a* full wind *from those places shall come unto me.*

2. *The four winds.*—General destruction.—Jer. xlix. 36. *Upon Elam will I bring the* four winds, *from the four quarters of heaven.* See also Dan. vii. 2. vlii. 8. Rev. vii. 1. See AIR.

WINE.

1. Wine, when mentioned together with corn and oil (as it very frequently is), denotes all kinds of temporal good things.—Hos. ii. 8. *I gave her* corn, and wine, and oil. See Joel ii. 19. Psal. iv. 7.

2. As the choicest heavenly blessings are frequently represented in the Scriptures by the salutary effects of *wine:* so, from the noxious and intoxicating qualities of that liquor,—(which anciently was mixed with bitter and stupefying ingredients, and given to malefactors who were about to suffer death,)—is borrowed a most tremendous image of the wrath and indignation of Almighty God.—Psal. lxxv. 8. *In the hand of the* LORD *there is a cup, and the* wine *is red;* it is full of mixture, &c.—Psal. lx. 3. *Thou hast made us to drink the* wine *of astonishment.* See Jer. xxv. 15. Rev. xiv. 10. xvi. 19.

WINE-PRESS.—Treading the wine-press, from their custom of pressing grapes, signifies destruction attended with great slaughter.—Lament. i. 15. *The* LORD *hath* trodden *under foot all my mighty men in the midst of me; he hath called an assembly against me to* crush *my young men; the* LORD *hath* trodden *the virgin, the daughter of Judah,* as in a wine-press. See Isa. lxiii. 3.

WINGS.

1. Protection.—Psal. xvii. 8. *Hide me under the shadow of* thy wings. See Psal. xxxvi. 7. and xci. 4.

2. Wings, when used to fly upwards, are emblems of exaltation.—Isa. xl. 31. *They shall mount up with* wings *as eagles;* that is, they shall be highly exalted.

WOLF.—A thief, or religious impostor; a devourer of the church.—Luke x. 3. *I send you forth as lambs among* wolves.—John x. 12. *He that is a hireling . . . . seeth the* wolf *coming, and leaveth the sheep, and flieth: and the* wolf *scattereth them.*

WOMAN.

1. A city, a state, or body politic, or the inhabitants thereof.—The *daughter* of Tyre in Psal. xlv. 12., of Babylon in Psal. cxxxvii. 8., and of Jerusalem in 2 Kings xix. 21., signifies the inhabitants of those cities, respectively. The *daughter of Jerusalem,* when virtuous, is honoured with the high appellation of the espoused of God in Isa. liv. 1. 5., and Jer. xxxi. 4. When wicked and idolatrous she is styled the harlot, the adulteress. See ADULTERESS.

2. The true church of Christ.—Rev. xii. 1. *A woman* clothed with the sun.

WRITE.—To publish or notify. This was the first intention of writing; and, in the earliest ages, no writings were made but upon pillars or monuments, merely to notify things.—Jer. xxii. 30. Write *this man childless;* that is, publish it, and let all men know that he shall have no child to succeed him upon the throne. For it appears from 1 Chron. iii. 17, 18. and Matt. i. 12., that Jeconiah (of whom the prophet is speaking) *had* children; but being born probably after he was carried to Babylon, where he lived many years a captive, none of them ever succeeded to the royal authority. See 2 Kings xxv. 27.

YOKE.

1. Oppressive bondage.—Deut. xxviii. 48. *He shall put a* yoke of iron upon thy neck, until he shall have destroyed thee. See Jer. xxviii. 14. In Gal. v. 1. the *yoke of bondage* means the burdensome ceremonies of the Mosaic law, from which the Christian law of liberty has delivered us.

2. Punishment for sin.—Lam. i. 14. *The* yoke *of my transgressions is bound by* his hand.

3. Those useful restraints, which arise from a sense of the duty which we owe to God, and the obedience we ought to pay to his laws.—Lam. iii. 27. It *is good for a man to bear the* yoke *in his youth.*

4. The doctrines and precepts of Jesus Christ, and the temper, dispositions, and duties which flow from them.—Matt. xi. 29, 30. *Take* my yoke *upon you, and learn of me, for I am meek and lowly* in *heart, and ye shall find rest unto your souls. For* my yoke *is easy, and* my *burden is light.*—Quesnel's remark upon the last sentence is not more beautiful than devout. "How easy and sweet is it, to serve Christ even in bearing his cross! How hard and painful is the slavery of the world, of sin and of our own passions, even with all their false pleasures! That satisfaction, peace, and comfort, which grace gives here below, and that which hope encourages us to expect in heaven, make a Christian full amends for all his pains in subduing his passions, and in opposing the world . . . . A *yoke,* which Christ takes together with us,—can *that* be uneasy? A *burden,* which He bears in us by His Spirit,—can *that* be heavy? Come, then, taste and know by experience how sweet the Lord is, and how worthy *His* yoke is to be chosen and loved!"

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INTRODUCTION.

GENERAL BIBLIOGRAPHICAL WORKS, TREATING ON THE EDITIONS, LITERARY HISTORY CRITICISM, ETC. OF THE BIBLE.

1. Bibliotheca Sacra in binos syllabos distincta. Quorum prior, qui jam tertio auctior prodiit, omnes sive Textus Sacri sive Versionum ejusdem quâvis linguâ expressarum editiones, necnon præstantiores MSS. Codices, cum notis historicis continet: Posterior vero continet omnia eorum opera quivis idiomate conscripta, qui huc usque in Sacram Scripturam ediderunt, simul collecta, tum ordine alphabetico disposita, tum serie sacrorum librorum. Huic coronidis loco subjiciuntur Grammaticæ et Lexica Linguarum præsertim orientalium, quæ ad illustrandas sacras paginas aliquid adjumenti conferre possunt. Labore et industria Jacobi Le Long. Parisiis, 1723, 2 tomis folio.

The third and best edition of a most laborious work. The first edition appeared at Paris in 1709, in 2 vols. 8vo.: the second, at Leipsic, in the same year, with additions by C. F. Boerner.

2. Discours Historique sur les principales Editions des Bibles Polyglottes. Par l'Auteur de la Bibliothèque Sacrée. [Jacques Le Long.] Paris, 1713. 8vo.

3. Bibliotheca Sacra post Jacobi Le Long et C. F. Boerneri iteratas curas ordine disposita, emendata, suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 1774—1797. 5 vols. 4to. frequently bound in two thick volumes.

This elaborate work, which was discontinued for want of adequate support, is confined to the printed editions of the Holy Scriptures. Part I. contains editions of the original Hebrew and Greek text. Part II., in three volumes treats on the Greek, Oriental, and Latin versions, and on editions of them; and the last volume comprises a supplement to the preceding volumes.

We have been largely indebted to this publication for much information concerning the printed editions of the Old and New Testament. To this valuable work the *Bibliotheca Biblica Serenissimi Wuertembergensium Ducis, olim Lorkiana*, published by J. G. C. Adler, at Altona, in 1787 (in five parts forming two quarto volumes), is an indispensable supplement. It is very justly characterized by Bp. Marsh as "a catalogue of great merit and utility," and contains notices of some versions and translators, which have escaped even the researches of Dr. Masch.

4. Calmet (Augustin) Bibliotheca Sacra, or a Catalogue of the best books that can be read in order to acquire a good understanding of the Scripture. Folio.

This catalogue fills a considerable portion of a volume in the various French editions of Calmet's Dictionary of the Bible. It also occupies two hundred and eighty-four pages of the third volume of the English translation of that Dictionary, in folio. It contains copious notices of the earlier biblical critics and commentators, and other writers on Scriptural Antiquities, &c. This valuable catalogue is *omitted* in the quarto edition of Calmet's Dictionary, published by the late Mr. C. Taylor.

5. Joh. Christophori Wolfii Bibliotheca Hebræa; sive Notitia tum Auctorum Hebræorum cujuscumque ætatis, tum Scriptorum, quæ vel Hebraice primum exarata, vel ab aliis conversa sunt, ad nostram ætatem deducta. Accedit in calce Jacobi Gaffarelli Index Codicum Cabbalistic. MSS. quibus Joh. Picus, Mirandulanus Comes, usus est. Hamburgi et Lipsiæ, 1715—33. 4 tomis, 4to.

6. Jo. Georgii Walchii Bibliotheca Theologica Selecta, literariis adnotationibus instructa. Jenæ, 1757—8—62—65. 4 vols. 8vo.

All who are conversant in sacred literature have borne willing testimony to the correctness and research of Walch, whose work will always remain a production, admirable for the diligence and for the extensive reading and accuracy which it evinces. The sound judgment, remarkable in other works of this theologian, is conspicuous in this publication. All possible aids for theological literature are here embraced. The whole is well arranged: with regard to many books, their contents and value are stated, and directions are given where more extensive information is to be obtained. Of many important works an extensive and accurate literary history is given. All departments of theology have a rich collection of books pertaining to them described, and abundant materials are furnished for the history of religion. The third and fourth volumes are chiefly interesting to biblical students. How much the author of the present work is indebted to the Bibliotheca Theologica Selecta, the frequent references made to it will sufficiently attest. In 1770, Walchius published a Bibliotheca Patristica in one large volume 8vo.: it contains an excellent account of treatises on the lives and erudition of the Fathers of the Church, and on the editions of their writings.

7. A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 1445. By Adam Clarke, LL.D. and J. B. B. Clarke, M.A. London, 1831—32. 2 vols. 8vo.

The first part of the first volume, which comes down to A.D. 345, was published by Dr. Clarke in 1821, in one volume, 12mo. The remainder of the work was composed by his son, the Rev. J. B. B. Clarke. The whole contains much important information relative to biblical and ecclesiastical literature.

8. A Course of Lectures, containing a Description and Systematic Arrangement of the several Branches of Divinity, accompanied with an Account both of the principal Authors and of the Progress which has been made, at different Periods, in Theological Learning. By Herbert Marsh, D.D. [Bishop of Peterborough.] London, 1810—1823. 8vo.

Seven parts of these Lectures have been published. They embrace almost every topic of Biblical Criticism and Interpretation, and also the genuineness, authenticity, and credibility of the Scriptures; and are particularly valuable for their bibliographical and critical notices of the principal writers who have treated on these subjects.

8.* Lectures on the Criticism and Interpretation of the Bible, with two preliminary Lectures on Theological Study and Theological Arrangement: to which are added two Lectures on the History of Biblical Interpretation. By Herbert Marsh, D.D. Bishop of Peterborough. London, 1828. 8vo.

This is a new edition, revised, corrected, and enlarged, of the first four parts of the preceding course of Lectures. The two additional Lectures on the History of Biblical Interpretation, which were published separately, contain bibliographical notices of the principal writers on that subject.

9. Illustrations of Biblical Literature, exhibiting the History and Fate of the Sacred Writings, from the earliest Period to the present Century: including Biographical Notices of Translators and other eminent Biblical Scholars. By the Rev. James Townley [now D.D.]. London, 1821. 3 vols. 8vo.

"The ample volumes before us comprise a rich fund of instructive and pleasing information on the subject of Sacred Bibliography. They have been compiled from a great variety of publications, many of them inaccessible to the generality of readers, and some of them of extreme rarity." . . . . "The industry and the accuracy of Mr. Townley will entitle his volumes to the approbation of the critic and the patronage of the public. They afford a more comprehensive view of the progress of biblical translations and of the Literary and Ecclesiastical History of the Holy Scriptures than is to be found in any other work." (Eclectic Review, N. S. vol. xviii. pp. 386. 407.)

10. An Introduction to the Literary History of the Bible. By James Townley, D.D. London, 1828. 12mo.

This handsomely executed volume, which is a second edition of the Biblical Anecdotes published by Dr. Townley in 1813, may be considered as an epitome of his Illustrations of Biblical Literature. It contains many interesting anecdotes relative to the Literary History of the Scriptures from the earliest period to the commencement of the nineteenth century.

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11. Bibliotheca Biblica: a Select List of Books on Sacred Literature, with Notices Biographical, Critical, and Bibliographical. By William ORME. London, 1824. 8vo.

For many of his titles and notices of books, Mr. Orme has been indebted to the present Work, to which he has *honourably* acknowledged his obligations. "The theological student cannot fail to derive much advantage from it; and the more learned divine will find it an excellent supplement to the Bibliotheca Theologica Selecta of the laborious Walchius, or to the erudite Bibliotheca Sacra of Le Long." (British Critic, N. S. vol. xxii. p. 486.)

12. Bibliothèque Sacrée Grecque-Latine; contenant le Tableau Chronologique, Biographique, et Bibliographique, des Auteurs Inspirés et des Auteurs Ecclésiastiques, depuis Moïse jusqu'à Saint Thomas-d'Aquin. Ouvrage rédigé d'après Mauro Boni et Gamba. Par. Ch. NODIER. Paris, 1826. 8vo.

A convenient summary of biblical and ecclesiastical Bibliography. The author first gives a concise biographical notice of the sacred and ecclesiastical writers, and then specifies the principal editions of their works. A List is then subjoined of the Collections of the Canons and Acts of Councils and of the Canon Law, of Ecclesiastical Biographers, and of the Works of the Greek and Latin Fathers, and other Ecclesiastical Writers, and of the Greek and Latin Christian Poets.

13. Bibliotheca Sussexiana. A Descriptive Catalogue, accompanied by Historical and Biographical Notices, of the Manuscripts and Printed Books contained in the Library of HIS ROYAL HIGHNESS THE DUKE OF SUSSEX. By Thomas Joseph Pettigrew, F.R.S. &c. &c. Vol. I. in Two Parts. London, 1827. Imperial 8vo.

This magnificent publication has a special claim to be noticed in the present Catalogue of biblical Works, on account of the diversified and important information which it communicates respecting Editions of the Holy Scriptures, and which is not to be found in the bibliographical treatises already described.

The first portion of the Bibliotheca Sussexiana is appropriated to MANUSCRIPTS, the number of which amounts very nearly to three hundred: these are arranged according to languages, viz. In Hebrew, Greek, Latin, French, Italian, Spanish, German, Dutch, English, Irish, Arabic, Persian, Armenian, Pali, Singhalese, and Burman.

The second part treats on PRINTED EDITIONS of the Holy Scriptures, disposed under the following titles, viz. Polyglotts of the Old and New Testaments and of detached portions thereof;—Hebrew Bibles, Hebrew and Hebrew-Samaritan Pentateuchs, and portions of the Old Testament in Hebrew;—Greek Bibles, Greek Pentateuch, and portions of the Old Testament in Greek;—Latin Bibles; and parts of the Old Testament in Latin: forming an aggregate of four hundred and ninety-nine articles, many of which are among the rarest and most valuable in Sacred Bibliography.

Much as has been accomplished by preceding authors who have treated on Sacred Bibliography, the laborious researches of Mr. Pettigrew have enabled him to contribute large and important additions to this branch of literature. He has accurately and minutely described the several editions of the Scriptures, and his Bibliographical Notices correct the errors, and supply the deficiencies, of former writers. Curious specimens of metrical Versions are introduced, besides numerous biographical and critical anecdotes of authors and editors. The numerous engravings are executed in the highest style of the chalcographic art. Creditable as the work is to Mr. Pettigrew, in a literary point of view, it would be injustice to the distinguished owner of this magnificent library, not to acknowledge the very liberal facility with which His Royal Highness the Duke of Sussex permits it to be consulted by scholars.

There are copies of this Catalogue in small folio, the typographical splendour of which is unequalled.

*** A second volume of this Catalogue has been announced for publication: it is to contain the history of the remaining versions of the Old and New Testament, or of parts thereof, both ancient and modern, viz. The Syriac, Peschito, Philoxenian, and Palæstino-Syriac; the Arabic, Persic, Egyptian, Ethiopic, Armenian, Latin, Gothic, Sclavonic, Anglo-Saxon, German, English, French, Italian, Bohemian, &c. &c., all of which are disposed in chronological order.

PART I.

HOLY SCRIPTURES.

CHAPTER I.

ENTIRE TEXTS AND VERSIONS OF THE BIBLE.

SECTION I.

PRINCIPAL EDITIONS OF THE HEBREW BIBLE

BISHOP WALTON,[1] Carpzov,[2] and particularly Le Long, have treated at great length on the various editions of the Hebrew Scriptures. These have been divided by De Rossi and others into Masoretic and Non-Masoretic editions,—a distinction, the utility of which is not perceived. In the present section, Dr. Masch's improved edition of Le Long's Bibliotheca Sacra[3] has been chiefly followed. The various impressions of the Hebrew Bible may be divided into the four following classes, viz.

(1.) Editiones Principes, or those first printed.

(2.) Editiones Primariæ, or those which have been adopted as the bases of subsequent impressions.

(3.) Editions, the text of which is accompanied with Rabbinical Commentaries.

(4.) Editions, which are furnished with Critical Apparatus.

§ 1. EDITIONES PRINCIPES.

1. Psalterium Hebraicum, cum commentario KIMCHII. Anno 237 (1477). 4to.

The *first* printed Hebrew book. It is of extreme rarity, and is printed (probably at Bologna) with a square Hebrew type, approaching that of the German Jews. The text is without points, except in the first four psalms, which are clumsily pointed. The commentary of Rabbi Kimchi is subjoined to each verse of the text in the rabbinical character, and is much more complete than in the subsequent editions, as it contains all those passages which were afterwards omitted, as being hostile to Christianity. Prof. Jahn states that it is incorrectly printed, and that the matres lectionis are introduced or omitted at the pleasure of the editors.

2. Biblia Hebraica, cum punctis. Soncino, 1488, folio.

The first edition of the *entire Hebrew Bible* ever printed. It is at present of such extreme rarity, that only nine or ten copies of it are known to be in existence. One of these is in the library of Exeter College, Oxford. At the end of the Pentateuch there is a long Hebrew subscription, indicating the name of the editor (Abraham Ben CHAJIM), the place where it was printed, and the date of the edition. This very scarce volume consists, according to Masch, of 373 (but Brunet says 380) folios, printed with points and accents, and also with signatures and catchwords. The initial letters of each book are larger than the others, and are ornamented. Dr. Kennicott states, that there are not fewer than twelve thousand verbal differences between this edition and that of Van der Hooght; his assertion is questioned by Masch. The researches of biblical critics have not succeeded in ascertaining what manuscripts were used for this Hebrew Bible. It is, however, acknowledged that these two very ancient editions are equal in value to manuscripts.

§ 2. EDITIONES PRIMARIÆ, OR THOSE WHICH HAVE BEEN ADOPTED AS THE BASES OF SUBSEQUENT IMPRESSIONS.

1. Biblia Hebraica, 8vo. Brixiæ, 1494.

This edition was conducted by GERSON, the son of Rabbi Moses. It is also of extreme rarity, and is printed in long lines, except part

[1] Prolegom. cap. iv. De Bibliorum Editionibus præcipuis.
[2] Critica Sacra, pars I. cap. 9. pp. 387—423.
[3] Bibliotheca Sacra, post. Jacobi Le Long et C. F. Boerneri iteratas curas ordine disposita, emendata suppleta, continuata ab Andrea Gottlieb Masch. Halæ, 4to. 1778—85—90. 4 vols. with Supplement. The account of Hebrew editions is in the first volume, pp. 1—186. 331—424. De Bure's Bibliographie Instructive, tom. I. (Paris 1763), and Brunet's Manuel du Libraire, et de l'Amateur de Livres, (4 vols. 8vo. Paris 1820, 3d edit.) have also been consulted occasionally.

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of the Psalms, which is in two columns. The identical copy of this edition, from which Luther made his German translation, is said to be preserved in the Royal Library at Berlin. This edition was the basis of, 1. The Hebrew Text of the Complutensian Polyglott; 2. Bomberg's *first* Rabbinical Bible, Venice, 1518, in 4 vols. folio; 3. *Daniel* Bomberg's 4to. Hebrew Bible, Venice, 1518; 4. His second Hebrew Bible, 4to. Venice, 1521; and, 5. Sebastian Munster's Hebrew Bible, Basil, 1536, in 2 vols. 4to.

2. Another primary edition is the Biblia Hebraica Bombergiana II. folio, Venice, 1525, 1526, folio.

This was edited by Rabbi Jacob Ben CHAJIM, who had the reputation of being profoundly learned in the Masora, and other branches of Jewish erudition. He pointed the text according to the Masoretic system. This edition is the basis of all the modern pointed copies.

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§ 3. EDITIONS OF THE BIBLE WITH RABBINICAL COMMENTARIES.

Besides the Biblia Rabbinica I. et II. just mentioned, we may notice in this class the three following editions; viz.

1. Biblia Hebraica cum utraque Masora, Targum, necnon commentariis Rabbinorum, studio et cum præfatione R. Jacob F. Chajim, Venetiis, 1547—1549, 4 tomes in 2 vols. folio.

This is the second of Rabbi Jacob Ben Chajim's editions; and, according to M. Brunet, is preferable to the preceding, as well as to another edition executed in 1568, also from the press of Daniel Bomberg.

2. Biblia Hebræa, cum utraque Masora et Targum, item cum commentariis Rabbinorum, studio Joannis Buxtorffii, patris; adjecta est ejusdem Tiberias, sive commentarius Masoreticus. Basileæ, 1618, 1619, 1620, 4 tomes in 2 vols. folio.

This great work was executed at the expense of Lewis Kœnig, an opulent bookseller at Basle; on account of the additional matter which it contains, it is held in great esteem by Hebrew scholars, many of whom prefer it to the Hebrew Bibles printed by Bomberg. Buxtorf's Biblia Rabbinica contains the commentaries of the celebrated Jewish Rabbins, Jarchi, Aben Ezra, Kimchi, Levi Ben Gerson, and Saadias Haggaon. An appendix is subjoined, containing, besides the Jerusalem Targum, the great Masora corrected and amended by Buxtorf, the various lections of the Rabbis Ben Ascher and Ben Naphtali. Buxtorf also annexed the points to the Chaldee paraphrase. The *Tiberias* published by Buxtorf, in 1620, was intended to illustrate the Masora and other editions to his great Bible.

3. Biblia Hebraica Magna Rabbinica. Amstelodami, 1724—27. 4 vols. folio.

"This is unquestionably the most copious and most valuable of all the Rabbinical Bibles, and was edited by Moses Ben Simeon of Frankfort. It is founded upon the Bomberg editions, and contains not only their contents, but also those of Buxtorf's, with additional remarks by the editor." Bibl. Sussex. vol. i. part ii. p. 188. In pp. 189—195. there is a copious and interesting bibliographical description of this edition.

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§ 4. EDITIONS WITH CRITICAL NOTES AND APPARATUS.

1. The first edition of the Hebrew Bible, printed by Bomberg, and edited by Felix PRATENSIS, (Venice 1518), contains the various lections of the Eastern and Western recensions; which are also to be found in Buxtorf's Biblia Rabbinica.

2. Biblia Hebraica, cum Latina Versione Sebastiani MUNSTERI. Basileæ, 1534, 1535. 2 vols folio.

The Hebrew type of this edition resembles the characters of the German Jews: the Latin version of Munster is placed by the side of the Hebrew text. Though the editor has not indicated what manuscripts he used, he is supposed to have formed his text upon the edition printed at Brescia in 1494, or the still more early one of 1488. His prolegomena contain much useful critical matter; and his notes are subjoined to each chapter. This is the first edition of the Hebrew Bible printed in Germany.

3. Biblia Sacra Hebræa correcta, et collata cum antiquissimis exemplaribus manuscriptis et hactenus impressis. Amstelodami. Typis et sumptibus Josephi Athiæ. 1661; 1667. 8vo.

An extremely rare edition of a most beautifully executed Hebrew Bible. The impression of 1667 is said to be the most correct. So highly were the labours of the printer, Athias, appreciated, that the States General of Holland conferred on him a gold chain with a gold medal appendant, as a mark of their approbation. Athias adopted the text of Rabbi Chaim's edition, printed at Venice in 1525—26; but he avoided his errors, and rejected several of the readings which are peculiar to that edition. (Jewish Expositor, July, 1828. p. 58.)

4. Biblia Hebraica, cum notis Hebraicis et Lemmatibus Latinis, ex recensione Dan. Ern. JABLONSKI, cum ejus Præfatione Latina. Berolini, 1699, large 8vo.

Dr. Rossi considers this to be one of the most correct and important editions of the Hebrew Bible ever printed. It is extremely scarce. Jablonski published another edition of the Hebrew Bible in 1712 at Berlin, without points, in large 12mo; and subjoined to it Leusden's Catalogue of 2294 select verses, containing all the words occurring in the Old Testament. There is also a Berlin edition of the Hebrew Bible without points, in 1711, 24mo., from the press of Jablonski, who has prefixed a short preface. It was begun under the editorial care of S. G. Starcke, and finished, on his death, by Jablonski. Masch pronounces it to be both useless and worthless.

5. Biblia Hebraica, edente Everardo VAN DER HOOGHT. Amstel. et Ultraject. 8vo. 2 vols. 1705.

A work of singular beauty and rarity. The Hebrew text is printed after Athias's second edition, with marginal notes pointing out the contents of each section. The characters, especially the vowel points, are uncommonly clear and distinct. At the end, Van der Hooght has given the various lections between the editions of Bomberg, Plantin, Athias, and others. Van der Hooght's edition was reprinted at London in 2 vols. 8vo. 1811, 1812, under the editorship of Mr. Frey, and is executed with great beauty.

6. Biblia Hebraica ex aliquot Manuscriptis et compluribus impressis codicibus; item Masora tam edita quam manuscripta, aliisque Hebræorum criticis diligenter recensita. Cura ac studio D. Jo. Henr. MICHAELIS. 1720. 2 vols. large 8vo. There are also copies in 4to.

This edition has always been held in the highest estimation. The text is printed from Jablonski's Hebrew Bible (Berlin, 1699); and there were collated for this edition five manuscripts in the library of Erfurt, and nineteen of the best printed editions. A selection of various readings, and parallel passages, both real and verbal, is subjoined, together with brief notes on the most difficult texts of the Old Testament Michaelis has prefixed learned prolegomena to this edition, the type of which is bad and unpleasant to the eye.

7. Biblia Hebraica secundum editionem Belgicam Everardi VAN DER HOOGHT, collatis aliis bonæ notæ codicibus, unâ cum Versione Latina Sebastiani Schmidii. Lipsiæ, 1740, 4to.

A tolerably accurate reprint of Van der Hooght's text, but upon very indifferent type, with additional various readings. The Latin version of Sebastian Schmidt is placed opposite to the Hebrew text. To the work are prefixed, 1. A Preface, by J. C. Claudius, vindicating the edition of Van der Hooght against some critical censures; 2. Van der Hooght's Preface, with the testimonies of some eminent scholars in favour of his edition; and, 3. The Testimony and Judgment of the Theological Faculty of Strasburgh in favour of Sebastian Schmidt's Latin Translation. Masch, Bibliotheca Sacra, part i. p. 158.

8. Biblia Hebraica cum notis criticis, et Versione Latina ad notas criticas facta. Accedunt Libri Græci, qui Deutero-canonici vocantur, in tres Classes distributi. Autore Carolo Francisco HOUBIGANT. Lutetiæ Parisiorum, 1753, 4 vols. folio.

The text of this edition is that of Van der Hooght, without points; and in the margin of the Pentateuch Houbigant has added various lections from the Samaritan Pentateuch. He collated twelve manuscripts, of which however he is said not to have made all the use he might have done. Houbigant has also printed a new Latin version of his own, expressive of such a text as his critical emendations appeared to justify and recommend. The book is most beautifully printed, but has not answered the high expectations that were entertained of it. (See Bishop Marsh's criticism on it, in his Divinity Lectures, part ii. pp. 101—104. and also Bibl. Sussex, vol. i. part ii. pp. 192—194.)

9. Vetus Testamentum Hebraicum cum variis Lectionibus. Edidit Benjaminus KENNICOTT, S. T. P. Oxonii, 1776, 1780, 2 vols. folio.

This splendid work was preceded by two dissertations on the state of the Hebrew text, published in 1753 and 1759; the object of which was to show the necessity of the same extensive collation of Hebrew manuscripts of the Old Testament as had already been undertaken for the Greek manuscripts of the New Testament. The utility of the proposed collation being generally admitted, a very liberal subscription was made to defray the expense of the collation, amounting on the whole to nearly ten thousand pounds, and the name of his majesty King George III. headed the list of subscribers. Various persons were employed both at home and abroad; but of the foreign literati the principal was Professor Bruns of the University of Helmstadt, who not only collated Hebrew manuscripts in Germany, but went for that purpose into Italy and Switzerland. The business of collation continued from 1760 to 1769 inclusive, during which period Dr. Kennicott published annually an account of the progress which was made. More than six hundred Hebrew manuscripts, and sixteen manuscripts of the Samaritan Pentateuch, were discovered in different libraries in England and on the Continent; many of which were wholly collated, and others consulted in important passages. Several years of course elapsed, after the collations were finished, before the materials could be arranged and digested for publication. The variations contained in nearly *seven hundred* bundles of papers, being at length digested (including the collations made by Professor Bruns); and the whole when put together being corrected by the original collations, and then fairly transcribed into *thirty* folio

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volumes, the work was put to press in 1773. In 1776 the first volume of Dr. Kennicott's Hebrew Bible was delivered to the public, and in 1780 the second volume. It was printed at the Clarendon Press; and the University of Oxford has the honour of having produced the first critical edition upon a large scale, both of the Greek Testament and of the Hebrew Bible—an honour which it is still maintaining by a similar edition, hitherto indeed unfinished, of the Greek version, commenced by the late Rev. Dr. Holmes, and now continuing under the editorial care of the Rev. Dr. Parsons.

"The text of Kennicott's edition was printed from that of Van der Hooght, with which the Hebrew manuscripts, by Kennicott's direction, were all collated. But, as variations in the points were disregarded in the collation, the points were not added in the text. The various readings, as in the critical editions of the Greek Testament, were printed at the bottom of the page, with references to the correspondent readings of the text. In the Pentateuch the deviations of the Samaritan text were printed in a column parallel to the Hebrew; and the variations observable in the Samaritan manuscripts, which differ from each other as well as the Hebrew, are likewise noted, with references to the Samaritan *printed* text. To this collation of manuscripts was added a collation of the most distinguished *editions* of the Hebrew Bible, in the same manner as Wetstein has noted the variations observable in the principal editions of the Greek Testament. Nor did Kennicott confine his collation to manuscripts and editions. He further considered, that as the quotations from the Greek Testament in the works of ecclesiastical writers afford another source of various readings, so the quotations from the Hebrew Bible in the works of *Jewish* writers are likewise subjects of critical inquiry. For this purpose he had recourse to the most distinguished among the rabbinical writings, but particularly to the Talmud, the *text* of which is as ancient as the third century. In the quotation of his authorities he designates them by numbers from 1 to 692, including manuscripts, editions, and rabbinical writings, which numbers are explained in the *Dissertatio Generalis* annexed to the second volume.

"This *Dissertatio Generalis*, which corresponds to what are called *Prolegomena* in other critical editions, contains not only an account of the manuscripts and other authorities collated for this edition, but also a review of the Hebrew text divided into periods, and beginning with the formation of the Hebrew canon after the return of the Jews from the Babylonish captivity. Though inquiries of this description unavoidably contain matters of doubtful disputation, though the opinions of Kennicott have been frequently questioned, and sometimes *justly* questioned, his *Dissertatio Generalis* is a work of great interest to every biblical scholar. Kennicott was a disciple of Capellus both in respect to the integrity of the Hebrew text, and in respect to the preface of the Samaritan Pentateuch; but he avoided the extreme into which Morinus and Houbigant had fallen. And though he possessed not the rabbinical learning of the two Buxtorfs, his merits were greater than some of his contemporaries, as well in England as on the Continent, were willing to allow." Bishop Marsh's Divinity Lectures, part ii pp. 105—108. For a very copious account of Dr. Kennicott's edition of the Hebrew Bible, see the Monthly Review (O. S.), vol. lv. pp. 92—100. vol. lxiv. pp. 173—182. 321—328. vol. lxv. pp. 121—131.

To Dr. Kennicott's Hebrew Bible, M. De Rossi published an important supplement at Parma (1784—1787), in four volumes 4to. of *Variæ Lectiones Veteris Testamenti*. This work and Dr. Kennicott's edition form one complete set of collations. Of the immense mass of various readings which the collations of Dr. Kennicott and M. De Rossi exhibit, multitudes are *insignificant*; consisting frequently of the omission or addition of a single letter in a word, as a vau, &c. "But they are not therefore useless. All of this class contribute powerfully to establish the *authenticity* of the sacred text in general by their concurrence; while they occasionally afford valuable emendations of the sacred text in several important passages, supporting by their evidence the various readings suggested by the ancient versions derived from manuscripts of an earlier date." (Dr. Hales's Analysis of Chronology, vol. ii. book i. p. xiv.) In the first volume of Dr. Masch's edition of Le Long's Bibliotheca Sacra, there is a valuable collection of various readings made from the Masoretic and Non-Masoretic printed copies of the Hebrew Bible. See pp. xl.—cxviii.

10. Biblia Hebraica, olim a Christiano Reineccio edita, nunc denuo cum variis lectionibus, ex ingenti codicum copia à B. Kennicotto et J. B. De Rossi collatorum, ediderunt, J. C. DOEDERLEIN et J. H. MEISSNER. Lipsiæ, 1793, 8vo.

This edition was undertaken by the celebrated Dr. Doederlein and Professor Meissner, in order to supply those lovers of Hebrew literature who may not be able to consult the expensive volumes of Kennicott and De Rossi. They have selected the principal various readings of those eminent collators; but Professor Jahn asserts that the text is very incorrect. The fine paper copies are beautiful and convenient books; but those on common paper are scarcely legible. They are usually bound in two volumes. In 1818 a second edition of this valuable Hebrew Bible was published at Halle, with a new preface by Dr. Knappe, entitled, *Biblia Hebraica olim a Christ. Reineccio evulgata, post ad fidem recensionis Masoreticæ, cum variis lectionibus ex ingenti codd. mss. copia a Benj. Kennicotto et I. B. De Rossi collatorum edita, cur. J. C. Doederleinio et I. H. Meissnero. Quorum editioni ante hos XXV. annos e bibliopolio Lipsiensi emissæ, nunc emptionis jure in libr. Orphanotrophei Halensis translatæ, accessit G. Chr. Knappii præfatio de editionibus Bibliorum Halensibus*, 8vo. *Halæ, Libraria Orphanotrophei.* According to the Journal Général de la Littérature Etrangère (Jan 1819), the above-noticed edition of 1793 consisted of ten thousand copies; the unsold stock of which were disposed of to the trustees or governors of the Orphan House at Halle, by whom the title-page was altered to the date of 1818, and a new preface was added by Professor Knappe relative to the editions of the Bible published at Halle.

11. Biblia Hebraica. Digessit et graviores Lectionum varietates adjecit Johannes JAHN. Viennæ, 1806, 4 vols. 8vo.

Professor Jahn has long been distinguished for his successful cultivation of oriental literature. In his edition the text is very distinctly printed, the principal Hebrew points are retained, and the poetical parts of the Old Testament are metrically arranged: it is conveniently divided into four vols.; of which VOL. I. contains the Pentateuch.—VOL. II. contains the Historical Books of Joshua, Judges, Ruth, Samuel, Kings, Ezra, Esther, and Nehemiah.—VOL. III. comprises the Prophetical Books thus arranged:—Amos, Hosea, Micah, Isaiah, Joel, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Lamentations, Ezekiel, Daniel, Haggai, Zechariah, Jonah, Malachi.—VOL. IV. contains the Psalms, Proverbs, Job, Song of Solomon, and Ecclesiastes. The Books of Kings and Chronicles are given in a kind of harmony.

Each book is judiciously divided into greater or less sections, to which is prefixed a short Latin analysis of their contents. The division into chapters is preserved, and their numbers are noted at the heads of the sections. The number of the verses are also marked in the margin. The Masoretic Notes, which are generally added in the margin of the Hebrew Bibles, are retained, with the exception of a very few, which relate to the accents, and mark the middle of the book. They are all expressed at full length, and many of them are also accompanied with a Latin version. The Jewish criticisms, which are in some editions added at the end of each book, are omitted by Professor Jahn, as being of no use to the Christian reader. To the text are subjoined the more important various readings; and in some more difficult places, all the variations that could be found are carefully given. These various readings are taken from the collations of Bishop Walton, Grabe, Montfaucon, Dr. Kennicott, De Rossi, and Dr. Holmes. The text is that of Van der Hooght, from which the editor has departed only in nine or ten places, in which many other editions had preceded him, and which are supported by numerous and very weighty authorities. There are copies on fine paper in 8vo., which are very beautiful, and also forty copies in 4to., which are very rare.

12. Biblia Hebraica, or the Hebrew Scriptures of the Old Testament, without points, after the text of Kennicott, with the chief various readings, selected from his collation of Hebrew manuscripts, from that of De Rossi, and from the ancient versions; accompanied with English notes, critical, philological, and explanatory, selected from the most approved ancient and modern English and foreign biblical critics. By B. BOOTHROID [now LL.D.]. Pontefract and London, 1816. 2 vols. 4to.

This is perhaps the cheapest Hebrew Bible, with critical apparatus, that is extant; it was published originally in parts, the first of which appeared in 1810. It is peculiarly interesting to the Hebrew scholar and critic, as it contains in a condensed form, the substance of the most valuable and expensive works. An eminent critic has observed, "Mr. Boothroyd has evidently spared neither expense nor labour to furnish the student with interesting extracts, which are calculated to assist him as well in interpreting as in obtaining a critical acquaintance with the original text. A good philological note is frequently of more importance towards the elucidation of a difficult passage than a long theological comment, which is often little better than a detail of contrary opinions. There is evidently some hazard of adopting fanciful and conjectural corrections in so extensive an undertaking as this, which is principally compiled from preceding authors of almost every description. Against this danger the sobriety of the editor's judgment has been a powerful protection; and as his avowed object was the solid instruction of the purchasers of his book, he has, in a commendable manner, accomplished his purpose." (Eclectic Review, vol. vii. p. 34. New Series.) The type is very clear; and the poetical parts of the Hebrew Scriptures are printed in hemistichs, according to the arrangement proposed by Bishop Lowth, and adopted by Archbishop Newcome. There are copies in royal 4to.

13. Biblia Hebraica secundum editionem Everardi Van der Hooght, denuo recognita et emendata à Juda D'ALLEMAND, Linguæ Sanctæ Doctore. Editio nova, longè accuratissima. Londini, 1822; 1833. 8vo.

The edition, of which there are copies on fine paper, is *stereotyped*: it is printed after Van der Hooght's text; in preparing which for the press, the learned editor, Mr. D'Allemand, states that he discovered not fewer than *two hundred errata*. These he has carefully corrected, and by repeated and most attentive revision he has perhaps done all that human industry can accomplish, in order to produce an accurate edition of the Hebrew Bible In addition to the care previously bestowed by the editor, every page was revised four times, after the stereotype plates were

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east, by persons familiar with the Hebrew Language. Van der Hooght's historical summaries of the contents of each chapter are omitted, in order that the expense of the book may not be unnecessarily increased. The various readings and Masoretic notes are very neatly and clearly exhibited at the foot of each page. Upon the whole, this edition may safely be pronounced the most beautiful, as well as the cheapest, edition of the Hebrew Scriptures ever published. To its great accuracy a learned Polish Rabbi has borne testimony. (See Jewish Expositor, September, 1825, p. 346.)

14. Biblia Hebraica Manualia, ad Exemplar Athianum accurata [à Judâ D'Allemand]. Londini, 1828. large 12mo.

This edition of the Hebrew Scriptures was printed by the London Society for promoting Christianity among the Jews. "In compliance with the prejudices of those, for whose benefit it was intended, it is strictly a *Jewish Bible*, without a single Roman letter or figure. The Jews do not like Van der Hooght's edition, because a mark (†), which they deem a cross, is used in the text as a mark of reference to the notes." The editions most prized by the Jews are those of Athias (see page 7. No. 3 of this Appendix); and from his second edition, printed in 1667, the text of the present Hebrew Bible is taken, with one or two variations. "From its size, price, and the correctness of the text, this book will be a desirable acquisition to the Christian reader of the Old Testament in its original language, who wishes to possess the *Jews' text*. But for critical purposes, he must have recourse to Bibles free from the Masorah, such as those of Munster, and the quarto of Stephens." (Jewish Expositor, July, 1828. vol. xiii. pp. 256. 258.)

15. Biblia Hebraica secundum editiones Jos. Athiæ, Joannis Leusden, Jo. Simonis aliorumque, imprimis Everhardi Van der Hooght, recensuit, sectionum propheticarum recensum et explicationem clavemque Masorethicam et Rabbinicam addidit Augustus Hahn. Lipsiæ, 1831. 8vo.

The text of Van der Hooght is scrupulously followed by Dr. Hahn, who has carefully corrected the typographical errors in Van der Hooght's edition. The volume is stereotyped from a new and very clear type, with singular neatness, and it is printed on good paper. As all the late editors (Jahn alone excepted) have preferred to follow the judgment of Van der Hooght, his text may now be regarded as the textus receptus of the Hebrew Scriptures.

Of the minor editions, containing the Hebrew text only, *without any critical apparatus*, the following have been recommended to biblical students; viz.

1. The most useful Hebrew Bible, for any person who is moderately acquainted with Latin, is that of Benedictus Arias Montanus, with an interlineary Latin translation, printed by Christopher Plantin at Antwerp, 1572, 1584, folio.

2. Biblia Hebraica, accurante M. Christiano Reineccio. Lipsiæ, 1725, 1729, 1756.

These are neat and accurate editions. Masch mentions another edition dated 1729, *in quarto*, in which the books are arranged according to the order adopted in the editions of the German translation of the Bible.

3. Biblia Hebraica manualia ad optimas quasque editiones recensita, atque cum brevi lectionum Masorethicarum Kettriban et Krijan resolutione ac explicatione. Edita a Johanne Simonis. Halæ, 1752; 1767. Editio nova, 1828. 8vo.

The second edition of 1767 is the best. The text is that of Van der Hooght. There is a short yet full Hebrew and Latin Lexicon at the end of both editions, which have the additional merit of being portable, cheap, and useful.

4. Biblia Hebraica sine punctis. Amstelodami, 1701, small 8vo.

This is usually though incorrectly called Leusden's Hebrew Bible. The real editor was Maresius; Leusden wrote a preface to the Hebrew Bible printed at Amsterdam, 1694, 8vo. which abounds with errors. With the edition of 1701 is frequently bound up a neat and accurate edition of the Greek Testament, printed by Wetstein at Amsterdam, 1740, in small 8vo.

5. Biblia Hebraica, ad optimarum editionum fidem, summa diligentia recusa. Societatum Biblicarum sumptibus. Basileæ, 1827. 8vo.

6. Victorini Bythneri Lyra Davidis regis, sive Analysis Critico-Practica Psalmorum; quâ Voces Ebraæ explicantur, ac consensus Textûs Sacri cum Paraphrasi Chaldaica ac Septuaginta Virorum Interpretatione Græca monstratur. Londini, 1650, 1664, 1679, 4to.; Tiguri, 1664, 1670, 8vo.; Glasguæ (in ædibus academicis) et Londini, 1823. 8vo.

Bythner's Lyra Prophetica has long been known as perhaps the most valuable help to the critical and grammatical study of the book of Psalms. The late reprint, at the university press of Glasgow is very beautiful.

SECTION II.

EDITIONS OF THE HEBREW-SAMARITAN PENTATEUCH.

1. Christophori Cellarii Horæ Samaritanæ: hoc est, Excerpta Pentateuchi Samaritanæ Versionis, cum Latinâ Interpretatione novâ et Annotationibus perpetuis. Etiam Grammatica Samaritana copiosis exemplis illustrata, et Glossarium, seu Index Verborum. Cizæ, 1682. 4to.

2. Pentateuchus, Hebræo-Samaritanus, charactere Hebraico-Chaldaico editus, curâ et studio Benj. Blayney, S. T. P Oxonii, 1790. 8vo.

The text of the Hebræo-Samaritan Pentateuch. which was printed in Bishop Walton's Polyglott, described in p. 20. *infra*, has been adopted as the basis of this edition, to which have been added various readings from Dr. Kennicott's edition of the Hebrew Bible, already noticed.

SECTION III.

PRINCIPAL EDITIONS OF THE GREEK TESTAMENT, AND OF DETACHED BOOKS THEREOF.

Besides the works of Le Long and Masch, the history of the various editions of the Greek Testament is treated at considerable length by Pritius,[1] by Dr. Mill and Wetstein in the Prolegomena to their critical editions of it, by Michaelis and his learned annotator Bishop Marsh,[2] Dr. Griesbach,[3] Professors Beck[4] and Harles,[5] by Mr. Butler,[6] and by Dr. Clarke.[7] To their labours, which have been consulted for this section, the reader is once for all referred, who is desirous of studying this important branch of the literary history of the sacred writings.

The following table exhibits the four principal *Standard-Text-Editions* of the Greek Testament, together with the principal editions which are founded upon them:[8]—

1. Erasmus. 1516–19–22–27–35.

Aldus. Fol. Gr. 1518.—*Gerbelii*. Qto. Gr. 1521.—*Cephalæus*. Oct. Gr. 1524.—*Bebelius*. Oct. 1524. Gr. 1531–35.—*Colinæus*. Oct. Gr. 1534.—*Platteri*. Oct. Gr. 1538–40–43.—*Van Ess*. Oct. Gr. Lat. 1827.

2. Complutensian. 1514.

Plantin. Oct. Gr. 1564–73–74–90–91–1601–12. Fol. Gr. et Lat. 1572. Oct. 1574–83. Fol. 1584.—*Geneva*. Gr. 1609. 24mo. 1619, 1620. Qto.—*Goldhagen*. 1753. Oct. Gr.—*Gratz*. Gr. Lat. 1821. Oct.

3. Robt. Stephens. 1546–49–50.

Oporinus. Duod. Gr. 1552.—*Wechel*. Fol. Gr. 1597. Duod. 1600. Fol. 1601. Duod. 1629.—*Imp. Nicolai Dulcis*. Fol. Gr. 1687.—*Edit. Regia*. Fol. Gr. 1642.—*Crispin*. Duod. Gr. 1553–63–1604. Duod. Gr. et Lat. 1612–22.—*Froschoveri*. Oct. Gr. 1559–66.—*Brylinger*. Oct. Gr. 1563.—*Voegelii*. Oct. Gr. 1564.—*Vignonii*. Duod. Gr. 1584–87–1613–15.—*Bezæ*. Fol. Gr. et Lat. 1565–82–99–98–1642.—*Waltoni*. Fol. Gr. Lat. 1657.—*Millii*. Fol. Gr. 1707.—*Kusteri*. Fol. Gr. 1710–23.—*Birchii*. Gr. 1788. Fol. et Qto.—*Hardy*. Oct. Gr. 1768. 1776. 1819.—*Valpy*. Gr. 1816; 1826. Oct.—*Lloyd*. Gr. 18mo. 1828. 1830.—*Greenfield*, Gr. 48mo. 1829.—*Bloomfield*, Gr. 1832. 8vo.

4. Elzevir. 1624–33, &c.

Boecleri. Oct. Gr. 1645.—*Curcellæi*. Oct. Gr. 1658–75–85–99.—*Felli*. Oct. Gr. 1675.—*Konigii*. Oct. Gr. 1697–1702.—*Gregorii*. Fol. Gr. 1703.—*G. D. T. M. D.* Oct. Gr. 1711–35.—*Wetstenii*. Fol. Gr. 1715.—*Birrii*. 1749. Oct.—*Basil*. 1825. Oct.—*Lond*. 1827. 48mo.

The editions of Bengel, Bowyer, Griesbach, Alter, Harwood, Knappe, Tittmann, Boissonade, Lachmann, Scholz, Naebe, and Goeschen, are not formed on the text of either of the above editions.

Of the various editions of the Greek Testament, which have issued from the press, the following more particularly claim the notice of the biblical student:—

1. Novum Instrumentū omne diligenter ab Erasmo Roterodamo recognitum et emendatum. Basileæ, 1516, folio. Gr. Lat. edit. princeps.

[1] Introd. ad Lect. Nov. Test. pp. 403—423.
[2] Introduction to the New Test. vol. ii. part i. pp. 429—494.; part ii. pp. 844—885. Bishop Marsh's Divinity Lectures, part i. pp. 98—110.; part ii. pp. 1—46.
[3] Nov. Test. vol. i. prolegom. pp. iii.—xxxix.
[4] Monogrammata Hermeneutices Novi Testamenti, pp. 110—115.
[5] Brevior Notitia Literaturæ Græcæ, pp. 656—664.; and also vol. iv. of his improved edition of Fabricius's Bibliotheca Græca, pp. 839—856.
[6] Horæ Biblicæ, vol. i. pp. 150—169.
[7] Bibliographical Dictionary, vol. vi. pp. 168—203.
[8] This table is taken from Masch and Boerner's edition of Le Long's Bibliotheca Sacra, and from Dr. Dibdin's Introduction to the Knowledge of the Classics, vol. i. pp. 56. 3d edit. with the requisite corrections and additions.

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Erasmus had the distinguished honour of giving to the world the *first* edition of the *entire* New Testament.[1] It was reprinted in 1519, 1522, 1527, and 1535. The first edition is of extreme rarity, and was executed with great haste, in the short space of five months. Some of the manuscripts which he consulted are preserved in the public library at Basle, but none of them are of very great antiquity. For the first edition he had only one *mutilated* manuscript of the Apocalypse (since totally lost); he therefore filled up the chasms with his own Greek translations from the Latin Vulgate. The publication of this edition, in which he omitted the controverted clause in 1 John v. 7. because it was not in any of his manuscripts, involved him in a literary contest with the divines of Louvain, and with Stunica, the most learned of the Complutensian editors.[2] The editions of 1516, 1519, and 1522, were published *before* he saw the Complutensian Polyglott, from which he corrected the edition of 1527, particularly in the Apocalypse. Erasmus's editions were repeatedly printed after his death, particularly at Basle, Frankfort, and Leipsic. All his editions are much esteemed, notwithstanding their faults, and in some respects they are considered as equal to manuscripts. In the first edition Dr. Mill discovered about five hundred vitiated passages, and about one hundred genuine ones; a copy, *on vellum*, is in the Cathedral Library at York. Mr. Nolan has satisfactorily vindicated the character of Erasmus, as a sound critic and editor of the New Testament, from the charges of Dr. Griesbach. (Inquiry into the Integrity of the Greek Vulgate, pp. 410—419.)

2. Novum Testamentum, Græce et Latine. Compluti, 1514.

This forms the fifth volume of the Complutensian Polyglott noticed in p. 19. *infra*. Though it bears the date of 1514, yet as it was not allowed to be sold generally until 1522, before which time Erasmus had printed three editions of the New Testament, it is in fact entitled only to the second place in our list. The Greek text of this edition is printed without spirits, but the vowels are frequently accented. The characters seem to have been cut in imitation of those found in manuscripts of the twelfth century; and were probably taken from some manuscripts of that age, which were consulted by the Complutensian editors. The Complutensian edition contains the celebrated text relative to the heavenly witnesses in 1 John v. 7, 8., of which we have given an engraved facsimile in another part of this work. Wetstein, Semler, and other Protestant critics charged the editors with having altered the text, in order to make it conformable to the Latin Vulgate; but this charge has been refuted by Goeze and Griesbach. Their vindication is pronounced satisfactory by Michaelis (who considers the Apocalypse to be the best edited part of the Complutensian Greek Testament); and also by his annotator, Bishop Marsh, who states that this charge, *in general*, is not true. For though he is of opinion, that in some few single passages,—as in Matt. x. 25. and 1 John v. 7.—they follow the Vulgate in opposition to all the Greek manuscripts, he has ascertained, from actual collation, that there are more than two hundred passages in the Catholic Epistles, in which the Complutensian Greek text differs from the text of the Vulgate, as printed in the Complutensian edition. The manuscripts used for this edition are characterized as being very ancient and very correct, but this assertion is contradicted by internal evidence (see p. 20. *infra*.); and it is a most remarkable fact, that "wherever modern Greek manuscripts, manuscripts written in the thirteenth, fourteenth, or fifteenth centuries, differ from the most ancient Greek manuscripts, and from the quotations of the early Greek fathers, in characteristic readings, the Complutensian Greek Testament almost invariably agrees with the modern, in opposition to the ancient manuscripts. There cannot be a doubt, therefore, that the Complutensian text was formed from modern manuscripts alone." (Bishop Marsh's Divinity Lectures, part i. p. 95.) The researches of the Danish professor Birch have shown that the Complutensian editors have made no use whatever of the Codex Vaticanus, though they boasted of valuable manuscripts being sent to them from the Vatican library.

3. Simonis Colinæi.—Ἡ Καινη Διαθηκη. Ἐν λευτετια των παρισιων, παρα τω Σιμωνι Κολιναιω, δεκεμβριου μηνος δευτερου φθινοντος, ετει απο της θεογονιας α. φ. λ. δ. (Paris, 1534. 8vo.)

An edition of singular rarity, beauty, and correctness. Colinæus was a very careful printer. He has been unjustly charged with partiality in following some unknown manuscripts; but from this accusation he has been fully exonerated by Dr. Mill and Wetstein.

4. Novum Testamentum, Græce. Lutetiæ, ex officina Roberti Stephani Typographi, Typis Regiis. 1546, 12mo. 1549, 12mo. 1550, folio.

The first of these editions is usually called the *O mirificam Edition*, from the introductory sentence of the preface, *O mirificam regis nostri optimi et præstantissimi principis liberalitatem*. It has always been admired for the neatness of its typography, as well as for its correctness, *only twelve* errata (it is said) having been discovered in it. Robert Stephens compiled this edition from the Complutensian, and the edition printed at Basil, in 1531, and again in 1535, by John Bebelius (which last followed the editions of Erasmus, and that of Aldus, printed in 1518,) together with the fifth edition of Erasmus according to Griesbach, and from fifteen ancient manuscripts in the Royal Library at Paris. Griesbach (tom. i. proleg. pp. xiv.—xxxi.) has given a long and critical examination of this edition, and of the manuscripts consulted by Stephens for his three editions. Stephens's first edition differs from the Complutensian text in five hundred and eighty-one instances, exclusive of the Apocalypse, in which he closely follows Erasmus. The second edition closely resembles the first in its exterior appearance, but differs from it in sixty-seven places; of which four are doubtful readings, thirty-seven not genuine, and twenty-six genuine; so that this latter edition has eleven readings of less authority than the former, to which, however, it is preferred on account of its greater rarity and correctness. It is this second edition which has the remarkable erratum *pulres* for *plures*, in the last line but one of the first page of the preface, occasioned by the transposition of a single letter. The third edition of 1550, in folio, is a chef-d'œuvre of splendid typography. It was once supposed to have been formed entirely on the authority of Greek manuscripts, which Stephens professes, in his preface, to have collated for that purpose, a second and even a third time. So far, however, was this from being the case, that the researches of critics have shown that, except in the Apocalypse, it is scarcely any thing more than a reprint of Erasmus's fifth edition. Though its value as a critical edition is thus considerably reduced, the singular beauty of its typography (which has rarely been exceeded in modern times) has caused it to be considered as a distinguished ornament to any library. Robert Stephens reprinted the Greek New Testament at Geneva in 1551, in 8vo. with the Vulgate and Erasmus's Latin versions, and parallel passages in the margin. This is the scarcest of all his editions, and is remarkable for being the first edition of the New Testament divided into verses. (Marsh's Michaelis, vol. ii. part i. pp. 446. 448. part ii. pp. 848, 849. Griesbach, Nov. Test. p. xv.) The character of Robert Stephens, as an editor of the Greek Testament, has been elaborately vindicated against the criticisms of Professor Porson, by the Rev. C. P. Greswell in the first volume of his "View of the early Parisian Greek Press" (Oxford, 1823, 8vo.); and also by the Rev. Francis Huyshe, who has inserted a series of papers in the third, fourth, and fifth volumes of the British Magazine, for 1833-34, in which the statements of Porson, Griesbach, and some other modern critics are minutely investigated.

5. Novum Testamentum, cum versione Latina veteri, et nova Theodori Bezæ. Genevæ, folio, 1565, 1576, 1582, 1589, 1598. Cantabrigiæ, 1642, folio.

The New Testament of 1565 is the first of the editions conducted by Theodore Beza, who was a native of France, and a Protestant, and fled to Switzerland on account of his religion. "The critical materials which he employed were for the most part the same as those which had been used by Robert Stephens. But he had likewise the advantage of that very ancient manuscript of the Gospels and the Acts, which he afterwards sent to the university of Cambridge, and which is known by the name of the Codex Bezæ. He had also a very ancient manuscript of St. Paul's Epistles, which he procured from Clermont in France, and which is known by the name of the Codex Claromontanus. Lastly, he had the advantage of the Syriac version, which had been lately published by Tremellius, with a close Latin translation. But the use which he made of his materials was not such as might have been expected from a man of Beza's learning. Instead of applying his various readings to the emendation of the text, he used them chiefly for polemical purposes in his notes. In short, he amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority." (Bishop Marsh's Lectures, part i. p. 109.) Beza's *third* edition of 1582 is considered as the most complete of those printed under his own eye; but all his editions have the Vulgate Latin version, and a new one of his own, together with philological, doctrinal, and practical notes. The edition of 1598, being esteemed the most accurate of any that had before been published, was adopted as the basis of the English version of the New Testament, published by authority in 1611. This testimony of the Anglican church is highly honourable to its merit. The reprint of Beza's Testament, at Cambridge, in 1642, with the addition of Joachim Camerarius's notes, is considered as the *editio optima*.

6. Novum Testamentum Græcè. Lugdum Batavorum. Ex Officina Elzeviriana, 12mo. 1624.

This is the first of the celebrated Elzevir editions, and deserves (says Bishop Marsh) to be particularly noticed, because the text of the Greek Testament, which had fluctuated in the preceding editions, acquired in this a consistency, and seemed, during upwards of a century, to be exposed to no future alterations. The text of this edition has been the basis of almost every subsequent impression. Wetstein adapted his various readings to it; and it has acquired the appellation of "*Textus Receptus*." "The person who conducted this edition (for Elzevir was only the printer) is at present unknown; but, whoever he was, his critical exertions were confined within a narrow compass. The text of this edition was copied from Beza's text, except in about fifty places; and in these places the readings were borrowed partly from the various readings in Stephens's margin, partly from other editions, but certainly not

[1] The *first portion ever printed* was executed by Aldus Manutius at Venice, in 1504. A copy is in the Royal Library of Wirtemburg at Stutgard. The whole of St. John's Gospel was published at Tubingen, in 1514.

[2] In his disputes with Stunica, Erasmus professed his readiness to insert this verse if it were found in a single manuscript. Though Stunica could not produce one, yet as it was afterwards discovered in the Codex Britannicus (or Montfortianus), a manuscript of no great antiquity, Erasmus felt himself bound to insert it, and accordingly admitted it into his third edition of 1522.

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from Greek manuscripts. The *textus receptus*, therefore, or the text in common use, was copied, with a few exceptions, from the text of Beza. Beza himself closely followed Stephens; and Stephens (in his third and chief edition) copied solely from the fifth edition of Erasmus, except in the Revelation, where he followed sometimes Erasmus, sometimes the Complutensian edition. The text therefore in daily use, resolves itself at last into the Complutensian and Erasmian editions." (Bishop Marsh's Lectures, part i. p. 110.)

The Elzevir edition of 1624 was reprinted at Leyden in 1633, and a third time in 1641, at Amsterdam in 1656, 1662, 1670, and 1678, and also at Sedan, in 1628, Gr.—Of these various impressions, the Leyden edition of 1633 is the best and in most request: it is the first that has the text divided into separate verses. The edition printed by Jannon, at Sedan, has long been regarded as a typographical curiosity. It is, however, greatly inferior in point of execution to the beautifully small and clear edition printed by Bleau at Amsterdam in 1633. (Brunet, Manuel, tom. iii. pp. 432, 433. Dibdin's Introd. to the Classics, vol. i. pp. 136, 137.) Good copies of these miniature editions are scarce and dear; but they are both surpassed in smallness of size and in typographical neatness by the London edition of 1827, published by Mr. Pickering. See No. 49. p. 17. *infra*.

7. Novum Testamentum, studio et labore Stephani CURCELLÆI. Amstelædami, 1658, 12mo. 1675, 1685, 12mo. 1699, 8vo. Gr.

All the editions of Curcellæus or Courcelles are in great repute for their beauty and accuracy: the text is formed on that of the Elzevirs. He has collected the greatest number of various readings to be found in any edition of the New Testament prior to that in the sixth volume of Bishop Walton's Polyglott. These various lections are given from a collation of manuscripts and printed editions, and are partly at the foot of the page, and partly at the end of the Acts and St. Paul's Epistles. Curcellæus has also given a valuable collection of parallel passages. The edition of 1675 contains a prologue or preface to St. Paul's Epistles, which Boecler had printed a few years before from a manuscript brought from the East by Stephen Gerlachius, and differs from the first edition only in having all the various readings placed at the foot of the page. The third and fourth editions were printed after the death of Curcellæus, and differ from the second only in having the text printed in columns. In 1695, John Gottlieb Moller, a divine of Rostock, published a dissertation against the Curcellæan editions, entitled *Curcellæus in editione originalis N. T. textus variantium lectionum et parallelorum Scripturæ Locorum additamentis vestita, socinizans.* Rumpæus (Com. Crit. ad Nov. Test. p. 280.) has charged Courcelles with unnecessarily multiplying various readings, and making them from conjecture, in order to subserve the Socinian scheme. Michaelis admits that these charges are not wholly unfounded. The passages noticed by Rumpæus are 1 John v. 7.; John x. 30. and xvii. 22., concerning the doctrine of the Trinity; Rom. ix. 5. 1 John v. 20. and John xvii. 3., concerning the Son of God; and Rom. iii. 25. Matt. xxvi. 39. 42., concerning the satisfaction made by Jesus Christ. All the editions of Curcellæus are scarce and dear.

8. Novum Testamentum, Gr. Lat. in the fifth volume of the London Polyglott, which is described in p. 20. *infra*.

This edition is deserving of particular notice, as being the first edition of the New Testament that is furnished with a complete critical apparatus. The text is that of Robert Stephens's folio edition of 1550, whose various readings Bishop Walton has incorporated in his sixth volume; and in addition to them he has given a collection of extracts from sixteen Greek manuscripts, which were collated under the direction of Archbishop Usher. "They are described at the head of the collation in the sixth volume by Walton himself; and a further account of them is given in the Prolegomena to Mill's Greek Testament (§ 1372—1396.) and in Michaelis's Introduction to the New Testament (vol. ii. chap. viii.) But the extracts from the Greek manuscripts were neither the sole nor the chief materials which the Polyglott afforded for the emendation of the Greek text. In addition to the Latin Vulgate, it contains the Syriac, the Arabic, and the Ethiopic versions of the New Testament, with the Persian in the gospels. And these oriental versions are not only arranged in the most convenient manner, for the purpose of comparing them with the Greek, but they are accompanied with literal Latin translations, that even they who are unacquainted with the oriental languages might still have recourse to them for various readings, though indeed with less security, as every translator is liable to make mistakes."—(Bishop Marsh's Lectures, part ii. p. 5.)

9. ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΝΤΑ. Novi Testamenti Libri Omnes. Accesserunt Parallela Scripturæ Loca, nec non variantes Lectiones ex plus 100 MSS. Codicibis et antiquis versionibus collectæ. Oxonii, e Theatro Sheldoniano. 1675. 8vo.

This edition was superintended by the learned Dr. John FELL, Bishop of Oxford, whose design in giving it to the public was, to remove the apprehensions which had been raised in the minds of many persons ignorant of criticism, relative to the supposed uncertainty of the Greek text in the New Testament, by the great number of various lections contained in Bishop Walton's Polyglott. To show how little the integrity of the text was affected by them, Bishop Fell printed them under the text, that the reader might the more easily compare them. To the readings copied from the London Polyglott, he added those quoted by Curcellæus, and the Barberini readings, also Marshall's extracts from the Coptic and Gothic versions, and the readings of twelve Bodleian, four Dublin, and two Paris manuscripts. As Bishop Fell's edition sells at a low price, it may be substituted for the more expensive critical editions of the New Testament by those who cannot purchase them. The text is formed according to that of Robert Stephens and the Elzevirs; though Wetstein has accused it of retaining the errors of the former, as well as of some of Walton's Polyglott. Bishop Fell's edition was reprinted at Leipsic in 1697 and 1702, and at Oxford in 1703, in folio. This magnificent edition, which takes its name from the editor, Dr. Gregory, contains no accession of critical materials, and sells at a low price.

10. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum, cum lectionibus variantibus MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in easdem notis. Studio et labore Joannis MILLII, S.T.P. Oxonii, e Theatro Sheldoniano. 1707. folio.

The labour of thirty years was devoted to this edition by Dr. Mill, who finished it only fourteen days before his death. The text, which is that of Robert Stephens's edition of 1550, is beautifully printed; and the various readings and parallel passages are placed below. Dr. Mill has inserted all the previously existing collections of various readings; he collated several original editions, procured extracts from hitherto uncollated Greek MSS., and revised and augmented the extracts from the Gothic and Coptic versions which had appeared in Bishop Fell's edition; and added numerous readings from other ancient versions, and from the quotations of the New Testament in the writings of the fathers. The prolegomena contain a treasure of sacred criticism. Michaelis observes that "notwithstanding those of Wetstein, they still retain their original value, for they contain a great deal of matter which is not in Wetstein; and of the matter which is common to both, some things are more clearly explained by Mill. This edition was reprinted by Kuster at Rotterdam, in 1710, in folio, with the readings of twelve additional MSS., some of which had been previously but imperfectly collated. Whatever readings were given in Mill's appendix, as coming too late for insertion under the text, were in this second edition transferred to their proper places. In point of accuracy, however, Kuster's edition is considered inferior to that of Dr. Mill. There are copies of Kuster's edition with the date of Amsterdam, 1723, in the title-page; but Masch says that it probably is nothing more than the edition of 1710 with a new title-page. Some copies are also dated 1746. To render this edition more easy of reference, the Rev. Joseph HALLETT, jun., a learned dissenting minister, in 1728, published an Index, containing an account of the MSS. consulted by Mill and Kuster; entitled *Index Librorum MSS. Græcorum et Versionum Antiquarum Novi Fœderis, quos viri eruditissimi J. Millius et L. Kusterus cum tertiâ editione Stephanicâ contulerunt.* This publication is in 8vo., and is not of common occurrence.

The various readings of Dr. Mill, amounting to 30,000, were attacked by Dr. Whitby, in 1710, in an elaborate work entitled *Examen Variantium Lectionum Johannis Millii*, with more zeal than knowledge of sacred criticism. It was afterwards annexed to Whitby's Commentary on the New Testament. Dr. W.'s arguments were applied by Anthony Collins against Divine Revelation, in his Discourse on Free-thinking; which was refuted by Dr. Bentley under the assumed title of *Phileleutherus Lipsiensis*, "whose reply," says Bishop Marsh, "has been translated into several foreign languages, and should be studied by every man who is desirous of forming just notions of biblical criticism." (Lectures, part ii. p. 13.)

11. Dr. Edward WELLS published an edition of the Greek Testament, at Oxford, in 4to. in detached portions, between the years 1709 and 1719. It is noticed among the commentaries *infra*, in this Appendix; but "as it exhibits a corrected text of the Greek Testament, it claims also a place in the present list of editions, though subsequent improvements in sacred criticism have in a great measure superseded the emendations of Dr. Wells." (Bishop Marsh.) Dr. Nares, in his Strictures on the Unitarian Version of the New Testament, has made frequent and honourable mention of the critical labours of Wells.

12. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, post priores Steph. Curcellæi et D.D. Oxoniensium labores. Cum prolegomenis G.D.T.M. et notis in find adjectis. Amstelodami, ex Officina Wetsteniana. 1711; 1735. small 8vo.

These are most beautiful editions, but the second is said to be the most accurate. The editor of the *first* was Gerard von Maestricht (*Gerardus De Trajecto Mosæ*) a syndic of the republic of Bremen; the *second* was revised by the celebrated critic J. J. Wetstein. Having been published by his relative Henry Wetstein, a bookseller of Amsterdam, these editions of the New Testament are sometimes improperly called Wetstein's; and from the name of Curcellæus being printed in the title, they are in most catalogues erroneously styled *Nov. Test. Græc. Curcellæi.*

The text is formed on the second Elzevir edition of 1633, and Curcellæus's editions. It has the most judicious selection of parallel texts ever appended to any edition of the New Testament. These are placed immediately under the Greek text, and below them is a selection of various readings, taken from upwards of 100 manuscripts and versions. Prefixed are very useful prolego-

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mena, containing an account of manuscripts and collectors of various readings, with 43 critical canons to enable the reader to determine concerning the various lections exhibited in the work; an abstract of Dr. Whitby's *Examen* above noticed; and the prefaces of Henry Wetstein, Curcellæus, and Bishop Fell. These editions are ornamented with an engraved frontispiece, copied from that of the splendid folio Paris edition of 1642, a plan of Jerusalem, an ichnograph of the Temple, and two maps. At the end there are 38 pages of critical notes, containing an examination of the most important various readings which occur in the course of the work. Michaelis does not speak very highly of the edition of 1711; but Dr. Dibdin says that, upon the whole, the edition of 1735 "may be considered as the very best critical duodecimo (rather small octavo) edition of the Greek Testament, and the biblical student will do well to procure so valuable and commodious a publication." (On the Classics, vol. i. p. 97.)[1]

13. Acta Apostolorum Græco-Latina, Literis Majusculis. E Codice Laudiano characteribus uncialibus exarato et in Bibliotheca Bodleiana adservato, descripsit ediditque Tho. HEARNIUS, A.M. Oxoniensis, qui et Symbolum Apostolorum ex eodem codice subjunxit. Oxonii. E Theatro Sheldoniano, 1715. 8vo.

The Codex Laudianus, of which this edition is a transcript, is described in Part I. Chap. III. § 4. of the first volume: a facsimile of the MS. is prefixed. This is the scarcest of all Mr. Hearne's publications: the impression was limited to one hundred and twenty copies, at *ten shillings* each. A copy was sold at the sale of the Rev. Dr. Heath's library, in 1810, for the sum of *thirteen pounds two shillings*: it now adorns the very valuable library of the Writers to his Majesty's Signet at Edinburgh. There is another copy in the Library of the British Museum.

14. The New Testament in Greek and English, containing the Original Text, corrected from the authority of the most authentic Manuscripts, and a new Version, formed agreeably to the Illustrations of the most learned Commentators and Critics. With Notes and various Readings, [By W. MACE.] London, 1729. 2 vols. 8vo.

This is a beautifully printed book; whose editor has altered various passages in conformity with the Arian hypothesis. His arbitrary alterations and bold criticisms were exposed by Dr. Leonard Twells in *A Critical Examination of the late New Text and Version of the Greek Testament.* London, 1732, 8vo. Michaelis has also very severely and justly censured the very great liberties taken by Mace. Introd. to N.T. vol. ii. pp. 463, 464.

15. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum. Edente Jo. Alberto BENGELIO. Tubingæ, 1734. 4to. 1763. 4to.

This is an excellent edition, formed with an extraordinary degree of conscientiousness, sound judgment, and good taste. John Albert Bengel, or Bengelius, as he is generally called in this country, abbot of Alpirspach in the duchy (present kingdom) of Wirtemburg, was led to direct his attention to sacred criticism, in consequence of serious and anxious doubts arising from the deviations exhibited in preceding editions; and the result of his laborious researches was, the edition now under consideration. The text is preceded by an *Introductio in Crisin Novi Testamenti*, and is followed by an *Epilogus* and *Appendix*.

The text is not formed on any particular edition, but is corrected and improved according to the editor's judgment; and so scrupulous was Bengel, that he studiously avoided inserting any reading which did not exist in some printed edition, except in the Apocalypse; in which book alone he inserted readings that had never been printed, because it had been printed from so few manuscripts, and in one passage had been printed by Erasmus from no manuscript whatever. Beneath the text he placed some select readings, reserving the evidence in their favour for his Apparatus Criticus. His opinion of these marginal readings he expressed by the Greek letters α, ς, γ, δ, and ι, and some few other marks. Thus, α denotes that he held the reading to be genuine; ς, that its genuineness was not absolutely certain, but that the reading was still preferable to that in the text; γ, that the reading in the margin was of equal value with that in the text, so that he could not determine which was preferable; δ, that the reading in the margin was of less value; and ι, that it was absolutely spurious, though defended by some critics. Bengel's edition was printed, after his death, by Burke, at Tubingen, in 1763, 4to. with important corrections and additions. Several small impressions of Bengel's Greek Testament have been printed in Germany, without the Critical Apparatus; viz. at Stutgard, 1734, 1739, 1753, 8vo.; at Tubingen, 1762, 1776, 1790, 8vo.; and at Leipsic, 1737, 8vo.

16. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum editionis receptæ, cum Lectionibus Variantibus Codicum MSS., Editionum aliarum, Versionum et Patrum, necnon Commentario pleniore ex Scriptoribus veteribus, Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joannis Jacobi WETSTENII. Amstelædami, 1751, 1752, 2 vols. folio. Editio altera, aucta et emendata, curante J. A. LOTZE. Vol. I. Quatuor Evangelia complectens. Roterdami, 1831. Royal 4to.

Of all the editions of the New Testament, this is pronounced by Michaelis to be the most important, and the most necessary to those who are engaged in sacred criticism. Wetstein's Prolegomena, which contain a treasure of sacred criticism, were first published in 1730. The text is copied from the Elzevir editions; the verses were numbered in the margin; and the various readings, with their authorities (containing a *million* of quotations), are placed beneath the text. Wetstein's edition is divided into four parts, each of which is accompanied with Prolegomena, describing the Greek manuscripts quoted in it. The first part contains the four Gospels; the second, the Epistles of St. Paul; the third, the Acts of the Apostles, and the Catholic Epistles; and the fourth, the Apocalypse. To the last part are annexed two Epistles in Syriac, with a Latin version; which, according to Wetstein, were written by Clement of Rome. But Dr. Lardner has shown that they are not genuine. (Works, 8vo. vol. xi. pp. 197—226. 4to. vol. v. pp. 432—446.) The critical observations on various readings, and on the interpretation of the New Testament, "must be studied," says Bishop Marsh, "by every man who would fully appreciate the work in question." Michaelis has criticised the labours of Wetstein with great severity; but the latter has been vindicated by Bishop Marsh, both in his notes on Michaelis (pp. 865—877.), and in his Divinity Lectures (part ii. pp. 21—23.).

In consequence of the great rarity, and very high price of Wetstein's edition, Dr. Lotze was induced to undertake a new impression of it; which would have been greatly improved by the correction of errors, and the more accurate exhibition of various readings from MSS. and particularly from those derived from ancient versions, in which Wetstein is acknowledged to have been defective. But the decease of the learned editor (whose valuable critical and theological library was dispersed by auction in the summer of 1833) has caused this projected edition to be abandoned. The Prolegomena of Wetstein, therefore (forming a royal quarto volume of 279 pages), are all that has been published by Dr. Lotze, who has edited them with great care and with considerable improvements. Dr. L. has scrupulously retained Wetstein's text, with the exception of those passages in which the latter had thrown out unjust observations upon other critics, especially the pious and erudite Bengel, and also with the omission of his literary quarrels with Frey and Iselius: and he has added from the second volume of the folio edition Wetstein's critical observations upon various readings, and his rules for judging of their value, together with most of the notes of Dr. John Solomon Semler, who republished the Prolegomena at Halle in 1764. Dr. Lotze has further subjoined, in an Appendix, Dr. Glocester Ridley's learned Dissertation on the Syriac Versions of the New Testament, in which the errors of Wetstein are corrected, and his deficiencies are supplied. This edition of Wetstein's Prolegomena is very neatly executed.

17. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ, sive Novum D. N. J. C. Testamentum Græcum cum Variantibus Lectionibus, quæ demonstrant Vulgatam Latinam ipsis è Græcis Codicibus hodienum extantibus Authenticam. Accedit Index Epistolarum et Evangeliorum, Spicilegium Apologeticum, et Lexidion Græco-Latinum. Cura et Opera P. Hermanni GOLDHAGEN. Editio Catholica et Novissima. Moguntiæ, 1753. 8vo.

Michaelis states that he has never been able to discover from what edition Goldhagen took his text: he has given fifty-two readings from the Codex Molshemiensis, a manuscript containing the Gospels, Acts, and Epistles, and which formerly belonged to the college of Jesuits at Molsheim in Alsace. (Introd. to New Test. vol. ii. part i. pp. 283. 490.) The book is not common: a copy is in the British Museum.

18. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcum. In Sectiones divisit, Interpunctiones accuratè posuit, et Dispositionem Logicam adjecit Christianus SCHOETTGENIUS. Lipsiæ, 1744; 1749, 8vo. Wratislaviæ, 1765, 8vo.

The divisions into sections and the punctuation are reputed to be judiciously executed. The ordinary divisions of chapters and verses are retained in the margin. An account of the principal alterations is given in the appendix.

19. Novum Testamentum Græcum ad fidem Græcorum solum MSS. nunc primum expressum, adstipulante Jo. Jac. Wetstenio, juxta Sectiones Alberti Bengelii divisum; et novâ interpunctione sæpius illustratum. Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ. Londini, cura, typis et sumptibus G.[ulielmi] B.[OWYER.] 1763. 2 vols. 12mo.

A very valuable edition, and now scarce; it was reprinted in 1772, but not with the same accuracy as the first edition. The conjectures were published in a separate form in 1772, and again in 4to. in 1782, to accompany a handsome quarto edition of the Greek Testament, which was published by Mr. Nichols in 1783, with the assistance of the Rev. Dr. Owen. It is now extremely rare and dear. The conjectures were reprinted in 1812 with

[1] In 1720, the celebrated critic, Dr. Richard Bentley, circulated proposals for a new edition of the Greek Testament, with various lections, which was never executed. The proposals themselves are printed in the Biographia Britannica, (article *Bentley*, note *K.*); and the illustrative specimen, Rev. xxii. is given in Pritius's Introd. ad Lect. Nov. Test. pp 415—419. A detailed account of Bentley's proposed work is given in Bishop Monk's Life of Dr. B. whose critical materials for his intended edition of the Greek Testament, amounting to 19 volumes, are preserved in the library of Trinity College, Cambridge; but Bentley left nothing in a state of preparation for the press. (Bishop Burgess's Anniversary Discourse, delivered to the Royal Society of Literature, in 1830. Appendix, p. 62.)

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numerous corrections and additions. In his edition of the New Testament, Mr. Boyer adopted the emendations proposed by Wetstein.[1]

20. Novum Testamentum, Græce et Latine, Textum denuo recensuit, Varias Lectiones numquam antea vulgatas collegit—Scholia Græca addidit—Animadversiones Criticas adjecit, et edidit Christ. Frid. MATTHÆI. Rigæ, 1782—1788. 12vols. 8vo.

Of Professor Matthæi's recension of manuscripts some account has already been given in Part I. p. 206. of the first volume. "The scurrility which the professor mingled in his opposition to Griesbach's system of classification, tended greatly to injure the work at the time of its appearance, and to lower the author in the esteem of the candid and moderate; but now that the heat of controversy has cooled down, the value of his labours begins to be more highly appreciated, and more impartially appealed to, on the subject of the various readings of the Greek text." (Dr. Henderson's Biblical Researches, p. 53.) The late Bishop Middleton considered it as by far the best edition of the Greek Testament extant; and though Michaelis has criticised it with considerable severity, he nevertheless pronounces it to be absolutely necessary for every man who is engaged in the criticism of the Greek Testament. As, however, Matthæi undertook a revision of the Greek text on the authority of *one* set of manuscripts of the Byzantine family, Bishop Marsh regrets that he made so partial an application of his critical materials. "And since no impartial judge can admit that the genuine text of the Greek Testament may be established as well, by applying only a *part* of our materials, as by a judicious employment of the whole, the edition of Matthæi is only so far of importance, as it furnishes new materials for future uses; materials, indeed, which are accompanied with much useful information and many learned remarks." (Bishop Marsh's Lectures, part ii. p. 31.)

21. Novum Testamentum Græce. Ad Codices Mosquenses utriusque Bibliothecæ S.S. Synodi et Tabularii, Imperialis, item Augustanos, Dresdenses, Goettingenses, Gothanos, Guelpherbytanos, Langeri, Monachienses, Lipsienses, Nicephori et Zittaviensem, adhibitis Patrum Græcorum Lectionibus, Editionibus N. Testamenti principibus et Doctorum Virorum Libellis criticis, iterum recensuit, Sectiones majores et minores Eusebii, Euthalii, et Andreæ Cæsariensis notavit, primum quoque nunc Lectiones Ecclesiasticas, ex usu Græcæ Ecclesiæ designavit, ac Synaxaria Evangeliarii et Praxapostoli addidit, et Criticis interpositis Animadversionibus edidit Christianus Fridericus MATTHÆI. Vol. I. Wittebergæ, 1803; Vol. II. Curiæ Variscorum, 1806; Vol. III. Ronneburgi, 1807. 8vo.

This *second* edition of Matthæi's Greek Testament is seldom to be met with. A copy of the first volume is in the library of the British Museum. The critical annotations of the editor are placed at the end of the volume; the various readings are at the foot of each page. Matthæi is very severe on the editorial labours of Dr. Griesbach.

22. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament collated with the most approved manuscripts; with select notes in English, critical and explanatory, and references to those authors who have best illustrated the sacred writings. By Edward HARWOOD, D.D. London, 1776, 2 vols. 12mo.; 1784, 2 vols. 12mo.

"This edition," says the learned annotator of Michaelis, "is certainly entitled to a place among the critical editions of the Greek Testament, though it is not accompanied with various readings; for, though Dr. Harwood has adopted the common text as the basis of his own, he has made critical corrections wherever the received reading appeared to him to be erroneous. The manuscripts which he has generally followed when he departs from the common text, are the Cantabrigiensis in the Gospels and Acts, and the Claromontanus in the Epistles of St. Paul." These Dr. Harwood considered as approaching the nearest of any manuscripts now known in the world to the original text of the sacred records. "It is not improbable that this edition contains more of the ancient and genuine text of the Greek Testament than those which are in common use: but as no single manuscript, however ancient and venerable, is entitled to such a preference as to exclude the rest, and no critic of the present age can adopt a new reading, unless the general evidence be produced, and the preponderancy in its favour distinctly shown, the learned and ingenious editor has in some measure defeated his own object, and rendered his labours less applicable to the purposes of sacred criticism." (Bishop Marsh's Michaelis, vol. ii. part ii. pp. 884, 885.) At the end of the second volume there is a catalogue of the principal editions of the Greek Testament, and a list of the most esteemed commentators and critics. The work is very neatly printed; and under the Greek text are short critical notes in English, chiefly relating to classical illustrations of Scripture. In the list of commentators and critics, those are most commended by Dr. Harwood who favour the Socinian scheme, to which he was strongly attached, and he therefore admitted or rejected a variety of readings, according as they favour or oppose the Socinian doctrine.

23. Novum Testamentum Græcum, è Codice MS. Alexandrino, qui Londini in Bibliothecâ Musei Britannici asservatur, descriptum à Carolo Godofredo WOIDE. Londini, ex prelo Joannis Nichols, typis Jacksonianis, 1786. folio.

This is an elegant fac-simile edition of the Alexandrian Manuscript which is preserved in the British Museum, and is described in Part I. pp. 222—224. of Vol. I. Twelve copies were printed on vellum. The fac-simile itself fills two hundred and sixty pages: and the preface, comprising twenty-two pages, contains an accurate description of the Manuscript, illustrated by an engraving representing the style of writing in various manuscripts. To this is subjoined an exact list of all its various readings, in eighty-nine pages; each reading is accompanied with a remark, giving an account of what his predecessors Junius (i. e. Patrick Young), Bishop Walton, Drs. Mill and Grabe, and Wetstein, had performed or neglected. The preface of Woide, and his collection of various readings, were reprinted, with notes, by Professor Spohn, at Leipsic, in 1790, in 8vo. To complete this publication, there should be added the following: *Appendix ad Editionem Novi Testamenti Græci è Codice Alexandrino descripti à C. G. Woide. Oxonii: è Typographeo Clarendoniano.* 1799. folio. This splendid work was edited by the Rev. Dr. Ford, who added many useful notes. Long before Dr. Woide executed his fac-simile edition of the New Testament from the Alexandrian Manuscript, it had been suggested to King Charles I. to cause a fac-simile of the *entire* MS. to be engraved. But the importance and value of such an undertaking do not appear to have been understood—at least they were not duly appreciated—by that monarch: he therefore refused to have it done. The circumstance is thus related by the industrious antiquary Aubrey, in his inedited "Remaines of Gentilisme and Judaisme," preserved among the Lansdowne MSS. in the British Museum, No. 231. folio 169. Writing on the disputed clause in 1 John v. 7. Aubrey says:—

"The last clause of this verse is not found in the antient MSS. copies, e. g. that in the Vatican Library, and ye Tecla MS. in St. James's Library and others: as it is not in an old MS. in Magdalen Coll: Library in Oxford. That at St. James's was sent as a Presen to King Charles the First, from Cyrillus Patriark of Constantinople: as a jewel of that antiquity not fitt to be kept amongst Infidels. Mr. . . . . Rosse (translator of Statius) was Tutor to ye D. of Mon-
gott him the place [of]
mouth who made him Library Keeper at St. James's: he desired K. Cha. I. to be at ye chardge to have it engraven in copper plates: and told him it would cost but £200, but his Maty would not yield to it. Mr. Ross sayd 'that it would appeare glorious in History, after his Matys death.' 'Pish,' sayd he, 'I care not what they say of me in History when I am dead.' H. Grotius, J. G. Vossius, Heinsius, &c. have made Journeys into England, purposely to correct their Greeke Testaments by this Copy in St. James. Sr. Chr. Wren sayd that he would rather have it engraved by an Engraver that could not understand or read Greek, than by one that did."

In the reign of Charles II. the design of printing this manuscript was resumed; and the editing of the fac-simile was to have been confided to the Rev. Dr. Smith, to whom the king promised a canonry of Windsor, or of Westminster, for his labour. But, from some circumstance or other which cannot now be ascertained, this design was abandoned. (Wood's Athenæ Oxoniensis, vol. ii col 1020.)

The value of such an undertaking has been better understood in our times: and the British Parliament nobly guaranteed the expense of the Fac-simile Edition, which was executed under the editorship of the Rev. H. H. Baber. See an account of it in No. 17. p. 24. *infra.*

24. Novum Testamentum Græcum, ad Codicem Vindobonensem Græcè expressum: Varietatem Lectionis addidit Franciscus Carolus ALTER. 1786, 1787. 2 vols. 8vo.

This edition differs entirely from those of Mill, Wetstein, and Griesbach. "The text of this edition is neither the common text nor a revision of it, but a mere copy from a single manuscript, and that not a very ancient one (the Codex Lambecii I.), in the imperial library at Vienna. The various readings, which are not arranged as in other editions, but printed in separate parcels as made by the collator, are likewise described from Greek manuscripts in the imperial library: and the whole collection was augmented by extracts from the Coptic, Sclavonian, and Latin versions, which are also printed in the same indigested manner as the Greek readings. Alter's edition therefore contains mere materials for future uses." (Bp. Marsh's Lectures, part ii. p. 32.) Where the editor has discovered manifest errata in the Vienna manuscript, he has recourse to the text of Stephens's edition of 1546.—See a more copious account of this edition in Michaelis, vol. ii. pp. 880—882, where it is said that Alter's edition is a work with which no one engaged in sacred criticism can dispense.

25. Quatuor Evangelia, Græcè, cum Variantibus e textu Lectionibus Codd. Manuscriptorum Bibliothecæ Vaticanæ; Barberinæ, Laurentianæ, Vindobonensis, Escurialensis, Havniensis, Regiæ; quibus accedunt Lectiones Versionum Syrarum Veteris, Philoxenianæ, et Hierosolymitanæ, jussu et sumptibus regiis edidit Andreas BIRCH. Havniæ, 1788. folio et 4to.

[1] Dr. Griesbach's first edition of the New Testament should, in strictness, be noticed here; but as it is superseded by his second and greatly improved edition, described in the next two pages, it is here designedly omitted. The edition of Koppe, being accompanied with a commentary, is noticed *infra*, among the commentators on the New Testament.

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This splendid and valuable work, containing only the four Gospels, is the result of the united labours of Professors Birch, Adler, and Moldenhawer, who for several years travelled into Germany, Italy, France, and Spain, at the expense of the king of Denmark, in order to examine and collate the precious remains of sacred antiquity. Birch collated all the Greek manuscripts quoted, except those in the library of the Escurial, which were collated by Moldenhawer. The Syriac collations were made by Adler. A detailed account of these manuscripts is given in the Prolegomena; from which we learn that the manuscripts which passed under his inspection were very numerous. In the Vatican, forty were collated; in the Barberini library, ten; in other Roman libraries, seventeen; in the libraries at Florence, and in other parts of Italy, thirty-eight; in the imperial library at Vienna, twelve; and in the royal library at Copenhagen, three. The text is from Robert Stephens's edition of 1550; but the great value of this splendid work, and in which it surpasses all former editions, consists, *first*, in the very complete extracts which are given from the celebrated *Codex Vaticanus*, described in pp. 224—226. of the first volume; and, secondly, in the extracts from the *Versio Syra Hyerosolymitana*, which is remarkable for its agreement with the Codex Bezæ, where it is wholly unsupported by any other authority; a circumstance which shows the value and antiquity, not so much of the manuscripts themselves, as of the text which they contain.

In 1798, Professor Birch published, at Copenhagen, a collection of various readings to the Acts and Epistles, drawn from the same sources; intituled *Variæ Lectiones ad textum Actorum Apostolorum, Epistolarum Catholicarum et Pauli, e Codd. Græcis MSS. Bibliothecæ Vaticanæ, Barberinæ, Augustinianorum Eremitarum Romæ, Borgianæ Velitris, Neapolitanæ Regiæ, Laurentinianæ, S. Marci Venetorum Vindobonensis Cæsareæ, et Hafniensis Regiæ, collectæ et editæ ab Andrea Birch, Theol. D. et Prof.*; in 1800, he published *Variæ Lectiones ad Apocalypsin*: and in 1801, *Variæ Lectionis ad Textum IV. Evangeliorum e Codd. MSS. iterum recognitæ et quamplurimis accessionibus auctæ*: all in 8vo. to the four gospels. The completion of the magnificent edition of the Greek Testament, begun in 1788, was prevented by a calamitous fire at Copenhagen, which consumed the royal printing office, together with the beautiful types and paper, which had been procured from Italy, for that purpose.

26. XIII. Epistolarum Pauli Codex Græcus, cum Versione Latinâ vetere, vulgo Ante-Hieronymianâ, olim Boernerianus, nunc Bibliotheca Electoralis Dresdensis, summâ fide et diligentiâ transcriptus et editus á C. F. MATTHÆI. Meissæ, 1791 (reprinted in 1818); 4to.

Of the Codex Boernerianus, of which manuscript this publication is a copy, an account has been given in the first volume of this work. The transcript is said to be executed with great accuracy, and is illustrated with two plates.

27. Codex Theodori Bezæ Cantabrigiensis, Evangelia et Acta Apostolorum complectens, quadratis literis, Græco-Latinus. Academia auspicante venerandæ has vetustatis reliquias, summâ qua fide potuit, adumbravit, expressit, edidit, codicis historiam præfixit, notasque adjecit, Thomas KIPLING, S.T.P. Coll. Div. Joan. nuper socius. Cantabrigiæ, e Prelo Academico, impensis Academiæ. 1793. 2 vols. folio.

This fac-simile of the Codex Bezæ (which manuscript has already been described) is executed with the utmost typographical splendour. In a preface of twenty-eight pages, the learned editor discusses the high antiquity of the manuscript; its nature and excellence; its migrations; the various collations of it which have been made at different times; and concludes with a very brief description of the manuscript itself, and an *Index Capitum*. To this succeeds the text of the manuscript, which is divided into two parts or volumes; the first ending with page 412., and the second containing pages 413. to 828. Opposite to the modern supplement, which concludes the Gospels, on page 657., is the end of the Latin version of Saint John's third Epistle. Pages 829. to 854. contain Dr. Kipling's notes. The impression of this fac-simile was limited to two hundred and fifty copies; and it usually sells for six or eight guineas, according to the condition and binding of the copies. Dr. Kipling's fac-simile was criticised, with great severity, in the Monthly Review (N. S.), vol. xii. pp. 241—246. And his preface was attacked, in no very courteous manner, in a pamphlet entitled '*Remarks on Dr. Kipling's Preface to Beza. Part the First. By Thomas Edwards, LL.D.*' 8vo. 1793. No second part ever appeared.

Although the execution of this noble undertaking did not answer the expectations of some learned men, in consequence of which it was held in comparatively little estimation for many years, yet its value is now more justly appreciated. "A critic of the first celebrity, who would have gladly seized an opportunity of exposing Dr. Kipling, was unable to detect the smallest error in the text. Porson himself collated the printed copy with the original manuscript, and the only fault he could detect was in a *single* letter of the margin. This fact must surely place the value of Dr. Kipling's publication far beyond the reach of controversy." (Brit. Crit. vol. xi. p. 619.)

28. Novum Testamentum Græcè Textum ad fidem Codicum Versionum et Patrum recensuit et Lectionis Varietatem adjecit D. Jo. Jac. GRIESBACH. Londini et Halæ Saxonum, 1796, 1806. 2 vols. large 8vo. Editio secunda.

Notwithstanding the different opinions entertained by some learned men relative to the correctness of Dr. Griesbach's system of *recensions* or editions of manuscripts, all parties have united in commendation of the learning, diligence, and labour which he bestowed upon his arduous undertaking.

Dr. Griesbach commenced his critical labours, first, by publishing at Halle, in 1774, the historical books of the New Testament, under the following title: *Libri Historici Novi Testamenti, Græce, Pars i. sistens Synopsin Evangeliorum Matthæi, Marci, et Lucæ. Textum ad fidem Codd. Versionum et Patrum emendavit et lectionis varietatem adjeci Jo. Jac. Griesbach.* (2d edit. Halæ, 1797, 3d edit. Halæ, 1809,) 8vo. *pars ii. sistens Evangelium Johannis et Acta Apostolorum*, Halæ, 1775, 8vo. This edition was published as a manual or text-book for a course of lectures which Professor Griesbach was at that time delivering at Jena, and in which he explained the first three evangelists *synoptically*, that is to say, by uniting together the three narrations of the same event. The received text, which is adopted, is divided into one hundred and thirty-four sections, and is printed in three columns; and Griesbach indicated by various marks the alterations which he judged necessary to be made. The various readings, taken from the edition of Mill, Bengel, and Wetstein, were not chosen until they had undergone a very severe revision; but this edition also contained other lections, which the learned editor found in manuscripts preserved in the British Museum at London, and also in the Royal Library at Paris. In 1775, Dr. Griesbach published the Apostolical Epistles and the Apocalypse, in a similar manner; but as many persons had expressed themselves dissatisfied with his synoptical arrangement of the historical books, he printed another edition of them in 1777, in the usual order. This volume forms the *first* part of his *first edition*, of which the Epistles and Revelation, printed in 1775, are considered as the *second* part. A few copies were struck off in 4to., which are both scarce and dear. This edition is of a very convenient and portable size, and was that principally used in the Universities of Germany. Dr. Hales prefers it to the second edition, because he thinks that Griesbach was at that time more scrupulous of innovating upon the text than he afterwards was.

The first volume of the second edition appeared in 1796, in large octavo, with the imprint of *Londini et Halæ Saxonum* in the title-page; and the second with that of *Halæ Saxonum et Londini*, on account of the expense of the paper of the fine copies having been munificently defrayed by his Grace the late Duke of Grafton, at that time Chancellor of the University of Cambridge. These are most beautiful books, and are now only procurable at a very high price, though, through his Grace's liberality, they were originally sold, we believe, at twelve or fourteen shillings per volume. *Fifty copies* are said to have been struck off on large paper in quarto. But the whole of these two volumes was printed at Jena, under Griesbach's own eye. In addition to the various readings exhibited in Griesbach's first edition, he collated all the Latin Versions published by Sabatier and Blanchini; and corrected the mistake made by Mill, Bengel, and Wetstein, in their quotations from the oriental versions. He also inserted the principal readings collected by Matthæi, Birch, and Alter; together with extracts from the two Wolfenbüttel manuscripts collated by Knittel, and the readings of the Sahidic version, furnished by Woide, Georgi and Münter. Of the Armenian version a collation was made for him by M. Bredenkampf of Bremen: and the Sclavonic version was collated for him by M. Dobrowsky at Prague.

The first volume contains the four Gospels. To these are prefixed copious prolegomena, exhibiting a critical history of the printed text, a catalogue of all the manuscripts from which various readings are quoted, and an account of the method pursued by Griesbach in executing this second edition, together with the principal rules for judging of various readings. The text is printed in two columns, the numbers of the verses being placed in the margin, below which are the various lections.

The second volume contains the remaining books of the New Testament, which is preceded by an introduction or preface, accounting for the delay of its appearance, and an account of the manuscripts consulted for that volume. At the end are *forty pages*, separately numbered, consisting of a *Diatribe* on the disputed clause relative to the three witnesses in 1 John v. 7, 8., and of additional various readings to the Acts of the Apostles, and Saint Paul's Epistles, with two pages of corrections. Griesbach's second edition was reprinted at London in 1809, in two elegant 8vo. volumes; one by Mr. Collingwood of Oxford, and the other by Mr. R. Taylor; the text is printed in long lines, and the notes in columns, and Griesbach's addenda of various readings are inserted in their proper places. A very few inaccuracies have been discovered in these insertions, which perhaps could hardly be avoided in a work of such minuteness. This edition, which consisted of one thousand copies, having been exhausted, a second London edition issued from the press of Messrs. R. & A. Taylor, in two volumes, 8vo. 1818. It is executed in the same handsome form as before, and possesses some advantages even over Griesbach's own second edition. In the first place, the addenda of various lections above noticed have been newly collated, and inserted in their various places with great accuracy. Secondly, the reading of Acts xx. 28. in the Vatican manuscript (which Griesbach could not give, in consequence of Professor Birch, who collated it, having lost or mislaid his memorandum of that particular text) is here

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printed from a transcript obtained by Mr. R. Taylor from the keeper of the Vatican library. The reading of the clause in question, in the Codex Vaticanus is thus determined to be conformable so the lection of the *Textus Receptus*, viz. Τὴν Ἐκκλησίαν τοῦ Θεοῦ, *the Church of God*. And, lastly, as Griesbach, in his Leipsic edition of 1805, preferred some readings different from those adopted in that of Halle, 1796—1806, a Synoptical Table is given indicating such differences. Bishop Marsh has given a high character of the labours of Dr. Griesbach, in his Divinity Lectures, part ii. pp. 44, 45. See some strictures on them in Dr. Hales's Treatise on Faith in the Holy Trinity, vol. ii. pp. 61—64. In 1830, Mr. J. G. Palfrey, published in 12mo. at Boston, in the state of Massachusetts, "The New Testament, in the common version, conformed to Griesbach's standard Greek Text." This is a successful endeavour to exhibit to the mere English reader the results of Griesbach's critical labours on the Greek Text of the New Testament. The text of our authorized English version is reprinted without note or comment; and the words are in no case altered, except where a change in the original Greek required it,—that is, in conformity to the emendations of the Greek text made by Dr. Griesbach. In the translations which the editor has introduced, to correspond with the amended Greek, he states that, "it has been his careful endeavour to imitate the style of the received version, and no one has been admitted without study and consideration." [Preface, p. viii.] From an examination of different parts of Mr. Palfrey's volume, the writer of these pages is enabled to state that he has not observed any departure from the principles by which Mr. P. professes to have been guided.

To complete Griesbach's edition of the New Testament there should be added the following publications:

1. Curæ in Historiam Textus Græci Epistolarum Paulinarum. Jenæ; 1774, 4to.

2. Symbolæ Criticæ, ad supplendas et corrigendas variarum N. T. Lectionum Collectiones. Accedit multorum N. T. Codicum Græcorum Descriptio et Examen. Halæ, 1785, 1793, 2 vols. small 8vo.

3. Commentarius Criticus in Textum Græcum Novi Testamenti. Particula prima, Jenæ, 1798. Particula secunda, Jenæ, 1811.

29. Novum Testamentum, Græcè. Ex Recensione Jo. Jac. GRIESBACHII, cum selecta Lectionis Varietate. Lipsiæ, 1803—1807. 4 vols. imperial 4to. or folio.

This is a most sumptuous edition; the text is formed chiefly on that of Griesbach's second edition, and on that of Knapp, noticed below. The type is large and clear; the paper beautiful and glossy; at the foot of the page are some select various readings: and each volume is decorated with an exquisitely engraved frontispiece.

30. Novum Testamentum, Græcè. Ex Recensione Jo. Jac. GRIESBACHII, cum selecta Lectionum Varietate. Lipsiæ, 1805, 1825, 2 vols. 8vo.; Cambridge (New England), 1809, 2 vols. 8vo.; Glasguæ, 1817, 18mo.; Philadelphia, 1822, 12mo.; Londini, 1829, 18mo.

This edition contains the text, together with a selection of the principal various readings, and an extract from the Prolegomena of the second edition. It is very neatly printed, and forms a valuable manual for constant reference. This is the edition now chiefly used in the universities of Germany. The Anglo-American edition printed at Cambridge is handsomely executed; and the typography of the large paper copies is very beautiful. The reprints at Glasgow, Philadelphia, and London, are also neatly executed.

31. Novum Testamentum Græcè. Textum ad Fidem Codicum Versionum et Patrum recensuit, et Lectionis Varietatem adjecit D. Jo. Jac. Griesbach. Volumen I., Quatuor Evangelia complectens. Editionem tertiam emendatam et auctam curavit D. David SCHULZ. Berolini, 1827, 8vo.

A new edition of Dr. Griesbach's revision of the Greek text of the New Testament having become necessary, the task of editing it, with such additional various readings as have been discovered since the date of that distinguished critic's last labours, was confided to Dr. Schulz, who has executed it in the following manner:

In the first place he procured and collated the various printed books of which Griesbach had made use in preparing his edition, as well as the various critical materials which the researches of learned men had discovered within the last thirty years; that is, from the date of the first volume of his second edition, in 1796. Dr. Schulz then proceeded to correct all the typographical errors he had detected; and he expunged a great number of stops, especially commas, which (he says) had been unnecessarily introduced by modern editors, and which in many instances only tended to obscure the sacred text. He has also deviated in very many places from the received mode of placing certain accents, and has made various improvements in the spelling of certain words.

These preliminary steps having been taken, Dr. Schulz collated anew the principal authorities cited by Griesbach, to which he could procure access, and noticed in what respects they differed from the notation of former editors. He then inserted readings from some new manuscripts and versions, which had hitherto been either little known or altogether neglected. More particularly, he collated anew,

1. The Alexandrian Manuscript of the New Testament edited by Dr. Woide, the Cambridge Manuscript edited by Dr. Kipling, and the Latin Manuscript edited by Sabatier and Blanchini; to which he added a collation of the celebrated Codex Vaticanus from the papers of Dr. Bentley, printed at Oxford in 1799, in the Appendix to Dr. Woide's edition of the Alexandrian MS., which was unknown to Griesbach, and which in many instances differs from Dr. Birch's readings collated from the same manuscripts.

2. Dr. Barrett's splendid fac-simile of the Codex Rescriptus of part of Saint Matthew's Gospel published at Dublin in 1801, and here noted by the letter Z.

3. The *entire* collation of the Codex Cyprius, made and described by Dr. Augustine Scholz, and printed in pp. 80—90 of his *Curæ Criticæ in Historiam Textus IV. Evangeliorum*, but very inaccurately, in consequence of Dr. S.'s absence on his biblico-critical travels, so that he could not personally edit his collation of the Codex Cyprius. (Scholzii Nov. Test. vol. i. p. xl.) The possessor of Dr. Schulz's edition of the Greek Testament must therefore place no dependence upon the readings of the Codex Cyprius, as exhibited by him. Further, he has selected from Dr. Scholz's *Biblische-Kritische Reise* (Biblico-critical Travels) the various readings contained in certain MSS. preserved in the Royal Library at Paris, which he has noted by the numbers 240, 241, 242, 243, and 244. To these are added the principal various readings from

4. The Codex Rehdigeranus, containing a Latin Ante-Hieronymian Version of the four Gospels, written in the seventh or eighth century, which the editor had himself transcribed in the year 1813.

5. The Codex Messanensis I. of the fourteenth or fifteenth century, in quarto, inspected by Münter; of which an account is given in Dr. Birch's prolegomena ad Varr. Lectt. Evv. p. xciii. *et seq.* This MS. is numbered 237. by Dr. Schulz.

6. The Codex Syracusanus in the Landolini Library, which was also inspected by Dr. Munter, and which is described by Birch, p. xcvi. *et seq.* This is numbered 238.

7. The Berlin Manuscript of the four Gospels, of the eleventh century, of which a description was published by Pappelbaum in 1823. It is numbered 239.

8. The Codex Gronovianus 131., a manuscript of the four Gospels collated by Dermout in his Collectanea Critica in Novum Testamentum, part i. (Lugd. Bat. 1825): this is numbered 245.

9. The Codex Meermannianus, containing the four Gospels, Acts of the Apostles, the Epistles of James, Peter, 1 John, and a fragment of the epistle to the Romans, also collated by Dermout: this is numbered 246.

10. The readings of the Gothic Version, from Zahn's correct edition published in 1805, and the new readings contained in the fragments of this version first published by Mai in 1819, together with the fragments of the Sahidic Version published in the Appendix to Woide's fac-simile of the Codex Alexandrinus, and the fragments of the Basmurico-Coptic Version edited by Engelbreth in 1811.

Dr. Schulz has also enriched his edition with many valuable notes relative to the Syriac, Arabic, Persian, and Ethiopic versions, written by C. Benedict Michaelis, in his own copy of Kuster's edition of the New Testament, which is now deposited in the Library of the Orphan House at Halle. Further, Dr. S. had constantly open before him the more valuable critical editions of the New Testament, as well as other works which might afford him any assistance, including the editions of Stephens, Mill, Wetstein, Birch, Matthæi (two editions), and Knappe, and also Griesbach's edition printed at Leipsic in 1809, which differs from his own second edition in very many respects; but which exhibits that form and condition of the sacred text which in his latter years and maturest judgment Dr. Griesbach deemed to be true and correct. The readings peculiar to these later editions have been diligently noted.

The Symbolæ Criticæ and other works of Griesbach mentioned in the preceding column, together with the critical publications of Gersdorf, Bode, Bowyer, Valckenaer, and Wassenberg, were in like manner constantly at hand; and in doubtful or more important cases, the best editions of the most valuable of the Fathers were consulted.

The typographical execution of this edition is much more commodious than that of Griesbach's second edition. There, the text was printed in two columns, and the notes were printed in a mass in long lines, with the notation of chapters and verses in the margin, which rendered it perplexing to the eye to compare the various readings therein contained. In Dr. Schulz's third edition the text is printed in long lines, and the notes are very distinctly exhibited in two columns, each note forming a distinct paragraph. The convenience thus afforded in consulting the work is very great. Besides the editor's preface, and the corrected preface of Griesbach (which is enlarged in the catalogue of MSS.), the volume now published contains the four Gospels: at the end there are eighteen closely-printed pages of addenda, which ought to be carefully transcribed and inserted in their proper places before the book can be advantageously consulted: these addenda have principally been caused by the acquisition of many hundreds of various readings, obtained from M. Dermout's Collectanea Critica in Novum Testamentum (of which an account will be found in a subsequent page), and which did not come into Dr. Schulz's possession until after the present volume was finished. Such additions are unavoidable in a work embracing so many thousand minute references and figures; and every candid scholar will readily extend to such a laborious undertaking as the present, the liberal apology offered by Bishop Marsh for Wetstein:—"That mistakes and oversights are discoverable in the work, detracts not from its general merits No work is without them; and least of all can consummate accuracy

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be expected where so many causes never ceased to operate." (Bp. Marsh's Divinity Lectures, part ii. p. 23.) This edition is not yet completed. The second volume is to contain the Acta, Epistles, and Apocalypse. The work is very neatly printed.

32. Evangelium secundum Matthæum, ex Codice Rescripto in Bibliotheca Collegii SSæ. Trinitatis juxta Dublin: Descriptum Opera et Studio Johannes BARRETT, S. T. P. Soc. Sen. Trin. Coll. Dublin. Cui adjungitur Appendix Collationem Codicis Montfortiani complectens. Dublini: Ædibus Academicis excudebat R. E. Mercier, Academiæ Typographus, 1801. 4to.

The prolegomena fill fifty-two pages, and comprise, 1. A description of the manuscript itself, with an account of its age, and the mode of collating it adopted by the learned editor; and, 2. An elaborate dissertation reconciling the apparent discrepancies between the genealogies of Jesus Christ as recorded by the Evangelists Matthew and Luke. The fragments of the Codex Rescriptus are then exhibited in *sixty-four* fac-simile plates, and are also represented in as many pages in the common Greek small type. This truly elegant volume concludes with a collation of the Codex Montfortianus with Wetstein's edition of the New Testament, which occupies thirty-five pages. An account of this manuscript is given in Part I. of the first volume.

33. Novum Testamentum Græcè. Recognovit atque insigniores lectionum varietates et argumentorum notationes subjecit Geo. Christian. KNAPPIUS. Halæ, 1797, 8vo.; 2d edit. 1813, 2 vols. 8vo.; 3d edit. 1824, 2 vols. 8vo.; 4th edit. 1829, 2 vols. 8vo.; Londoni, 1824, 2 vols. in one, 8vo.

In this edition of the New Testament, which received the warm approbation of Griesbach in his preface to the splendid edition above noticed, Dr. Knappe has availed himself of Griesbach's labours; and has admitted into the text not only those readings which the latter considered to be of *undoubted* authority, but likewise some others which Dr. K. himself regarded as such, but without distinguishing either of them. Such words, also, as it might on the same grounds be thought right to exclude from the text, as not originally belonging to it, are here enclosed in brackets, partly of the common kind, and partly formed on purpose for this edition. The most probable readings are marked with an asterisk: to all of them the word *alii* is prefixed, in order to distinguish them from the rest of these lections, which in reality are those in which the exegetical student is chiefly interested. Great attention is paid to typographical and grammatical accuracy, to the accents, and to the punctuation, which differ in this edition from those of Leusden, or Gerard von Maestricht, in more than three hundred places. Very useful summaries are likewise added under the text. This valuable edition is not common in England. The second impression, published in two volumes, in 1813, is very neatly printed, and is corrected throughout. In editing it, Dr. K. has availed himself of Griesbach's second volume, which was not published when his first edition appeared. The third edition is a neat reprint of the second, of which the London edition is also a reprint. The fourth edition is revised with great care, and the additions at the end are arranged in a more convenient form.

34. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament in Greek, according to the Text of Mill and Stephens, and the Arrangement of Mr. Reeves's Bible. [Edited by John REEVES, Esq.] London, 1803. 8vo.

This edition is printed with singular neatness.

35. Novum Testamentum Græcè, ex Recensione Griesbachii, nova Latina versione illustratum, indice brevi præcipuæ lectionum et interpretationum diversitatis instructum, edidit Henricus Augustus SCHOTT. Lipsiæ, 1805; editio secunda, 1811; editio tertia, 1825. 8vo.

The text is formed after that of Griesbach; under it are printed the most important various readings, together with very concise notes. The Latin version in the third edition professes to be so much corrected, as to be in effect a new translation: many of its interpretations and notes, however, equally with those in the second edition, are in the worst style of German neologism.

36. Novum Testamentum Græcè. Lectiones Variantes, Griesbachii judicio, iis quas textus receptus exhibet anteponendas vel æquiparandas, adjecit Josephus WHITE, S. T. P. Linguarum Heb. et Arab. in Academia Oxoniensi Professor. Oxonii, e Typographeo Clarendoniano, 1808. 2 vols. crown 8vo.

This is a very neat and accurate edition. The Textus Receptus is adopted; and Professor White has contrived to exhibit in a very intelligible form—1. Those readings which in Griesbach's opinion ought, either certainly or probably, to be removed from the received text; 2. Those various readings which the same editor judged either preferable or equal to those of the received text; and, 3. Those additions which, on the authority of manuscripts, Griesbach considers as fit to be admitted into the text. "An intermediate advantage to be derived from an edition thus marked, is pointed out by the learned editor at the conclusion of his short preface; viz. that it may thus be seen at once by every one, how very little, after all the labours of learned men, and the collation of so many manuscripts and versions, is liable to just objection in the received text." British Critic, vol. xxxiv. (O. S.) p. 386.)

37. Novum Testamentum Græcum; juxta exemplar Wetstenii, Glasguæ, et J. J. Griesbachii, Halæ impressum: accedunt Prolegomena in Evangelia, in Acta, et in Epistolas Apostolorum. Accurante Gulielmo Whitfield DAKINS. Editio Stereotypa. Londini, 1808, royal 8vo. Numerous subsequent editions are in 12mo.

38. Novum Testamentum Græcum et Latinum, secundum curam Leusdenii et Griesbachii, editum ab A. H. AITTON. Lugduni Batavorum, 1809. 18mo.

A neat impression, into the text of which the editor has introduced most of Griesbach's emendations.

39. Testamentum Novum Græcè, ad fidem Recensionis Schoettgenianæ; addita ex Griesbachii apparatu Lectionis varietate præcipuæ. Upsaliæ, 1820. 8vo.

A reprint of Schoettgenius's text, which has been noticed in p. 12. of this Appendix, with the addition of select various readings from Griesbach.

40. Novum Testamentum Græcè. Ad fidem optimorum librorum recensuit A. H. TITTMANNUS. Lipsiæ, 1820, 18mo. Lipsiæ, 1824, 8vo.

The text of the edition in 18mo. is a corrected one; that is, Professor Tittman has inserted in it such various readings as are in his judgment preferable to those commonly received, and which have been approved by the most eminent critics; and he has printed an index of the altered passages at the end of the volume. Its portability, in addition to its intrinsic excellence, is no mean recommendation of it to students of the New Testament; the Greek characters, though small, being very distinctly and neatly stereotyped. The 8vo. edition of the same text is beautifully stereotyped. There are copies of both editions on fine paper.

41. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Manuale. Glasguæ, ex Prelo Academico: impensis Rivingtons et Cochran. Londini, 1821. 32mo.

This edition contains the Greek text only: it follows the text of Aitton, except in a few instances, in which the received readings are supported by the best authorities, and consequently are most to be preferred. This edition is beautifully printed on the finest blue-tinted writing paper: it was read SIX TIMES, with the utmost care, in passing through the press, and will be found to be unusually accurate. No contractions are used.

42. Novum Testamentum Græco-Latinum. Vulgata Interpretatione Latina Editionis Clementis VIII. Græco Textui ad Editionem Complutensem diligentissime expresso e regione opposita. Studio et curâ Petri Aloysii GRATZ. Tubingæ, 1821, 1828. 2 tomis, 8vo.

An edition which is not of very common occurrence in this country. The first part or volume contains the four Gospels: the second, the remaining Books of the New Testament. The Greek text is a reprint of that in the Complutensian Polyglott, with the exception of the contractions, and the correction of some orthographic errors: opposite to this is the Latin Vulgate version, according to the Clementine Recension. At the foot of each page are exhibited various readings, from Robert Stephens's third edition, printed in 1550; from Matthæi's critical edition, and from Griesbach's last edition. To the labours of these editors Professor Gratz pays a brief but high tribute of commendation. In order to ensure correctness, the proof sheets were repeatedly read by the editor and his friends. After the editor's preface, follow the preface of Jerome on the four Gospels, addressed to Damasus, bishop of Rome, and Pope Clement VIII.'s preface to his edition of the Latin Vulgate Bible: together with a synopsis of the four Gospels, and parallel passages. The fine paper copies are very beautiful books: there is one in the library of the BRITISH AND FOREIGN BIBLE SOCIETY, from an examination of which the preceding description is drawn up. The frequent appeals made to the Complutensian text, and the extreme rarity of that Polyglott, concur to render this edition by Professor Gratz an acceptable present to the biblical critic.

43. Novum Testamentum. Textum Græcum Griesbachii et Knappii denuò recognovit, Delectu Varietatum Lectionis Testimoniis confirmatarum, Adnotatione cùm Criticâ tùm Exegeticâ et Indicibus Historico et Geographico, Vocum Græcarum Infrequentiorum et Subsidiorum Criticorum Exegeticorumque, instruxit Joannes Severinus VATER, Theol. Doct. et Prof. Hal. Halis Saxonum, 1824. 8vo.

"Of the various critical editions of the New Testament, which of late years have been given to the public, this is not only one of the neatest, but one of the cheapest; it is, in every respect, a practical edition, equally adapted to the lecture-room and to the private study. It will not, indeed, render unnecessary the critical labours of Wetstein, Griesbach, or Matthæi, but it will be a valuable substitute for them to those students who have not the time or the means of purchasing their costly but valuable labours. The following is the plan on which Professor Vater has formed his edition:

"The text of each book or epistle is exhibited in continuous paragraphs, with the numbers of the chapters and verses in the

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margin, for the convenience of reference; and in the Gospel the parallel passages are also referred to in the margin. The punctuation of the text is frequently improved. Below the text are exhibited, in long lines, the principal various readings, divested of Griesbach's stenographic marks, with the authorities on which they rest; and, beneath them, in two columns, are brief but satisfactory exegetical notes on passages which are really difficult. Four indexes are subjoined, viz. 1. Historical and Geographical, of the Names of Persons and Places, occurring in the New Testament; 2. Of the more difficult and uncommon Greek words; 3. Of the Manuscripts and other critical aids for determining various readings; and, 4. Of Exegetical or Expository Aids, comprising a list of the best commentaries on particular books, chapters, or verses. . . . . The book is printed on two papers—one inferior, which is bad enough; the other on a better sort of paper, which is both easy to read and pleasant to the eye." (Universal Review, vol. ii. pp. 683, 684.)

44. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcè. Textui ante Griesbachium vulgo recepto, additur Lectionum Variantium earum præcipue, quæ à Griesbachio potiores censentur, Delectus. Basileæ, 1825. 2 tomis, 8vo.

This very neat edition may occasionally be met with. The text is reprinted from an edition of the Greek Testament, edited at Basle by Andrew Birr, in 1749; who added a copious selection of Parallel Passages. The preface of the present edition is signed with the initial letters J. H. Whoever the editor may be, he has in many passages improved the punctuation, as well as the selection of parallel texts. Those various readings of Griesbach's which affect the sense are retained; and the editor has sometimes successfully vindicated the ordinary Greek text against the proposed alterations of that critic. The Epistle of Jude is placed immediately after St. Peter's second Epistle, on account of the similarity of its subject. The passages cited from the Old Testament are exhibited in a very distinct form.

45. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, curante Jo. Fr. BOISSONADE. Parisiis, 1824. 2 tomis, 18mo.

In this beautifully and accurately printed edition of the Greek Text, Professor Boissonade states that he has followed the best copies, particularly that of Dr. Griesbach; yet not so servilely, but that he has availed himself of the judgment of other critics, and especially of the Vulgate Latin Version. The value of this edition, considered as a critical one, is much diminished by the total omission of any notes, to apprize the reader when the editor has departed from the received text, as also on what authority he has adopted particular readings. To specify two or three instances:—On the authority of Griesbach, he omits the doxology of the Lord's Prayer in Matt. vi. 13. On the same authority, in Acts xx. 28. he reads τὴν ἐκκλησίαν τοῦ Κυρίου, *Church of the Lord*, instead of τοῦ Θεοῦ, *of God*, notwithstanding this last reading is supported by the Vatican manuscript. So also, in 1 Tim. iii. 16. he reads ὃ ἐφανερώθη, *which* (mystery) *was manifested*, instead of Θεὸς, *God*. But the much disputed clause in 1 John v. 7. is printed as in the Complutensian and other editions, without any intimation that its genuineness has been denied; although that clause is omitted in Griesbach's edition, and is now generally considered to be spurious.

46. Novum Testamentum Græcè et Latinè, expressum ad binas editiones a Leone X. approbatas, Complutensem silicet et Erasmi Roterodami. Additæ sunt aliarum novissimarum Recensionum Variantes Lectiones Græcæ, unà cum Vulgatâ Latinâ Editionis Clementinæ, ad exemplar ex Typographiâ Apostolicâ Vaticanâ Romæ, 1592, correctis corrigendis ex Indicibus Correctoriis ibidem editis, necnon cum additis Lectionibus ex Vaticanis Editionibus Latinis, de annis 1590, 1592, 1593, 1598, Variantibus; adpositisque locis parallelis. Studio et curâ E. Leandri VAN ESS. Tubingæ, 1827. 8vo.

A very neatly printed edition of the Greek Testament. The revised texts, consulted for it by Dr. Van Ess, are the original Complutensian, the five editions of Erasmus, Robert Stephens's edition, printed at Paris in 1546, with the preface *O mirificam*, &c. Matthæi's second edition, published at Wittemberg in 1803—1807, and Griesbach's manual edition, published at Leipzig in 1805, with select various readings. The following is the plan followed by Dr. Van Ess in the *Greek* text of his edition:—

1. The text adopted is fundamentally that of Erasmus's fifth edition; and is preferably retained in all those places where the revisions above enumerated vary from that edition.

2. Where the text of the Complutensian and Erasmus's fifth edition *agrees* (as most frequently is the case) that text alone is uniformly adopted.

3. Where these two texts *differ*, that reading of one or other of them is retained, which is supported by the authority of Griesbach's text.

4. All the readings of the five recensions above enumerated, which vary from the text of Van Ess's edition, are placed in notes at the foot of the page: and where no various reading is specified, the texts of the several editions uniformly agree.

The *Latin* text of the Vulgate is printed opposite to the Greek, on each page, according to the edition printed at the Vatican press, at Rome, in 1592, with the requisite corrections from the Roman "Index Correctorius." References to parallel passages are added in the notes, together with the various readings from the editions of the Latin Vulgate printed at the same press in the years 1590 1592, 1593, and 1598.

The ordinary divisions of chapters and verses are retained; but there are no summaries or tables of contents.

47. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum. Accedunt Parallela S. Scripturæ Loca, necnon Vetus Capitulorum Notatio, et Canones Eusebii. Oxonii, e Typographeo Clarendoniano, 1828; Editio altera, 1830; royal 18mo.

For this very commodious edition of the Greek Testament, junior biblical students (for whose use it is especially designed) are indebted to the Right Rev. Charles LLOYD, D.D. Bishop of Oxford. The plan of it is as follows:—

The text, which is that of Dr. Mill, is printed in paragraphs, with the division into sections, and the punctuation of John Albert Bengel: the numbers of the chapters and verses are placed in the margin on the left of each page, in which are inserted the κεφαλαια or chapters found in ancient manuscripts, of which an account is given in Part I. p. 214. of the first volume. These are printed from Kuster's edition of the Greek Testament, for the convenience of those who may wish to consult manuscripts for particular passages of the New Testament. In the other margin there are printed select but highly valuable Parallel References to Scripture, according to the edition of Courcelles (or Curcellæus). The Epistle to Carpianus and the canons of Eusebius (of which an account is given in the first volume) are prefixed, for the purpose of enabling any one who may be so disposed, to compile for himself a harmony of the four Gospels

48. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græcè, secundum editiones probatissimas; expressum cum Ariæ Montani Interpretatione Latina. Curante Carolo Christiano LEUTSCH. Lipsiæ, 1828. 8vo.

A neat reprint of the Greek text after that of Dr. Knappe's critical editions, with the Latin version of Arias Montanus, which from its general fidelity is held in high estimation by Protestants and Romanists. The Greek text and the Latin translation are printed in columns on each page: the ordinary divisions of chapters and verses are retained.

49. Novum Testamentum Græcè. Londini, impensis G. Pickering, 1828, 48mo.

This is the first Greek Testament printed in England with diamond type; and it is also the smallest in point of size which has ever been printed. The matrices, from which the types were cast, were cut by Mr. Caslon. The text is stated to be copied exactly from the Elzevir edition of 1624; and, in order to ensure the greater correctness, every proof sheet was critically examined EIGHT times. There is a frontispiece, engraved on steel, representing the Last Supper, after the celebrated picture by Leonardo da Vinci.

50. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum ad Exemplar Millianum, cum emendationibus et lectionibus Griesbachii, præcipuis vocibus ellipticis, thematibus omnium vocum difficiliorum, atque locis scripturæ parallelis: studio et labore Gulielmi GREENFIELD. Londini, 1829. 48mo.

The Greek text of this beautifully executed pocket-edition of the New Testament is printed after Dr. Mill's edition (No. 10. p. 000. *supra*) in columns, and with the usual divisions of chapters and verses. The critical emendations and various readings include the principal of these in Griesbach's edition of 1805 (No. 30. p. 11. *supra*). These emendations and readings, together with the themes of the more difficult words, and a selection of really parallel passages, are all clearly exhibited in a column in the centre of each page. Such of Griesbach's various readings as could not be inserted in the central column are printed in an appendix. Two neat miniature maps,—one of Palestine, and another illustrating St. Paul's Travels, increase the utility of this very *portable* manual edition of the Greek Testament; as a companion to which, Mr. Greenfield published, in 1829, "The Polymicrian Lexicon to the New Testament," also in 48mo. "Elegance and accuracy of typographical execution, and the extreme smallness of the volume, which renders it a curiosity, are but the least of its recommendations. The work does the highest honour to the editor's fidelity, competent learning, and sound judgment." (Eclectic Review, February, 1832. vol. vii. p. 169.)

51. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ, sive Novum Testamentum Græcè; cui subjicitur Selectio copiosa Lectionum Variantium Emendationumque Griesbachii præcipuarum, necnon quamplurimæ Voces Ellipticæ; accurante Gulielmo DUNCAN. Edinburgi, 1830. 12mo.

A new and greatly improved edition of the Greek Testament, first published at Edinburgh in 1811 by Mr. Adam DICKINSON, with a small selection of various readings, for the use of the senior classes in schools. It was stereotyped in 1817, and was subsequently often reprinted. The text is, for the most part, that of Dr. Mill: at the foot of the pages are printed the principal elliptical words, collected from the publications of Bos, Leisner, and other eminent critics. In the text all the words and passages, absolutely rejected by Griesbach as spurious, are pointed out by enclosing them within brackets. The editor (Mr. Duncan) has annexed a copious selection of the most important of Griesbach's various read-

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mgs and emendations, which appears to have been made with great care. The typographical execution is very neat.

52. Novum Testamentum Græcè. Textum ad fidem Testium Criticorum recensuit, Lectionum Familias subjecit, e Græcis Codicibus Manuscriptis qui in Europæ et Asiæ Bibliothecis reperiuntur fere omnibus, e Versionibus Antiquis, Conciliis, Sanctis Patribus et Scriptoribus Ecclesiasticis quibuscunque, vel primo vel iterum collatis, Copias Criticas addidit, atque Conditionem horum Testium Criticorum, Historiamque Textûs Novi Testamenti in Prolegomenis fusius exposuit, præterea Synaxaria Codicum K. M. 262. 274. typis exscribenda curavit Dr. J. Martinus Augustinus SCHOLZ. Vol. I. Lipsiæ, 1830. 4to.

The preceding copious title-page of this beautifully executed work will convey to the reader an idea of the plan adopted by the learned editor, Dr. J. Martin Scholz, who devoted *twelve* years of incessant labour to his arduous undertaking. In order to obtain materials, he visited in person the libraries of Paris, Vienna, Landshut, Munich, Berlin, Trèves, London, Geneva, Turin, Florence, Venice, Parma, Rome, Naples, of the Greek monasteries at Jerusalem, of St. Saba, and the Isle of Patmos; and collated, either wholly or in part, all the manuscripts of the New Testament which are to be found in the libraries just enumerated (in Greek, Latin, Arabic, &c.), comparing them with the text of Griesbach. He also professes to have examined anew most of the ancient versions, as well as the passages cited from the New Testament in the writings of the Fathers of the Christian Church, and of succeeding ecclesiastical authors, and in the acts of councils. In addition to all which sources, he has availed himself of the printed collations of preceding critical editors of the Greek Testament.

The Prolegomena, which fill one hundred and seventy-two pages, contain a critical history of the text of the New Testament, together with a copious history and critical estimate of all the sources of various readings consulted by Professor Scholz, distinguishing the MSS. collated by others from those which he had himself collated for the first time, either wholly or in part. These MSS. form a total of six hundred and seventy-four; of which number three hundred and forty-three were collated by his predecessors in this department of sacred literature,—286 of various portions of the New Testament, and 57 evangelisteria or lesson-books extracted from the four Gospels; and three hundred and thirty-one were for the first time collated by Dr. Scholz himself, viz. 210 MSS. of parts of the New Testament, and 121 evangelisteria. Of the theory of recensions adopted by Dr. S. in his Prolegomena and in his Biblico-Critical Travels, and of the two classes of instruments or documents to which he refers all the MSS. of the New Testament, an account is given in Part I. pp. 209—212. of the first volume.

To the Prolegomena succeed the four Gospels, which fill four hundred and fifty-two pages, separately numbered. The text, which is generally that called the *textus receptus*, is judiciously printed in paragraphs, with the numbers of chapters and verses placed in the side margin: not a word is altered without the support of the most decisive critical testimonies. In the inner margin below the text are placed the *families* of readings, as Dr. Scholz terms them; that is, the general readings found in the two great classes of manuscripts, viz. the Constantinopolitan, and the Alexandrine: and beneath these, in the outer margin, are given the more detailed specifications, which are very clearly and commodiously disposed of in two columns, and in the following order, viz. 1. Manuscripts of the greatest antiquity, which are written in uncial or capital letters: these are designated by the letters of the alphabet, from A to Z, and by the two Greek letters Γ and Δ; 2. Manuscripts written in cursive or ordinary Greek characters; 3. Evangelisteria. The references to these two classes of manuscripts are by Arabic figures; 4. The readings found in the several ancient versions; and 5. The quotations found in the writings of the fathers and other ecclesiastical authors and in the acts of councils.

Dr. Scholz is proceeding in the second volume of his most valuable work with all the despatch practicable, considering the minute and various objects which necessarily demand his attention. It is expected to appear in the course of the present year, or early in 1835.

53. Novum Testamentum Græcè, novâ Versione Latinâ donatum, ad optimas recensiones expressum, selectis Variis Lectionibus perpetuâque singularum librorum argumento instructum (additâ III. Pauli ad Corinthios Epistola), edidit M. Fred. Aug. Adolph NAEBE. Lipsiæ, 1831. 8vo.

In the arrangement of the Greek text of this edition, Dr. Naebe "has chiefly followed the version of Griesbach, consulting, however, the critical labours of Drs. Schulz and Scholz, and availing himself of not a few of the emendations proposed by Knappe, Schott, Vater, and Tittmann. He has also carefully corrected the punctuation throughout. In framing his Latin version, the editor acknowledges his obligations to the critical and exegetical commentaries and treatises of Grotius, Wetstein, Noesselt, Keil, Rosenmüller, Kuinöel, Paulus, Pott, Borger, Heinrichs, Tittmann, Tholuck, Winer, Bretschneider, Fritsche, and many others, and especially to the Latin versions of Castellio, Reichard, Schott, Thalemann, and Jaspis. His version," [therefore, is an eclectic one: it] "is accurate, conspicuous, and concise; and though it pretends not to elegance of Latinity, it is nowhere barbarous or uncouth The *principal* various readings only are given, which are best supported by critical testimonies; and the brief summaries of contents in the several chapters will be found a convenient aid to the student. In compiling them, M. Naebe has followed, sometimes Fritsche, sometimes Knappe, sometimes Jaspis, sometimes Eichhorn, and sometimes Hug, according as one or other of these critics appear to have treated the several subjects with the greatest accuracy. The third epistle of Paul to the Corinthians, which is here given in La Croze's Latin version from the Armenian translation of the New Testament, is confessedly apocryphal, and of no use whatever to the biblical student." (Foreign Quarterly Review, vol. viii. p. 497.)

54. Novum Testamentum Græcè, ex recensione Caroli LACHMANNI. Berolini, 1831. 12mo.

The editor of this impression of the Greek Testament states that he has framed it upon the principles developed in his work entitled "*Theologische Studien und Kritiken*" (pp. 817—845.), published in 1830, which the writer of these pages has never seen. It may therefore suffice to state, that M. Lachmann professes that he has in no instance followed his own judgment, but that he has restored the text as it was received by the Oriental Church in the first four centuries; and further, that wherever he could, he has given a preference to those readings which could be supported by the consent of the Italians and Africans. Wherever there was a discrepancy between all the authorities, he has indicated it partly in brackets, and partly in the margin. The Apostolic Epistles are given in a different order from that which is found in every other edition. After the Acts come the seven Catholic Epistles: these are followed by those written by St. Paul, in the following order, viz. Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Hebrews, 1 and 2 Timothy, Titus; the Apocalypse terminates the volume. At the end there are forty-three pages containing the readings of the Textus Receptus, which Lachmann had rejected from the text. The type of this edition is very neat, but the paper is of very inferior quality.

55. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament; with English Notes, Critical, Philological, and Explanatory. [By the Rev. E. VALPY, B.D.] A New Edition, London, 1831. 3 vols. 8vo.

The former edition of this Greek Testament appeared in 1826, and in this new edition the work is greatly improved. The text is that of the editio princeps, at the foot of which are exhibited the principal various readings; and below these are placed copious critical, philological, and explanatory notes, in English, selected with great care from Raphelius, Kypke, Palairet, Schleusner, Rosenmüller, and other distinguished foreign critics. Ample use has been made of the late much-respected Bishop Middleton's admirable Treatise on the doctrine of the Greek Article, an abstract of which is prefixed to the first volume. Verbal criticism is also introduced, together with observations on the Greek Idiom from Vigerus, on the Ellipses from Bos, and on the Particles from Hoogeveen. As the notes on the Gospel of St. Matthew are full and copious, there was less necessity in many instances, especially in the parallel passages, for the same extended mode of illustration; but a frequent reference is made from one to the other; and thus the student is induced to consult and to compare the whole body of annotations, and is further enabled to fix more durably on his mind the result and fruit of his industry and research. Two well-executed Maps of Judæa, adapted to the Gospel History and of the Travels of the Apostles (both copied by permission from the Maps illustrating this work), with Greek and English Indexes, contribute to enhance the utility of this edition.

56. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The Greek Testament; with English Notes. By the Rev. Edward BURTON, D.D. Oxford, 1831. 2 vols. 8vo.

The text of Bishop Lloyd's editions, printed at Oxford, in 1828 and 1830, is adopted in this edition of the Greek Testament. The divisions of chapters and verses are thrown into the margin, in which Dr. Burton has printed the parallel references of Curcellæus, after a very careful revision of them, which enabled him to detect numerous errors. These corrected marginal references are very valuable, not only as pointing out the parallel passages in the four Gospels, but also as frequently saving the insertion of a note, where a quotation is made from the Old Testament, which does not require any further illustration. Below the text are placed the notes, which (the editor states) "are calculated for those persons who are not reading the Greek Testament for the first time, but who as yet have little acquaintance with the labours of critical commentators." (Pref. p. iii.) They are partly explanatory and philological, and partly critical on the various readings occurring in the New Testament. In preparing these critical notes, Dr. Burton examined for himself, with no small labour and attention, the copious materials which had been collected by Griesbach; and, after weighing the evidence adduced by him in favour of any particular reading, Dr. B. noted down all the variations from the received text, which seem to have a majority of documents in their favour. The most remarkable variations are simply stated in the notes: but, in hundreds of instances, where the difference consists in the collocation of words, in the addition or the omission of the article, the substitution of δὲ for καὶ, &c. &c. Dr. Burton has not thought it necessary

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to mention the variation. In all the cases which he *has* noticed, the various reading is probably that which ought to be admitted into the text. The dates, which he has followed in the Acts of the Apostles and in arranging the apostolic epistles, differ from those commonly adopted. Dr. B. has stated his reasons for preferring this chronological scheme in "An Attempt to ascertain the Chronology of the Acts of the Apostles and of St. Paul's Epistles" (London, 1830, 8vo.), to which the reader is necessarily referred. Two very useful indexes terminate this edition of the Greek Testament, viz. 1. A list of the most remarkable Greek terms explained in the notes; and, 2. An index of facts and proper names. The typographical execution of this edition is singularly beautiful and accurate.

57. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The Greek Testament; with English notes, critical, philological, and exegetical. By the Rev. S. T. BLOOMFIELD, D.D. Cambridge and London, 1832. 2 vols. 8vo.

Of this Edition the Text is a new Recension, formed most carefully on the basis of that of Stephens, adopted by Dr. Mill, from which there is no deviation but on the fullest evidence; such alterations only having been introduced, as rest on the united authority of MSS. Versions, Fathers, and early printed editions; and which have been adopted in one or more of the critical editions of Wetstein, Griesbach, Matthæi, and Scholz. Nothing has been omitted which is found in the Stephanic text; such words only as are, by the almost universal consent of editors and critics, regarded as interpolations being placed within distinctly marked brackets, more or less inclusive according to the degree of suspicion attached to the words. Nothing has been inserted but on the same weighty authority; and even those words are indicated as insertions by being printed in smaller characters. All altered readings (which are comparatively few, and generally found in the invaluable Editio Princeps) have asterisks prefixed, the common readings being indicated in the Notes. And such readings as, though left untouched, are generally thought to need alteration, have an obelisk prefixed. In all cases the reasons for any deviation from the Stephanic, or common text, are given. Thus, the reader possesses the advantage of having both texts placed before him, the common text and the corrected text, constituting, it is conceived, the true Greek Vulgate. The punctuation has been most carefully corrected and adjusted, after a comparison of all the best editions. To each verse is subjoined, in the *outer* margin, a select body of parallel references from Curcellæus's edition of the New Testament, the *inner* margin being appropriated to the numbers of chapters and verses. The citations from the Old Testament, and the words of any speaker, are clearly indicated by a peculiar mode of printing. Under the text are copious notes (mostly original, but partially derived, with acknowledgment, from the best commentators ancient and modern) comprising whatever respects the interpretation, or tends to establish the grammatical sense. In these the editor has endeavoured to unite comprehensiveness with brevity, so as to form one consistent body, in epitome, of exegetical and philological annotation, of which the matter (very carefully digested) is, in its general character, elementary, and introductory to the larger Commentaries, especially Dr. Bloomfield's Recensio Synoptica Novi Testamenti, noticed in a subsequent page of this appendix: and it further systematically indicates the interpretation of controverted passages; being especially adapted to the use of academical students, and candidates for the sacred office, though intended also as a manual edition for theological readers in general.

Of the three preceding editions of the New Testament, the following just and comparative characters have been given in an ably-conducted journal. "Dr. BLOOMFIELD's edition of the Greek Testament is the most valuable that has yet been issued from the press in this country. We say this without disparaging the merit and usefulness of the labours of his predecessors. Dr. BURTON's edition not only strongly recommends itself by the singular beauty of the typography, but the weight of his critical authority in respect to the varied lections which he has noted, impart to it a substantial and independent value; although, in other respects, we must confess the notes have greatly disappointed us. Mr. Valpy's edition, in point of general utility, may compete with Dr. Bloomfield's." * * * * * "It is rather an invidious task to adjudicate the comparative claims of competitors; but we may perhaps recommend Mr. Valpy's and Dr. Burton's editions as the more suitable for those who have as yet little acquaintance with critical commentators, for the upper classes of schools, and for persons wishing to familiarize themselves with the sacred oracles in their genuine form, without embarrassing their minds with the details of criticism. Dr. Bloomfield's edition, though less suitable for the novice, will be invaluable to all whose profession requires, or whose leisure admits of a more critical study of the Sacred Writings." (Eclectic Review, December, 1832, pp. 473, 474. 492.)

58. Novum Testamentum Græcè ad optimorum librorum fidem recensuit Antonius JAUMANN. Cum selectâ Lectionum Varietate. Monachii. 1832. 8vo.

This is professedly a manual edition for the use of such students in the Universities of Germany as are unable to procure the larger and more expensive critical editions of the New Testament. The text is for the most part taken from Tittmann's edition (No. 40. p. 16. *supra*.) Various readings are selected from the editions of Griesbach, Matthæi, Gratz and Knappe. As might be expected from a Romanist, the editor has been guided very materially by the authority of the Latin Vulgate version. A tabular harmony of the four Gospels is prefixed: and the volume, which is very neatly printed, concludes with an index of the Epistles and Gospels for every Sunday and festival of the Romish Church.

59. Novum Testamentum Græcè et Latinè. Ex Recensione Knappiana, adjectis variis et Griesbachii et Lachmanni lectionibus, edidit Adolphus GOESCHEN. Lipsiæ, 1832. 8vo.

This also is a manual edition for the use of German biblical students. The text is taken from Knappe's edition; and below it are the principal various readings adopted by Griesbach and Lachmann. The Latin version, which is placed below them, is close and faithful. The divisions of chapters are retained, but the numbers of the verses are given in the margin; and to each chapter is prefixed a copious summary of its contents. A chronological table terminates this convenient, cheap, and beautifully printed edition of the New Testament.

SECTION IV.

POLYGLOTT BIBLES, OR EDITIONS OF THE OLD AND NEW TESTAMENTS WITH VERSIONS IN SEVERAL LANGUAGES.

THE honour of having projected the first plan of a Polyglott Bible is due to the illustrious printer, ALDUS MANUTIUS the elder; but of this projected work only one page was printed: it contains the first fifteen verses of the first chapter of the Book of Genesis in collateral columns of Hebrew, Greek, and Latin. The typographical execution is admirable: M. Renouard has given a fac-simile of it in the second edition of his excellent work on the productions of the Aldine Press.[1] A copy of this specimen page (perhaps the only one that is extant) is preserved among the manuscripts in the Royal Library at Paris, No. MMM.LXIV.

In 1516 there was printed at Genoa, by Peter Paul Porrus (in Ædibus Nicolai Justiniani Pauli) the *Pentaglott* Psalter of Augustin Justiniani Bishop of Nebo. It was in Hebrew, Arabic, Chaldee, and Greek, with the Latin Version, Glosses, and Scholia. In 1518 John Potken published the Psalter in Hebrew, Greek, Latin, and Ethiopic, at Cologne. But the first Polyglott edition of the entire Hebrew Bible was that printed at Alcala in Spain, viz.

1. Biblia Sacra Polyglotta, complectentia Vetus Testamentum, Hebraico, Græco, et Latino Idiomate; Novum Testamentum Græcum et Latinum; et Vocabularum Hebraicum et Chaldaicum Veteris Testamenti, cum Grammaticâ Hebraicâ, nec non Dictionario Græco; Studio, Opera, et Impensis Cardinalis Francisci XIMENES de Cisneros. Industria Arnaldi Gulielmi de Brocario artis impressorie magistri. Compluti, 1514, 1515. 1517, 6 vols. folio.

The printing of this splendid and celebrated work, usually called the *Complutensian Polyglott*, was commenced in 1502; though completed in 1517, it was not published until 1522, and it cost the munificent cardinal Ximenes 50,000 ducats. The editors were Ælius Antonius Nebrissensis, Demetrius Ducas, Ferdinandus, Pincianus, Lopez de Stunica, Alfonsus de Zamora, Paulus Coronellus, and Johannes de Vergera, a physician of Alcala or Complutum. The last three were converted Jews. This Polyglott is usually divided into six volumes. The first four comprise the Old Testament, with the Hebrew, Latin, and Greek in three distinct columns, the Chaldee paraphrase being at the bottom of the page with a Latin interpretation; and the margin is filled with Hebrew and Chaldee radicals. The fifth volume contains the Greek Testament, with the Vulgate Latin version in a parallel column; in the margin there is a kind of concordance, referring to similar passages in the Old and New Testaments. And at the end of this volume, there are, 1. A single leaf containing some Greek and Latin verses; 2. *Interpretationes Hebræorum, Chaldæorum, Græcorumque Nominum Novi Testamenti*, on ten leaves: and 3. *Introductio quam brevis ad Græcas Litteras, &c.* on thirty-nine leaves. The sixth volume contains, 1. A separate title; 2. *Vocabularium Hebraicum totius Veteris Testamenti, cum omnibus dictionibus Chaldæis, in eodem Veteri Testamento contentis*, on one hundred and seventy-two leaves; 3. An alphabetical Index, on eight leaves, of the Latin words occurring in different parts of the work; 4. *Interpretationes Hebraicorum, Chaldaicorum, Græcorumque Nominum, Veteris ac Novi Testamenti, secundum Ordinem Alphabeti*; 5. Two leaves entitled *Nomina quæ sequuntur, sunt illa, quæ in utroque Testamento vicio Scriptorum sunt aliter scripta quam in Hebræo et Græco, et in aliquibus Bibliis nostris antiquis, &c.*; 6. Fifteen leaves entitled *Introductiones Artis Grammaticæ Hebraicæ et primo de modo legendi et pronuntiandi*. These several pieces are sometimes placed in a different order from that above indicated. With the exception of the manuscript cited as the Codex Rhodiensis (now utterly lost), and the Codex Bessarionis

[1] Renouard, Annales de l'Imprimerie des Aldes, tom. iii. pp. 44, 45. (Paris, 1825.)

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presented to cardinal Ximenes by the republic of Venice, the MSS. consulted by his editors were partly purchased at an unbounded expense, and partly lent to him by pope Leo X. out of the Vatican Library, whither (we are informed by Alvaro Gomez, the cardinal's biographer) they were returned as soon as the Polyglott was completed. The MSS. belonging to Ximenes were subsequently deposited in the library of the University of Alcala. Learned men had long suspected that they were of modern date. As it was important to collate anew the manuscripts at Alcala, Professors Moldenhawer and Tychsen, who were in Spain in 1784, went thither for this purpose: but they were informed that above thirty-five years before, in 1749, they had been sold by an illiterate librarian to a dealer in fireworks as materials for making rockets. (Marsh's Michaelis, vol. ii. part i. pp. 440, 441.) Notwithstanding this statement, there is "good reason to believe that those learned Germans were the subjects of an imposition practised upon them by some people in the Spanish University, who were not disposed to permit their manuscript treasures to be scrutinized by Protestants." Dr. Bowring, during the short time that Spain enjoyed the blessing of a constitutional government, "had the opportunity of carefully examining the manuscripts at Alcala: he has published reasons amounting to a demonstration, that no sale or destruction of manuscripts ever took place. By his personal examination he found THE SAME scripture manuscripts which had been described by Alvaro Gomez, who died in 1580;" and he adds, "that the manuscripts in question are *modern* and *valueless*, there can be no longer any question." (Monthly Repository for 1821, vol. xii. p. 203., and vol. i. N. S. for 1827, p. 572, cited in Dr. J. P. Smith's "Answer to the Manifesto of the Christian Evidence Society," &c. pp. 48, 49. (*Third Edition.*)

The impression of the Complutensian Polyglott was limited to 600 copies; three were struck off on vellum. One of these was deposited in the Royal Library at Madrid, and another in the Royal Library at Turin. The third (which is supposed to have been reserved for cardinal Ximenes), after passing through various hands, was purchased at the Pinelli sale, in 1789, for the late Count M'Carthy of Thoulouse, for four hundred and eighty-three pounds. On the sale of this gentleman's library at Paris, in 1817, it was bought by George Hibbert, Esq. for 16,100 francs, or *six hundred and seventy-six pounds three shillings and four pence*: and, at the sale of Mr. Hibbert's library in 1829, it was sold to Messrs. Payne and Foss, booksellers, of Pall Mall, for *five hundred guineas*. Copies of the Complutensian Polyglott, on paper, are in the Libraries of the British Museum and Sion College, and also in several of the College Libraries in the two Universities of Oxford and Cambridge. For much interesting additional information respecting the Complutensian and other Polyglott Bibles, see Mr. Pettigrew's Bibl. Sussex. vol. i. part ii. pp. 3—124.

2. Biblia Sacra Hebraice, Chaldaice, Græce, et Latine, Philippi II. Regis Cathol. Pietate, et Studio ad Sacrosanctæ Ecclesiæ Usum, Christophorus Plantinus excudebat. Antverpiæ, 1569—1572. 8 vols. folio.

Five hundred copies only were printed of this magnificent work, which is sometimes called the *Royal Polyglott*, because it was executed at the expense of Philip II. King of Spain, and the *Antwerp Polyglott* from the place where it was printed. The greater part of the impression being lost in a voyage to Spain, this Polyglott has become of extreme rarity. It was printed in Hebrew, Greek, Latin, and Chaldee; and contains, besides the whole of the Complutensian Polyglott, a Chaldee paraphrase of part of the Old Testament, which cardinal Ximenes had deposited in the Public Library at Alcala, having particular reasons for not publishing it. This edition also has a Syriac version of the New Testament, and the Latin translation of Santes Pagninus, as reformed by Arias Montanus, the principal editor of this noble undertaking. The sixth, seventh, and eighth volumes are filled with lexicons and grammars of the various languages in which the Scriptures are printed, together with indexes, and a treatise on sacred antiquities. The Hebrew text is said to be compiled from the Complutensian and Bomberg editions.

3. Biblia. 1. Hebraica. 2. Samaritana. 3. Chaldaica. 4. Græca. 5. Syriaca. 6. Latina. 7. Arabica. Lutetiæ Parisiorum, excudebat Antonius Vitré. 1645. 10 vols. large folio.

This edition, which is extremely magnificent, contains all that is inserted in the Complutensian and Antwerp Polyglotts, with the addition of a Syriac and Arabic version of the greatest part of the Old, and of the entire New Testament. The Samaritan Pentateuch, with a Samaritan version, was printed for the first time in this Polyglott, the expenses of which ruined the Editor, M. LE JAY. His learned associates were Philippus Aquinas, Jacobus Morinus, Abraham Echellensis, Gabriel Sionita, &c. The Hebrew text is that of the Antwerp Polyglott. There are extant copies of Le Jay's edition of the Polyglott Bible, under the following title, viz. *Biblia Alexandrina Heptaglotta auspiciis S. D. Alexandri VII. anno sessionis ejus xii. feliciter inchoati. Lutetiæ Parisiorum protestant apud Joannem Jansonium a Waesberge, Johannem Jacobum Chipper, Elisæum Weirstraet*, 1666.

4. Biblia Sacra Polyglotta, complectentia Textus Originales, Hebraicum cum Pentateucho Samaritano, Chaldaicum, Græcum, Versionumque antiquarum Samaritanæ, Græcæ LXXII. Interpretum, Chaldaicæ, Syriacæ, Arabicæ, Æthiopicæ, Vulgatæ Latinæ, quicquid comparari poterat.... Edidit Brianus WALTON, S.T.D. Londini, imprimebat Thomas Roycroft, 1657. 6 vols. large folio.

Though less magnificent than the Paris Polyglott, this of Bishop Walton is, in all other respects, preferable; being more ample and more commodious. Nine languages are used in it, though no one book of the Bible is printed in so many. In the New Testament, the four Gospels are in *six* languages; the other books, only in *five*; those of Judith and the Maccabees, only in three. The Septuagint version is printed from the edition printed at Rome in 1587, which exhibits the text of the Vatican manuscript. The Latin is the Vulgate of Clement VIII. The Chaldee paraphrase is more complete than in any former publication. The London Polyglott also has an interlineary Latin version of the Hebrew text; and some parts of the Bible are printed in Ethiopic and Persian, none of which are found in any preceding Polyglott.

The FIRST volume, besides very learned and useful Prolegomena, contains the Pentateuch. Every sheet exhibits, at one view, 1st, The Hebrew Text, with Montanus's interlineary Latin version, very correctly printed: 2. The same verses in the Vulgate Latin: 3. The Greek version of the Septuagint, according to the Vatican MS., with a literal Latin Translation by Flaminius Nobilis, and the various readings of the Alexandrian MS. added at the bottom of the column: 4. The Syriac version, with a collateral Latin translation: 5. The Targum, or Chaldee Paraphrase, of Onkelos, with a Latin translation: 6. The Hebræo-Samaritan text, which is nearly the same with the unpointed Hebrew, only the character is different; and the Samaritan version, which differs vastly from the other as to the language, though the sense is pretty nearly the same; and therefore one Latin translation (with a few notes added at the bottom of the column) serves for both: 7. The Arabic version, with a collateral Latin translation, which in general agrees with the Septuagint. This first volume also contains, or should contain, a portrait of Bishop Walton, engraved by Lombart; and a frontispiece, together with three plates relating to Solomon's temple, all engraved by Hollar. There are also two plates containing sections of Jerusalem, &c. and a chart of the Holy Land. These are inserted in Capellus's Treatise on the Temple. That part of the Prolegomena, in this volume, which was written by Bishop Walton, was commodiously printed in octavo, at Leipsic, in 1777, by Professor Dathe. It is a treasure of sacred criticism.

The SECOND volume comprises the historical books in the same languages as are above enumerated, with the exception of the Samaritan (which is confined to the Pentateuch) and of the Targum of Rabbi Joseph (surnamed the blind) on the books of Chronicles, which was not discovered till after the Polyglott was in the press. It has since been published in a separate form, as is noticed in the following page.

The THIRD volume comprehends all the poetic and prophetic books from Job to Malachi, in the same languages as before, only that there is an Ethiopic version of the book of Psalms, which is so near akin to the Septuagint, that the same Latin translation serves for both, with a few exceptions, which are noted in the margin.

The FOURTH volume contains all the Apocryphal Books, in Greek, Latin, Syriac, and Arabic, with a two-fold Hebrew text of the book of Tobit; the first from Paul Fagius, the second from Sebastian Munster. After the Apocrypha there is a three-fold Targum of the Pentateuch: the first is in Chaldee, and is ascribed to Jonathan Ben Uzziel: the second is in Chaldee also; it takes in only select parts of the Law, and is commonly called the Jerusalem Targum: the third is in Persic, the work of one Jacob Tawus, or Toose, and seems to be a pretty literal version of the Hebrew Text. Each of these has a collateral Latin translation. The first two, though they contain many fables, are exceedingly useful, because they explain many words and customs, the meaning of which is to be found no where else; and the latter will be found very useful to a student in the Persian language, though it contains many obsolete phrases, and the language is by no means in the pure Shirazian dialect.

The FIFTH volume includes all the books of the New Testament. The various languages are here exhibited at one view, as in the others. The Greek text stands at the head, with Montanus's interlineary Latin translation; the Syriac next; the Persic third; the Vulgate fourth; the Arabic fifth; and the Ethiopic sixth. Each of the oriental versions has a collateral Latin translation. The Persic version only takes in the four Gospels; and for this, the Pars Altera, or Persian Dictionary, in Castell's Lexicon, was peculiarly calculated.

The SIXTH volume is composed of various readings and critical remarks on all the preceding versions, and concludes with an explanation of all the proper names, both Hebrew and Greek, in the Old and New Testaments. The characters used for the several oriental versions are clear and good; the Hebrew is rather the worst. The simple reading of a text in the several versions often throws more light on the meaning of the sacred writer than the best commentators which can be met with. This work sells at from twenty-five pounds to seventy guineas, according to the difference of condition. Many copies are ruled with red lines, which is a great help in reading, because it distinguishes the different texts better, and such copies ordinarily sell for three or four guineas more than the others.

In executing this great and splendid work, Bishop Walton was assisted by Dr. Edmund Castell, Dr. Tho. Hyde, Dr. Pocock, Dr. Lightfoot, Mr. Alexander Huish, Mr. Samuel Clarke, Louis de

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Dieu, and other eminently learned men.[1] It was begun in October 1653, and completed in 1657; the first volume was finished in September 1654; the second in July 1655; the third in July 1656; and the fourth, fifth, and sixth, in 1657, three years before the Restoration. (The Parisian Polyglott was *seventeen* years in the press!)

This work was published by subscription, under the patronage of Oliver Cromwell, who permitted the paper to be imported duty free; but the Protector dying before it was finished, Bishop Walton cancelled two leaves of the preface, in which he had made honourable mention of his patron, and others were printed containing compliments to Charles II., and some pretty severe invectives against republicans. Hence has arisen the distinction of *republican* and *loyal* copies. The former are the most valued. Dr. A. Clarke and Mr. Butler have both pointed out (especially the former) the variations between these two editions. For a long time, it was disputed among bibliographers, whether any dedication was ever prefixed to the London Polyglott. There is, however, a dedication in one of the copies in the Royal Library at Paris, and another was discovered a few years since, which was reprinted in large folio, to bind up with other copies of the Polyglott; it is also reprinted in the Classical Journal, vol. iv. pp. 355—361. In the first volume of Pott's and Ruperti's Sylloge Commentationum Theologicarum (pp. 100—137.), there is a collation of the Greek and other versions, as printed in the London Polyglott, with the Hebrew text of the prophet Micah, accompanied with some explanations by Professor Paulus.[2] To complete the London Polyglott, the following publications should be added, viz.

1. *Paraphrasis Chaldaica in librum priorem et posteriorem Chronicorum. Auctore Rabbi Josepho, rectore Academiæ in Syria: cum versione Latina a Davide Wilkins.* Cantabrigiæ, 1715, 4to.

2. Dr. Castell's *Lexicon Heptaglotton;* of which an account is given in a subsequent part of this Appendix.

The purchaser of the London Polyglott should also procure Dr. John Owen's *Considerations on the Polyglott*, 8vo. 1658: Bishop Walton's Reply, entitled *The Considerator considered, &c.* 8vo. 1659: and (a work of much more importance than either) Walton's *Introductio ad Lectionem Linguarum Orientalium, Hebraicæ, Chaldaicæ, Samaritanæ, Syriacæ, Arabicæ, Persicæ, Æthiopicæ, Armenicæ, Copticæ, &c.* 18mo. London, 1615.

Bishop Walton's Polyglott having long been extremely scarce and dear, it has been the wish of biblical students for many years that it should be reprinted. In 1797, the Rev. Josiah Pratt issued from the press, *A Prospectus, with Specimens, of a new Polyglott Bible in Quarto, for the Use of English Students*, and in 1799, another *Prospectus, with Specimens, of an Octavo Polyglott Bible;* but, for want of encouragement, the design was not carried into execution. A similar fate attended *The Plan and Specimen of BIBLIA POLYGLOTTA BRITANNICA, or an enlarged and improved edition of the London Polyglott Bible, with Castell's Heptaglott Lexicon*, which were published and circulated by the Rev. Adam Clarke, LL.D. F.S.A. in 1810, in folio. The reader may see them reprinted in the Classical Journal (where, however, *no notice* is taken of the author of the plan), vol. iv. pp. 493—497. An abstract of this plan is given in the Bibl. Sussex. vol. i. part ii. pp. 66—68.

5. Biblia Sacra Quadrilinguia Veteris Testamenti Hebraici, cum Versionibus e regione positis, utpote versione Græca LXX Interpretum ex codice manuscripto Alexandrino, a J. Ern. Grabio primum evulgata—Item versione Latina Sebast. Schmidii noviter revisa et textui Hebræo accuratius accommodata, et Germanica beati Lutheri, ex ultima beati viri revisione et editione 1544—45 expressa. Adjectis textui Hebræo Notis Masorethicis et Græcæ Versioni Lectionibus Codicis Vaticani; notis philologicis et exegeticis aliis, ut et summariis capitum ac locis parallelis locupletissimis ornata. Accurante M. Christ. REINECCIO. Lipsiæ, 1750. 3 vols. folio.

The *comparative* cheapness of this neatly and accurately printed work rendered it, before the publication of Mr. Bagster's Polyglott, a valuable substitute for the preceding larger Polyglotts. Dr. A. Clarke, who states that he has read over the whole of the Hebrew and Chaldee text, with the exception of part of the Pentateuch, pronounces it to be one of the most correct extant.

6. Biblia Sacra Polyglotta, Textus Archetypos, Versionesque præcipuas, ab Ecclesiâ antiquitùs receptas complectentia. Accedunt Prolegomena in eorundem crisin literalem, auctore Samuel LEE, S. T. B.....Linguæ Hebrææ apud Cantabrigiensis Professore Regio. Londini, 1831, 4to et folio.

[1] Concerning these, as well as the literary history of the London Polyglott, the reader will find much and very interesting information in the Rev. H. J. TODD's Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D., Lord Bishop of Chester, editor of the London Polyglott Bible: with notices of his coadjutors in that illustrious work; of the cultivation of oriental learning in this country, preceding and during their time; and of the authorized English version of the Bible, to a projected revision of which Dr. Walton and some of his assistants in the Polyglott were appointed. To which is added, Dr. Walton's own vindication of the London Polyglott. London, 1821, in 2 vols. 8vo.

[2] For a more particular account of the London Polyglott, we refer the reader to Dr. Clarke's Bibliographical Dictionary, vol. i. pp. 248—270.; vol. ii. pp. 1—12.; Mr. Butler's Horæ Biblicæ, vol. i. pp. 138—149.; and Dr. Dibdin's Introduction to the Knowledge of the Editions of the Greek and Latin Classics, 3d edit. vol. i. pp. 13—27., from which publications the above account is abridged.

The great rarity and consequent high price of all former Polyglotts, which render them for the most part inaccessible to biblical students, induced the publisher, Mr. Bagster, to undertake these beautiful Polyglott editions of the Holy Scriptures. The *quarto edition* contains the original Hebrew text of the Old Testament, the Samaritan Pentateuch, the Septuagint Greek version of the Old Testament, the Vulgate Latin, and the authorized English version of the entire Bible; the original Greek text of the New Testament; and the venerable Peschito or Old Syriac version of it. The *folio edition*, besides these languages, contains entire translations of the Bible, in the following modern languages, viz. the German, by Dr. Martin Luther; the Italian, by Giovanni Diodati; the French, by J. F. Ostervald; and the Spanish (from the Romish Latin Vulgate), by Padre Scio. These are so disposed as to exhibit eight languages at once, on opening the volume, the press-work of which is singularly beautiful. The pointed Hebrew text is printed from the celebrated edition of Vander Hooght, noticed in No. 5. page 7. *supra*. The Samaritan Pentateuch is taken from Dr. Kennicott's edition of the Hebrew Bible, and is added by way of Appendix. The Septuagint is printed from Bos's edition of the Vatican text; and at the end of the Old Testament there are given the various readings of the Hebrew and Samaritan Pentateuchs, together with the masoretic notes termed Keri and Ketib, the various lections of the Alexandrian MS. as edited by Dr. Grabe, and the apocryphal chapters of the book of Esther. The Greek text is printed from Mill's edition of the Textus Receptus, with the whole of the important readings given by Griesbach in his edition of 1805 (No. 30. p. 15. *supra*); the Peschito or Old Syriac version, from Widmanstadts' edition published at Vienna in 1555, collated with the accurate edition executed in 1816 under the auspices of the British and Foreign Bible Society, and edited by Professor Lee. The Apocalypse and such of the Epistles as are not extant in the Old Syriac version, are given from the Philoxenian or New Syriac version. The text of the Latin Vulgate version is taken from the edition of pope Clement VIII. The authorized English version is accompanied with the marginal renderings, and a new selection of well-chosen parallel texts. The other modern versions are professedly given from accurate editions. The PROLEGOMENA of the Rev. Dr. and Professor Lee present a compendious and neatly written epitome of the Literary History of the Text and Versions of the Old and New Testaments, which contains some new and important critical information. Copies of the several texts and versions of this polyglott edition are thrown off in detached small octavo volumes: and copies of the quarto Polyglott New Testament may also be procured, with a distinct title-page.[3]

Several editions of the Bible are extant, in two or three languages, called *Diglotts* and *Triglotts*, as well as Polyglott editions of particular parts of the Scriptures. For an account of these, we are compelled to refer the reader to the Bibliotheca Sacra of Le Long and Masch, and the Bibliographical Dictionary of Dr. Clarke, already cited. A complete account of all these Polyglott editions is a desideratum in English literature: the following, however, may be mentioned as the principal Triglott and Diglott editions.

(1.) TRIGLOTT TESTAMENT.

Novi Testamenti Biblia Triglotta: sive Græci Textus Archetypi, Versionis Syriacæ, et Versionis Latinæ Vulgatæ Synopsis: cui accedunt Subsidia Critica varia. Evangelia. Londini. 1828. 4to.

Those who may not be able to procure any of the more costly polyglotts, will find a cheap substitute for them in this handsomely printed volume. The Greek text is printed after the editions, with improved punctuation, of Knappe and Vater; this is accompanied by the Syriac Version, after the text of Professor Lee's accurate edition, printed in 1816; and at the foot of the page is the Latin

[3] The publisher of the Polyglott Bible above noticed, in 1819 issued from the press an *octoglott* edition of the Liturgy of the Anglican church, in one quarto volume, which may justly be pronounced one of the finest specimens of typography that ever issued from the British press. The eight languages, printed in this edition, are the English, French, Italian, German, Spanish, Ancient Greek, Modern Greek, and Latin. The *English* text is given from a copy of the Oxford Edition of the Common Prayer Book. The *French* version is modern, and is well known to most readers of that language, having frequently been printed and received with general approbation. The Psalms are printed from the Basle Edition of Ostervald's Bible. The *Italian* is taken from the edition of A. Montucci and L. Valletti, published in 1796, but revised throughout, and its orthography corrected. The Psalms are copied from the Bible of Diodati. The *German* translation, by the Rev. Dr. Küper (Chaplain of his Majesty's German Chapel, St. James's), is entirely new, except the Psalms, which are taken from Luther's German Version of the Scriptures. The *Spanish*, by the Rev. Blanco White, is for the most part new. The Psalms are printed from Padre Scio's great Spanish Bible, published at Madrid in 1807, in sixteen volumes. The translation into the *Ancient Greek* language is that executed by Dr. Duport (A. D. 1665), who was Regius Professor of Greek in the University of Cambridge. The Psalms are from the Septuagint. The *Modern Greek* is an entirely new translation by M. A. Calbo, a learned native Greek, of the island of Zante. And the *Latin* version is nearly a reprint of the edition which was first printed by W. Bowyer, in 1720, with some alterations and additions by the present editor (John Carey, LL.D.), sometimes taken from the translation of Mr. Thomas Parsel, the fourth edition of which was published in 1727. The Psalms are from the Vulgate.

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Vulgate version, according to the Sixtine recension, printed from the Antwerp edition of 1603, which was superintended by John Moret. To the work is prefixed Prof. Vater's Index of Critical Subsidia; and in an Appendix there is given his selection of Various Readings, with the authorities by which they are supported.

(2.) DIGLOTT BIBLES.

1. Biblia Sacra Hebraica, cum interlineari interpretatione Latina Xantis Pagnini: accessit Bibliorum pars, quæ Hebraicè non reperitur, item Novum Testamentum, Græcè, cum Vulgata Interpretatione Latina Studio Benedicti Ariæ MONTANI. Antwerpiæ, 1572, 1584. Genevæ, 1609, 1619, (with a new title only.) Lipsiæ, 1657, folio.

"You will find the edition of the Hebrew Scriptures by Arias Montanus more useful to you than perhaps any other." (Bishop Gleig's Directions for the Study of Theology, p. 93.) The edition of 1572 forms the sixth volume of the Antwerp Polyglott (p. 20. *supra*): as it is the first, so it is the best edition. The octavo editions, *ex officinâ Plantinianâ Raphelengii* (*Lugduni Batavorum*), 1599 or 1610—1613, in nine volumes, are of very little value. In the folio editions above noticed, the Latin word is placed above the Hebrew and Greek words, to which they belong. The Latin version of Xantes or Santes Pagninus is corrected by Montanus, and his learned coadjutors, Raphelenge, and others.

2. Biblia Hebraica, i. e. Vetus Testamentum, seu Hagiographi Canonici Veteris nempe Testamenti Libri, qui originario nobis etiamnum ore leguntur, ex Hebraico in Latinum ad litteram versi, adjectâ editione Vulgatâ. Hebraicè et Latinè, curâ et studio Ludovici DE BIEL, e Societate Jesu. Viennæ, 1743. 4 vols. 8vo.

This is an elegant edition, little known in this country, but in many respects highly valuable. It contains the Hebrew, and two Latin versions—that of the Vulgate edition in 1592, and that of Arias Montanus. It is ornamented with vignettes, and the initial letters, which are well engraved on copper, represent some fact of sacred history, to which the immediate subject is applicable.

3. The Old Testament, English and Hebrew, with remarks, critical and grammatical, on the Hebrew, and corrections of the English. By Anselm BAYLEY, LL.D. London, 1774. 4 vols. 8vo.

The Hebrew text is printed in long lines on the left hand page; and the authorized English version on the right hand page, divided into two columns. The critical notes, which are very few, are placed under the English text. The Hebrew text is accompanied, throughout, with the Keri and Ketib; but all the accents, &c. are omitted, except the athnach, which answers to our colon, and the soph pashuk, which is placed at the end of each verse in the Bible. At the end of each book is given an epilogue, containing a summary view of the history, transactions, &c. recorded therein. The work is ornamented with a frontispiece, representing Moses receiving the tables of the law on Mount Sinai, and two useful maps—one of the journeying of the Israelites, in which each station is numbered; and another of their settlement in the promised land. The letter-press of the Hebrew is very unequally distributed over the pages; some are long, and others short; some are wide, and others narrow. On some pages not fewer than thirty-seven lines are crowded together, while others contain only twenty-three. In other respects, Dr. A. Clarke pronounces it to be a pretty correct work; but, besides the errata noticed by the editor, he adds, that the reader will find the sentence—*thou shalt visit thy habitation*, left out of the English text, in Job v. 24.—Bibliogr. Dic. vol. i. p 274.

SECTION V.

ANCIENT VERSIONS OF THE OLD AND NEW TESTAMENTS.

§ 1. *Targums, or Chaldee Paraphrases of the Old Testament.*

1. TARGUM, seu Paraphrasis Chaldaica ONKELOSI in Pentateuchum, Latine, ex versione Alfonsi de Zamora. Venetiis, 1747, 4to.

Also in the Complutensian, Antwerp, Paris, and London Polyglotts. This version of the Targum of Onkelos was likewise printed at Antwerp, 1616, and at Venice, 1609, in folio.

2. Thargum, hoc est, Paraphrasis Onkeli Chaldaica in Sacra Biblia; ex Chaldaico in Latinum fidelissime versa, additis in singula fere capita succinctis annotationibus, Authore Paulo FAGIO. Pentateuchus, sive quinque libri Moysis. Tom. I. Argentorati, 1546, folio.

One volume only of this work was published. Fagius's learned annotations are inserted in the Critici Sacri.

3. Targum PSEUDO-JONATHANIS in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1657, folio. (In Bp. Walton's Polyglott.)

4. TARGUM HIEROSOLYMITANUM in Pentateuchum, Latine, ex versione Antonii Cevalerii. Londini, 1667, folio. (In Bp. Walton's Polyglott.)

Bp. Walton states that the Latin version of Chevalier is more faithful than that published by Francis Taylor, at London, in 1649, 4to.

5. Targum JONATHANIS in Josue, Judices, Libros Regum, Isaiæ, Hieremiæ, Ezechielis et XII. Minorum Prophetarum, Latine, ex versione Alfonsi de Zamora, a Benedicto Aria Montano ad Hebraicam et Chaldaicam veritatem correctâ, folio. (In the Antwerp, Paris, and London Polyglotts.)

Various other editions of the Targum of Jonathan Ben Uzziel are noticed in Masch's and Boerner's edition of Lelong's Bibliotheca Sacra, Part II. vol. iii. pp. 654—656.

6. Targum R. JOSEPHI Cœci et aliorum in Chetuvim, Latine, ex versione Alfonsi de Zamora, et recognitione Ariæ Montani, folio.

7. Targum in Psalmos, Ecclesiasten, et Librum Esther, ex versione Ariæ Montani, folio.

Both the preceding Targums are found in the Antwerp, Paris, and London Polyglotts; in the last, the translation has been further revised by Dr. Edmund Castell.

8. Liber Jobi, Chaldaice et Latine, cum notis. Opera et studio Johannis Terentii. Franeckeræ, 1663, 4to.

The Latin translation is that of Alfonso de Zamora, revised by Montanus, and further corrected by the editor. Masch pronounces this to be a rare and erudite publication.

9. Cantica Canticorum et Ecclesiastes Salomonis paraphrastice sermone conscripti, et ex Chaldæa lingua in Latinam versi per Erasmum Oswaldum Schreckenfuchsium. Basileæ, 1553, 8vo.

10. Chaldaica Paraphrasis Libelli Ruth, a mendis repurgata et punctis juxta analogiam grammaticam notata, cum Latina Interpretatione et Annotationibus, per Joannem Mercerum. Parisiis, 1564, 4to.

11. Paraphrasis Chaldaica Librorum Chronicorum, Latine, curâ Matthiæ Friderici Beckii. Augustæ Vindelicorum, 1680—83—84, 2 vols. 4to.

12. Paraphrasis Chaldaica in Librum priorem et posteriorem Chronicorum. Auctore Rabbi JOSEPHO, Rectore Academiæ in Syria. Nunc demum a Manuscripto Cantabrigiensi descripta, ac cum Versione Latinâ in lucem missa a Davide Wilkins. Cantabrigiæ, 1717, 4to. Amstelodami, 1725, 4to.

The manuscript, from which this edition was printed, was written A. D. 1477. It was discovered by Mr. Samuel Clarke, an eminent oriental scholar, in the University of Cambridge: and, besides the Chaldee paraphrase on the books of Chronicles, it contained the books of Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah, with a targum or paraphrase on each. The book is elegantly printed, the Chaldee text with vowel points being on the right hand page, and the Latin translation on the left: both are divided into verses. The copies, dated Amstelodami, 1725, are the same as those printed at Cambridge, but with a new title-page.

§ 2. *Ancient Greek Versions.*

[i.] THE SEPTUAGINT.[1]

The following table exhibits the four principal *Standard Text Editions* of the Septuagint Greek version, together with the principal editions which are founded upon them.

1. COMPLUTENSIAN TEXT, 1514.

Antwerp Polyglott, Fol. Gr. Lat. &c. 1569-72.—*Commelini*. Fol. Gr. 1586, 1599, 1616.—*Wolderi*—Fol. Gr. 1596.—*Hutteri*. Fol. 1599. Gr. Lat. &c.—*Paris Polyglott*, Fol. Gr. Lat. &c. 1629—45.

2. ALDINE TEXT, 1518.

Cephalæi. Oct. Gr. 1526.—*Hervagii*, Fol. Gr. 1545.—*Brylingeri*. Oct. Gr. 1550.—*Wechelii Hæred*. Fol. Gr. 1597.

3. ROMAN OR VATICAN TEXT, 1587.

Waltoni Polyglotta. Fol. Gr. Lat. &c. 1657.—*Morini*. Fol. Gr. Lat. 1628.—*Daniel*. Qto. et Oct. Gr. 1653, 1665, 1683.—*Cluveri*. Oct. Gr. 1697.—*Bosii*. Gr. Qto. 1709.—*Milii*, Oct. G. 1725.—*Reineccii*. Oct. Gr. 1730, 1757.—*Kirchneri*. Oct. Gr. 1759.—*Holmesii*. Fol. Gr. 1798, &c. *The editions printed at Oxford*, Oct. Gr. 1805, 1817.—*Valpii*, 1819.—*L. Von Ess*, 1824.

[1] This notice of the *principal* editions of the Septuagint version is chiefly taken from Masch and Boerner's edition of Lelong's Bibliotheca Sacra, part ii. vol. ii. pp. 263—323. Many other editions of this version, and of detached books of it, are there described, which we have not had room to detail.

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4. The Alexandrian Text, 1707—9—19—20.

Breitingeri. Qto. Gr. 1730–33. *Reineccii Biblia Quadrilinguia.* Fol. Gr. Lat. &c. 1750. *Baberi.* Fol. 1816—27.

Of the various editions of the Septuagint Greek version, which have issued from the press, the following more particularly claim the notice of the biblical student. Most of them contain the New Testament, in addition to the Old; but as the principal editions of the former have already been described, no notice will be taken of them.

1. Biblia Græca; cum versione Latina ad verbum. In Bibliis Polyglottis Compluti editis, 1514, 1515, 1517.

The text of this edition was composed after several manuscripts which the editors neglected to describe; they have frequently been charged with having altered the Greek text, to make it harmonize with the Hebrew, or rather with the Vulgate version, and with having filled up the chasms in the Alexandrian or Septuagint version from other Greek interpreters.—For a further account of the Complutensian Polyglott, see pp. 19, 20. of this Appendix.

2. Παντα τα κατ' ἐξοχην καλουμενα Βιβλια Θειας δηλαδη γραφης παλαιας τε και νεας.—Sacræ Scripturæ Veteris Novæque omnia. Venetiis, 1518, small folio.

This edition appeared in 1518, two years after the death of Aldus Manutius; it was executed under the care of his father-in-law, Andreas Asulanus. The text was compiled from numerous ancient MSS. Archbishop Usher is of opinion, that in many instances it follows the readings of Aquila's version, instead of those of the Septuagint. The Aldine text, however, is pronounced by Bishop Walton to be much purer than that in the Complutensian Polyglott, to which it is actually prior in point of time; for though the Polyglott bears date 1514—1517, it was not published until the year 1522. Father Simon and M. de Colomies concur in speaking very highly of the execution of the Aldine edition.

3. Της Θειας Γραφης, παλαιας δηλαδη και νεας απαντα. Divinæ Scripturæ Veteris Novæque omnia. Argentorati, apud Wolphium Cephalæum, 1526. 4 vols. 8vo.

This edition is of great rarity: the fourth volume contains the New Testament. It follows the text of Aldus, and is not only well and correctly printed, put possesses the additional merit of judicious punctuation. Though the chapters are distinguished, the text is not divided into verses; and a space is left at the beginning of each chapter for the insertion of the initial letter. The Apocryphal books, and a small but valuable collection of various readings, are added in this edition by the editor John Lonicerus, a disciple and follower of the illustrious reformer, Dr. Martin Luther. Copies of this edition are sometimes to be met with, having the date of 1529. They are however all of the same impression, the beginning of the preface being altered, the name of Lonicerus *omitted,* and that of *Jerome* submitted for Luther, with a new title-page.

4. Της Θειας Γραφης, παλαιας δηλαδη και νεας απαντα. Divinæ Scripturæ Veteris ac Novi Testamenti omnia, innumeris locis nunc lemum, et optimorum librorum collatione et doctorum virorum operâ, multo quam unquam emendatiora, in lucem edita. Cum Cæs. Majest. gratia et privilegio ad quinquennium. Basiliæ, per Joannem Hervagium, 1545, folio.

In this rare and little known edition, the text of Lonicerus is chiefly followed; it is said to surpass in correctness both the Strasburg and Venetian editions, and also has some valuable various readings. The preface was written by Melancthon.

5. Biblia Græca, Græcè et Latinè. . . . . Basileæ, per Nicholaum Brylingerum. 1550, 5 vols. 8vo.

Each of the five volumes, of which this edition consists, has a distinct title-page which is printed by Masch. The Greek and Latin are placed in opposite columns; the former from the Aldine text, the latter from the Vulgate, as printed in the Complutensian Polyglott. The type, though rather too small to be read with ease, is pronounced by Masch to be distinct and neat.

6. Ἡ Παλαια Διαθηκη, κατα τους Ἑβδομηκοντα δι' αυθεντιας Ξυστου Ε' ἀκρου Αρχιερεως ἐκδοθεισα.—Vetus Testamentum Græcum, juxta LXX. Interpretes, studio Antonii Cardinalis Carafæ, ope virorum doctorum adjuti, cum prefatione et scholiis Petri Morini. Romæ ex Typographia Francisci Zannetti, 1586, folio.

A beautiful edition, of great rarity and value. The copies of it are of two dates—some with M.D.LXXXVI, as they originally appeared, and others with the date of M.D.LXXXVII, the figure I. having been subsequently added with a pen. The latter copies are most commonly met with, and hence this edition is usually dated 1587. They contain 783 pages of text, preceded by four leaves of preliminary matter, which are followed by another (subsequently added), entitled *Corrigenda in notationibus Psalterii.* This last mentioned leaf is *not* found in the copies bearing the date of 1586, which also want the privilege of Pope Sixtus V. dated May 9th, 1587, at whose request, and under whose auspices, it was undertaken by Cardinal Antonio Carafa, aided by Antonio Agelli, Peter Morinus, Fulvio Ursino, Robert Bellarmin, Cardinal Sirlet, and others. The celebrated Codex Vaticanus 1209 was the basis of the Roman or Sixtine edition, as it is usually termed; but the editors did not exclusively adhere to that MS., having changed both the orthography and readings whenever these appeared to them to be faulty. Such is the opinion of Drs. Hody and Grabe, Eichhorn, Morus, and other eminent critics; though the late Dr. Holmes has contended that the text of the Roman edition was printed from one single MS., which was exclusively followed throughout. The first forty-six chapters of Genesis, together with some of the Psalms, and the book of Maccabees, being obliterated from the Vatican manuscript through extreme age, the editors are said to have supplied this deficiency by compiling those parts of the Septuagint from a Grecian and Venetian MS. out of Cardinal Bessarion's library, and from another which was brought to them from Calabria. So great was the agreement between the latter and the Codex Vaticanus, that they were supposed to have been transcribed either the one from the other, or both from the same copy. Various readings are given to each chapter. This edition contains the Greek text only. In 1588, Flaminio Nobili printed at Rome in folio *Vetus Testamentum secundum* LXX. *Latine redditum.* This Latin version was not composed by him, but compiled out of the fragments of the ancient Latin translations, especially the Old Italic. It is a splendid volume, and of considerable rarity. The Roman edition was reprinted at Paris in 1628, in three folio volumes; the New Testament in Greek and Latin forms the third volume. This reprint is in great request, not only for the neatness and correctness of its execution, but also for the learned notes which accompany it. Some copies are occasionally met with, dated *Parisiis, Piget* 1641, which might lead us to suppose that they were distinct editions. De Bure however says, that they are but one and the same edition, with a new title-page, probably printed by the bookseller who had purchased the unsold copies.

7. Της Θειας Γραφης, παλαιας δηλαδη και νεας, απαντα. Divinæ Scripturæ, nempe Veteris ac Novi Testamenti, omnia . . . . Francofurti, apud Andreæ Wechelii Hæredes, 1597, folio.

This edition is formed after that of Hervagius, the errors of the latter being previously corrected. It has a collection of various readings, taken from the Complutensian, Antwerp, Strasburg, and Roman editions. Morinus charges the editor (who is supposed to have been Francis Junius or Frederick Sylbergius) with abandoning the Aldine text in four chapters of the book of Exodus, and in the twenty-fourth chapter of the book of Proverbs, and substituting the Complutensian text in its stead. It is very neatly printed on clear types, and is divided into verses.

8. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum Græcum ex versione Septuaginta interpretum. Londini, excudebat Rogerus Daniel, 1653, 4to.

This edition is frequently mentioned in catalogues as being both in quarto and in octavo. Masch states that there is but one size, viz. in quarto, though the paper be different. It professes to follow the Sixtine edition: but this is not the fact; the editors having altered and interpolated the text in several places, in order to bring it nearer to the Hebrew text and the modern versions. The errors of this edition have been retained, 1. In that printed at Cambridge in 1653, 8vo. with a learned preface written by Bishop Pearson (whose initials are at the end); and, 2. In the very neat Cambridge edition printed by Field in 1665, in three volumes, 8vo. (including the Liturgy in Greek and the New Testament.) Field's edition was counterfeited, page for page, by John Hayes, a printer at Cambridge, who executed an edition in 1684, to which he put Field's name, and the date of 1665. The fraud, however, may easily be detected, by comparing the two editions; the typography of the genuine one by Field being very superior to that of Hayes. The genuine Cambridge edition was reprinted at Amsterdam, in 1683, in 12mo. without the Greek Testament. The editing of it is commonly, but erroneously, ascribed to Leusden. The omission of Bishop Pearson's initials at the end of the preface, has caused the latter to be attributed to Leusden. The book is very neatly but very incorrectly printed in two columns, divided into separate verses. The Apocryphal books, which are found in the Cambridge edition, are altogether omitted.

9. Ἡ Παλαια Διαθηκη, κατα τους Ἑβδομηκοντα. Vetus Testamentum Græcum, ex versione Septuaginta interpretum, cum libris Apocryphis, juxta exemplar Vaticanum Romæ editum, et Anglicanum Londini excusum. Lipsiæ, 1697, 8vo.

The editors of this impression were M. J. Cluver and Tho. Klumpf; though inferior to the London and Amsterdam editions in beauty of execution, it is very far superior to them in point of correctness. The prolegomena of John Frickius, prefixed to it, contain a critical notice of preceding editions of the Septuagint Version, which is said to be very accurate.

10. Vetus Testamentum Græcum, ex versione LXX Interpretum, ex antiquissimo MS. Codice Alexandrino accuratè descriptum, et ope aliorum exemplarium ac priscorum scriptorum, præsertim vero Hexaplaris Editionis Origenianæ, emendatum atque suppletum, additis sæpe asteriscorum et obelorum signis, summâ curâ edidit Joannes Ernestus Grabe, S.T.P. Oxonii, 1707, 1709, 1719, 1720. 4 vols. folio, and 8 vols. 8vo.

This splendid edition exhibits the text of the celebrated Codex Alexandrinus, now deposited in the British Museum. Though

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Dr. Grabe prepared the whole for the press, yet he only lived to publish the Octateuch, forming the first volume of the folio edition, in 1707, and the fourth, containing the metrical books, in 1709. The second volume, comprising the historical books, was edited by Francis Lee, M.D., a very eminent Greek scholar, in 1719; and the third volume, including the prophetical books, by W. Wigan, S. T. D., in 1720. This edition gives a fair representation of the Alexandrian Manuscript where it was perfect; but where it was defective and incorrect, the passages supplied and corrected readings are given partly from the Codex Vaticanus, and partly from the Complutensian edition, in a smaller character than that employed in the text, the erroneous lections being printed in the margin. The prolegomena of Dr. Grabe contain a treasure of sacred criticism. Dr. Grabe designed to have added copious notes to this work, but was prevented by death from composing them. After the folio sheets were struck off, the pages were divided, and overrun into an octavo form, to prevent the book from being piratically printed in Germany.

11. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum ex versione Septuaginta Interpretum secundum Exemplar Vaticanum Romæ editum, accuratissimè denuo recognitum; una cum scholiis ejusdem editionis, variis Manuscriptorum Codicum Veterumque Exemplarium Lectionibus, necnon fragmentis Versionum Aquilæ, Symmachi, et Theodotionis. Summâ curâ edidit Lambertus Bos. Franequeræ. 1709. 4to.

An elegant and accurate edition, which is deservedly esteemed. The preface of the editor, Professor Bos, contains a critical disquisition on the Septuagint Version and its utility in sacred criticism, together with an account of the preceding principal editions. Bos's text was reprinted at Amsterdam in 1725, in two 8vo. vols. under the editorial care of David Mill. It contains various readings from some MSS. at Leyden, which, however, are of no great critical value.

12. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum ex Versione Septuaginta Interpretum, olim ad fidem Codicis MS. Alexandrini summo studio et incredibili diligenta expressum, emendatum et suppletum a Joanne Ernesti Grabio, S.T.P. Nunc vero exemplaris Vaticani aliorumque MSS. Codd. Lectionibus var. nec non criticis dissertationibus illustratum insigniterque locupletatum, summâ curâ edidit Joannes Jacobus BREITINGERUS. Tiguri Helvetiorum. 1730–1–2. 4 vols. 4to.

This edition is a correct reprint of Dr. Grabe's edition, to which are added, at the foot of the page, the various readings of the Roman or Vatican edition, and of three manuscripts belonging to the library of the Academy at Basle. The beauty of its typography and paper, and its critical value, concur to render this edition highly esteemed; it is consequently both scarce and dear. Michaelis pronounces it to be the best edition of the Septuagint ever printed, that is, up to his time.

13. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum Græcum ex Versione Septuaginta Interpretum, una cum Libris Apocryphis, secundum Exemplar Vaticanum Romæ editum et aliquoties recognitum, quod nunc denuo ad optimas quasque editionis recensuit, et potiores quasdam Codicis Alexandrini et aliorum Lectiones variantes adjecit M. Christianus REINECCIUS. Lipsiæ, 1730, 8vo. 1757, 8vo. edit. secunda.

A neat and commodious edition, though the type is rather too small. The apocryphal books are at the end of the volume.

14. Ἡ Παλαια Διαθηκη. Vetus Testamentum ex versione Septuaginta Interpretum, ad exemplar Vaticanum Romæ editum ex optimis codicibus impressum. Accesserunt Libri Apocryphi. Halæ, sumptibus Orphanotrophei. 1759. 12mo.

An edition of more promise than execution. Masch denounces it as very incorrect, and says, that instead of being taken from the best codices (as the editor professes), or editions, it agrees with the London, Cambridge, and Leipsic editions.

15. Vetus Testamentum Græcum, cum variis Lectionibus, edidit Robertus HOLMES, D.D., Decanus Wintoniensis. Tom. I. Oxonii, e Typographeo Clarendoniano. 1798. folio.

Vetus Testamentum Græcum, cum variis Lectionibus. Editionem a Roberto Holmes, S.T.P. inchoatam continuavit Jacobus PARSONS, S.T.B. Tom. II.—V. Oxonii, e Typographeo Clarendoniano. 1818—27. folio.

To the University of Oxford belongs the honour of giving to the public this valuable and splendid edition of the Septuagint Version. In the year 1788, the late Rev. Dr. Holmes, Dean of Winchester, circulated proposals for collating all the MSS. of that version known to be extant. These being liberally supported by public and private patrons, Dr. H. published annual accounts of his collations, which amounted to sixteen in number, up to the time of his decease. In 1795 he published, in folio, two Latin epistles to the Bishop of Durham, containing specimens of his proposed work; and in 1798 appeared the first part of vol. i. containing the book of Genesis: part ii. comprising Exodus and Leviticus, was published in 1801; and the books of Numbers and Deuteronomy, which complete the first volume, in 1804. The date of 1798, therefore, in the title-page of the first volume, is not strictly correct. A general preface to this volume, in four chapters, discusses the history of the Κοινη, or common text of the Septuagint Version, and its various corrections; describes the MSS. consulted for this edition (eleven of which were written in uncial letters, and upwards of one hundred in small letters); and gives an account of the printed editions of the LXX., of the Fathers, and other Greek writers quoted in the various readings, and of the several ancient versions, viz. the Old Italic or Ante-Hieronymian Latin, the Coptic, Sahidic, Syriac (made from the Greek text), Arabic, Sclavonic, Armenian, and the Georgian versions, whence various readings in the Pentateuch have been extracted. Each of the five books of Moses is furnished with a short preface and an appendix; and at the end of the volume are eleven pages of *addenda et emendanda*. Dr. Holmes also published the book of Daniel, in 1805, according to the text of Theodotion and the Septuagint, in the same manner as the Pentateuch, a few months before his death. The text is printed on a strong and beautiful type, after the Sixtine or Roman edition of 1587; and the deviations from it, which are observable in the Complutensian and Aldine editions, and in that of Dr. Grabe, are constantly noted. For this edition were collated three hundred and eleven manuscripts, the various lections of which are exhibited at the foot of the page. On Dr. Holmes's death, in 1805, after a considerable but unavoidable delay, the publication of this important work was resumed by the Rev. J. Parsons, A. M. (now Bishop) under whose editorial care the second volume was completed in 1818. It comprises all the historical books from Joshua to the second book of Chronicles inclusively; the several fasciculi of which were published in the following order, viz. Joshua in 1810, Judges and Ruth in 1812; 1 Kings in 1813; and the five remaining books in the four succeeding years, the whole being printed off in the early part of 1818. The third and fourth volumes containing the book of Job to the prophet Jeremiah, inclusive, were published between the years 1819—1825: and the remaining (or fifth) volume, which contains the Apocryphal books, between the years 1825 and 1827. The plan laid down by Dr. Holmes has been followed by his learned successor, whose continuation is executed in the same splendid and accurate manner as the Pentateuch. The reader will find a copious and very interesting critique on the *first* volume of this magnificent undertaking in the Eclectic Review, vol. ii. part i. pp. 85—90. 214—221. 267—274. 337—348.; and of the *second* volume in the Classical Journal, vol. ix. pp. 475—479. and vol. xix. pp. 367—372.

16. Psalterium Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum, Curâ et Labore Henrici Herveii BABER, A.M. Musei Britannici Bibliothecarii. Londini, 1812, folio.

This is an exact fac-simile of the book of Psalms, from the Codex Alexandrinus, which has been described in Part I. of the second volume. There is a chasm of about nine leaves in the original manuscript, from Psalm xlix. 19. to Psalm lxxix. 12. The types are the same as were used for Dr. Woide's fac-simile edition of the New Testament, noticed in p. 13. *supra*. The numbers of the Psalms and verses are subjoined at the foot of the page, for convenience of reference. Appropriate marks are introduced, to point out words which have either become obliterated in course of time, or have been designedly erased, or which have been rewritten by a later hand. At the end of the volume there is a collation of the various readings of the Alexandrian MS. of the book of Psalms, with the Roman edition of the Vatican text of the Septuagint, printed in 1587. Twelve copies of this elegant fac-simile were printed on vellum, to match with the same number of copies of Dr. Woide's edition.

17. Vetus Testamentum Græcum è Codice MS. Alexandrino, qui Londini in Bibliotheca Musei Britannici asservatur, Typis ad Similitudinem ipsius Codicis Scripturæ fideliter descriptum. Curâ et Labore Henrici Herveii BABER, A.M. Londini, 1816—28. 4 vols. folio.

At the close of his preface to the preceding fac-simile edition of the book of Psalms, the Rev. H. H. Baber announced his intention of proceeding with the Old Testament, in a similar manner: but this was an undertaking too vast and too extensive for an unbeneficed clergyman. In consequence, therefore, of a memorial by Mr. B., seconded by the recommendation of several dignitaries of the Anglican church, as well as professors and heads of colleges in the two universities, the British Parliament engaged to defray the expense of completing this noble work. (See the Memorial and other Proceedings in the Literary Panorama, vol. i. N. S. pp. 465—478.) The first three volumes comprise the entire text of the Septuagint; and the fourth volume contains the Notes and the Prolegomena. The whole is executed in a splendid folio size, and in such a manner as faithfully to represent every iota of the original manuscript. The better to preserve the identity of the original, Mr. Baber has introduced a greater variety of type than Dr. Woide could command for his fac-simile edition of the New Testament, together with numerous wood-cuts. The tail pieces, or rude arabesque ornaments at the end of each book, are also represented by means of fac-similes in wood. The edition is limited to two hundred and fifty copies, ten of which are on vellum. The execution of the whole of this noble undertaking is such as reflects the highest credit on the learned editor, and on his printers, Messrs. R. and A. Taylor.

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18. Vetus Testamentum Græcum ex Versione LXX secundum Exemplar Vaticanum Romæ editum. Accedunt variæ Lectiones e Codice Alexandrino necnon Introductio J. B. Carpzovii. Oxonii, e Typographeo Clarendoniano. 1817. 6 vols. 8vo.

An accurate and beautifully printed edition: there are copies on large paper. The introduction is extracted from the second and third chapters of Carpzov's Critica Sacra, Part III., which treatise is noticed in the subsequent part of this Appendix.

19. Vetus Testamentum ex Versione Septuaginta Interpretum, juxta Exemplar Vaticanum, ex editione Holmesii et Lamberti Bos. Londini, in Ædibus Valianis. 1819, 8vo.

This elegantly-executed volume is very *correctly* printed, after the editions of Holmes and Bos, and (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text) its price is so reasonable as to place it within the reach of almost every one.

20. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα. Vetus Testamentum ex Versione LXX Interpretum, juxta Exemplar Vaticanum, ex editione Holmesii et Lamberti Bos. Glasguæ, 1822. 3 tomis, 12mo. Editio nova, Glasguæ et Londini, 1831. 2 tomis, 18mo.

These very neatly printed editions are also formed after those of Holmes and Bos: they were executed at the university press of Glasgow. To the edition of 1831 is prefixed the learned preface of Bp. Pearson, which is copied from the Cambridge edition of 1653.

21. Ἡ Παλαια Διαθηκη κατα τους Ἑβδομηκοντα: seu Vetus Testamentum Græce, juxta Septuaginta Interpretes ex auctoritate Sixti V. Editionis, juxta Exemplar Originale Vaticanum Romæ editum quoad textum accuratissimè et ad amussim recusum, curâ et studio Leandri VON ESS. Lipsiæ, 1824, 8vo.

This edition is stereotyped, and is very neatly executed. There are copies on thick paper, which are an ornament to any library.

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22. Daniel secundum Septuaginta ex Tetraplis Origenis, nunc primum editus e singulari Codice Chisiano annorum *supra* ICCCC. Romæ, 1772, folio.

For a full account of this splendid work, see Bibl. Sussex vol. i. part ii. pp. 281—283., and Masch's Bibliotheca Sacra, part ii. vol. ii. pp. 320—322. The octavo reprints at Gottingen in 1774, and at Utrecht in 1775, are very inferior to the original edition.

[ii.] EDITIONS OF ORIGEN'S HEXAPLA.

1. Hexaplorum Origenis quæ supersunt. Ex Manuscriptis et ex Libris editis eruit et Notis illustravit D. Bernardus de MONTFAUCON. Accedunt Opuscula quædam Origenis anecdota, et ad calcem Lexicon Hebraicum ex veterum Interpretationibus concinnatum, itemque Lexicon Græcum, et alia. Parisiis, 1713. 2 vols. folio.

The best edition, unhappily very rare, of the remains of Origen's Hexapla. The first volume contains a very valuable preliminary disquisition on the Hebrew text, and on the different ancient Greek versions; together with a minute account of Origen's biblical labours, and some inedited fragments of Origen, &c. To these succeed the remains of the Hexapla, from Genesis to the Book of Psalms inclusive. The second volume comprises the rest of the Hexapla to the end of the twelve minor prophets, together with Greek and Hebrew Lexicons to the Hexapla.

2. Hexaplorum Origenis quæ supersunt. Edidit, notisque illustravit Car. Frider. BAHRDT. Lipsiæ et Lubecæ, 1769—70. 2 vols. 8vo.

Professor Bahrdt undertook this edition for those who could not afford to purchase Montfaucon's magnificent edition. He has omitted, as unnecessary, the translation of the fragments, the explanation of particular words occurring in the notes, and some scholia. He has improved the arrangement of the materials collected by Montfaucon, and has added some further fragments of Origen's Hexapla, from a Leipsic manuscript. Bahrdt has also given many additional notes, which however are not distinguished from those of Montfaucon. The Hebrew words are given in Greek characters. This edition was severely criticised by Fischer, in his Prolusiones de Versionibus, Græcis, p. 34. note.

The Fragments of the versions by Aquila, Theodotion, and Symmachus, collected by Morin and others, are printed in the editions of the Septuagint Version executed at Rome in 1587, at Frankfort in 1597, at London in 1653, at Leipsic in 1697, and at Franeker in 1709.

3. Animadversionis, quibus Fragmenta Versionum Græcarum V. T. a Bern. Montefalconio collecta, illustrantur, [et] emendantur. Auctore Jo. Gottfr. SCARPENBERG. Specimina duo Lipsiæ, 1776—81, 8vo.

4. Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplari Ambrosio-Mediolanensi. Scripsit Henricus MIDDELDORPF. Vratislaviæ, 1817, 4to.

[iii.] ANOTHER ANCIENT GREEK VERSION.

1. Nova Versio Græca Pentateuchi, ex unico S. Marci Bibliothecæ Codice Veneto. Edidit atque recensuit Chr. Frid. AMMON. Erlangæ, 1790—91. 3 vols. 8vo.

2. Nova Versio Græca Proverbiorum, Ecclesiastis, Cantici Canticorum, Ruthi, Threnorum, Danielis, et selectorum Pentateuchi Locorum. Ex unico S. Marci Bibliothecæ Codice Veneto nunc primum eruta, et notulis illustrata a Joanne Baptiste Caspare D'Ansse de VILLOISON. Argentorati, 1784.

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§ 3. ANCIENT ORIENTAL VERSIONS.

[i. THE SYRIAC VERSIONS.]

The Peschito or Old Syriac Version.

1. Biblia Syriaca Veteris et Novi Testamenti. Parisiis, 1645, folio. (In Le Jay's Polyglott Bible.)

2. Biblia Sacra Veteris et Novi Testamenti. Londini, 1657, folio. (In Bp. Walton's Polyglott Bible.)

3. Vetus Testamentum Syriace, eos tantum Libros sistens, qui in Canone Hebraico habentur, ordine vero, quoad fieri potuit, apud Syros usitato dispositas. In usum Ecclesiæ Syrorum Malabarensium, jussu Societatis Biblicæ recognovit, ad fidem codicum Manuscriptorum emendavit, edidit Samuel LEE, A.M. Linguæ Arabicæ apud Cantabrigienses Professor. Londini, 1823, 4to.

This edition was printed under the patronage of the Church Missionary Society, and at the expense of the British and Foreign Bible Society. Three manuscripts have been collated for this edition, viz. 1. The valuable manuscript brought by the Rev. Dr. Buchanan from Travancore in the East Indies, collated by Professor Lee; 2. Another manuscript belonging to the Rev. Dr. Adam Clarke; and, 3. A manuscript of the Syriac Pentateuch found by Mr. (now Dr.) Lee in the Library of New College, Oxford. (Report of the Church Missionary Society for 1817—18, p. 154.)

4. Novum Testamentum, Syriacè, cura Alberti WIDMANSTADII. (Viennæ Austriacæ, 1555.) 4to.

The first edition of the Syriac New Testament: it is very rare. Dr. Masch has given a long account of it in his Bibliotheca Sacra, part ii. vol. i. pp. 70—79. There are copies dated Viennæ Austriacæ, 1562, 4to.; but they are the same edition with a new title-page.

5. Novum Domini Nostri Jesu Christi Testamentum Syriacum, cum Versione Latina; curâ et studion Johannis LEUSDEN et Caroli SCHAAF. Ad omnes editiones diligenter recensitum, et variis lectionibus, mano labore collectis, adornatum. Secunda editio a mendis repurgata. Lugduni Batavorum, 1717, 4to.

The first edition appeared in 1708; but copies are most commonly to be met with bearing the date of 1709. Michaelis pronounces this to be "the very best edition of the Syriac New Testament. The very excellent Lexicon which is annexed to it will ever retain its value, being, as far as regards the New Testament, extremely accurate and complete, and supplying in some measure the place of a concordance." (Introd. to New Test. vol. ii. part i. p. 17.)

6. Textus Sacrorum Evangeliorum Versionis Simplicis Syriacæ, juxta Editionem Schaafianam, collatus cum duobus ejusdem vetustis Codd. MSS. in Bibliotheca Bodleiana repositis; nec non cum Cod. MS. Commentarii Gregorii Bar-Hebræi ibidem adservato, a Ricardo JONES. Oxonii, e Typographeo Clarendoniano, 1805, 4to.

This publication is necessary to complete Schaaf's edition; it has two fac-similes of the Syriac MSS. collated by the editor.

7. MICHAELIS (Joannis Davidis) Curæ in Versionem Syriacam Actuum Apostolicorum; cum Consectariis Criticis de Indole, Cognationibus, et usu Versionis Syriacæ Novi Fœderis. Gottingæ, 1755, 4to.

8. Novum Testamentum Syriacè, denuo recognitum, atque ad fidem Codicum Manuscriptorum emendatum. Londini, 1816, 4to.

A beautiful edition, executed at the press of Mr. Richard Watts, for the use of the Syrian Christians in India, by whom it is stated to have been received with the utmost gratitude. This edition was corrected for the press, as far as the Acts of the Apostles, by the late Rev. Dr. Buchanan; and was completed by the Rev. Samuel Lee, A.M. [now D.D.], Professor of Arabic in the University of Cambridge. The expense of the edition was defrayed by the British and Foreign Bible Society. There is an interesting communication by Prof. Lee concerning this edition in Dr. Wait's translation of Hug's Introduction to the New Test. vol. i. pp. 368—370. *notes.*

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The preceding are the principal editions of the Old Syriac Versions. For a more copious account of them and of various other editions, see Bp. Marsh's Translation of Michaelis's Introduction to the New Testament, vol. ii. part i. pp. 4—18. and part ii. pp. 536—546; also Masch's Bibliotheca Sacra, part ii. vol. i. pp. 71—102.

The Philoxenian Syriac Version.

1. Sacrorum Evangeliorum Versio Syriaca Philoxeniana, ex Codd. MSS. Ridleianis in Bibliotheca Collegii Novi Oxon. repositis; nunc primum edita, cum Interpretatione Latinâ et Annotationibus Josephi WHITE. Oxonii, e Typographeo Clarendoniano, 1778. 2 tomis, 4to.

2. Actuum Apostolorum, et Epistolarum tam Catholicarum quam Paulinarum, Versio Syriaca Philoxeniana.....cum Interpretatione Latinâ et Annotationibus Josephi White. Oxonii, e Typographeo Clarendoniano, 1799. 2 tomis, 4to.

The Syro-Estrangelo or Syriac Hexaplar Version.

1. Specimen inditæ et Hexaplaris Bibliorum Versionis, Syro-Estranghelæ, cum simplici atque utriusque fontibus, Græco et Hebræo, collatæ cum duplici Latinâ versione et notis. Edidit, ac diatribam de rarissimo codice Ambrosiano, unde illud haustum est, præmisit Johannes Bern. ROSSI. Parmæ, 1778, 8vo.

This specimen consists of the first psalm printed in six columns. The first contains the Greek text of the Septuagint; the second, the Syro-Estrangelo text; the third, the Latin text translated from the Septuagint; the fourth, the Hebrew text; the fifth, the *Peschito* or Old Syriac text above noticed; and the sixth, the Latin text translated from this latter version.

2. Codex Syriaco-Hexaplaris. Edidit Henricus MIDDELDORPF. Berolini, 1831. 2 tomis, 4to.

Vol. I. contains the Syriac text of the books of Kings and Chronicles, Isaiah, the twelve Minor Prophets, Proverbs, Job, Song of Songs, the Lamentations of Jeremiah, and Ecclesiastes. Vol. II. contains the critical commentary of the learned editor.

[ii.] THE ARABIC VERSION.

1. Biblia Arabica Veteris et Novi Testamenti. Parisiis, 1645, folio. (In Le Jay's Polyglott Bible.)

2. Biblia Arabica Veteris et Novi Testamenti. Londini, 1657, folio. (In Bp. Walton's Polyglott Bible.)

3. Biblia Sacra Arabica, Sacra Congregationis de Propaganda Fide jussu edita in usum Ecclesiarum Orientalium: additis è Regione Bibliis Latinis Vulgatis. Romæ, 1671. 3 tomis, folio.

This edition was published under the inspection of Sergius Risius, the Romish Bishop of Damascus. It is in Arabic and Latin. "But it is of no use, either to a critic or an expositor of the New Testament, being altered from the Latin Version." (Michaelis, vol. ii. part i. p. 93.)

4. The Holy Bible, containing the Old and New Testaments in the Arabic Language. Newcastle-upon-Tyne, 1811, 4to.

Twelve copies of this beautifully executed edition were printed in large folio for presents: one of these is deposited in the British Museum.

5. Novum D. N. Jesu Christi Testamentum, Arabice, ex Bibliotheca Leidensi; edente Thoma Erpenio. In Typographia Erpeniana Linguarum Orientalium. [Lugduni Batavorum] Anno 1616, 4to.

Erpenius published this edition of the Arabic New Testament, from a manuscript said to be written A. D. 1342, in the monastery of Saint John, in the desert of Thebais: he has copied his manuscript with singular accuracy, even where there appeared to be grammatical errors. Michaelis says that this is the most elegant, faithful, and genuine edition of the Arabic version, but is unfortunately very difficult to be procured.

6. Novum Testamentum Arabicum. Londini, 1727, 4to.

This edition, which consisted of ten thousand copies, was printed at the expense of the Society for promoting Christian Knowledge, for the use of the Christians in Asia. Its basis is the text of the Paris and London Polyglotts: but the editor, Solomon Negri, has altered it in those passages which vary from the reading of our present Greek text. It is therefore of no use either in the criticism or interpretation of the New Testament. The same remark is applicable to

7. Quatuor Evangelia, Arabice, Romæ, e Typographia Medicea, Romæ, 1591, folio.

"This edition was printed at Rome in 1590 and 1591 in the Medicean printing-house: 1590 stands on the title-page, 1591 in the subscription: to some of the copies is annexed a Latin translation." (Michaelis.) This version appears to have been made from the Greek text. The Roman edition of the Four Gospels was reprinted with some corrections in the Paris Polyglott, and again with very numerous corrections from manuscripts by Bishop Walton in the London Polyglott.

For more particular accounts of the preceding and of other editions of the Arabic Versions of the Old and New Testament, or of detached portions thereof, the reader is referred to Masch. part i. vol. i. pp. 110—139.; Michaelis's Introduction, vol. ii. part i. pp. 84—94.; Schnurrer's Bibliotheca Arabica, pp. 389—397.; and Hug's Introduction by Dr. Wait, vol. i. pp. 445—454.

8. Commentatio Critica, exhibens e Bibliotheca Oxoniensi Bodleiana Specimina Versionum Pentateuchi septem Arabicarum, nondum editarum, cum Observationibus. Scripsit Henricus Eberhardus Gottlob PAULUS. Jenæ, 1789, 8vo.

[iii.] THE PERSIC VERSION.

1. Pentateuchi Versio Persica, interprete Jacobo filio Joseph TAVOS, seu Tawsensi, Judæo. Constantinopoli, 1546, folio.

This extremely rare edition, which is printed with Hebrew types, and accompanied with the Hebrew text, is reprinted in the fourth volume of the London Polyglott, with Persian characters and a Latin translation.

2. Quatuor Evangeliorum Domini nostri Jesu Christi, Versio Persica Syriacam et Arabicam suavissime reddens: ad verba et mentem Græci Textûs fideliter et venuste concinnata.....Per Abrahamum WHELOCUM. Londini, 1657, folio.

3. Evangelia Quatuor Persicè, interprete Symone F. Joseph Taurinensi, juxta codicem Pocockianum, cum Versione Latina Samuelis Clerici. Londini, 1657, folio. (In the fifth volume of Bp. Walton's Polyglott Bible.)

[iv.] THE EGYPTIAN VERSIONS.

Coptic, or Dialect of Lower Egypt.

1. Quinque Libri Moysis Prophetæ in Lingua Ægyptiaca. Ex MSS. Vaticano, Parisiensi, et Bodleiano descripsit, ac Latine vertit David WILKINS. Londini, 1731, 4to.

2. Psalterium Coptico-Arabicum. Romæ, 1744, 4to.

3. Psalterium Alexandrinum Coptico-Arabicum. Romæ, 1749, 4to.

Both these editions of the Coptic Psalter were printed at the expense of the Congregation de Propaganda Fide at Rome, for the benefit of the Coptic Christians in Egypt. The Arabic version is placed by the side of the Coptic text.

4. Novum Testamentum Ægyptium, vulgo Copticum, ex MSS. Bodleianis descripsit, cum Vaticanis et Parisiensibus contulit, et in Latinum Sermonem convertit David WILKINS. Oxonii, e Theatro Sheldoniano, 1716, 4to.

A fragment of the Lamentations of Jeremiah (ch. iv. 22. and ch. v.) and some fragments of the prophet's epistle to the Jewish captives at Babylon, forming the sixth chapter of the apocryphal book of Baruch, are printed in Coptic, with a literal Latin version, by M. Quatremère, in his Recherches sur la Langue et Littérature de l'Egypte, pp. 228—246. (Paris, 1804), who has illustrated them with numerous learned notes.

Sahidic, or Dialect of Upper Egypt.

5. Appendix ad Editionem Novi Testamenti Græci e Codice Alexandrino descripti a G. C. Woide: in quâ continentur Fragmenta Novi Testamenti, juxta Interpretationem Dialecti Superioris Ægypti, quæ Thebaica vel Sahidica appellatur, e Codd. Oxoniens. maxima ex parte desumpta: cum Dissertatione de Versione Ægyptiaca, quibus subjicitur Codicis Vaticani Collatio. Oxonii, e Typographeo Clarendoniano. 1799, folio.

This work, which contains the completest collection of fragments of the Sahidic Version, was prepared for the press by Dr. Woide, and published after his death by the Rev. Dr. Ford.

6. Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedunt Fragmenta Epistolarum Pauli ad Timotheum, ex Membranis Sahidicis Musei Borgiani, Velitris. Hafniæ, 1789, 4to.

Bashmouric, or Dialect of Bashmour, a Province of the Delta.

7. Fragmentum Evangelii S. Joannis Græco-Coptico-Thebaicum, ex Museo Borgiano, Latine versum et Notis illustratum ab Augustino Antonio GEORGIO. Romæ, 1789, 4to.

There is an interesting account of this publication in the Analytical Review, vol. xvi. pp. 418—421.

8. Fragmenta Basmurico-Coptica Veteris et Novi Testamenti, quæ in Museo Borgiano Velitris asservantur, cum reliquis Versionibus Ægyptiis contulit, Latine vertit, nec non criticis et philologicis adnotationibus illustravit, W. F. ENGELBREITH. Hafniæ, 1816, 4to.

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This publication contains fragments of the first and fifth chapters of the Prophecies of Isaiah, of the fourth chapter of St. John's Gospel, of St. Paul's first Epistle to the Corinthians, the Epistles to the Ephesians and to Philemon, the first Epistle to the Thessalonians, and of the Epistle to the Hebrews, in the Bashmouric, Thebaic, and Memphitic Dialects, with a literal Latin version. The corresponding Greek Text is placed at the foot of the page. Notes are subjoined pointing out the various readings, with critical remarks.

[v.] ETHIOPIC VERSION.

No entire Ethiopic Bible has been printed. Masch (Bibl. Sacr. part ii. vol. i. pp. 145—155.) has given an account of the various portions of the Old and New Testament which have appeared. Of these the following are most worthy of notice:—

1. Psalmi et Canticorum Æthiopice. Studio Johannis POTKEN. Romæ, 1513, 4to.

The first portion of the Ethiopic Scriptures ever printed. It is very rare: it was reprinted at Cologne in 1518, in folio.

2. Psalterium Æthiopice. Londini, 1657. folio.

In the third volume of Bp. Walton's Polyglott Bible: the text is taken from Potken's two editions, with various readings, and notes by Dr. Edmund Castell.

3. Testamentum Novum; cum Epistola Pauli ad Hebræos ..... Quæ omnia Fr. Petrus Æthiops, auxilio piorum, sedente Paulo III. Pont. Max. et Claudio illius regni imperatore, imprimi curavit anno salutis 1548. [Romæ] 4to.

This edition, which is of extreme rarity, is divided into two volumes and four separate parts, viz. 1. The Gospels, the translation of which is much superior to that of the Epistles, where the translator appears to have been unequal to the task. (The Epistle to the Hebrews is placed after the Gospels, because it was the only one of St. Paul's Epistles which they had received when they put to press the Gospels, Apocalypse, the Catholic Epistles, and the Acts);—2. The Acts of the Apostles;—3. The fourteen Epistles of Saint Paul;—4. The seven Catholic Epistles;—The Apocalypse is added as an Appendix. The MS. of the Acts being very imperfect, its chasms were supplied from the Vulgate. The Roman edition was reprinted in the London Polyglott; and a Latin translation of the Ethiopic version was published by Professor Bode at Brunswick, in 1752—1755, in 2 vols. 4to. (Michaelis, vol. ii. pp. 95—98. 610—614. Masch, part ii. vol. i. pp. 152, 153.)

4. Evangelia Sancta Æthiopica. Ad Codicum Manuscriptorum fidem edidit Thomas Pell PLATT, A. M. Londini, 1826, 4to.

[vi.] THE ARMENIAN VERSION.

Biblia, Armenice. Venetiis, 1805, 4to.

The first edition of the Armenian *Bible* was printed at Amsterdam in 1666, 4to., and was not very cordially received by the Armenian Christians, in consequence of its editor Uscan, Archbishop of Erivan, having altered it conformably to the Romish Vulgate Latin version. The second edition, which was printed at Constantinople in 1705, also in 4to., is much more valuable: it was collated for Dr. Holmes's Edition of the Septuagint. Separate editions of the Armenian New Testament were printed at Amsterdam in 1668 and 1698, and another at Venice in 1789, which was superintended by Dr. Zohrab, a learned Armenian divine, who had collated a few manuscripts for it, and who accompanied it with some short notes. In this impression, which was reprinted verbatim in 1816, the editor marked 1 John v. 7. with an asterisk.

In 1805, the same learned editor published at Venice, at the expense of the college of the monks of St. Lazarus, his critical edition of the entire Armenian Bible, for which he made use of sixty-nine manuscripts, viz. eight of the entire Bible, fifteen of the Psalms, thirty-two of the Gospels, and fourteen of the Epistles and Acts of the Apostles. He took for the basis of this edition, that manuscript of the whole Bible, which appeared to be the most ancient and accurate: such errors as were discovered he corrected by means of other copies; and in the margin he inserted the various readings, together with the number of manuscripts by which they were supported, and a few critical explanations, when necessary. In this edition, Dr. Zohrab has expunged 1 John v. 7., it being unsupported by any of the manuscripts which he had collated. (Masch, part ii. vol. i. pp. 173—180. Cellerier, Introduction au Nouv. Test. pp 185, 186.) In 1825, Dr. Z. published a neat edition of the New Testament in *ancient* and *modern* Armenian, in one volume, 8vo. The modern version is said to be very exact and literal.

§ 4. ANCIENT WESTERN VERSIONS.

[i.] THE LATIN VERSIONS.

Ante-Hieronymian Versions, or those made before the time of Jerome.

1. Vetvs Testamentvm secvndvm LXX Latine redditvm, et ex avtoritate Sixti V. Pont. Max. editvm. Additvs est Index Dictionvm et Loquutionum Hebraicarum, Græcarum, Latinarum, quarum observatio visa est non inutilis futura. Romæ, in Ædibvs Popvli Romani, 1588, folio.

This edition was designed as a companion to the celebrated edition of the Septuagint, printed at Rome in 1586, and described in page 23, of this Appendix. The editor, Flaminio Nobili, with the assistance of Antonio Agelli, collected with infinite labour all the fragments of the Ante-Hieronymian versions, which he found cited in the works of the ancient Latin Fathers: the deficient passages he translated de novo into Latin, a circumstance which diminishes the value of his work. (Masch, part ii. vol. iii. pp. 6, 7.) This volume is extremely rare: a copy of it is in the Library of the British Museum.

2. Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica, et ceteræ quæcunque in Codicibus MSS. et Antiquorum Libris reperiri potuerunt: quæ cum Vulgata Latina et cum Textu Græco comparantur. Accedunt Præfationes, Observationis, ac Notæ, Indexque novus ad Vulgatam è regione editam, idemque locupletissimus. Operâ et studio D. Petri SABATIER. Remis, 174—349. 3 tomis, folio.

The first two volumes contain the Old Testament, and the apocryphal books. There are three versions of the Psalms, viz. the Old Italic Version, that of Jerome, and the modern Vulgate Version. The New Testament forms the third volume. The Greek-Latin MSS. consulted by Sabatier, having chasms, he has supplied them from the modern Latin Vulgate, and has sometimes added in the notes quotations from the Latin Fathers. For a full description of this magnificent work, see Masch, part ii. vol. iii. pp. 9, 10.

3. Evangeliarium Quadruplex Latinæ Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis, aureis, argenteis, purpureis, aliisque plusquam millenariæ antiquitatis: à Josepho BLANCHINO. Romæ, 1749. 2 tomis, folio.

A splendid edition of the four Gospels, taken from five manuscripts of the old Italic version, viz. the codices Vercellensis, Veronensis, Corbeiensis, Brixianus, and Forojuliensis. But Michaelis has reduced these to *four*, as the last-cited MS. contains only the corrected version of Jerome, and therefore ought not to have been printed with the others. (Introd. to New Test. vol. ii. p. 109.)

For bibliographical details of this edition, as well as of other portions of the Ante-Hieronymian versions, the reader is referred to Masch, part ii. vol. iii. pp. 16—19.

4. Codex Quatuor Evangeliorum Latinus Rehdigerianus, Matthæus et Marcus, cum Textu Græco et Editione Vulgata collatus à Joh. Ephr. SCHEIBEL. Vratislaviæ, 1763. 4to.

The manuscript, the text of which is here published, is preserved in the library belonging to the church of St. Elizabeth at Breslau.

5. Fragmenta Versionis Antiquæ Latinæ Ante-Hieronymianæ Prophetarum Jeremiæ, Ezechielis, Danielis, et Hoseæ, e Codice Rescripto Bibliothecæ Wirceburgensis. Edidit Dr. Fridericus MÜNTER. Hafniæ, 1821, 8vo. (In the Miscellanea Hafniensia Theologici et Philologici Argumenti, tom. ii. fascic. i. pp. 81—148.)

The Codex Rescriptus, whence these fragments of an Ante-Hieronymian version have been transcribed, was discovered by Dr. Feder, in the library of the university of Wurtzburg; who copied nearly all that is legible, comprising portions of the prophecies of Jeremiah, Ezekiel, Daniel, and Hosea. Dr. Feder having allowed Dr. Frederick Münter, bishop of Seeland, to make use of his labours, that learned prelate has here printed the fragments in question. They differ materially from the fragments occurring in Sabatier's splendid publication above noticed. Bp. Münter refers the date of the original writing to the sixth or seventh century.

The Version of Jerome.

S. Eusebii Hieronymi Stridonensis Presbyteri Divina Bibliotheca ante hac inedita; complectens Translationes Latinas Veteris et Novi Testamenti, tum ex Hebræis tum Græcis fontibus derivatas, innumera quoque scholia marginalia antiquissima Hebræi cujusdam scriptoris anonymi, Hebræas voces pressius experimentis. ..... Studio et Labore Monachorum ordinis S. Benedicti e congregatione S. Mauri. Parisiis, 1693, folio. (The first volume of the Benedictine edition of Jerome's works.)

For an account of Jerome's biblical labours, see Part I. Chap. II. Sect. IV. of the first volume. This edition is printed from six manuscripts. Editions of other portions of Jerome's translation are described by Masch, part ii. vol. iii. pp. 21—23.

The Latin Vulgate Version.

The printed editions of the Latin Vulgate are so very numerous, that two or three of the most important, or most accessible, can only be here noticed. A particular description of all the editions is given by Masch, part ii. vol. iii. pp. 58—372.; and of the principal editions, by Brunet, Manuel du Libraire, tom. i. art. Biblia. *Two hundred and seventeen* Latin Bibles, principally of the Vulgate version (many of which are of extreme rarity), are described in the Bibl. Sussex. vol. i. part ii. pp. 288—516.

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1. Biblia Sacra Vulgatæ Editionis, tribus tomis distincta. Romæ, ex Typographia Apostolica Vaticana, folio.

After the preceding title we read the following on an engraved title-page:

"Biblia Sacræ Vulgatæ Editionis ad Concilii Tridentini præscriptum emendata et a Sixto V. P. M. recognita et approbata. Romæ, ex Typographia Apostolica Vaticana, M. D. XC."

Notwithstanding the great pains bestowed upon this edition, which by a bull was authoritatively declared to be the standard of all future impressions, its extreme incorrectness excited general discontent. At first, it was attempted to remedy the evil by printing the requisite corrections on small slips of paper, which were to be pasted over the incorrect passages: but Gregory XIV., who succeeded Sixtus V. in the pontificate, found it more convenient to suppress the remaining copies of this edition, which has therefore become of extreme rarity. (Renouard, Annales de l'Imprimerie des Aldes, tom. ii. pp. 164—166.

2. Biblia Sacræ Vulgatæ Editionis Sixti V. Pontificis Max. jussu recognita et edita. Romæ, ex Typographia Apostolica Vaticana. 1592, folio.

This edition was printed under the auspices of Clement VIII., the successor of Sixtus V., whose constitution declares it to be the only authentic edition: it is the basis of all subsequent editions, printed for the members of the Romish church. For an account of the fatal variances between these two revisions, see Part I. Chap. III. Sect. II. § 4. of the first volume. A third edition was printed in 1593, in 4to. They are both very rare. Copies of them, as well as of the Sixtine edition, are in the British Museum.

3. Bibliorum Sacrorum Vulgatæ Versionis Editio. Jussu Christianissimi Regis ad Institutionem Serenissimi Delphini. Parisiis, excudebat Fr. Amb. Didot, 1785. 2 tomis, 4to.

A chef-d'œuvre of typography: only two-hundred and fifty copies were printed with the words "ad Institutionem Serenissimi Delphini" in the title-page. These bear a higher price than the other quarto copies, which were dedicated to the clergy of France. Peignot states, that *two* copies of this edition were printed on vellum. There are copies of the same edition in eight volumes, 8vo., with a dedication to the Gallican clergy, by the printer, F. A. Didot.

4. Biblia Sacra Vulgatæ Editionis Sixti Quinti Pont. Max. jussu recognita atque edita Romæ ex Typographia Apostolica Vaticana MDXCIII. Editio nova, auctoritate summi pontificis Leonis XII. excusa. Francofurti a. M. [ad Mœnum], 1826, Royal 8vo.

A beautiful and correct edition, which contains all the prefatory and other preliminary matter of the Roman edition; and, besides the ordinary divisions of chapters and verses, it also has the old subdivisions of A. B. C., &c., introduced by Cardinal Hugo, of which an account is given in the first volume.

5. Biblia Sacra Vulgatæ Editionis, Sixti. V. Pont. Max. jussu recognita, et Clementis VIII. auctoritate edita. Paris, 1828, 8vo.

A neat edition from the press of F. Didot.

*** The Latin Vulgate is found in all the Polyglott editions of the Bible; and various other editions may be met with, the price of which varies from twelve shillings to three or four guineas and upwards, according to their rarity and condition.

[ii.] GOTHIC VERSION.

1. Sacrorum Evangeliorum Versio Gothica ex Codice Argenteo emendata atque suppleta, cum Interpretatione Latina et Annotationibus Erici Benzelii non ita pridem Archiepiscopi Upsaliensis. Edidit, Observationes suas adjecit, et Grammaticam Gothicam præmisit Edwardus LYE. Oxonii, e Typographeo Clarendoniano. 1750, 4to.

The best edition of the Gothic version of the four Gospels. The first appeared at Dordrecht, under the superintendence of Francis Junius in 1665,[1] 4to. which has the Anglo-Saxon version annexed. For the second edition we are indebted to George Stiernhelm, at Stockholm, in 1671, who has added the Swedish, Icelandic, and Latin Vulgate versions to the translation of Ulphilas. This third edition was prepared for the press by the learned Eric Benzel, archbishop of Upsal (who made a new copy from the original manuscript); and was published after his decease by Mr. Lye, at Oxford, in 1760, in small folio. It is executed in Gothic letters; the errors of the preceding editions are corrected; and many of the various lections, with which the Gothic version furnishes the Greek Testament, are remarked in the notes.

2. Ulphilæ Versio Gothica nonnullorum Capitum Epistolæ Pauli ad Romanos, e Cod. Biblioth. Guelpherbytanæ, cum commentariis Francisci Antonii KNITTEL. [1762,] 4to.

The fragment of the Gothic version, printed in this publication, has been reprinted, in the following article, and also in the appendix to the second volume of Mr. Lye's Saxon and Gothic Latin Dictionary.

3. Fragmenta Versionis Ulphilanæ, continentia Particulas aliquot Epistolæ, Pauli ad Romanos, ex Codice Rescripto Bibliothecæ Guelpherbytanæ eruta, et a Francisco Antonio Knittel edita, cum aliquot annotationibus typis reddita a Johanne IHRE Accedunt duæ Dissertationes ad Philologiam Mœso-Gothicam spectantes. Upsaliæ, 1763, 4to.

4. Johannis ab IHRE Scripta Versionem Ulphilanam et Linguam Mœso-Gothicam illustrantia, ab ipso doctissimo auctore emendata, noviaque accessionibus aucta, jam vero ob præstantiam ac raritatem collecta, et unà cum aliis scriptis similis argumenti edita, ab Antonio Friderico Busching. Berolini, 1773, 4to.

This volume, which is not of very frequent occurrence, contains Ihre's learned Disquisition, entitled Ulphilas Illustratus; various fragments of Ulphilas's version; five dissertations illustrative of them; a specimen of a Glossarium Ulphilanum, with prefaces prefixed to it. In an appendix, the editor has subjoined dissertations on Ulphilas, by Heupelius (with remarks on Heupelius by Oelrichs), Esberg, and Sœdermann; specimens of critical observations on the old Gothic translation of the Gospels, by John Gordon, a learned Scottish advocate; and a dissertation by Wachter, on the language of the Codex Argenteus.

5. Ulfilas Gothische Bibel-ubersetzung, die alteste Germanische Urkunde, nach Ihre'ns Text; mit einer grammatisch-wortlichen Lateinischen Uebersetzung, und einem Glossar, ausgearbeitet von Friedrich Karl FULDA; das Glossar umgearbeitet von W. F. H. REINWALD; und den Text nach Ihre'ns genauer abschrift der silbernen Handschrift in Upsal, sorgfaltig berichtigt, samt einer historisch-kritischen Einleitung, versehen und herausgegeben von Johann Christian ZAHN. Weissenfels, 1805, 4to.

A learned preface by J. C. Zahn, in the German language, contains a history of the Gothic version, and of the various preceding editions of its fragments. To this succeed the fragments themselves, in the Roman character. The text of them is given from a very beautiful and exact copy, which the celebrated scholar Ihre had procured to be made under his own inspection, and with the design of printing it. The editor has placed Ihre's Latin translation by the side of the text; and has also added an interlineary Latin version, critical notes placed at the foot of each page, and an historical introduction. These are followed by a Grammar of the Gothic language by F. K. Fulda, and by a Gothic Glossary compiled by W. F. H. Reinwald. "The text is carefully given; the grammatical and critical remarks, added in the margin below, are short, directly applied to the point, and well conceived; and the whole of the rich apparatus of the book is valuable."—(Hug's Introd. to the New Test. by Dr. Wait, vol. i. pp. 487, 488.) A copy of this curious and valuable work is in the library of the British Museum.

6. The Gothic Gospel of Saint Matthew, from the Codex Argenteus of the fourth Century; with the corresponding English or Saxon, from the Durham Book of the eighth Century, in Roman Characters; a literal English Lesson of each; and Notes, Illustrations, and Etymological Disquisitions on Organic Principles. By Samuel HENSHALL, M.A. London, 1807, 8vo.

7. Ulphilæ Partium Ineditarum, in Ambrosianis Palimpsestis ab Angelo MAIO repertarum, Specimen, conjunctis curis ejusdem Maii et Caroli Octavii Castilionæi editum. Mediolani, 1819, 4to.

This work is illustrated by two plates; the first containing facsimiles of the Codices Rescripti discovered in the Ambrosian Library (of which some account has already been given), and the other containing a fac-simile specimen of a Greek mathematical treatise, in which the names of Archimedes and Apollonius are mentioned, and which Signor Maï discovered under some Lombard Latin writing of great antiquity.

8. Ulphilæ Gothica Versio Epistolæ Divi Pauli ad Corinthios secundæ, quam ex Ambrosianâ Bibliothecâ Palimpsestis depromptam, cum Interpretatione, Adnotationibus, Glossario, edidit Carolus Octavius CASTILLIONÆUS. Mediolani, 1829, 4to.

9. Evangelii secundum Matthæum Versio Francica sæculi IX. necnon Gothica sæc. IV. quoad superest. Edidit J. Andreas SCHMELLER. Stuttgart und Tubingen, 1827, 8vo.

This work was published by Professor Schmeller, to illustrate his lectures on the German Language and Literature, delivered in the University of Munich. It contains the Gospel of St. Matthew in the Frankish dialect, from a MS. of Tatian's Harmony, of the ninth century, preserved in the Library at St. Gall, in Switzerland. The fragments of the Gothic Version are given according to the Codex Argenteus, and the remains of the Gothic Version, discovered by Mai and Count Castiglioni. A comparison of these two versions will show, that the Frankish and Gothic languages are only dialects of the same ancient language, which in the lapse of ages have gradually deviated from each other.

[1] There are copies dated in 1684; but they are said by Masch to be the same edition with a new title-page. Part. ii. vol. iii. p. 705.

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FAC SIMILE OF THE BIBLIA PAUPERUM.

Supposed to have been executed between A. D. 1420 *and* 1435.

To face page 29 *of Bibliographical Appendix, Vol. II.*

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[iii.] THE SCLAVONIC VERSION.

Wiwlia, sinetz Knigi, wetchago i nowago sawieta pojasiku slowensku.—The Bible, that is to say, the Books of the Old and New Testament in the Sclavonic language. Ostrog, 1581, folio.

This is the editio princeps of the *entire* Sclavonic Bible: an interesting account of various previous editions of detached portions of the Old and New Testament, as well as of the pains bestowed in order to render this impression correct, will be found in Dr. Henderson's Biblical Researches, pp. 78—82. Clement (Biblioth. Curieuse, tom. iii. pp. 441—444.) has given a minute description of it; to which Dr. Dibdin acknowledges himself indebted for part of his account of Earl Spencer's copy. (Bibliotheca Spenceriana, vol. i. pp. 90—93.) But Dr. Henderson, from his residence in Russia, and his critical acquaintance with the Sclavonic language, has been enabled to add much important information (which does not admit of abridgment) relative to this and to subsequent editions of the Sclavonic version, which was utterly unknown to those bibliographers. See his Biblical Researches, pp. 83—86. 92—103.

[iv.] THE ANGLO-SAXON VERSIONS.

1. Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice. Historiæ Judith Fragmentum, Dano-Saxonice. Edidit nunc primum ex MSS. Codicibus Edwardus THWAITES. Oxoniæ, 1699, 8vo.

The Anglo-Saxon version of the Heptateuch, that is, of the five books of Moses and the books of Joshua and Judges, was made towards the close of the tenth century by Ælfric, archbishop of Canterbury; and was published by Mr. Thwaites from an unique manuscript preserved in the Bodleian Library. The book of Job, also translated by Ælfric, was printed from a transcript of a MS. in the Cottonian Library (now in the British Museum); and the apocryphal Gospel of Nicodemus, from Junius's copy of the original manuscript in the Library of Corpus Christi College, Cambridge. The Danish-Saxon version of the book of Judith (a fragment of which is given in the publication now under notice) was made during the time when England groaned under the yoke of the Danish kings. A few notes on Ælfric's preface, and some various readings collected from an Anglo-Saxon fragment of the book of Exodus, and the pseudo-gospel of Nicodemus, close this curious and rare volume.

2. Psalterium Davidis Latino-Saxonicum Vetus, a Johanne SPELMANNO, D. Henrici fil. editum e vetustissimo exemplari MS. in Bibliotheca ipsius Henrici, et cum tribus aliis non multo minùs vetustis collatum. Londini, 1640, 4to.

3. The Gospels of the fower Euangelistes translated in the olde Saxons tyme out of Latin into the vulgare toung of the Saxons, newly collected out of auncient Monumentes of the sayd Saxons, and now published for testimonie of the same. London, printed by John Daye. 1571, 4to.

The Anglo-Saxon text is divided into chapters, and is accompanied by the English version then in use, in a parallel column, divided into chapters and verses, "which," it is stated in a prefatory note, "was observed for the better understanding of the reader." The editor of this now rare volume was Matthew PARKER; it has a preface, written by the celebrated martyrologist, John FOXE, by whom it is dedicated to Queen Elizabeth.

Two other editions of the Anglo-Saxon Gospels have been printed, viz. by William Lisle, in 4to., London, 1658; and by Thomas Marshall, in 4to., Dordrecht, 1665, with the Mæso-Gothic version. Of the last edition there are copies, with Amsterdam, 1684, in the title; but these are the same edition, with a new title-page.

SECTION VI.

MODERN VERSIONS OF THE OLD AND NEW TESTAMENTS.

§ 1. GENERAL OBSERVATIONS ON THE CIRCULATION OF THE SCRIPTURES.

I. *Scarcity and high prices of the Scriptures.*—II. *Rude attempts to convey an idea of their contents to the poor and illiterate.*—*Account of the* BIBLIA PAUPERUM.—III. *Number and classification of the translations of the Bible into modern languages.*

I. IN the early ages of Christianity, however anxious its professors must have been to become possessed of the sacred volume, and however widely it was read in their assemblies for divine worship, still the publication of a version was not what it now is—the emission of thousands of copies into the world. It consisted, in a great measure, in translators permitting their manuscripts to be transcribed by others; and so long as the tedious process of copying was the only one which could be resorted to exemplars of the sacred writings must have been multiplied very slowly. Before the inventions of paper and printing, manuscripts were the only books in use, and bore such excessively high prices, especially those which were voluminous, that few besides the most opulent could afford to purchase them:[1] even monasteries of some consideration had frequently only a missal. So long as the Roman empire subsisted in Europe, the reading of the Scriptures in Latin universally prevailed: but, in consequence of the irruptions of the barbarous nations, and the erection of new monarchies upon the ruins of the Roman power, the Latin language became so altered and corrupted, as no longer to be intelligible by the multitude, and at length it fell into disuse, except among the ecclesiastics.

In the eighth and ninth centuries, when the Vulgate Latin version had ceased to be generally understood, there is no reason to suspect any intention in the Church of Rome to deprive the laity of the Scriptures. "Translations were freely made, although the acts of the saints were generally deemed more instructive. Louis the Debonnair is said to have caused a German version of the New Testament to be made. Otfrid, in the same" (that is, the ninth) "century, rendered the Gospels, or rather abridged them, into German verse: this work is still extant, and is in several respects an object of curiosity. In the eleventh or twelfth century, we find translations of the Psalms, Job, Kings, and the Maccabees, into French. But, after the diffusion of heretical principles, it became expedient to secure the orthodox faith from lawless interpretation. Accordingly the council of Thoulouse, in 1229, prohibited the laity from possessing the Scriptures; and this prohibition was frequently repeated upon subsequent occasions."[2]

II. Although the invention of paper, in the close of the thirteenth or early in the fourteenth century, rendered the transcription of books less expensive, yet their cost necessarily placed them out of the reach of the middling and lower classes, who (it is well known) were immersed in the deepest ignorance. Means, however, were subsequently devised, in order to convey a rude idea of the leading facts of Scripture, by means of the *Block Books*, or *Books of Images*, as they are termed by Bibliographers, of which the following notice may not be unacceptable to the reader.

The manufacturers of playing cards, which were first invented[3] and painted in the fourteenth century, had in the following century begun to engrave on wood the images of the saints, to which they afterwards added some verses or sentences analogous to the subject. As the art of engraving on wood proceeded, its professors at length composed historical subjects, chiefly (if not entirely) taken from the Scriptures, with a text or explanation engraved on the same blocks. These form the *Books of Images*, or *Block Books* just mentioned: they were printed from wooden blocks; one side of the leaf only is impressed, and the corresponding text is placed *below*, *beside*, or *proceeding out of*, the mouth of the figures introduced.

Of all the *Xylographic* works, that is, such as are printed from wooden blocks, the BIBLIA PAUPERUM is perhaps the rarest, as well as the most ancient; it is a manual, or kind of catechism of the Bible, for the use of young persons, and of the common people, whence it derives its name—*Biblia Pauperum—the Bible of the Poor;* who were thus enabled to acquire, at a comparatively low price, an imperfect knowledge of some of the events recorded in the Scriptures. Being much in use, the few copies of it which are at present to be found in the libraries of the curious are for the most part either mutilated or in bad condition. The extreme rarity of this book, and the circumstances under which it was produced, concur to impart a high degree of interest to it.

The Biblia Pauperum consists of forty plates, with extracts and sentences analogous to the figures and images represented therein: the whole are engraven on wood, on one side of the leaves of paper; so that, when folded, they are placed opposite to each other. Thus, as the white sides of the leaves may be cemented together, the total number is reduced to twenty,

[1] Concerning the rarity and high prices of books during the dark ages, the reader will find several authentic anecdotes in the first volume of an "Introduction to the Study of Bibliography," (pp. 345—349.), by the author of this work.

[2] Hallam's View of Europe during the Middle Ages, vol. ii. p. 536. 4to. edition.

[3] They appear to have been first invented in 1390, by Jacquemin Gringonneur, a painter at Paris, for the amusement of Charles VI. king of France, who had fallen into a confirmed melancholy, bordering on insanity. Rees's Cyclopædia, vol. vi. article *Cards*.

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because the first and last page remain blank. Copies, however, are sometimes found, the leaves of which, not having been cemented on their blank side, are forty in number, like the plates. Each plate or page contains four busts, two at the top, and two at the bottom, together with three historical subjects: the two upper busts represent the prophets or other persons whose names are always written beneath them; the two lower busts are anonymous. The middle of the plates, which are all marked by letters of the alphabet in the centre of the upper compartment,[1] is occupied by three historical pictures, one of which is taken from the New Testament: this is the *type* or principal subject, and occupies the centre of the page, between the two antitypes or other subjects which allude to it. The inscriptions which occur at the top and bottom of the page, consist of texts of Scripture and Leonine verses.

Thus in the fortieth plate, of which our engraving is a copy,[2] the two busts of David and Isaiah are placed in the middle of the upper part of the page, between two passages of the Bible. The *first* of these, on the left of those prophets, is partly taken from the Song of Solomon (chap. v. 7, 8.), and runs thus:—*Legitur in Cantico Canticorum quarto capite, quod* (or *quo*) *sponsus alloquitur sponsam, et eam sumendo dixit; "Tota pulchra et amica mea, et macula non est in te. Veni, amica mea; veni, coronabere." Sponsus verus iste est Christus; qui, in assumendo eam sponsam, quæ est anime sine macula omnis peccati, et introducit eam in requiem eternam, et coronat cum corona immortalitatis.*[3]

The *second* passage, which is on the right of David and Isaiah, is taken from the Book of Revelation, and runs thus:—*Legitur in Apocalypsi xxi°. capite, quod angelus Dei apprehendit Jhoannem Evangelistam, cum esset in spiritu, et volens sibi ostendere archana Dei dixit ad eum; "Veni, et ostendam, tibi sponsam, uxorem agni." Angelus loquitur ad omnes in generali, ut veniant ad auscultandum in spiritu agnum innocentem Christum, animam innocentem coronantem.*[4]

Beneath the bust of David, which is indicated by his name, is a scroll proceeding from his hand inscribed *Tamquam sponsus dominus procedens de thalamo suo.* [See Ps. xix. 5. Vulgate Version.]

Beneath Isaiah is *ysaye vi*, with a label proceeding from his hand inscribed *Tanquam sponsus decoravit me corona.* [See Isa. lxi. 10. Vulgate Version.]

The letter . b . between these two labels denotes the order of the plate or page, as the cuts in this work follow each other according to two sets of alphabets, each of which extends from a to b only: when the first series is completed, a second is begun, the letters of which are distinguished by two points . a . . b . . c . . &c.

In the central compartment, between the busts above described, is the type or principal subject; it represents the rewards of the righteous in the eternal world, and the Redeemer is introduced as bestowing the crown of life on one of the elect spirits. The antitype on the left is the daughter of Sion, crowned by her spouse with the following Leonine verse,

Laus aie vere: spōsū bn̄ sēst here;
that is,
Laus anime vere sponsum bene sensit habere.

The antitype on the right is an angel, speaking to St. John, with this verse beneath:—

Spōs^q amat spōsam X^e nimis et speciosam;
that is,
Sponsus amat sponsam Christus nimis et speciosam.

From the left-hand figure of the bust at the bottom of the plate proceeds this label:—*corona tua c'culigata* [circumligata] *siet* [sit] *et calciame* [calciamenta] *ꝑ peb^q* [in pedibus], with a reference to Ezekiel, ch. xxiv. The twenty-third verse of that chapter [Vulgate Version] is most probably the passage intended.

From the figure on the right (which seems to have been designed for the prophet Hosea, as the other figure may mean the prophet Ezekiel) proceeds the label *Sponsabo te mihi in sempiternum*, &c. with a reference to Hosea v. The passage alluded to will be found in Hos. ii. 19. which runs thus:—*Sponsabo te mihi in sempiternum, et sponsabo te mihi in justitia, et in misericordia et in miserationibus.* [Vulgate Version.]

[1] These Letters, Dr. Dibdin thinks, are the origin of the signatures which are used to denote the order of the sheets in printed books. Bib. Spenc. vol. i. p. xxvi.

[2] Made from the last plate or page of the exemplar, which was the late Mr. Willet's. See the engraving facing the title-page.

[3] The above sentences are printed *without* the contractions, which are so numerous and so complex, as to be with difficulty understood by any who are not conversant in ancient records and early-printed books.

[4] See preceding note.

The last line in our fac-simile of the Biblia Pauperum may be thus read:—

V^o tūc gaudēt aie sibi, qū bonū dat' ome.
that is,
Versus. Tunc gaudent animæ sibi quum bonum datur omne.

Bibliographers are by no means agreed concerning the age[5] which they assign to the curious volume above described. Dr. Dibdin,[6] it is apprehended, dates it too low, in fixing it to the year 1450; and though the cuts are not designed in so heavy and Gothic a style as Baron Heinecken ascribes to them, yet the execution of them on the wood-blocks is confessedly very coarse, as our specimen (which is an exact fac-simile) will abundantly prove. The form of the letters also is too Gothic, and too void of proportion, to bear so late a date: indeed, if they be compared with the letters exhibited in some of the fac-similes in the *Bibliotheca Spenceriana* (which are supposed to have been executed between 1420 and 1430), the similarity of coarseness in the shape of the letters will render it probable that the Biblia Pauperum is nearly of equal antiquity. In fact, it is this very coarseness of the letters (as Heinecken has remarked) which has caused the edition above described to be preferred to every other of the Biblia Pauperum.[7]

III. The discovery of the art of printing in the fifteenth century, and the establishment of the glorious Reformation throughout Europe in the following century, facilitated the circulation of the Scriptures. Wherever its pure doctrines penetrated, the nations that embraced it, adopting its grand principle—that the Bible contains the religion of Protestants—were naturally desirous of obtaining the sacred volume in their respective languages. And even in those countries into which the reformed doctrines were but partially introduced, it was found necessary to yield so far to the spirit of the times, as to admit, in a limited degree, vernacular translations among the people.[8] Since the Reformation, wherever learned and pious missionaries have carried the Christian faith, the Scriptures have been translated into the languages of its professors.

The total number of dialects, spoken in any part of the world, is computed to be about five hundred; and of these somewhat more than one hundred appear to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other. Into upwards of one hundred and fifty of these various dialects the sacred Scriptures have been translated, either wholly or in part; and not less than sixty of them are versions in the languages and dialects of Asia. It is obvious that very few modern versions can be of service in the criticism or interpretation of the Bible; but as the author has been censured for omitting them in the first edition of this work, he has endeavoured to supply that deficiency, and to procure the best information possible, on a topic so interesting to every sincere professor of Christianity.

[5] Baron Heinecken, who has examined several copies of this work with minute attention, has discovered five different editions of the Biblia Pauperum; the fifth is easily known, as it has fifty plates. In executing the other four editions, the engravers, he observes, have worked with such exactness, that there is very little difference between any of them, so that it is impossible to determine which is the first. The attentive bibliographer, however, will discover several variations. These are pointed out by Heinecken, who has described the subjects of the different plates or leaves with much minuteness. As his interesting work is in the hand of every bibliographer and amateur, it will be sufficient to refer to his Idée d'une Collection d'Estampes, pp. 293—333.; from which Santander has abridged his neat account. Dict. du xv. Siècle, vol. ii. pp. 207—210. Lambinet (Recherches sur l'Imprimerie, pp. 61—72.) and Daunou (Analyse des Opinions sur l'Origine de l'Imprimerie, pp. 7—15.) have short but interesting notices relative to this and the other books of images, which will repay the trouble of perusal to those who have not the dear volume of Heinecken, or the elaborate work of Santander.

[6] Bibliotheca Spenceriana, vol. i. p. xxvi.

[7] The rarity of the Biblia Pauperum has caused the few copies of it, which are known to be extant, to be sold for the most exorbitant prices. These indeed have varied according to the condition and difference of the several editions. The copy which Heinecken describes as the first (and which is noticed above) cost at the sale of M. de Boze, in 1753, 1000 livres (43*l.* 15*s.*); at the sale of M. Gaignat, in 1769, 830 livres (36*l.* 5*s.*); at the sale of M. Paris, in 1791, 51*l.*; and that of Mr. Willet, in 1813, two hundred and forty-five guineas! The edition described by Heinecken as the second, produced, at M. Verdussen's sale, in 1776, 250 florins of exchange (about 24*l.*); at that of M. la Vallière, in 1783, 780 livres (34*l.* 2*s.* 6*d.*); and at that of M. Crevenna, in 1789, 946 livres (41*l.* 7*s.* 9*d.*). Copies of the Biblia Pauperum are in his Majesty's library (formerly Gaignat's copy); in that of Earl Spencer; the Bodleian and Corpus Christi Libraries, at Oxford; Corpus Christi College Library, Cambridge; in the Hunterian Museum, Glasgow (it is very imperfect); in the Royal Library at Paris (formerly Vallière's copy; it is imperfect); and in the Public Library at Basle. For an account of the *Speculum Humanæ Salvationis* and the other curious Books of Images, see the author's Introduction to Bibliography, vol. ii. Appendix, pp. v.—xiv.; and Baron Heinecken's Idée Générale d'une Collection complète d'Estampes. Leipsic, 1771, 8vo.

[8] Historical Sketch of the Translation and Circulation of the Scriptures by the Rev. Messrs. Thomson and Orme (Perth, 1815, 8vo.), p. 44.

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The modern versions of the Scriptures are twofold, viz. in the Latin language, and in the vernacular language of all the countries in which Christianity has been propagated; and both are made either by persons in communion with the Church of Rome or by Protestants.

§ 2. MODERN LATIN VERSIONS OF THE OLD AND NEW TESTAMENT.

[i.] LATIN VERSIONS OF THE ENTIRE BIBLE, OR OF THE OLD TESTAMENT.

Versions made by Romanists.

OF the modern Latin Versions of the Old Testament, made by individuals in communion with the Church of Rome, those of Pagninus, Montanus, Malvenda, Cajetan, and Houbigant, are particularly worthy of notice.[1]

1. PAGNINUS.—Veteris ac Novi Testamenti nova translatio, per Sanct. PAGNINUM edita. Lugduni, 1528, in large 4to.

Sanctes Pagninus, a Dominican monk, was the first modern oriental scholar who attempted to make a new translation of the Scriptures from the original languages. Having, in the course of his studies, been led to conceive that the Vulgate Latin Version of Jerome (of which an account has been given in the first volume of this work) was greatly corrupted, he undertook to form a new translation of the Old Testament from the Hebrew, following Jerome only where he thought that his version corresponded to the original. Under the patronage of the Popes Leo X., Hadrian VI., and Clement VII., he devoted twenty-five years to this great work; which was first published at Lyons in 1528. The Jews who read it attested its fidelity. The great fault of Pagninus is, that he has adhered too closely and servilely to the original text; and this scrupulous attachment has made his translation obscure, barbarous, and full of solecisms. He has also altered the commonly-received names of men and cities, and has substituted others in their place, which are pronounced according to the pronunciation of the Masorites. Though this translator's labours were very severely criticised by Father Simon, yet he acknowledges his great abilities and learning; and all the latter commentators and critics concur in justly commending his work, as being remarkably exact and faithful, and admirably adapted to explain the literal sense of the Hebrew text. Pagninus afterwards translated the New Testament from the Greek, which he dedicated to his patron, Pope Clement VII. It was printed with the former at Lyons, in 1528. In 1557, Robert Stephens printed a new edition of his translation in two volumes folio, with corrections; but it contains only the Old Testament of Pagninus's version. The New Testament is given in the Latin version of Beza, which is noticed in p. 32. *infra*.

2. MONTANUS.—Biblia Latina Pagnini, à Benedicto Aria MONTANO recognita. Antverpiæ, 1584, folio.

The translation of Pagninus was revised by Benedict Arias Montanus, who has erroneously been considered as a new translator of the Bible in the Latin language. His chief aim was to translate the Hebrew words by the same number of Latin ones; so that he has accommodated his whole translation to the most scrupulous rules of grammar, without any regard to the elegance of his Latinity. Montanus's edition, therefore, may be considered rather as a grammatical commentary, than a true version, and as being adapted to instruct young beginners in the Hebrew, than to be read separately: being printed interlinearily with the Latin word placed exactly over the Hebrew, it saves the student the trouble of frequently referring to his Lexicon. In the New Testament, Montanus changed only a few words in the Vulgate version, where he found it to differ from the Greek. This revision has been very frequently printed in various sizes: it is also found in the Antwerp, Paris, and London Polyglotts.

3. MALVENDA.—Thomæ MALVENDÆ Commentarii in Scripturam Sacram, una cum nova ex Hebræo translatione, variisque lectionibus. Lugduni, 1650, 5 tomis, folio.

The translation of Thomas Malvenda, a Spanish Dominican, being more grammatical and barbarous than that of Montanus, is but little esteemed, and has fallen into oblivion.

4. CAJETAN.—Librorum Veteris Testamenti, scilicet Pentateuchi, Josuæ, Judicum, Regum, Paralipomenon, Esdræ, Nehemiæ, Job, Psalmorum, Proverbiorum Salomonis, et priorum trium capitum Esaiæ, Versio nova Latina ex Hebræo a Thoma de VIO, Cardinale CAJETANO, ope duorum Linguam Hebræam scientium (alterius Hebræi Magistri illius linguæ, alterius Christiani) instituta juxta methodum quam ipse tradidit in præfatione commentariorum in Psalmos. Lugduni, 1639, 5 vols. folio.

The version which bears the name of Cardinal Cajetan, strictly speaking, is not his production; having been made by two persons (one a Jew, the other a Christian), both of whom were well skilled in the original language of the sacred volume. Cajetan carefully avoided those barbarous expressions which he must have used if his version had been grammatically literal.

5. HOUBIGANT.—Biblia Veteris Testamenti Latine, ex Versione Caroli Francisci HOUBIGANT. Lutetiæ Parisiorum, 1753, 4 tomis, folio.

The Latin version of the Old Testament, printed by Father Houbigant in his critical edition of the Hebrew Bible (noticed in p. 31. *supra*), is not framed according to the present Hebrew text, but according to the text, as he thought it should be corrected by manuscripts, ancient versions, and critical conjectures. The Latin text of Houbigant's version was also printed at Paris in 1753, in 8 vols. 8vo. This version is much admired for its elegance and energy.

Versions made by Protestants.

Since the Reformation, several Latin versions of the Old Testament have been made from the original Hebrew by learned Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, Junius and Tremellius, Schmidt, Dathe, Schott, and Winzer.

1. MUNSTER.—Biblia Latina, ex Versione Sebastiani MUNSTERI. Basileæ, 1534; 1546, folio.

In the year 1534, Sebastian Munster printed at Basle a new translation of the Old Testament from the original Hebrew, with the Hebrew text; and in 1546 he published a second edition, with the addition of some notes, which Father Simon thinks useful for understanding the style of the sacred writings. Without rigidly adhering to the grammatical signification of the words, like Pagninus and Montanus, he has given a more free and intelligible version: but by not deviating from the sense of the Hebrew text, he has retained some of its peculiar idioms. He has also availed himself of the commentaries of the best of the rabbinical writers. Though Simon freely censures particular parts of Munster's version, he decidedly prefers it to those of Pagninus and Montanus; and Huet gives him the character of a translator well versed in the Hebrew language, whose style is very exact, and conformable to the original.

2. LEO JUDA.—Biblia Sacro-Sancta Testamenti Veteris et Novi, e sacra Hebræorum lingua Græcorumque fontibus, consultis simul orthodoxis interpretibus religiosissime, translata in sermonem Latinum. Tiguri, 1543, folio; 1544, 8vo., and various subsequent editions.

The translation which bears the name of Leo Juda was commenced by him; but being prevented by death from finishing the work, he left it to be completed by Theodore Bibliander, professor of divinity at Zurich. With the assistance of Conrad Pellican, who was professor of Hebrew in the same place, Bibliander translated the rest of the Old Testament from the Hebrew; the New Testament was undertaken by Peter Cholin and Rodolph Gualter, two learned Protestants, at that time resident at Zurich. This version was first printed in 1543, and was reprinted by Robert Stephens at Paris, in 1545, with the addition of the Vulgate version, in two columns, and with short notes or scholia, but without specifying the translator's name. Though it was condemned by the divines at Paris, it was favourably received by those of Salamanca, who reprinted it with some trifling alterations. It is acknowledged to be very faithful; and its style is more elegant than that of Munster: but the translators are said, in some instances, to have receded too far from the literal sense.

3. CASTALIO.—Biblia Latina, Interprete Sebastiano CASTALIONE. Basileæ, 1573, folio; Lipsiæ, 1738, 4 tomis, 12mo.

The Latin version of Sebastian Chatillon, or Castalio (as he is generally called), was begun at Geneva in 1542, and finished at Basle in 1550, where it was printed in the following year, with a dedication to Edward VI. king of England. His design was, to render the Old and New Testaments in elegant Latin like that of the ancient classic authors; but his style has been severely censured by some critics, as being too much affected, and destitute of that noble simplicity, grandeur, and energy, which characterize the sacred originals. Professor Dathe, however, has vindicated this learned Protestant from these charges. Castalio's version has been frequently reprinted: the best edition of it is said to be that printed at Leipsic, in 1738, in 4 vols. 12mo.; but the folio edition, printed in 1573, is in most request, not only on account of its beauty, but also because it contains the author's last corrections, together with a very complete table of matters.

4. JUNIUS and TREMELLIUS.—Testamenti Veteris Biblia Sacra: sive Libri Canonici priscæ Judæorum Ecclesiæ a Deo traditi, Latini recens ex Hebræo facti brevibusque scholiis illustrati ab Immanuele TREMELLIO. Accesserunt Libri, qui vulgo dicuntur Apocryphi, Latine redditi et notis quibusdam aucti a Francisco JUNIO. Quibus etiam adjunximus Novi Testamenti Libros ex Sermone Syro ab eodem Tremellio, et ex Græco a Theodoro BEZA in Latinum versos, notisque itidem illustrados Secundâ curâ Francisci Junii. Genevæ, 1590, 4to

[1] The materials of this section are derived from Marsh's and Boerner's Edition of Lelong's Bibliotheca Sacra, vol. ii. Walchii Bibliotheca Theologica Selecta, vol. iv. pp. 64—76. Carpzovii Critica Sacra, Veteris Testamenti, pp. 707—757. Simon's Hist. Critique du Vieux Testament, livre ii. ch. xxii.

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The version of Francis Junius and Immanuel Tremellius was first published at Frankfort on the Main, in four tomes folio, in the years 1575–76–79: it was subsequently corrected by Junius, and has since been repeatedly printed. By the Protestant churches it was received with great approbation; and to this day it is held in great esteem for its simplicity, perspicuity, and fidelity. Father Simon criticised it with great severity; but our learned countryman, Matthew Poole, in the preface to his *Synopsis Criticorum Sacrorum*, reckons it among the best versions: and the ecclesiastical historian, Dupin, commends it for its close adherence to the Hebrew. Junius and Tremellius have been very particular in expressing the article by demonstrative pronouns.

5. SCHMIDT.—Biblia Sacra, sive Testamentum Vetus et Novum ex linguis originalibus in Linguam Latinam translatum, additis Capitum Summariis et Partitionibus, a Sebastiano SCHMIDIO. Argentorati, 1696, 4to.

Sebastian Schmidt was professor of oriental languages at Strasburgh. Of his version, which was published after the author's decease, there have been several editions. It is strictly literal; and is chiefly useful to students in the Hebrew language.

6. DATHE.—Libri Veteris Testamenti, ex recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, Notis philologicis et criticis illustrati a Joanne Augusto DATHIO. Halæ, 1773–89. 6 vols. 8vo.

The version of John Augustus Dathe, who was professor of oriental literature at Leipsic, is deservedly in high repute for its general fidelity and elegance, both in this country and on the Continent. Prof. Dathe "never published any part, until he had repeatedly explained it in his public lectures, and convinced himself that no difficulty remained, but such as could not be removed. In this manner was his translation produced, which may be considered as a perpetual commentary." (Aikin's Biographical Dictionary, vol. x. Supplement, p. 306.)

7. SCHOTT and WINZER.—Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus D. Henrico Augusto SCHOTT et Julio Friederico WINZER. Volumen primum. Altonæ et Lipsiæ, 1816, 8vo.

This volume comprises the Pentateuch only; the three first books were translated by M. Schott, and the two last by M. Winzer; but the whole work has been so carefully revised, that it appears to be the production of only one person. It professes to be very close.

[ii.] LATIN VERSIONS OF THE NEW TESTAMENT.

1. ERASMUS.—Novi Testamenti Æditio postrema, per Desiderium ERASMUM, Roterodamum. Basileæ, 1535, 8vo.

The celebrated Erasmus has the honour of being the first translator of the New Testament into the Latin language from the original Greek. His object was, to give a faithful and clear version, in which it is admitted that he succeeded as far as it was possible at that time. In this version he followed not only the printed copies, but also four Greek manuscripts; according to the example of Jerome, he varied but little from the Vulgate. The first edition of his translation appeared with his Greek Testament in 1516, and was dedicated to Pope Leo X., by whom it was highly commended in a letter of thanks which he wrote to Erasmus. The pontiff's praises, however, did not prevent his labours from being censured with great severity by certain writers belonging to the Romish communion, against whom Erasmus defended himself with great spirit. His version has been frequently printed and corrected, both by himself and by his editors.

2. BEZA.—Novum D. N. Jesu Christi Testamentum. Latine jam olim a Veteri Interprete, nunc denuo à Theodoro BEZA versum, cum ejusdem annotationibus, in quibus ratio interpretationis redditur. Oliva Roberti Stephani [Genevæ], 1556, folio.

This version has been repeatedly printed. On account of its fidelity, it has always been highly esteemed by Protestants of every denomination. Bishop Walton, indeed, was of opinion that he was justly charged with departing unnecessarily from the common readings, without the authority of manuscripts; but a careful examination of Beza's translation will show that that distinguished prelate was in this instance mistaken.

3. Chr. Guil. THALEMANNI Versio Latina Evangeliorum Matthæi, Marci, Lucæ, et Johannis, itemque Actuum Apostolorum, edita a C. C. Tittmanno. Berolini, 1781, 8vo. The remaining books of the New Testament were translated by M. Iaspis, and entitled,

Versio Latina Epistolarum Novi Testamenti, perpetua annotatione illustrata a Godofredo Sigismundo IASPIS. Lipsiæ, Vol. I. 1793, Vol. II. 1797, 8vo. Editio nova, Lipsiæ, 1821. 2 tomis 8vo.

4. Sacri novi Testamenti Libri omnes, veteri Latinitate donati ab Henrico Godofredo REICHARDO. Lipsiæ, 1799, 8vo.

5. SEBASTIANI.—Novum Testamentum ob frequentes omnium Interpretationum Hallucinationes, nunc demum ex Codice Alexandrino, adhibitis etiam compluribus manuscriptis variantibusque Lectionibus editis, summa fide ac curâ Latine redditum. Omnibus Sacris Auctoribus Græcis, Sacris Criticis, Glossariis et Instructioribus per totam Græciam Ecclesiasticis Viris diligentissime consultis. Interprete Leopoldo SEBASTIANI. Londini, 1817, royal 8vo.

M. Sebastiani is advantageously known to scholars as the editor of Lycophron (Romæ, 1803, 4to.). His version is made from the text of the Alexandrian Manuscript, with which the translator states that he collated several manuscripts and collections of various readings, availing himself also of every critical aid he could procure, and particularly of the writings of the Greek fathers, and the assistance of the most learned of the modern Greek clergy. To obtain the latter, M. Sebastiani expressly travelled through the whole of Greece. In all *doctrinal* points, this version is made conformable to the tenets inculcated *by the Romish church*.

*** For notices of the modern Latin Versions of Schott, Nzebe, and Goeschen, see pp. 16, 18, and 19, of this Appendix.

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§ 3. VERSIONS IN THE LANGUAGES OF MODERN EUROPE.

[i.] VERSIONS IN THE LANGUAGES SPOKEN IN THE BRITISH ISLES.

English Protestant Versions.[1]

Although it is impossible, at this distance of time, to ascertain when or by whom Christianity was first planted in this island, as well as the earliest time when the Scriptures were translated into the language of its inhabitants, yet we know that, for many hundred years, they were favoured with the possession of part, at least, of the sacred volume in their vernacular tongue. Of the Anglo-Saxon versions an account has already been given; to which we may now add, that a Saxon translation of the Pentateuch, of Joshua, part of the books of Kings, Esther, and of the apocryphal book of Judith, and the Maccabees, is attributed to Elfric or Elfred, who was archbishop of Canterbury, A. D. 995.

A chasm of several centuries ensued, during which the Scriptures appeared to have been buried in oblivion, the general reading of them being prohibited by the papal see. The *first* ENGLISH translation of the Bible known to be extant was executed by an unknown individual, and is placed by Archbishop Usher to the year 1290: of this there are three manuscript copies preserved, in the Bodleian library, and in the libraries of Christ Church and Queen's Colleges at Oxford. Towards the close of the following century, John de TREVISA, vicar of Berkeley in the county of Gloucester, at the desire of his patron, Lord Berkeley, is said to have translated the Old and New Testaments into the English tongue. But as no part of this work appears ever to have been printed, the translation ascribed to him is supposed to have been confined to a few texts, which are scattered in some parts of his works (several copies of which are known to exist in manuscript), or which were painted on the walls of his patron's chapel at Berkeley Castle. It is by no means improbable, that, before the invention of printing, recourse was had to the painting of the principal events in the sacred history, on the windows of churches, in order to convey some knowledge of Scripture facts to the illiterate. Among the finest specimens of this pictorial instruction, we may mention the beautifully-executed windows of King's College Chapel, Cambridge.[2]

1. WICLIFFE'S VERSION.

The New Testament of our Lord and Saviour Jesus Christ, translated out of the Latin Vulgat by John WICLIF, S.T.P. about 1378. To which is præfixt a History of the Translations of the H. Bible and N. Testament, &c. into English, both in MS. and print, and of the most remarkable Editions of them since the Invention of Printing. By John Lewis, M.A. London, 1731, folio; 1810, 4to.[3]

[1] Our account of English translations is drawn from Lewis's History of the translations of the Bible, prefixed to his edition of Wickliffe's New Testament, folio, 1731; Johnson's Historical Account of the several English translations of the Bible, originally published in 1730, in 8vo. and reprinted in the third volume of Bishop Watson's Collection of Theological Tracts; Archbishop Newcome's View of the English Biblical Translations, Dublin 1792, 8vo.; Mr. Whittaker's learned and elaborate Inquiry into the Interpretation of Hebrew Scriptures, pp. 38—114.; and Mr. Walter's Letter to the Bishop of Peterborough, on the Independence of the authorized Version of the Bible.

[2] There is a peculiar correspondence between the paintings on the same window, in the upper and lower divisions: for instance, in the upper division is painted a piece of history taken from the Old Testament; and in the lower division, is painted some circumstance selected from the New Testament, corresponding to that above it from the Old.

[3] The titles of this and the following English versions are given from the copies preserved in the library of the British Museum, with the exception of Hollybushe's New Testament, in p. 68., and the Anglo-Genevese Bible in p. 71.

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SEVERALLY PRINTED.

with Corrections and Additions; the second and third Tables
the present work.

TABLE II.

Versions in the Languages of Modern Asia—Continued.

Language.	New Testament, or detached Books thereof.		Bible, or Old Testament, or detached Books thereof.		Author.	Place of Printing.
	New Test.	Detached Books.	Bible, or Old Test.	Detached Books.		
3. Chinese	1809–14	.....	1815–21	.....	Rev. Dr. Marshman	Serampore.
	1811–13–16	.....	1815–20	.....	Rev. Dr. Morrison & Rev. Mr. Milne	Canton.
4. Other Asiatic Versions.						
Formosan	.....	Matt. and John 1661	.....	.....	Robert Junius	Amsterdam.
Tartar	1813	.....	.....	Psal. 1815	Edin. Soc. Mission	Karass and Astrachan.
Orenburg Tartar	1820	.....	.....	.....	Edin. Soc. Mission	Astrachan.
Calmuc Tartar	1815–20	.....	.....	.....	Morav. Mission.	Petersburgh.
Mongolian Tartar	.....	Matt. and Luke 1815	.....	.....	Two Mongolian Chieftains	
Mordwassian (4 Gospels)	1821	.....	.....	.....	Russian Bible Society.	Petersburgh.
Tcheremissian (4 Gospels)	1821	.....	.....	.....		
Georgian	.....	.....	1743	.....	Unknown	Moscow.
Otaheitean or Tahitan	1818–25	.....	.....	.....	Missionaries of the London Society	Eimeo and Tahiti.
Curdish	.....	4 Gosp. 1826–33				
Eastern Armenian	1832	.....	.....	.....	Missionaries of the Basle Society.	Moscow.

TABLE III.

Versions in the Languages of Modern Africa and America.

Language.	New Testament, or detached Books thereof.		Bible, or Old Testament, or detached Books thereof.		Author.	Place of Printing.
	New Test.	Detached Books	Bible, or Old Test.	Detached Books.		
African.						
Amharic, a dialect of Abyssinia	1822	.....	.....	.....	M. Asselin de Cherville	London.
Bullom	.....	Gosp. of Matt. 1816	.....	.....	Rev. G. Nylander	
Malagasse	1828–32	.....	.....	.....	Missionaries.	
Namaqua	1832	4 Gospels	.....	.....	Rev. Mr. Schmelin	Cape Town
Bichuana	1831	Gosp. of Luke	.....	.....	Rev. Mr. Moffat.	
American Indian.						
Virginian	1661	.....	1663	.....	Rev. John Eliot	Cambridge, New Eng.
Delaware	.....	3 Epist. of John 1818	.....	.....	C. F. Dencke	New York.
Indian-Massachusetts	.....	Gosp. of John 1709	.....	Psal. 1709	Experience Mayhew	Boston, New Eng.
Mohawk	.....	Matt. Mark, and John 1787, 1804	.....	.....	Rev. Mr. Freeman, Captain Brant, Captain Norton	London.
Chippeway	1832	John	.....	.....	Messrs. Jones	York, U. C.
Esquimaux	1809–13–19	.....	.....	.....	Moravian Mission	
Greenlandish	1799	.....	.....	.....	Moravian Mission	
West Indian.						
Creolese	.....	.....	.....	.....	Unknown	Copenhagen.
Negro-Creolese	1829	.....	.....	.....	Missionaries	London.
Mexican	1832	.....	.....	.....	Dr. Mora.	
South American						
Aimará	.....	Gosp. of Luke 1829	.....	.....	Dr. Pazos Kanki	
Peruvian	.....	.....	.....	Psal. 1832		

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Nearly contemporary with John de Trevisa was the celebrated John Wiclif, or Wicliffe, who, about the year 1378 or 1380, translated the entire Bible from the Latin Vulgate into the English language as then spoken, not being sufficiently acquainted with the Hebrew and Greek languages to translate from the originals. Before the invention of printing, transcripts were obtained with difficulty, and copies were so rare, that, according to the registry of William Alnewick, bishop of Norwich, in 1429, the price of one of Wickliffe's Testaments was not less than four marks and forty pence, or two pounds sixteen shillings and eight-pence, a sum equivalent to more than forty pounds at present. This translation of the Bible, we are informed, was so offensive to those who were for taking away the key of knowledge and means of better information, that a bill was brought into the House of Lords, 13 Rich. II. A. D. 1390, for the purpose of suppressing it. On which the Duke of Lancaster, the king's uncle, is reported to have spoken to this effect:—"We will not be the dregs of all; seeing other nations have the law of God, which is the law of our faith, written in their own language." At the same time he declared in a very solemn manner, "That he would maintain our having this law in our own tongue against those, whoever they should be, who first brought in the bill." The duke was seconded by others, who said: "That if the Gospel, by its being translated into English, was the occasion of running into error, they might know that there were more heretics to be found among the Latins than among the people of any other language. For that the Decretals reckoned no fewer than sixty-six Latin heretics; and so the Gospel must not be read in Latin, which yet the opposers of its English translation allowed." Through the duke of Lancaster's influence the bill was rejected; and this success gave encouragement to some of Wicliffe's followers to publish another and more correct translation of the Bible. But in the year 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed by a constitution, "That no one should thereafter translate any text of Holy Scripture in English, by way of a book, or little book or tract; and that no book of this kind should be read, that was composed lately in the time of John Wicliffe, or since his death." This constitution led the way to great persecution, and many persons were punished severely, and some even with death, for reading the Scriptures in English.—(Lewis's History, pp. 7—18.)

No part of Wicliffe's version of the Scriptures was printed, until Mr. Lewis published the New Testament in folio, in the year 1731. In 1739, his history of translations was printed by itself in an octavo volume. Wicliffe's translation of the New Testament was handsomely re-edited in quarto, in 1810, by the Rev. Henry Hervey Baber, M.A., one of the Librarians of the British Museum; who prefixed a valuable memoir of the life, opinions, and writings of Dr. Wicliffe, and also an Historical Account of the Saxon and English Versions of the Scriptures, previous to the opening of the fifth century.

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2. TINDAL'S VERSION.

In England, as in other parts of Europe, the spread of the pure doctrines of the Reformation was accompanied with new translations into the vernacular language. For the first *printed*[1] English translation of the Scriptures we are indebted to William Tindal, who, having formed the design of translating the New Testament from the original Greek into English (an undertaking for which he was fully qualified), removed to Antwerp in Flanders for this purpose. Here, with the assistance of the learned John Fry, or Fryth, who was burnt on a charge of heresy in Smithfield, in 1552, and a friar, called William Roye, who suffered death on the same account in Portugal, he finished it, and in the year 1526 it was printed either at Antwerp or Hamburg, without a name, in a middle-sized 8vo. volume, and without either calendar, references in the margin, or table at the end.[2] Tindal annexed a "pistil" at the close of it, in which he "desyred them that were learned to amende if ought were found amysse." Le Long calls this "The New Testament translated into English, from the German Version of Luther;" but for this degrading appellation he seems to have no other authority besides a story related by one Cochlæus,[3] an enemy of the Reformation, with a view of depreciating Tindal's translation. Many copies of this translation having found their way into England, in order to prevent their dispersion among the people, and the more affectually to enforce the prohibition published in all the dioceses against reading them, Tonstal, bishop of London, purchased all the remaining copies of this edition, and all which he could collect from private hands, and committed them to the flames at St. Paul's cross. The first impression of Tindal's translation being thus disposed of, several other editions were published in Holland, before the year 1530, in which Tindal seems to have had no interest, but which found a ready sale, and those which were imported into England were ordered to be burned. On one of these occasions, Sir Thomas More, who was then chancellor, and who concurred with the bishop in the execution of this measure, inquired of a person, who stood accused of heresy, and to whom he promised indemnity on consideration of an explicit and satisfactory answer, how Tindal subsisted abroad, and who were the persons in London that abetted and supported him: to which inquiry the heretical convert replied, "It was the Bishop of London who maintained him, by sending a sum of money to buy up the impression of his Testament." The chancellor smiled, admitted the truth of the declaration, and suffered the accused person to escape. The people formed a very unfavourable opinion of those who ordered the word of God to be burned, and concluded, that there must be an obvious repugnance between the New Testament and the doctrines of those who treated it with this indignity. Those who were suspected of importing and concealing any of these books, were adjudged by Sir T. More to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks, and at the standard in Cheapside to throw them into a fire prepared for that purpose, and to be fined at the king's pleasure.

When Tonstal's purchase served only to benefit Tindal, and those who were employed in printing and selling successive editions of his Testament, and other measures for restraining their dispersion seemed to have little or no effect, the pen of the witty, eloquent, and learned Sir Thomas More was employed against the translator; and the bishop granted him a license, or faculty, dated March 7, 1527, to have and to read the several books which Tindal and others published; and at his desire Sir Thomas composed a dialogue, written with much humour, and designed to expose Tindal's translation, which was published in 1529. In this dialogue, he alleges, among other charges, that Tindal had mistranslated three words of great importance, viz. the words priests, church, and charity; calling the first seniors, the second congregation, and the third love. He also charges him with changing commonly the term grace into favour, confession into knowledge, penance into repentance, and a contrite heart into a troubled heart. The Bishop of London had, indeed, in a sermon, declared, that he had found in it no less than 2000 errors, or mistranslations; and Sir Thomas More discovered (as he affirmed) about 1000 texts by tale, falsely translated. In 1530, a royal proclamation was issued, by the advice of the prelates and clerks, and of the universities, for totally suppressing the translation of the Scripture, *corrupted* by William Tindal. The proclamation set forth, that it was not necessary to have the Scriptures in the English tongue, and in the hands of the common people; that the distribution of them, as to allowing or denying it, depended on the discretion of their superiors; and that, considering the malignity of the time, an English translation of the Bible would rather occasion the continuance or increase of errors, than any benefit to their souls. However, the proclamation announced the king's intention, if the present translation were abandoned, at a proper season to provide that the Holy Scriptures should be by great, learned, and catholic persons, translated into the English tongue, if it should then seem convenient. In the mean time, Tindal was busily employed in translating from the Hebrew into the English the five books of Moses, in which he was assisted by Myles Coverdale. But his papers being lost by shipwreck in his voyage to Hamburgh, where he designed to print it, a delay occurred, and it was not put to press till the year 1530. It is a small 8vo., printed at different presses, and with different types. In the preface he complained, that there was not so much as one *i* in his New Testament, if it wanted a tittle over its head, but it had been noted and numbered to the ignorant people for a heresy, who were made to believe that there were many thousand heresies in it, and that it was so faulty as to be incapable of amendment or correction. In this year he published an answer to Sir Thomas More's dialogue, containing his reasons for the changes which he had introduced into his translation. The three former editions of Tindal's English New Testament being all sold off, the Dutch booksellers printed a fourth in this year, in a smaller volume and letter. In 1531, Tindal published an English version of the prophet Jonah, with a prologue, full of invective against the church of Rome. In 1534, was published a fourth Dutch edition, or the fifth in all, of Tindal's New Testament, in 12mo. In this same year, Tindal printed his own edition of the New Testament in English, which he had diligently revised and corrected; to which is prefixed a prologue; and at the end are the pistils of the Old Testament, closing with the following advertisement, "Imprinted at Antwerp, by Marten Emperour, anno M.D. XXXIV." Another edition was published this year in 16mo. and printed in a German letter. Upon his return to Antwerp, in 1534, King Henry VIII. and his council contrived means to have him seized and imprisoned. After a confinement of about a year and a half he was condemned to death by the emperor's decree in an assembly at Augsburg; and in 1536, he was strangled at Vilvorde (or Villefort), near Brussels, the place of his imprisonment, after which his body was reduced to ashes. He expired, praying repeatedly and earnestly, "Lord, open the King of England's eyes." Several editions of his Testament were printed in the year of his death. "His papers seem to have remained in the hands of his friends; at least so much of them as contained translations of the Old Testament from Joshua to Chronicles inclusive, with prefaces to several different books of Scriptures." Some writers on the history of English Bibles (by whose authority the author was misled in preceding editions) have asserted that Tindal had little or no skill in the Hebrew language, and therefore probably translated the Old Testament from the Latin: but Mr. Walter has proved, by a copious and elaborate collation of particular instances, that this able and

[1] Though Wicliffe's translation is prior in point of time, no part of it was printed before the year 1731.

[2] Specimens of Tindal's translation of the New Testament, as well as of the other early English translations of the Old and New Testament, are given (together with concise bibliographical descriptions) in the appendix to the Rev. Dr. Cotton's "List of Editions of the Bible, and of parts thereof," &c. pp. 85—140.

[3] In Actis Martini Lutheri ad an. 1526, p. 132.

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pious martyr for the word of God was fully competent to translate, and did actually execute his translation, directly from the Hebrew original, and not from the German Version of Luther. (Letter to Bp. Marsh, pp. 43—52. 75—90.) Few first translations, says the late Dr. Geddes, will be found preferable to Tindal's. It is astonishing, says this writer, how little obsolete the language of it is, even at this day; and in point of perspicuity, and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it. (Prospectus for a new translation of the Bible, p. 88.)

3. COVERDALE'S BIBLE.

Biblia. The Bible, that is, the holy Scripture of the Olde and New Testament faithfully and truly translated out of the Douche and Latyn in to Englishe. [Zurich.] M.D.XXXV. folio.

This first English translation of the entire Bible was made from the Latin and German, and dedicated to king Henry VIII. by Myles COVERDALE, who was greatly esteemed for his piety, knowledge of the Scriptures, and diligent preaching; on account of which qualities king Edward VI. subsequently advanced him to the see of Exeter. In his dedication and preface, he observes to this purpose, that, as to the present translation, it was neither his labour nor his desire to have this work put into his hand; but "when others were moved by the Holy Ghost to undertake the cost of it," he was the more bold to engage in the execution of it. Agreeably, therefore, to desire, he set forth this "special" translation, not in contempt of other men's translation, or by way of reproving them, but humbly and faithfully following his interpreters, and that under correction. Of these, he said, he used five different ones, who had translated the Scriptures not only into Latin, but also into Dutch. He further declared, that he had neither wrested nor altered so much as one word for the maintenance of any manner of sect, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only before his eyes the manifest truth of the Scriptures. But because such different translations, he saw, were apt to offend weak minds, he added that there came more understanding and knowledge of the Scripture by these sundry translations, than by all the glosses of sophistical doctors; and he therefore desires, that offence might not be taken, because one translated "scribe," and another "lawyer," one "repentance," and another "penance," or "amendment." This is the first English Bible allowed by royal authority; and also the first translation of the whole Bible printed in our language. It was called a "special" translation, because it was different from the former English translations; as Lewis has shown[1] by comparing it with Tindal's. It is divided into six tomes or parts, adorned with wooden cuts, and furnished with Scripture references in the margin. The last page has these words: "Prynted in the yeare of our Lorde M.D.XXXV. and fynished the fourth day of October." Of this Bible there was another edition in large 4to. 1550, which was republished, with a new title, 1553; and these, according to Lewis, were all the editions of it. Coverdale, in this edition of the English Bible, prefixed to every book the contents of the several chapters, and not to the particular chapters, which was afterwards the case: and he likewise omitted all Tindal's prologues and notes. Soon after this Bible was finished, in 1536, Lord Cromwell, keeper of the privy seal, and the king's vicar-general and vicegerent in ecclesiastical matters, published injunctions to the clergy by the king's authority, the seventh of which was, that every parson, or proprietary of any parish church within this realm, should, before the first of August, provide a book of the whole Bible, both in Latin and in English, and lay it in the choir, for every man that would, to look and read therein; and should discourage no man from reading any part of the Bible either in Latin or English, but rather comfort, exhort, and admonish every man to read it, as the very word of God, and the spiritual food of a man's soul, &c.

4. MATTHEW'S BIBLE.

The Bible, which is all the Holy Scripture; In whych are contayned the Olde and Newe Testament, truly and purely translated into Englysh. By Thomas MATTHEW. M.D.XXXVII. folio.

From the appearance of the types, it is most probable that this edition was printed at Marlborow in Hesse; it was edited by Coverdale, though it bears the name of Thomas Matthew, and it was published with the royal license, which was granted in consequence of Archbishop Cranmer's application to Lord Cromwell.[2] The Old Testament is Tindal's to the end of the second book of Chronicles; it then becomes a mere copy of Coverdale's Bible, with a few corrections, and continues so to the end of the Apocryphal Books. The New Testament is wholly a transcript of Tindal's version, as contained in his last published edition of the New Testament.[3] In the year 1538, an injunction was published by Cromwell, as vicar-general of the kingdom, ordaining the clergy to provide, before a certain festival, one book of the whole Bible, of the largest volume, in English, and to set it up in some convenient place within their churches, where their parishioners might most commodiously resort to read it. A royal declaration was also published, which the curates were to read in their several churches informing the people, that it had pleased the king's majesty to permit and command the Bible, being translated into their mother tongue, to be sincerely taught by them, and to be openly laid forth in every parish church. But the curates were very cold in this affair,[4] and read the king's injunctions and declarations in such a manner, that scarcely any body could know or understand what they read. Johnson[5] adds, that they also read the word of God confusedly; and that they bade their parishioners, notwithstanding what they read, which they were compelled to read, "to do as they did in times past, and to live as their fathers, the old fashion being the best." Fox observes,[6] that the setting forth of this book much offended Gardiner and his fellow-bishops, both for the prologues, and especially because there was a table in the book chiefly about the Lord's supper, the marriage of priests, and the mass, which was there said not to be found in Scripture. Strype, however says,[7] it was wonderful to see with what joy this book was received, not only among the more learned, and those who were noted lovers of the reformation, but generally all over England among all the common people; and with what avidity God's word was read, and what resort there was to the places appointed for reading it. Every one that could, bought the book, and busily read it, or heard it read, and many elderly persons learned to read on purpose. During a vacancy in the see of Hereford, it was visited by Cranmer, who enjoined the clergy to procure, by the 1st of August, a whole Bible in Latin and English, or at least a New Testament in these languages; to study every day one chapter of these books, conferring the Latin and English together, from the beginning to the end; and not to discourage any layman from reading them, but encourage them to it, and to read them for the reformation of their lives and knowledge of their duty.

5. HOLLYBUSHE'S NEW TESTAMENT.

The Newe Testament both in Latine and Englishe, eche correspondent to the other, after the vulgare Text, commonly called St. Jerome's. Faithfully translated by Johan HOLLYBUSHE. London, M.D.XXXVIII. 4to. M.D.XXXIX. 8vo.

This translation of the Latin Vulgate was executed by Myles Coverdale, who dedicated it in his own name to Henry VIII. It is not known why he assumed the fictitious name of John Hollybushe. We are indebted for our knowledge of this edition to Mr. Walter's letter to the Bishop of Peterborough, p. 31.

6. CRANMER'S GREAT BIBLE.

The Byble in Englyshe, that is to saye, the content of all the holy scripture bothe of ye olde and newe testament, truly translated after the veryte of the Hebreue and Greke textes by ye dylygent studye of diuerse excellent learned men, expert in the forsayde tongea. Printed by Rychard Grafton & Edward Whitchurch. Cum privilegio ad imprimendum solum. M.D.XXXIX. folio.

In 1538, an edition in 4to. of the New Testament, in English with Erasmus's Latin translation, was printed, with the king's license, by Redman. In this year it was resolved to revise Matthew's Bible, and to print a correct edition of it. With this view Grafton went to France, where the workmen were more skilful, and the paper was both better and cheaper than in England, and obtained permission from Francis I., at the request of king Henry VIII., to print his Bible at Paris. But notwithstanding the royal license, the inquisition interposed, and issued an order, dated December 17, 1538, summoning the French printers, their English employers, and Coverdale, the corrector of the work, and prohibiting them to proceed; and the impression, consisting of 2500 copies, was seized, confiscated, and condemned to the flames. Some chests, however, of these books escaped the fire, by the avarice of the person who was appointed to superintend the burning of them; and the English proprietors, who had fled on the first alarm, returned to Paris as soon as it subsided, and not only recovered some of these copies, but brought with them to London the presses, types, and printers, and, resuming the work, finished it in the following year.

As soon as the papal power was abolished in England, and the king's supremacy settled by parliament in 1534, Cranmer was very assiduous in promoting the translation of the Holy Scriptures into the vulgar tongue; well knowing how much the progress of the reformation depended upon this measure. Accordingly, he moved in convocation, that a petition should be presented to the king for leave to procure a new translation of the Bible. This motion was vigorously opposed by Gardiner, bishop of Winchester, and his party: but Cranmer prevailed. The arguments for a new translation, urged by Cranmer, and enforced by Queen Anne Bullen, who had then great interest in the king's affections, were so much con

[1] Hist. of Eng. Transl. p. 29.
[2] Strype's Life of Cranmer, p. 58.
[3] Mr. Walter's Letter to the Bishop of Peterborough, pp. 101, 102. In the following pages he has corrected various errors of preceding historians of the English Bibles, respecting Matthew's (or rather Coverdale's) edition.
[4] Lewis, p. 108.
[5] Hist. Account, &c. in Bishop Watson's Collection, vol. iii. p. 94.
[6] Acts, &c. vol. ii. p. 516.
[7] Life of Cranmer, p. 64.

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sidered by him, that, notwithstanding the opposition, public and private, on the part of Gardiner and his adherents, Henry gave orders for setting about it immediately. To prevent any revocation of the order, Cranmer, whose mind was intent on introducing a free use of the English Scriptures by faithful and able translators, proceeded without delay to divide an old English translation of the New Testament into nine or ten parts, which he caused to be transcribed into paper-books, and to be distributed among the most learned bishops and others; requiring that they would perfectly correct their respective portions, and return them to him at a limited time. When the assigned day came, every man sent his appropriate portion to Lambeth, except Stokesly, bishop of London. This laudable design of the archbishop failed; but the business was executed by other persons, whom he countenanced and encouraged. In April, 1539, Grafton and Whitchurch printed the Bible, the title of which is given at the head of this article. From its containing a prologue or preface by archbishop Cranmer, as well as from its size, it is commonly termed "Cranmer's Great Bible."[1] A magnificent and probably unique copy of it, on vellum, which formerly belonged to Henry VIII., is preserved in the Library of the British Museum. It is richly illuminated; and the vividness of the colours is very little impaired. This edition has a beautiful frontispiece, designed by Holbein, and particularly described and exhibited in an engraving by Lewis; and in the text those parts of the Latin Version, which are not found in the Hebrew or Greek, are inserted in a smaller letter; such, for instance, as the three verses of the 14th Psalm, which are the 5th, 6th, and 7th, in the translation of the English liturgy, and the controverted clause in 1 John v. 7, 8.; and a mark is used to denote a difference of reading between the Hebrew and Chaldee, afterwards explained in a separate treatise. In this edition Matthew's Bible was revised, and several alterations and corrections were made in the translation, especially in the book of Psalms. Tindal's prologues and notes, and the notes added by others, in the edition of 1537, were wholly omitted. The superintendence of this work was confided to Coverdale, who, in a sermon at St. Paul's Cross, defended his translation from some slanderous reports which were then raised against it, acknowledging that "he himself now saw some faults, which, if he might review the book once again, as he had twice before, he doubted not he should amend: but for any heresy, he was sure that there were none maintained in his translation." This is related by Dr. Fulke, who was one of Coverdale's auditors.

7. TAVERNER'S BIBLE.

The most sacred Bible, whiche is the holy scripture, contayning the olde and new testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by Richard TAVERNER. London. Prynted by John Byddell. M.D.XXXIX. folio.

Richard Taverner, the editor of the Bible which bears his name, was educated at Christ Church, Oxford, patronized by Lord Cromwell, and probably encouraged by him to undertake the work, on account of his skill in the Greek tongue. This is neither a bare revisal of Cranmer's Bible, nor a new version; but a kind of intermediate work, being a correction of what is called "Matthew's Bible," many of whose marginal notes are adopted, and many omitted, and others inserted by the editor. It is dedicated to the king. After his patron's death, Taverner was imprisoned in the Tower for this work; but he had the address to reinstate himself in the king's favour. Wood[2] gives a particular account of Taverner; attributes his imprisonment to the influence of those bishops who were addicted to the Romish religion; and informs us, that his version was read in churches by royal authority.

8. OTHER EDITIONS OF THE ENGLISH BIBLE, DURING THE REMAINDER OF HENRY VIII.'S REIGN, AND THE REIGN OF EDWARD VI.

In November, 1539, the king, at the intercession of Cranmer, appointed Lord Cromwell to take special care that no person within the realm should attempt to print any English Bible for five years, but such as should be admitted by Lord Cromwell; and assigns this reason for the prohibition, that the Bible should be considered and perused in one translation, in order to avoid the manifold inconveniences to which human frailty might be subject from a diversity of translations, and the ill use that might be made of it. In the year 1540, two privileged editions of the Bible, which had been printed in the preceding year, issued from the press of Edward Whitchurch. Lewis mentions three other impressions of the "Great Bible," which appeared in the course of this year; two printed by Whitchurch, and one by Petyt and Redman. Cranmer wrote a preface for the editions of the year 1540, from which we learn the opinions and practice of those times. In May of this year, the curates and parishioners of every parish were required by royal proclamation, to provide themselves with the Bible of the largest volume before the feast of All Saints, under the penalty of 40*s.* for every month during which they should be without it. The king charged all ordinaries to enforce the observance of this proclamation; and he apprized the people, that his allowing them the Scriptures in their mother-tongue was not his duty, but an evidence of his goodness and liberality to them, of which he exhorted them not to make any ill use. In May, 1541, one edition of Cranmer's Bible was finished by Richard Grafton; who, in the November following, completed also another Bible of the largest volume, which was superintended, at the king's command, by Tonstal, bishop of Durham, and Heath, bishop of Rochester.

In consequence of the king's settled judgment, "that his subjects should be nursed in Christ by reading the Scriptures," he again, on the 7th of May, published a brief or decree for setting up the Bible of the great volume in every parish church throughout England. However, this decree appears to have been very partially and reluctantly observed; and the bishops were charged, by a writer in 1546, with attempting to suppress the Bible, under pretence of preparing a version of it for publication within seven years. After the death of Cromwell in 1540, the bishops inclined to popery gained strength; and the English translation was represented to the king as very erroneous and heretical, and destructive of the harmony and peace of the kingdom. In the convocation assembled in Feb. 1542, the archbishop, in the king's name, required the bishops and clergy to revise the translation of the New Testament, which, for that purpose, was divided into fourteen parts, and portioned out to fifteen bishops; the Apocalypse, on account of its difficulty, being assigned to two. Gardiner clogged this business with embarrassing instructions; and Cranmer, clearly perceiving the resolution of the bishops to defeat the proposed translation, procured the king's consent to refer the matter to the two universities, against which the bishops protested; but the archbishop declared his purpose to adhere to the will of the king his master. With this contest the business terminated; and the convocation was soon after dissolved. The Romish party prevailed also in parliament, which enacted a law that condemned and abolished Tindal's translation, and allowed other translations to remain in force, under certain restrictions. After the passing of this act, Grafton, the king's printer, was imprisoned; nor was he released without giving a bond of 300*l.* neither to print nor sell any more English Bibles till the king and the clergy should agree on a translation. In 1544, the Pentateuch was printed by John Day and William Seres; and in 1546, the king prohibited by proclamation the having and reading of Wicliffe's, Tindal's, and Coverdale's translations, and forbad the use of any other than what was allowed by parliament. From the history of English translations during the reign of Henry VIII. we learn that the friends to the reformation conducted themselves with zeal and prudence in the great work of introducing and improving English translations of the Bible; that they encountered many difficulties from the dangerous inconstancy of a despotic prince, and from the inveterate prejudices of a strong Romish party; and that the English Scriptures were sought after and read with avidity by the bulk of the people.

Upon the accession of Edward VI. the severe stat. 34 and 35 Hen. VIII. c. 1. was repealed, and a royal injunction was published, that not only the whole English Bible should be placed in churches, but also the paraphrase of Erasmus in English to the end of the four Evangelists. It was likewise ordered by this injunction, that every parson, vicar, curate, &c. under the degree of a bachelor of divinity, should possess the New Testament, both in Latin and English, with the paraphrase of Erasmus upon it; and that the bishops, &c. in their visitations and synods should examine them, how they had profited in the study of the Holy Scriptures. It was also appointed, that the epistle and gospel of the mass should be read in English; and that on every Sunday and holiday, one chapter of the New Testament in English should be plainly and distinctly read at matins, and one chapter of the Old Testament at even-song. But in the year 1549, when the book of Common Prayer, &c. was finished, what nearly resembles our present custom was enjoined, viz. that after reading the Psalms in order at morning and evening prayer, two lessons, the first from the Old Testament, and the second from the New Testament, should be read distinctly with a loud voice. During the course of this reign, that is, in less than seven years and six months, eleven impressions of the whole English Bible were published, and six of the English New Testament; besides an English translation of the whole

[1] Johnson's Hist. Acc. in Bp. Watson's Tracts, vol. iii. p. 76.
[2] Hist. et Ant. Univ. Oxon. l. ii. p. 264. Edit. 1674.

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New Testament, paraphrased by Erasmus. The Bibles were reprinted, according to the preceding editions, whether Tindal's, Coverdale's, Matthew's, Cranmer's, or Taverner's; that is, with a different text, and different notes. But it is doubted by the writer of the preface to King James's translation, whether there were any translation, or correction of a translation, in the course of this reign.

In 1562, the "Great Bible," viz. that of Coverdale's translation, which had been printed in the time of Henry VIII. and also in the time of king Edward, was revised by Archbishop Parker, and reprinted for the use of the church; and this was to serve till that projected by his grace was ready for publication.

9. ANGLO-GENEVESE VERSION.

(1.) *New Testament.*

The Newe Testament of our Lord Iesus Christ, conferred diligently with the Greke and best approued translations. With the arguments as wel before the chapters, as for euery Boke and Epistle, also diuersities of readings, and moste proffitable annotations of all harde places: whereunto is added a copious Table. At Geneva. Printed by Conrad Badius. 1557, 8vo. Second edition, Geneva, 1560, 8vo.

This translation was made by many of the principal English Reformers, who had been driven to Geneva during the sanguinary persecutions of the bigoted Queen Mary: it is the first in our language which contains the distinctions of verses by numerical figures after the manner of the Greek Testament, which had been published by Robert Stephens in 1551. R. Stephens, indeed, published his figures in the margin: whereas the Geneva editors prefixed theirs to the beginning of minute subdivisions with breaks, after our present manner. When Queen Elizabeth passed through London from the tower to her coronation, a pageant was erected in Cheapside, representing Time coming out of a cave and leading a person clothed in white silk, who represented Truth, his daughter. Truth had the English Bible in her hand, on which was written "Verbum veritatis." Truth addressed the queen, and presented her with the book. She kissed it, held it in her hand, laid it on her breast, greatly thanked the city for their present, and added, that she would often and diligently read it. Upon a royal visitation in 1559, the Bible, and Erasmus's paraphrase, were restored to the churches; and articles of inquiry were exhibited, whether the clergy discouraged any from reading any part of the Scriptures. "Ministers were also enjoined to read every day one chapter of the Bible at least; and all who were admitted readers in the church were daily to read one chapter at least of the Old Testament, and another of the New, with good advisement, to the increase of their knowledge."

(2.) *The entire Bible.*

The Bible: that is, the Holy Scriptures, conteined in the Olde and Newe Testament. Translated according to the Ebrewe and Greke, and conferred with the best translations in divers languages, with most profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader. Imprinted at London by Christopher Barker. M.D.LXXVI. large 4to.[1]

The first edition of the Geneva Bible was printed at Geneva by Rowland Harle in 1560. Eight years after, it was printed in two volumes folio, and again at Geneva, 1570, folio; at London, in folio and quarto, in 1572, and in 1575 and 1576, in quarto. The translators were bishop Coverdale, Anthony Gilby, William Whittingham, Christopher Woodman, Thomas Sampson, and Thomas Cole; to whom some add John Knox, John Bodleigh, and John Pullain; all zealous Calvinists, both in doctrine and discipline: but the chief and the most learned of them were the three first. Professing to observe the sense, and to adhere as much as possible to the words of the original, and in many places to preserve the Hebrew phraseology, after the unremitting labour and study of more than two years, they finished their translation, and published it; with an epistle dedicatory to the queen, and another, by way of preface, to their brethren of England, Scotland, and Ireland. Besides the translation, the editors of the Geneva Bible noted in the margin the diversities of speech and reading, especially according to the Hebrew; then inserted in the text, with another kind of letter, every word that seemed to be necessary for explaining any particular sentence; in the division of the verses, they followed the Hebrew examples, and added the number to each verse; they also noted the principal matters, and the arguments, both for each book and each chapter; they set over the head of every page some remarkable word or sentence, for helping the memory; they introduced brief annotations for ascertaining the text and explaining obscure words; they set forth with figures certain places in the books of Moses, of the Kings, and Ezekiel, which could not be made intelligible by any other description; they added maps of divers places and countries mentioned in the Old and New Testament; and they annexed two tables, one for the interpretation of Hebrew names, and the other containing all the chief matters of the whole Bible.

[1] In Lewis's History, pp. 254—269. (8vo. edit.) there is a full description of the contents of this volume.

Of this translation, there were above thirty editions in folio, 4to., or 8vo., mostly printed by the queen's and king's printer, between the years 1560 and 1616. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam. To some editions of the Geneva Bible, (as to those of 1599 and of 1611) is subjoined Beza's translation of the New Testament, Englished by L. Tompson.

10. ARCHBISHOP PARKER'S, OR, THE BISHOPS' BIBLE.

The holie Bible. Imprinted at London in powles Churchyarde, by Richard Jugge. M.D.LXVIII. folio.

In the year 1568, the Bible, proposed by Archbishop Parker three years before, was completed. This edition, according to Le Long, was undertaken by royal command; and it is mentioned by Strype, to the honour of the archbishop, that he had resolution to perform what Cranmer, as opposed by the bishops of this days, had in vain endeavoured to accomplish. In this performance, distinct portions of the Bible, at least 15 in number, were allotted to select men of learning and abilities, appointed, as Fuller says, by the queen's commission; but it still remains uncertain who, and whether one or more, revised the rest of the New Testament. Eight of the persons employed were bishops; whence the book was called the "Bishops' Bible," and the "Great English Bible." The archbishop employed other critics to compare this Bible with the original languages, and with the former translations; one of whom was Laurence, a man famous in those times for his knowledge of Greek, whose castigations the Bishops' Bible followed exactly. His grace also sent instructions concerning the method which his translators were to observe; and recommended the addition of some short marginal notes for the illustration or correction of the text. But the particulars of these instructions are not known. The archbishop, however, directed, rewiewed, and finished the whole; which was printed and published, in 1568, in a large folio size, and with a beautiful English letter, on royal paper; and embellished with several cuts of the most remarkable things in the Old and New Testaments, and in the Apocrypha, with maps cut in wood, and other engravings on copper. It has numerous marginal references and notes, and many useful tables. It also has numerous insertions between brackets, and in a smaller character; which are equivalent to the Italics afterwards used by James's translators. Dr. Geddes is of opinion,[2] that Italic supplements were first used by Arias Montanus, who died in 1598. The several additions from the vulgar Latin, inserted in the "Great Bible," are omitted; and verse 7. of 1 John v., which was before distinguished by its being printed in a different letter, is here printed without any distinction; and the chapters are divided into verses. In the following year, 1569, it was again published in large 8vo. for the use of private families. This Bible was reprinted in 1572, in large folio, with several corrections and amendments, and several prolegomena; this is called "Matthew Parker's Bible." With regard to this Bible, Lewis[3] observes, that the editions of it are mostly in folio and 4to., and that he never heard but of one in 8vo.; for which he supposes this to be the reason, that it was principally designed for the use of churches. In the convocation of the province of Canterbury, which met in April, 1571, a canon was made, enjoining the churchwardens to see that the Holy Bible be in every church in the largest volumes, if convenient; and it was likewise ordered, that every archbishop and bishop, every dean and chief residentiary, and every archdeacon, should have one of these Bibles in their cathedrals, churches, and families. This translation was used in the churches for forty years; though the Geneva Bible was more read in private houses.

11. KING JAMES'S BIBLE, OR, THE AUTHORIZED VERSION NOW IN USE.

The last English version that remains to be noticed, is the authorized translation now in use, which is commonly called King James's Bible. He succeeded to the throne of England in 1603; and, several objections having been made to the Bishops' Bible at the conference held at Hampton Court in 1603, the king in the following year gave orders for the undertaking of a new version, and fifty-four learned men were appointed to this important labour: but, before it was commenced, seven of the persons nominated were either dead or had declined the task; for the list, as given us by Fuller,[4] comprises only forty-seven names. All of them, however, were pre-eminently distinguished for their piety and for their profound learning in the original languages of the sacred writings; and such of them as survived till the commencement of the work were divided into six classes. Ten were to meet at Westminster, and to translate from the Pentateuch to the end of the second book of Kings. Eight assembled at Cambridge, were to finish the rest of the Historical Books, and the Hagiographa. At Oxford, seven were to undertake the four greater prophets, with the Lamentations of Jeremiah, and the twelve minor prophets. The four Gospels, Acts of the Apostles, and the Apocalypse, were assigned to another company of eight, also at Oxford: and the Epistles of St. Paul, together with the remaining ca-

[2] Letter to the Bishop of London, p. 33.
[3] Hist. Engl. Transl. p. 61.
[4] Church History, Book x. pp. 44—46.

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nonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company at Cambridge were to translate the apocryphal books, including the prayer of Manasseh. To these six companies of venerable translators, the king gave the following instructions:—

"1. The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept, as the word church not to be translated congregation.

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

"5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.

"8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

"9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously: for his majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land for his judgment in such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

"13. The directors in each company to be the Deans of Westminster and Chester for Westminster, and the King's Professors in Hebrew and Greek in the two Universities.

"14. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tindal's, Coverdale's, Matthew's, Whitchurch's, Geneva.

["15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-chancellor, upon conference with the rest of the heads, to be overseers of the translation, as well Hebrew as Greek, for the better observation of the 4th rule above specified."][1]

According to these regulations, each book passed the scrutiny of all the translators successively. In the first instance, each individual translated every book, which was allotted to his division. Secondly, the readings to be adopted were agreed upon by the whole of that company assembled together, at which meeting each translator must have been solely occupied by his own version. The book, thus finished, was sent to each of the other companies to be again examined; and at these meetings it probably was, as Selden informs us, that "one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on."[2] Further, the translators were empowered to call to their assistance any learned men, whose studies enabled them to be serviceable, when an urgent occasion of difficulty presented itself. The translation was commenced in the spring of 1607, and the completion of it occupied almost three years. At the expiration of that time, three copies of the whole Bible, thus translated and revised, were sent to London,—one from Oxford, one from Cambridge, and a third from Westminster. Here a committee of six, two being deputed by the companies at Oxford, two by those at Cambridge, and two by those at Westminster, reviewed and polished the whole work: which was finally revised by Dr. Smith (afterwards bishop of Gloucester), who wrote the preface, and by Dr. Bilson, bishop of Winchester. This translation of the Bible was first published in folio in 1611.

After the publication of the present authorized translation, all the other versions gradually fell into disuse, with the exception of the Psalms, and the Epistles and Gospels in the book of Common Prayer, which were still continued, the former according to the translation of Cranmer's Bible, and the latter according to that of the Bishops' Bible, until the final revision of the Liturgy, in 1661; at which time the Epistles and Gospels were taken from the present version, but the Psalms are still retained according to the translation of Cranmer's Bible.[3]

Upwards of two centuries have elapsed since the authorized English Version of the Holy Scriptures, now in use, was given to the British nation. During that long interval, though many passages in particular books have been elucidated by learned men, with equal felicity and ability; yet its *general* fidelity, perspicuity, and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read. Of late years, however, this admirable version—the guide and solace of the sincere Christian—has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity, and elegance; ambiguous and incorrect, even in matters of the highest importance. The principal antagonists of this version, in the present day (to omit the bold and unmeasured assertions of the late Dr. Geddes, and others), are Mr. John Bellamy,[4] in the prospectus, preface, and notes of his new translation of the Bible, and Sir James Bland Burges, in his "Reasons in favour of a New Translation of the Scriptures," (8vo. London, 1819,) which were designed as a defence of Mr. Bellamy against the severe strictures of the Quarterly Review. The former of these writers, in his octavo prospectus issued in 1818, affirmed that "no translation has been made from the original Hebrew since the 128th year of Christ:" and that "in the fourth century Jerome made his Latin version from this" [the Greek] "translation; from which came the Latin Vulgate, and from the Latin Vulgate all the European translations have been made; thereby perpetuating all the errors of the first translators." These erroneous and unqualified assertions of Mr. Bellamy, as well as the assertions or implications of Sir J. B. Burges, have been answered in detail by the Rev. Messrs. Whittaker and Todd, in their works cited below,[5] to which the reader is referred: and, in further refutation of Mr. Bellamy's assertions, it is sufficient to refer to the account already given of our present authorized version.[6]

We shall conclude the present notice of their admirable version, with a few of the very numerous testimonies to its value, which have been collected by Archbishop Newcome and Mr. Todd, and shall subjoin two or three others that appear to have eluded their researches.

1. JOHN SELDEN.[7]—"The English translation of the Bible is the best translation in the world, and *renders the sense of the original best, taking in for the English translation the Bishops' Bible as well as King James's.* The translators in King James's time took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue: as the apocrypha to Andrew Downs: and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French-English. *Il fait froid;* I say, '*tis cold*, not *makes cold*. But the Bible is rather translated into English words than into English phrase. *The Hebraisms are kept, and the phrase of that language is kept.*"

[1] The preceding rules are given from a corrected copy in the Rev. H. J. Todd's Vindication of our authorized Translation and Translators of the Bible, pp. 9—12. London, 1819, 8vo.

[2] Selden's Table Talk, article *Bible*. Works, vol. iii. col. 2009.

[3] About the time when King James resolved on a new translation of the Scriptures, another translation was finished by Mr. Ambrose Usher, the elder brother of Archbishop Usher. It is still in manuscript, and is preserved in the library of Trinity College, Dublin. There are likewise extant in print several English translations of the Old and New Testament, and of detached parts thereof: but as these are more or less accompanied with notes, an account of them will be found in a subsequent part of this Appendix.

[4] A notice of Mr. Bellamy's work will also be found in a subsequent part of this Appendix.

[5] A Vindication of our authorized Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. &c. By the Rev. H. J. Todd, M.A. London, 1819, 8vo.—An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation. By J. W. Whittaker, M.A. London, 1819, 8vo.

[6] The seventh section of Mr. Todd's Vindication of the latter translation contains an account of the forty-seven translators who were employed on it, and of the state of learning in their time. This does not admit of abridgment, but the result is highly satisfactory, and proves that those venerable men were eminently skilled in the Oriental and Greek languages, and consequently were, in every respect, fitted for the high and honourable task assigned to them by their sovereign. That Luther's German Version was made from the original languages of the Scriptures, see page 43. *infra;* and for other European translations, see the following pages of this section.

[7] Selden, Works, iii. 2009. This is cited by Abp. Newcome, without addition. Selden was the contemporary of the translators. He died in 1654, at the age of 70.

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2. BISHOP WALTON.[1]—"The last English translation made by divers learned men at the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by diverse among ourselves; especially by[2] one, who being passed by, and not employed in the work, as one, though skilled in the Hebrew, yet of little or no judgment in that or any other kinde of learning, was so highly offended that he would needs undertake to show *how many thousand places they had falsely rendered, when as he could hardly make good his undertaking in any one!*"

3. BISHOP LOWTH.[3]—"The vulgar translation of the Bible—is the best standard of our language."

4. BISHOP HORSLEY.[4]—"When the translators in James the First's time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow. Their reverence for the sacred Scriptures induced them to be as literal as they could, to avoid obscurity; and it must be acknowledged, that they were extremely happy in the simplicity and dignity of their expressions. *Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language*; and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in their own language, even with the aid of adverbs and propositions, which would express their meaning."

5. BISHOP MIDDLETON.[5]—"The style of our present version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

6. DR. WHITE, *Professor of Arabic at Oxford*.—"After stating the accuracy and scrupulous attention of the authors of this translation, he adds:—"When the version appeared, it appeared, likewise, that this accuracy and scrupulousness had not been misemployed. The necessities of the national church could require nothing further. It contained nothing but what was pure in its representation of scriptural doctrine, nothing but what was animated in its expressions of devout affection: general fidelity to its original is hardly more its characteristic, than sublimity in itself. The English language acquired new dignity by it; and has hardly acquired additional purity since; it is still considered as a standard of our tongue." . . . "Upon the whole, the national churches of Europe will have abundant reason to be satisfied, when their versions of Scripture shall approach in point of accuracy, purity, and sublimity, to the acknowledged excellence of our English translation."[6]

7. REV. J. W. WHITTAKER.[7]—"The highest value has always been attached to our translation of the Bible. Sciolists, it is true, have often attempted to raise their own reputation on the ruin of that of others; and the authors of the English Bible have frequently been calumniated by charlatans of every description; but it may safely be asserted, without fear of contradiction, that the nation at large has always paid our translators the tribute of veneration and gratitude which they so justly merit. Like the mighty of former times, they have departed, and shared the common fate of mortality; but they have not, like those heroes of antiquity, gone without their fame, though but little is known of their individual worth. Their reputation for learning and piety has not descended with them to the grave, though they are there alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the great and good. Let us not, therefore, too hastily conclude that they have fallen on evil days and evil tongues, because it has occasionally happened that *an individual, as inferior to them in erudition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed.* Their version has been used, ever since its first appearance, not only by the church, but by all the sects which have forsaken her; and has justly been esteemed by all for its general faithfulness, and the severe beauty of its language. It has survived the convulsion both of church and state, being universally respected by the enemies of both, when the established religion was persecuted with the most rancorous malignity; as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the effervescence of national phrensy. *It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country.*"

8. DR. DODDRIDGE.—"On a diligent comparison of our translation with the original, we find that of the New Testament, and I might also add that of the Old, in the main, faithful and judicious. You know, indeed, that we do not scruple, on some occasions, to animadvert upon it: but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or at most the connection of an argument."[8]

9. The Testimony of DR. JOHN TAYLOR, of Norwich, author of the excellent Hebrew and English Concordance (whose theological creed, we regret to say, was *Arian*), is yet more striking.—"In above the space of one [now two] hundred years," says he, "learning may have received considerable improvements; and by that means some inaccuracies may be found in a translation more than a [two] hundred years old. But you may rest fully satisfied, that as *our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a* TRUE, CLEAR, *and* FULL *account of the divine dispensations, and of the gospel of our salvation: insomuch that whoever studies the Bible,* THE ENGLISH BIBLE, *is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation,* WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE."[9]

10. DR. GEDDES.[10]—"The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, *this of all versions must, in general, be accounted the most excellent.* Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a Lexicon of the Hebrew language as well as for a translation.*"

11. DR. JAMES BEATTIE.—"It is a striking beauty in our English Bible, that, though the language is always elegant and nervous, and for the most part very harmonious, the words are all plain and common—no affectation of learned terms, or of words of Greek or Latin etymology."[11]

12. DR. ADAM CLARKE.—"Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor," adds Dr. C., "is this its only praise: the *translators have seized the very spirit and soul of the original*, and *expressed this almost every where with pathos* and *energy*. Besides, our translators have not only made a *standard translation*, but they have made their translation the *standard of our language*: the English tongue in their day was not equal to such a work—but God enabled them to stand as upon Mount Sinai, and *crane* up their country's language to the dignity of the originals, so that, after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. *The original*, from which it was taken, is alone superior to the Bible translated by the authority of King James."[12]

13. The Rev. Professor STUART, of Andover, Massachusetts, the most eminent orientalist in North America.—Contrasting the English version with the Latin Vulgate, he says: "Ours is, on the whole, a most noble production for the time in which it was made. The divines of that day were very different Hebrew scholars from

[1] Dr. Bryan Walton's Considerator considered, or a defence of his Polyglott Bible, &c. 1659, p. 5. This is not noticed by Abp. Newcome. But a most important testimony it is. He was one of those most learned divines, who, in 1656, were publicly requested to consider of the translations and impressions of the Bible, and to offer their opinion therein to the committee for religion; Bulstrode Whitelock having the care of this affair, at whose house they met. They pretended to discover some mistakes in the last English translation; but the business came to nothing. See Lewis, &c. p. 355.; Johnson, &c. p. 99. In the above citation we have the opinion of Walton (than whom a more competent judge neither friends nor foes of our translation can produce), three years subsequent to this meeting, upon the excellence of this version, together with his notice of an impotent attack made upon it. He has also, in the Prolegomena to his Biblia Polyglotta, 1657, placed our own in the highest rank of European translations.

[2] This person was undoubtedly Hugh Broughton, fellow of Christ College, Cambridge, who had certainly attained great knowledge in the Hebrew and Greek tongues. But a more conceited or arrogant man hardly existed. With the Bishops' Bible he had found great fault; insisted upon the necessity of a new translation; pronounced his own sufficiency to make one exactly agreeable to the original text of the Hebrew; boasted of encouragement to this purpose from men of all ranks; and at length excited a very warrantable suspicion, that, in so important a task, he was unfit to be trusted. Thus discountenanced, he went abroad; leaving behind him this quaint character, expressive at once of his vanity and learning, "that he was gone to teach the Jews Hebrew!" See Sir J. Harrington's Brief View of the State of the Church, 1653, p. 75. He returned to England, however, in 1611, and commenced his defamation against the new translation to which Walton adverts. By the contents of a little tract, which he published in 1608, entitled "A petition to the Lords to examine the religion and carriage of Archbishop Bancroft," he gives us no cause to lament that he had no share in the new translation. I question if his countrymen would have understood his language; as the case has been with another partial translator, who was not of the authorized selection. Broughton thus rails at Bancroft: "Bancroft, seeing himself in Judaisme, as I heard in his allowed libel equal scoffer, as of a mist soone scattered, raved against me for pearls to such, and holy things to such!" p. 2. "Bancroft is a deadly enemy to both Testaments, and unallowable in this course to be a teacher or to rule in learning!" p. 8. After this foolery and slander, the reader will not be surprised to hear that he abuses Lively and Barlow also, two of our authorized translators.

[3] Lowth, Introd. to Eng. Grammar, 2d edit. p. 93., cited by Archbishop Newcome.

[4] Review of Dr. Geddes's Translation of the Holy Bible, Brit. Crit., July, 1794, p. 7. The reviewer is now known to have been the late Bishop Horsley.

[5] Dr. Middleton (late Bishop of Calcutta) on the Greek Article, p. 328.

[6] White's Sermon before the University of Oxford, recommending a revisal of the English Translation of the Old Testament, p. 9. Oxford, 1779. 4to.

[7] Whittaker, Hist. and Crit. Enq., p. 92.

[8] Dr. Doddridge's Works, vol. ii. p. 329. Leeds edit.

[9] Scheme of Scripture Divinity, ch. xl., in Bishop Watson's Collection of Theological Tracts, vol. i. p. 188.

[10] Dr. Geddes's Prospectus of a new Translation of the Holy Bible, p. 92. Cited by Abp. Newcome, with a long extract from the author.—Todd's Vindication, pp. 68. 70. 75. 80.

[11] Sir William Forbes's Life of Dr. Beattie, vol. ii. p. 198. 8vo. edit.

[12] Dr. A. Clarke's General Preface to his Commentary on the Bible, vol. i. p. 21.

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from what most of their successors have been, in England or Scotland. With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translating, among the English divines, will compare, either in respect to taste, judgment, or sound understanding of the Hebrew, with the authorized version."[1]

14. THE AMERICAN MONTHLY REVIEW.—"No new translation can succeed, which is not based upon that now in use. The phraseology of King James's translation is connected too intimately with the religious impressions of individuals, and with almost all the religious literature extant in our language, to be renounced by those who cherish the former and renounce the latter. Nor would we wish to renounce it, if the Christian public would consent to it. It is euphonious, elegant, and lofty. It comprises few words now obsolete,—few which every well-trained child does not understand. And King James's translation has been itself the reason, why its phraseology has not become obsolete. It has been as an anchor to the English language, which, before that work was undertaken, had been constantly fluctuating."[2]

Notwithstanding these decisive testimonies to the superior excellency of our authorized version, it is readily admitted that it is not immaculate, and that a revision or *correction* of it is an object of desire to the friends of religion, were it only to silence the perpetually repeated cavils of the opposers of divine revelation; who, studiously disregarding the various satisfactory answers which have been given to their unfounded objections, persevere in repeating them, so long as they find a very few mistranslated passages in the authorized version. But that the existing translation is so faulty in innumerable instances, and so ambiguous and incorrect even in matters of the highest importance, as to render a new translation absolutely necessary,—or that sacred criticism is yet so far advanced as to furnish *all* the means that may be expected, we hesitate not to deny. Indeed, when we consider the *very few* REAL faults which the most minute and scrupulous inquirer has been able to find in our present translation; when we perceive such distinguished critics as Archbishop Newcome and Bishop Horsley (to mention no more), producing *very discordant* interpretations of the *same* text or word, we cannot but call to mind, with gratitude and admiration, the integrity, wisdom, fidelity, and learning of the venerable translators, of whose pious labours we are now reaping the benefit; who, while their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity, have been extremely happy in the simplicity and dignity of their expressions, and who, by their adherence to the Hebrew idiom, have at once enriched and adorned our language. And instead of being *impatient* for a new translation, we shall (to adopt the energetic expression of Mr. Todd) "take up THE BOOK, which from our infancy we have known and loved, with increased delight; and resolve not hastily to violate, in regard to itself, the rule which it records:—'FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM.'"

"Happy, thrice happy, hath our English nation been, since God hath given it learned translators to express, in our mother tongue, the heavenly mysteries of his holy word, delivered to his church in the Hebrew and Greek languages; who, although they may have in some matters of no importance unto salvation, as men, been deceived and mistaken, yet they have faithfully delivered the whole substance of the heavenly doctrine contained in the Holy Scriptures, without any heretical translations or wilful corruptions. With what reverence, joy, and gladness, then, ought we to receive this blessing! Let us read the Scriptures with an humble, modest, and teachable disposition: with a willingness to embrace all truths which are plainly delivered there, how contrary soever to our own opinions and prejudices; and, in matters of difficulty, readily hearken to the judgment of our teachers, and those that are set over us in the Lord; check every presumptuous thought or reasoning which exalts itself against any of those mysterious truths therein revealed; and if we thus search after the truth in the love of it, we shall not miss of that knowledge which will make us wise unto salvation."[3]

Editions of the Authorized Version, with Parallel References.[4]

1. The Holy Bible, conteyning the Old Testament and the New: Newly translated out of the Originall tongues, & with the former Translations diligently compared and reuised by his Maiestie's speciall Cõmandement. Imprinted at London by Robert Barker, Printer to the King's most Excellent Maiestie. Anno Dom. 1611, folio.

This is the title of the first edition of the authorized English version: it is retained in all the subsequent editions, the spelling being modernized, and "command" being substituted for "comandement." To this edition there are prefixed a Calendar of Lessons, the Genealogical Tables ascribed to the industrious antiquary John Speed, and an engraved map of Canaan, together with an alphabetical list of the places mentioned in the Scriptures. The first quarto edition appeared in 1612.

In some of the very numerous editions printed between the years 1638 and 1685, an alteration is introduced in Acts vi. 3.; where, instead of WE *may appoint*, we read YE *may appoint*. This alteration has been charged upon the Independents during the time of Cromwell's usurpation; but, as the first Bible in which it was observed is that printed at Cambridge, by Buck and Daniel, in 1638 (which was revised, by royal command, by Dr. Ward, Dr. Goad, Mr. Boys, Mr. Mede, and other eminent scholars),[5] it is in all probability an error of the press, without any design to favour any particular party.[6] In 1653, an edition was printed by John Field, at Cambridge, in 24mo., which is of extreme rarity and beauty: it is called the *Pearl Bible*, from the very small type with which it was printed, but is disgraced by very numerous errata, some of which are of importance.[7] An imitation of it was made in Holland, in 1658; but the genuine edition is known by having the first four psalms on a page, without turning over. In 1660, the same printer executed a splendid folio edition of the Bible, which was illustrated with chorographical plates, engraved by Ogilby, an eminent artist of that time: he also printed several other editions in 8vo. and 12mo., but they are not considered as typographical curiosities. From the time of Field to the end of the seventeenth century, several curious flat Bibles were printed, which are denominated *preaching Bibles*, from the use made of them in the pulpit during that period. The typographical execution of them is very clear, the type being a broad-faced letter, upon thin paper, with a few marginal notes, which gives them a superiority over many of the thick and heavy volumes that have since been printed. In 1683, this translation was corrected, and many references to parallel texts were added by Dr. Scattergood; and in 1701, a very fine edition was published, in large folio, under the direction of Dr. Tenison, Archbishop of Canterbury, with chronological dates, and an index by Bishop Lloyd, and accurate tables of Scripture weights and measures by Bishop Cumberland: but this edition is said to abound with typographical errors. The latest and most complete revision is that made by the late Rev. Dr. Blayney, under the direction of the vice-chancellor and delegates of the Clarendon press, at Oxford. In this edition, which was printed both in quarto and folio, in 1769, the *punctuation* was thoroughly revised; the words printed in *Italics* were examined and corrected by the Hebrew and Greek originals; the *proper names*, to the etymology of which allusions are made in the text, were translated and entered in the margin; the *summaries of chapters*, and *running titles*, at the top of each page corrected; some material errors in the *chronology* rectified; and the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin.[8] From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered *the standard edition*, from which all subsequent impressions have been executed. A few copies of the quarto edition were printed on thick paper, which are now very rare: nearly the whole impression having been destroyed by fire.

Notwithstanding the great labour and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his majesty's printers (but printed by Mr. Woodfall), in 1806, and again in 1813, in quarto; as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. B.'s, and one of these errors was an omission of con-

[1] Stuart's Dissertations on the Importance and Best Method of studying the Original Languages of the Bible, p. 61.

[2] The American Monthly Review, vol. iii. (March, 1833), p. 224.

[3] Johnson's Hist. Acc. in the concluding paragraph. Bp. Watson's Tracts, vol. iii. p. 100.

[4] The reader, who is desirous of perusing more minute bibliographical accounts of the English Versions executed anterior to King James's (or the authorized English) version of the Bible, is referred to Lewis's History of the principal Translations of the Bible; Dr. Cotton's List of Editions of the Bible; and Dr. Dibdin's Edition of Herbert's and Ames's Typographical Antiquities, of which work four volumes have been published.

[5] Kilbourn's "Dangerous Errors in some late printed Bibles," p. 6. London, 1659, 4to.

[6] Another material error has crept into many modern editions of the English Bible in 1 Tim. iv. 16., where we read *Take heed unto thyself and* THY *doctrine*, instead of THE *doctrine*. The origin of this mistake (which the author of this work has found in various editions printed between the year 1690 and the commencement of the present century) it is now impossible to ascertain. It was first pointed out by the eminently learned Bishop Horsley.

[7] Mr. D'Israeli has an interesting article on the above noticed "Pearl Bibles and Six Thousand Errata," from which the following instances are copied:—Rom vi. 13. "Neither yield ye your members as instruments of *righteousness* unto sin;"—for *unrighteousness*.—1 Cor. vi. 9. "Know ye not that the unrighteous *shall inherit* the kingdom of God?"—for *shall not inherit*. "This *erratum*," Mr. D. remarks, "served as the foundation of a dangerous doctrine: for many libertines urged the text from this corrupt Bible, against the reproofs of a divine." Curiosities of Literature (2d Series), vol. iii. p. 318. To the two preceding instances we may add that in John ix. 2. the words "*or who hath opened his eyes, we know not*," are wholly omitted. (Kilbourn's "Dangerous Errors in some late printed Bibles," p. 7.)

[8] A full account of Dr. Blayney's Collation and Revision was communicated by him to the Gentleman's Magazine for November, 1769. vol xxxix pp. 517—519

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siderable importance.[1] Messrs. Eyre and Strahan's editions may therefore be regarded as approaching as near as possible to what bibliographers term an *immaculate text*. Only *one* erratum, we believe, has been discovered in the edition of 1806. The following particulars relative to the above-mentioned London editions of the Bible may not be unacceptable to the bibliographical reader, at the same time they will show that their claims to be considered as standard editions are not altogether unfounded. The booksellers of the metropolis having applied to his majesty's printers to undertake a handsome edition of the Bible, confided the execution of it to Mr. George Woodfall in 1804. The copy printed from was the then current Cambridge edition, with which Mr. W.'s edition agrees page for page. It was afterwards read twice by the Oxford impression then in use, and the proofs were transmitted to the Rev. Launcelot Sharpe, by whom they were read with Dr. Blayney's 4to. edition of 1769. After the proofs returned by Mr. S. for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendent, and afterwards by Mr. W. himself, with Dr. Blayney's edition, and any errors that had previously escaped were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution they avoided the danger of errors (a danger of very frequent occurrence, and of no small magnitude), arising from the removal of the forms from the proof-press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to. two thousand on royal, and three thousand on medium quarto size. In the course of printing this edition from the Cambridge copy, a great number of errors in the latter were discovered and corrected. The London edition of 1806 being exhausted, a new impression was put to press in 1810, which was completed, with equal beauty and accuracy, in 1812, and published in 1813. It will gratify the reader to know that the edition of 1813 has been recommended by the General Convention of the Protestant Episcopal Church in the United States of America, to be adopted as *the Standard Edition* to which future editions of the English Version of the Holy Scriptures (for the use of the members of that church) are to be made conformable. (Journal of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a general Convention held in the city of Philadelphia, from the 16th to the 24th of May, 1820, p. 54. Journal of the Convention of the same Church in May, 1823, p. 101.)

Of the various editions of the authorized English Version, published with parallel texts, those printed at Oxford (after that of Dr. Blayney in 1769, and that of Bishop Wilson) are among the best and most copious of the larger editions.[2] The Oxford minion octavo, which issued from the press in 1821, is one of the most commodious and correct editions that has ever been printed. The medium octavo Bible, executed by his majesty's printers, in 1814, is a most beautiful book. Canne's octavo edition, 1682, and Watson's, Edinburg, 8vo. 1722, are the most valuable of the earlier *pocket* editions, and are all scarce and dear. The Rev. Thomas Scott's Commentary on the Bible, in 6 vols. 4to., has a very copious and judicious selection of parallel references on the plan of Canne's Bible. The Rev. Dr. Adam Clarke's Commentary also has a similar selection of parallel texts. The pocket edition of the entire English Bible, published by Mr. Bagster in 1816, contains a new selection of upwards of sixty thousand references to passages that are really parallel. But the *cheapest*, as well as one of the most elegant and useful of all the pocket editions, is that published at Oxford in 1827, after Dr. Blayney's revision, at the very low price of eight shillings in sheets, which, from its type and size, is known by the appellation of the OXFORD RUBY octavo Bible.

In 1833 various charges of inaccuracy were made against the modern editions of the authorized English version by Mr. Thomas Curtis, in four letters addressed to the Bishop of London. The misrepresentations of this writer were exposed and refuted, on the part of the University of Oxford, by the Rev. Dr. Cardwell, and on the part of the University of Cambridge, by the Rev. Dr. Turton (the titles of whose pamphlets will be found in a subsequent page of this bibliographical appendix). The result is that, though absolute inerrancy is impracticable in *any* printed book, yet all the modern editions (those, for instance, which have been printed since the year 1820) have been proved to be as correct, as unwearied and incessant industry can make them. With reference to the alleged charges of inaccuracy, the editors of an ably conducted Journal thus express themselves: — "These charges we have examined; and we assert, without hesitation or difficulty, that the TEXT OF SCRIPTURE IN THE ENGLISH BIBLE IS NOT VITIATED BY THE *modern Italics*, as the charges allege; AND THAT IN ANY COPY OF THE TRANSLATION IN COMMON USE THERE IS NOTHING TO BE FOUND WHICH CAN RENDER THE TEXT OF SCRIPTURE UNWORTHY OF THE CONFIDENCE OF THE UNLEARNED. . . . And those classes of the community, amongst whom the Bible most largely circulates, should be told that, in the copies which have been put into their hands, THERE IS NEITHER PERVERSION NOR OBSCURATION OF THE TRUTH. *The Bibles of the Oxford, Cambridge, and London*" [that is, the king's printers'] "*presses*, recently issued, are most beautiful books; and certainly, in respect to the important purposes of their publication and use, MAY BE READ WITHOUT DISTRUST. We do not affirm them to be immaculate, but they afford NO GROUNDS for such imputations as those which have been, we regret to say, so inconsiderately and so reproachfully directed against them." (Eclectic Review, Third Series, vol. ix. p. 533.)

3. The New Testament, with References under the Text in words at length, so that the Parallel Texts may be seen at one view. By the Rev. Francis Fox, M.A. London, 1722. Second edition, 1742. 2 vols. 8vo.

The editor of this useful publication has given, for the most part, all the references in the then last and fullest edition of the Bible, together with a great number collected by himself; and has further added the chronology of Archbishop Usher, the marginal renderings, and several good notes on really difficult passages, together with a copious index. This work is now only to be procured at a very high price.

4. Scientia Biblica; being a copious Collection of Parallel Passages, for the illustration of the New Testament, printed in words at length, the whole so arranged as to illustrate and confirm the different clauses of each verse; together with the text at large, in Greek and English, the various readings and the chronology. London, 1825. 3 vols. 8vo.

There are copies of this work in royal 8vo. Its design is to expound Scripture by Scripture: with this view the different verses of the New Testament are neatly printed by themselves, in Greek and English; and below them is placed (in words at length) a new selection of parallel references, which is evidently the result of great labour and research, and is calculated to save much time and trouble to biblical students. The typographical execution is very neat.

5. The Collateral Bible; or, a Key to the Holy Scriptures: in which the corresponding texts are brought together in one view, and arranged in a familiar and easy manner. By William M'CORKLE, assisted by the Rev. Ezra Styles ELY, D.D. and the Rev. Gregory BEDELL, A.M. Philadelphia, 1826–1828. 3 vols. 4to. [Containing the Old Testament.]

In this work the best marginal references are printed at large and in connection with every passage; by which means every parallel or related phrase in the sacred volume is brought at once under the eye, so as to present the whole scope and subject of every text at a single view. On some passages the references are extremely copious. This work, which in England is extremely rare and dear, is very neatly printed: and some useful Tables are prefixed to the first volume.

6. A new Self-Interpreting Testament, containing many thousands of Various Readings and Parallel Passages, collected from the most approved Translators and Biblical Critics, including all those of the authorized Version; and set under the Text in words at length. With Introductory Arguments, concerning the Origin, Occasion, and Character of each Book; a Reconciliation of seeming Contradictions; and the Meaning and Pronunciation of Scripture Proper Names. By the Rev. John PLATTS. London, 1827, royal 4to.; also in 4 vols. 8vo.

The plan of this work differs from that adopted in "Scientia Biblica." In the first place, the Greek text is omitted; and the parallel passages here given at length are much less numerous. The compiler professes to have proceeded on a principle of selection, and to have inserted apposite texts, while he has rejected all such as were not really parallel. Little that is new is confessedly to be found in this publication, in preparing which the editor honourably acknowledges his obligations to the previous labours of Mr. Fox (No. 3. in this page), and of Mr. Cruttwell, in his edition of the Bible with Bishop Wilson's Notes, and the various renderings of preceding translators. The introductions to each book are necessarily brief. Several genealogical tables are prefixed, and the work terminates with a reconciliation of thirty-eight seemingly discrepant passages of the New Testament, together with various

[1] In Dr. Blayney's *quarto* edition of 1769, the following words are *omitted* in Rev. xviii. 22. after the words "no more," viz. "at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more." The author has been informed that the same omission occurs in the *folio* edition of 1769. Similar errors have been detected in other editions of the Bible, some of which are sufficiently curious. Thus, in 1632, Barker and Lucas (the king's printers) executed an edition of the English Bible, consisting of one thousand copies, in which a very serious error was committed by leaving out the word *not* in the seventh commandment, which ran thus: *Thou* SHALT *commit adultery*. This fact being proved before the high commission court, the whole impression was called in, and a very heavy fine was imposed upon the printers. (Townley's Illustrations of Biblical Literature, vol. iii. pp. 318—320.) The splendid folio Bible, printed by Basket, at Oxford, in 1717–16, is commonly termed the *Vinegar Bible*, from an error in the running title at Luke xx., where we read the "*parable of the vinegar*," instead of the "*parable of the* VINEYARD."

[2] The following short table will convey an accurate idea of the progressive increase of references to parallel texts in various editions of the Bible.

	There were in the Old Testament	In the Apocrypha	In the New Testament	Total.
In the 1st edition of 1611	6,588	885	1,527	9,000
J. Hayes', 1677	14,629	1,409	9,857	25,895
Dr. Scattergood's, 1678	20,357	1,417	11,871	33,145
Bishop Tenison and Lloyd's, 1699	24,859	1,419	12,717	38,188
Dr. Blayney's, 1769	43,318	1,772	19,893	64,983
Bishop Wilson's, 1785	45,190	1,772	19,893	66,855

Hewlett's Commentary, vol. i. p. *45. 4to. edit., in which Mr. H. has adopted the parallel texts in Bishop Wilson's Bible, as being the most copious, and upon the whole well selected.

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miscellaneous observations for understanding it: a collection of the principal prophecies of the Old Testament relating to the Messiah and his Kingdom; the meaning and pronunciation of the New Testament Proper Names; a Table of Scripture Weights, Measures, and Time; and an Index to the New Testament History, which is copied from that usually annexed to the quarto editions of our authorized Version.

7. A Scriptural Commentary on the Book of Genesis and the Gospel according to St. Matthew, comprising the Sacred Text of these Books, with the most copious Marginal References annexed to each clause of each verse, in the words of Scripture. By the Rev. Charles Lambert COGHLAN, D.D. London, 1832. 2 vols. 8vo.

8. The Epistle of Paul the Apostle to the Ephesians: With Parallel Texts printed at length. By the Rev. H. A. SIMCOX. London, 1833, foolscap 4to.

These very copious parallel texts are selected from the labours of the Rev. Thomas Scott, from Mr. Platt's Self-interpreting New Testament, from Mr. Cruttwell's Concordance of Parallels, from the parallel references given in the English Version of the Polyglott Bible, published by Mr. Bagster in 1816, and from other sources.

Anglo-Romish Versions of the Bible.

1. The Holie Bible faithfvlly translated into English ovt of the Avthentical Latin. Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages. With Argvments of the Bookes, and Chapters: Annotations: Tables: and other helpes for better vnderstanding of the text: for discouerie of corruptions in some late translations: and for clearing Controversies in Religion. By the English College of Doway. Printed at Doway by Lavrence Kellam. 1609–10. 2 vols. 4to.

2. The New Testament of Iesvs Christ, translated faithfvlly into English out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in diuers languages: Vvith Argvments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the Corrvptions of diuers late translations, and for cleering the Controversies in religion, of these daies: In the English College of Rhemes. Printed at Rhemes by Iohn Fogny. 1582, 4to.

These are the first editions of the Old and New Testament: they are not often to be met with. Fine copies of them are in the Library of the British Museum.

In the year 1582, the Romanists, finding it impossible to withhold the Scriptures any longer from the common people, printed an English New Testament at Rheims: it was translated, not from the original Greek, but from the Latin Vulgate. The Old Testament was translated from the Vulgate at Douay (whence it is called the Douay Bible), in two volumes 4to., the first of which appeared in 1609, and the second in 1610. Annotations are subjoined, which are ascribed to one Thomas Worthington: the translators were William (afterwards Cardinal) Allen, Gregory Martin, and Richard Bristow. This translation, with the Rhemish version of the New Testament above noticed, forms the English Bible, which alone is used by the Romanists of this country. The translators retained the words *azymes, tunike, holocaust, pasche*, and a multitude of other Greek words untranslated, under the pretext of wnnting proper and adequate English terms by which to render them; and thus contrived to render it unintelligible to common readers. Hence the historian Fuller took occasion to remark that it was "a translation which needed to be translated;" and that its editors "by all means laboured to suppress the light of truth, under one pretence or other." Our learned countryman, Thomas Cartwright, was solicited by Sir Francis Walsingham to refute this translation: but, after he had made considerable progress in the work, he was prohibited from proceeding further by Archbishop Whitgift; who, judging it improper that the defence of the doctrine of the Church of England should be committed to a puritan, appointed Dr. William Fulke in his place. By him the divines of Rheims were refuted with great spirit and ability. Fulke's work appeared in 1617; and in the following year, Cartwright's confutation was published under the auspices of Archbishop Abbot; both of them were accompanied with the Rhemish translation of the New Testament; the titles of their publications are subjoined.

(1.) The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine, by the Papists of the traiterous seminary at Rheims, with arguments of Bookes, Chapters, and Annotations, pretending to discover the corruptions of divers translations, and to clear the controuersies of these dayes. With the authorized English Version, and a confutation of all such arguments, glosses, and annotations, as contain manifest impiety or heresy, treason and slander, against the Catholic Church of God, and the true teachers thereof, or the translations used in the Church of England. By W. FULKE, D.D. London, 1617; 1633, folio.

This elaborate work first appeared in 1586, and was again reprinted in 1601. That late elegant scholar and pious divine, the Rev. James Hervey (though sometimes rather too candid and indiscriminate in his public recommendations of books), passed the following very just encomium on Dr. Fulke's noble performance:—He styles it "a valuable piece of ancient controversy and criticism, full of sound divinity, weighty arguments, and important observations;" adding,—"would the young student be taught to discover the very sinews of popery, and be enabled to give an effectual blow to that complication of errors, I scarce know a treatise better calculated for the purpose."

(2.) A Confutation of the Rhemists' Translation, Glosses, and Annotations of the New Testament. By Thomas CARTWRIGHT London, 1618, folio.

In 1749, a new edition of the Anglo-Romish Bible, with some alterations in the text, and many in the notes, was published from the copy of Dr. Chaloner, titular bishop of Debra, and one of the vicars apostolic of the Romish Church in England. Various other editions have been printed at different times and in different sizes.

3. The Holy Bible, translated from the Latin Vulgat: diligently compared with the Hebrew, Greek, and other Editions in divers languages; the Old Testament, first published by the English College at Doway, A. D. 1609; and the New Testament, first published by the English College at Rhemes, A. D. 1582. With Annotations, and an Historical and Chronological Index. Revised and corrected according to the Clementin Edition of the Scriptures, and approved of by the most reverend Doctor TROY, *R.C.A.D.* Dublin, 1816, 4to.

This edition of the Anglo-Romish Bible was commenced by a Romish bookseller at Cork, and circulated in numbers, under the authority of Dr. Troy, the Romish archbishop in Dublin, who deputed one of his clergy (the Rev. P. A. Walsh, of Denmark-street, Chapel) to revise, correct, and approve the said Bible for publication. On the publisher's bankruptcy, his assignee (a Protestant bookseller) purchased the unfinished part, and resolved to perfect the work in order to cover his own losses. He affixed to the title the name of a Romish bookseller in Dublin, who agreed to publish the work, on condition, that the same Romish clergyman continued to correct the unfinished part. In the mean time, copies of the New Testament found their way into England; where the murderous and implacable spirit of some of its notes, and also the characters of cardinal Allen and other traitors to their country, who were concerned in the original publication of the text and notes of the Rheimish Testament, were briefly but severely exposed in the British Critic for September, 1817 (pp. 297—308.); and much more fully in the Courier London Newspaper of Oct. 11, and 23, 1817. The reader will find a detailed account of this edition of the Anglo-Romish Bible, and of the subsequent unsatisfactory disclaimer of the notes by Dr. Troy on the New Testament, in the Rev. Dr. Kenney's "Enquiry concerning some of the Doctrines maintained by the Church of Rome" (London, 1818), pp 65—118., from which the above particulars are abridged.

4. The Holy Bible, translated from the Latin Vulgate, diligently compared with the Hebrew, Greek, and other editions, in divers languages: the Old Testament, first published at Doway, A. D. 1609; and the New Testament, first published by the English College at Rheims, A. D. 1582. With Annotations, References, and an Historical and Chronological Index. The whole revised and diligently compared with the Latin Vulgate. Dublin and London, 1825, 8vo.

This is the latest and most easily accessible edition of the Anglo-Romish version of the Bible. *It has been altered for the better, and made conformable to* OUR *Protestant authorized version, in several instances, which had been stigmatized by Romanists as heretical!* (See Mr. Hamilton's Observations on the present State of the Roman Catholic English Bible, pp. 19—21.) It is worthy of observation, that the translators of the Rheimish Testament have taken various liberties with the Sacred Text, which would have been denounced as heretical depravations, if they had been committed by Protestants, who, however, shudder at mutilating and perverting the word of God. As the liberties here referred to are equally taken with the New Testament, printed in 1825, under the sanction of the Romish archbishop in Dublin, Dr. Murray, it may be satisfactory to the reader to have a few of them put upon record.

(1.) *Words not extant in the original Greek, but* FOISTED INTO THE TEXT IN THE ANGLO-ROMISH VERSION.

In 2 Pet. i. 10. we have "by good works" inserted.—"Wherefore, brethren, labour more that *by good works* you may make sure your calling and election."

Those words, which were necessarily supplied from the idiom of the language, they have not put into Italics (as our venerable translators have done), but into the same character with the text itself, without any mark or note whatever; as "their" in Matt. iv. 20., "are" in Matt. v. 3, 4, 5. &c., "garments" in Matt. xi. 8.

(2.) *Words* OMITTED IN THE ANGLO-ROMISH VERSION, *which are found in the original Greek Text.*

In Matt. ii. 18. the words "and weeping," are *omitted* after "lamentation." So in Matt. xxvi. 59., "and elders" are omitted after "chief priests."

In Acts ii. 47. the words "to the church" are *omitted*. The sentence runs thus: "And the Lord added daily TO THE CHURCH the saved," or, those who were saved. In the Anglo-Romish Version

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we read, "and the Lord increased daily together such as should be saved."

In Rom. xi. 6. a whole sentence is omitted, forming the latter part of the verse: "And if by grace, it is not now by works; otherwise grace is no more grace. *But if of works, then is it no more grace: otherwise work is no more work.*" This last sentence is altogether omitted! On the subject of these unhallowed additions to and subtractions from the divinely inspired word of God, the reader is referred to Deut. xii. 32. and Rev. xxii. 18, 19.[1]

5. The New Testament of our Lord and Saviour Jesus Christ, newly translated out of the Latin Vulgate, and with the original Greek, and divers Translations in vulgar Languages, diligently compared and revised. Together with Annotations upon the most remarkable passages in the Gospels, and marginal Notes upon other difficult texts of the same, and upon the rest of the Books of the New Testament, for the better understanding of the Literal Sense. By C.[ornelius] N.[ARY] C.[onsultissimus] F.[acultatis] P.[arisiensis] D.[octor.] 1718–19, 8vo.

This edition has no place or printer's name; but Dr. Geddes says that it was printed at Dublin. (Prospectus for a new translation, p. 110.) See a full account of it in Lewis's Hist. of English Translations, pp. 356—363. (8vo. edition.)

6. The New Testament, translated from the Latin Vulgate, with Annotations. By R. W.[EYHAM] D.[uacensis] P.[rofessor.] 1730–33, 2 vols. 8vo.

This edition also is without place or printer's name: it is supposed to have been printed at Douay. See an account of it in Lewis's History, pp. 363—365.

Welsh Version.

Y Beibl Cyssegr-Lan. Sef yr hen Destament, a'r Newydd. Imprinted at London by the Deputies of Christopher Barker, 1588, folio.

From an epistle of Dr. Richard Davis, Bishop of Saint David's, prefixed to the Welsh New Testament, printed in 1567, we learn that there was a British or Welsh version of the Pentateuch extant about (if not before) the year 1527, though the translator's name is not known. Some other small and detached passages of Scripture appear also to have been translated into this language in the reign of King Edward VI., which were printed, in all probability, for the use of his Liturgy. But it was not until the reign of Elizabeth, that efficient steps were taken to supply the inhabitants of the principality of Wales with the Holy Scriptures in their vernacular dialect. In 1563 an act of parliament was passed (5 Eliz. c. 28.), enacting that the Old and New Testaments, together with the Book of Common Prayer, should be translated into the British or Welsh tongue; and committing the direction of the work to the Bishops of St. Asaph, Bangor, Saint David's, Llandaff, and Hereford. They were to view, peruse, and allow the translation, and to take care (under a penalty of £40 on each of them) that such a number should be printed and distributed by March 1, 1566, as would furnish copies to every cathedral, collegiate and parish church, and chapel of ease, within their respective dioceses, where Welsh was commonly spoken. In 1567, was printed at London, the first translation of the New Testament. The translators were Thomas Huet, Chanter of St. David's, Dr. Richard Davis, Bishop of Saint David's, and William Salesbury, a man of great industry, learning, and piety. But there was no edition or version of the Old Testament in the British tongue till more than twenty years after the publication of the New Testament. The person chiefly concerned in rendering this important service to the ancient Britons, was William Morgan, D.D., who was bishop of Llandaff in 1595, from which see he was, in 1604, translated to that of Saint Asaph. He *first* translated the *entire* Old Testament, together with the Apocrypha, into Welsh, and also revised and corrected the *former* version of the New Testament, both of which were printed, in one volume folio, in 1588. During the reign of James I. the Welsh version underwent a further examination and correction from Dr. Parry, Morgan's successor in the see of Saint Asaph. This corrected version, which is usually called Parry's Bible, is the basis of all subsequent editions. It was printed at London in 1620. Seventy years afterwards, another folio edition was printed at Oxford, under the inspection of Bishop Lloyd, in 1690. These folio impressions were intended principally, if not wholly, for the use of churches; so that, for upwards of seventy years from the settlement of the Reformation by Queen Elizabeth, there was no provision made for furnishing the country or people in general with copies of the Scriptures. The honour of the first supply of this kind is due to one or more citizens of London, at whose private expense an octavo edition was printed in 1630. In 1654 and 1678, two other octavo editions appeared; the latter of these consisted of 8000 copies, to the publication of which the Rev. Thomas Gouge, a learned nonconformist minister,[2] not only contributed very largely out of his private fortune, but procured ample subscriptions from numerous opulent and benevolent individuals. The next octavo edition of the Welsh Bible was published in 1690, under the patronage of Thomas Lord Wharton, by Mr. David Jones; who was assisted in the undertaking by some ministers and citizens of London. This was the last edition that appeared in the seventeenth century, and also the most numerous; the editor, it is said, having distributed not fewer than ten thousand copies.[3] During the eighteenth century, *six* editions of the Welsh Bible were printed, chiefly, if not wholly, at the expense of the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, viz. in 1718, 1727, 1746, 1752, 1769 or 1770, and 1799. This last edition consisted of *ten thousand* copies of the Welsh Bible, Common Prayer, and singing Psalms, besides *two thousand* extra copies of the New Testament. Ample as this edition was, in a few years, copies of the Scriptures became extremely scarce and dear in the Principality: and in 1802, some pious and benevolent individuals projected a new impression, the circumstances connected with which ultimately led to the formation of the BRITISH AND FOREIGN BIBLE SOCIETY.[4] Their attention was immediately directed to the wants of the Principality: in 1806, a large and very correct stereotype impression of the New Testament was issued, which obtained a rapid sale; and subsequent editions have been printed, particularly a very neat pocket edition, executed for the Society by his majesty's printers, in 1825. In 1821, the Society for promoting Christian Knowledge defrayed the expense of a large edition, in crown octavo, of the Welsh Bible, with the Liturgy and Psalms. It was executed at the press of the University of Oxford, and is one of the most beautiful specimens of typography ever printed; so that the inhabitants of Wales are now abundantly supplied with the Scriptures in their native tongue.

Irish Version.

The Books of the Old Testament, translated into Irish by the care and diligence of Dr. William BEDELL, late Bishop of Kilmore. With the New Testament, translated by William O'Domhnuill. [In the vernacular Irish character.] London, 1685–81, 4to.

The New Testament having been translated into Irish by Dr. William Daniel, archbishop of Tuam, Dr. Bedell (who was advanced to the see of Kilmore and Ardagh in 1629) procured the Old Testament to be translated by a Mr. King; who, being ignorant of the original languages, executed it from the English version. Bedell, therefore, revised and compared it with the Hebrew, the Septuagint, and the Italian version of Diodati. He supported Mr. King, during his undertaking, to the utmost of his ability; and when the translation was finished, he would have printed it in his own house, and at his own charge, if he had not been prevented by the troubles in Ireland. The translation, however, escaped the hands of the rebels, and was subsequently printed in 1685, at the expense of the Hon. Robert Boyle.[5] What editions were printed during the eighteenth century, the author of the present work has not been able to ascertain. The British and Foreign Bible Society early exerted itself to supply the want of the Bible in the Irish language. In 1811, an edition of the New Testament was completed; and in 1813, the Bible was stereotyped. A handsome octavo edition of the Irish Bible, in the Irish character, was printed by his majesty's printers at Dublin, in 1827.

Manks Version.

Yn Vible Casherick; goaill stiagh yn Chenn Chonaant, as yn conaant Noa: veih ny Chied Ghlaraghyn; dy Kiaralagh Chyndait ayns Gailck; ta shen dy ghra, Chengey ny Mayrey Ellan Vannin. Pointit dy ve lhaiht ayns Kialteenyn. Whitehaven, 1775, 4to.

Towards the close of his life, the truly venerable Bishop of Sodor and Man, Dr. Thomas Wilson, formed a plan for translating the New Testament into the Manks language; but he did not live to make a further progress than to procure the four Gospels and Acts of the Apostles to be translated, and to print at his own expense the Gospel of St. Matthew. His exemplary successor, Bishop Hildesley, revised the manuscript, and completed the version of the New Testament, which, by the munificent aid of the Society for promoting Christian Knowledge, and of other benevolent individuals, he was enabled to print between the years 1756 and 1760. In 1766, he was encouraged, by the influx of benefactions, to undertake a Manks Version of the Old Testament, which was completed only two days before his decease, on the 30th November, 1772.[6] In 1775, the *entire* Bible was printed at the expense of the same venerable society, at Whitehaven, in one volume quarto: it is very neatly printed in three columns on a page.

In 1819, a beautiful and accurate octavo edition of the Manks Bible was executed by his majesty's printers, for the British and Foreign Bible Society.

[1] Brief History of the Versions of the Bible of the English and Roman Churches, p. 100. Dublin, 1830.

[2] The reader will find a pleasing account of Mr. Gouge's various benevolent and pious undertakings in Archbishop Tillotson's Sermon on his death. Works, vol. ii. pp. 240—349. 8vo. London, 1820.

[3] Llewellyn's Historical Account of the British Versions and Editions of the Bible, pp. 1—60.

[4] See the Rev. John Owen's History of the British and Foreign Bible Society, vol. i. pp. 1—12. 138. 160. 262. 391.

[5] Biographia Britannica, article Bedell, vol. ii. p. 136. 2d edition.

[6] Chalmers's Biographical Dictionary, vol. xvii. pp. 410—482. from Mr Butler's Memoirs of Bp. Hildesley.

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Gaelic Version.

Leabraichean an T-seann Tiomnaidh, air an tarruing o'n cheud chanain chum Gaelic alban naich; agus air an cur a mache le h-ugdarras ardsheanaidh eaglais na h-alba. Duneidin [The Holy Bible in the Gaelic Language. Edinburgh], 1826, 4to.

The Society in Scotland for propagating Christian Knowledge has the honour of giving to the inhabitants of the Highlands the Holy Scriptures in their vernacular dialect. The New Testament was translated by the late Rev. James Stuart, minister of Killin, and printed at their expense in 1765: it bears a high character for fidelity and accuracy. The several books of the Old Testament were translated and published in detached portions or volumes, at different times, as the Society's funds would permit, viz. The prophetical books, by the Rev. Dr. Smith, in 1783, and the remaining books by the Rev. Dr. John Stuart, minister of Luss (son of the translator of the New Testament), in three parts, which appeared successively in the years 1783, 1787, and 1801. In 1796 the first edition of the New Testament being exhausted, the Society published another, consisting of *twenty thousand* copies. And as some of the first printed volumes of the Old Testament were so much reduced in number, in 1802, as to be insufficient to supply the urgent demands of the Highlands in general, and of the Society's own schools in particular, a new edition of twenty thousand copies was printed. Three parts out of four, into which this portion of the Bible had been divided, were rendered from the Hebrew with great simplicity, and with as literal an adherence to the original text as the idiom of the respective languages would admit. As the style of the fourth part (containing the prophetical books) had receded from this simplicity, it was revised and corrected with the utmost care. From this corrected text (a copy of which was furnished by the Society in Scotland as soon as it was finished), the British and Foreign Bible Society executed their stereotype editions in 1807, which (as the Scottish Society was unable to supply the urgent and very numerous demands for the sacred writings) were purchased at reduced prices by the poor Highlanders, with the liveliest expressions of gratitude.[1] In 1816, this Gaelic version of the Bible received the approbation of the General Assembly of the Church of Scotland. The quarto edition, printed at Edinburgh, may be considered as the standard edition of the Gaelic Bible: it was revised by a committee of clergymen well skilled in the Gaelic language, who were appointed by the General Assembly of the Church of Scotland to superintend the work. This edition, with a revised Gaelic Metrical Version of the Psalms and Paraphrases on certain portions of Scripture subjoined to it, was completed in the year 1826. It was then submitted to the General Assembly of the Church of Scotland, who were pleased to approve of it, and to authorize its exclusive use in the churches and chapels within their bounds in which public worship is conducted in the Gaelic language.[1]

[ii.] VERSIONS IN THE LANGUAGES SPOKEN ON THE CONTINENT OF EUROPE.

1. *German Versions.*

LUTHER'S VERSION,

And the Versions derived from it.

As Germany has the honour of being the country where the art of printing was first discovered, so it was distinguished in the annals of sacred literature, by being the first in which the Holy Scriptures were issued from the press in the vernacular language of its inhabitants. So early, indeed, as the year 1466, a German translation from the Latin Vulgate was printed, the author of which is unknown.[2] Scarcely, however, had the Reformation commenced, when Luther meditated a new version of the Scriptures for the general use of his countrymen. His first publication comprised the seven penitential Psalms, from the Latin of John Reuchlin. These appeared in 1517; and were followed by the New Testament, in 1522; by the Pentateuch, in 1523; by the book of Joshua, and the remaining historical books, in 1524; in which year also appeared the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Songs. In 1526, were published the prophecies of Jonah and Habakkuk; in 1528, those of Zachariah and Isaiah; in 1529, the apocryphal book of Wisdom; in 1530, the book of Daniel, together with the remaining apocryphal books; in 1531, the entire book of Psalms; and 1531 and 1532, the rest of the prophetical books. All these portions of Luther's translations are of extreme rarity: in the revision of it he received very important assistance from the learned and candid Philip Melancthon, who also corresponded with eminent men on various topics of biblical criticism, in order to render the translation as correct as possible. Further to ensure its accuracy, a select party of learned men assembled daily with Luther at Wittemberg, to revise every sentence which he had made directly from the Hebrew and Greek. Melancthon collated the Greek original, Cruciger the Chaldee, and other professors the Rabbinical writings. Justus Jonas, John Bugenhagen, and Matthew Aurogallus, also contributed their aid. The whole Bible thus revised was first published in 1530, and again in 1534, 1541, and 1545.[3] Luther made his version directly from the original Hebrew and Greek, and not one of his numerous enemies ever durst charge him with ignorance of those languages. His translation is represented as being uncommonly clear and accurate, and its style in a high degree pure and elegant. Having originally been published in detached portions, as these were gradually and successively circulated among the people, Luther's version produced sudden and almost incredible effects, and contributed, more than any other cause, to extirpate the erroneous principles and superstitious practices of the church of Rome from the minds of a prodigious number of persons.[4] Since that time it has been printed times without number; and as the reformation spread, it served as the basis of several other translations, viz.

(1.) The *Lower Saxon* Translation was printed at Lubeck, in 1533–4. Its authors are not known.[5] This version was undertaken at the suggestion of Luther himself, and under the direction of John Bugenhagen (or Bugenhagius), who wrote a preface, and supplied short notes, and also arguments to the different books.

(2.) The *Pomeranian* Version was printed in 1588, in quarto, by the command of Bogislaus XIII. duke of Pomerania; it was made from the Wirtemberg edition of Luther's Bible, printed in 1545.

(3.) The *Danish* Version was undertaken by command of Christian III., king of Denmark, and at the suggestion of Bugenhagen: it was printed at Copenhagen in 1550, and is of extreme rarity. Previously to the publication of this version, the New Testament[6] had been translated from the Vulgate, as well as the Psalms, and the five books of Moses. The Danish version was subsequently revised and corrected in the reigns of Frederic II. and Christian IV. kings of Denmark; the revision, made by command of the last-mentioned monarch, is, we believe, the standard of the succeeding editions of the Danish Scriptures, which, however, are said to vary considerably from Luther's German version.—In 1823, the Gospel of Matthew was printed at Copenhagen, in the dialect of the Danish language spoken by the inhabitants of the Faroe Islands: the Danish and Faroese texts are printed in parallel columns.

(4.) The *Icelandic* Translation of the entire Bible was printed at Holum, in Iceland, in 1584, under the patronage of Frederic II. The New Testament had been translated by Oddur Gottshalkson (whose father filled the episcopal see of Holum), and printed in Denmark, in 1539, at the expense of Christian III. This was followed by an Icelandic version of the Epistles and Gospels for all the Sundays in the year, published in 1562, by Olaf Hialteson, the first Lutheran bishop of Holum; which may be considered as a second edition of certain portions of Oddur's New Testament, the compiler having availed himself chiefly of that version, in writing out the lessons of which the work consists. In 1580, the Proverbs of Solomon were translated by Gissur Eincerson, the first Lutheran bishop of Skalholt, who also translated the book of Sirach, printed in the same year at Holum. At length, in 1584, as above noticed, the whole of the Old and New Testaments was printed in Icelandic, through the unremitting zeal and pious liberality of Gudbrand Thorlakson, bishop of Holum, who not only contributed largely to the undertaking himself, but also obtained a munificent donation from Frederic II., with authority to raise a rix-dollar in aid of the work from every church in Iceland. It is not known what share this eminent prelate had in the translation, which is considered as the production of different hands. Gottshalkson's version of the New Testament, as well as some parts of the Old Testament, was adopted, after having been revised by Gudbrand. This edition has always been very highly esteemed, on account of the purity of its diction; and, even at this day, it is preferred before more modern translations. A second edition of the Icelandic Bible appeared at Holum in 1644, under the editorial care of Thorlak Skuleson, bishop of that see; by whom it was carefully revised and corrected. This is the standard text from which the two most recent impressions of the Icelandic Version have been printed.[7]

[1] Address of the Society in Scotland for propagating Christian Knowledge, 1803. Owen's History of the Bible Society, vol. i. pp. 205, 206. 314—316. In 1820, a Gaelic translation of the Book of Common Prayer was completed and printed at the expense of the London Society for promoting Christian Knowledge.

[2] A copy of this very rare work is in the splendid collection of Earl Spencer. See a description of it in Mr. Dibdin's Bibliotheca Spenceriana, vol. i. pp. 42—47.

[3] For further particulars relative to Luther's German Version of the Scriptures, the reader is referred to the life of Philip Melancthon, by Francis Cox, M.A., pp. 206—213. (2d edit.), and also to Dr. Townley's Illustrations of Biblical Literature, vol. ii. pp. 271—300. Of the editions of Luther's versions above noticed, the venerable Reformer bestowed the greatest care in revising and correcting that of 1541. It was beautifully printed in two folio volumes, and ornamented with wood-cuts. A *Unique Copy* of this edition, which *had been Luther's own copy*, and constantly used by him until his decease, was in the possession of the late Mr. Edwards (formerly an eminent bookseller), of Manor House, near Harrow-on-the-Hill. On the sale of his choice library by auction, in 1813, these precious volumes were purchased by Geo. Hibbert, Esq. for the sum of 89*l.* 5*s.* 6*d.* (See a description of them copied from the sale catalogue (No. 812.) in Mr. Dibdin's Bibliographical Decameron, vol. iii. pp. 123, 124., or in the Gentleman's Magazine, vol. lxxxv. part i. p. 254.) At the sale of Mr. Hibbert's library, in 1829, this copy of Luther's Bible was purchased for the British Museum, for the sum of 255*l.* Fac-similes of the handwritings of the venerable reformers, Luther, Bugenhagen, Melancthon, and Major (into whose possession this copy successively passed), are given in the sale catalogue of Mr. Hibbert's library, p. 481.

[4] Mosheim's Ecclesiastical History, vol. iv. p. 60.

[5] Another Lower Saxon Version from the Vulgate was printed at Lubeck in 1494, in two folio volumes. The reader will find a bibliographical notice of it in the Bibliotheca Spenceriana, vol. i. pp. 55—58.

[6] An interesting account of this version is given by Dr. Henderson in his "Dissertation on Hans Mikkelsen's (or the first Danish) translation of the New Testament," Copenhagen, 1813, 4to.

[7] The above particulars are abridged from the Rev. Dr. Henderson's "Historical View of the Translation and different Editions of the Icelandic Scriptures," in the second volume (pp. 249—306.) of his very interesting Journal of a Residence in Iceland, during the years 1814 and 1815. 8vo. Edinburgh, 1818.

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(5.) The *Swedish* Version was made from the first edition of Luther's German Translation; it was begun by Laurence Andreas, and finished by Laurence Petri, and was printed at Upsal, in 1541, by the command of Gustavus I., king of Sweden.

(6.) The *Dutch* Translation appeared in 1560, and after being repeatedly printed, was superseded by a new Protestant translation, of which an account is given in page 45. *infra*.

(7—10.) The *Finnish* Version was printed at Stockholm in 1642,[1] and again in 1642;[2] the *Lettish* (or Livonian) was made by Ernest Gluck, dean of the Lutheran church in Livonia, who completed it between the years 1680 and 1688: the entire Bible was printed at Riga, in 1689;[3] the *Sorabic* or *Wendish* (a dialect spoken in Upper Lusatia), at Bautzen (Budissæ), in 1728, and again in 1742; and the *Lithuanian*, at Konigsberg (Regiomonti), in 1735.

Valuable as Luther's German translation of the Scriptures confessedly is, it was severely attacked, on its publication, by the enemies of the Reformation, whose productions are enumerated by Walchius.[4] Luther's translation, reformed by the Zuinglians and Calvinists, was printed, in various editions, at Neustadt, between the years 1679 and 1695; at Herborn in 1696, 1698, 1701–5–8, and 21; at Heidelberg in 1617 and 1618, and many times since; at Cassel in 1602; and at Basle in 1651, 1659, and in the last century very frequently.

Between the years 1525 and 1529, Leo Juda published at Zurich a German-Swiss translation of the Scriptures. As far as he could, he availed himself of such parts of Luther's version as were then printed. In 1667, a new and revised edition of Leo Juda's translation was published at Zurich: the alterations and corrections in it are so numerous, that it is considered as a new translation, and is commonly called the *New* Zurich Bible, in order to distinguish it from the *Old* Zurich version of Leo Juda. "It was undertaken by Hottinger, Müller, Zeller, Hoffmeister, and others, and conducted with great care and precision. As their plan seems to have had some resemblance to that pursued by our own admirable translators, and may, perhaps, have been copied from it, this version is more particularly deserving of notice. When these learned men met together, Hottinger and Müller had each of them the Hebrew text put into their hands: Zeller had the Old Zurich version; Wasser took the Italian of Giovanni Diodati and Pareus' edition of Luther's Bible; Hoffmeister had the Septuagint and the Junio-Tremellian version before him, and Freitz the Belgian Bible. When any difference arose, the point was argued by them all; each was called upon to give his opinion of the translation which was in his hands: and that reading was adopted, which, after mature consideration, seemed most agreeable to the Hebrew."[5]

As the Zurich edition differs very materially from that of Luther, John Piscator undertook another, from the Latin version of Junius and Tremellius, which he has followed very closely. It appeared in detached portions between the years 1602 and 1604, and was repeatedly printed during the seventeenth century. Piscator's version, having become very scarce, has lately been revised by the Biblical and Divinity Professors, and three pastors of the Helvetic church, who have corrected its orthography, and such words as have become obsolete, previously to an edition of 8000 copies of the entire Bible, and 4000 copies of the New Testament, which has been executed by the Berne Bible Society, aided by a pecuniary grant from the British and Foreign Bible Society of London.

Besides the preceding German versions made by Protestants, there are also translations made by Romish divines: some of them appeared almost as early as that of Luther, to which, however, they are greatly inferior in point of perspicuity. Three of these are particularly mentioned by Walchius, viz.

(1.) That of John Detemberger, whose translation clearly evinces that he was utterly unfit for the task he undertook, and who hesitated not to acknowledge that he was totally ignorant of Hebrew. He took much from Luther, against whom, however, he vehemently inveighs. His translation was first published at Mayence in 1534, and has been several times printed since that time.

(2.) The version which bears the name of John Eckius. He translated only the Old Testament, the New being executed by Jerome Emser. It was first published in 1537, and has also been repeatedly printed.

(3.) The version of Caspar Ulenberg, which was undertaken under the patronage of Ferdinand, archbishop and elector of Cologne, is preferred by those of his own communion to all the other German versions. He follows the Sixtine edition of the Latin Vulgate. This translation first appeared in 1630, and has undergone very numerous impressions.

The three translations just noticed include the Old and New Testaments. In addition to them, three new versions of the New Testament have, within a few years, been circulated very largely among the Romanists of Germany, who have evinced an ardent desire for the Scriptures, notwithstanding the fulminations of the Papal See against them. Of two of these versions, the Ratisbon edition, and that executed by M. Gossner, a learned Romish priest, formerly of Munich, the author has not been able to obtain any authentic particulars; the third was executed about the year 1812, by the Rev. Leander Von Ess, professor of divinity in the University of Marburg, in conjunction with his brother. It is made directly from the Greek, and has been recommended by the first Protestant clergymen at Dresden and Zurich,[6] as well as by several authorities among the literati of the Romish communion, as exhibiting a pure and correct version of the sacred original.[7]

There are also two translations of the Old Testament, in the dialect spoken by the Jews in Germany, called the Jewish-German. One was made by Joseph Josel Ben Alexander, and was printed by Joseph Athias, at Amsterdam, in 1679: previously to publication it was revised by Rabbi Meir Stern, chief rabbi at the synagogue at Amsterdam. The other Jewish-German translation was executed by Rabbi Jekuthiel Ben Isaac Blitz, and was printed by Uri Veibsch Ben Aaron, also at Amsterdam, in 1679. Kortholt terms this translator a blasphemous impostor, and charges him with having disguised certain prophecies relative to the Messiah, in consequence of his Jewish predilections. Of these two semi-barbarous, unfaithful, and now almost universally neglected translations, which can be of no use whatever in Scripture criticism, Carpzov has given an account, with specimens.[8] And as the German Jews are at this time said to be animated by a spirit of candid inquiry, a Jewish-German translation of the *New Testament* has lately been printed for their benefit, at the expense of the London Society for promoting Christianity among the Jews.

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2. *French Versions.*

The earliest attempt towards translating the Scriptures into French was made by Jean de Vignay or de Vignes, who translated the epistles and gospels contained in the Romish missal, at the request of Jane of Burgundy, queen of Philip king of France, in the early part of the fourteenth century.[9] Later in the same century, Raoul de Presles, or Pruelles, at the command of Charles V. king of France, translated the Bible into French as far as the Psalms or Proverbs.[10] A very fine manuscript of his version is preserved among the Lansdowne MSS., No. 1175., in the British Museum.[11] In 1512, James le Fèvre, of Estaples (better known by the name of Jacobus Faber, Stapulensis), published a translation of St. Paul's epistles, with critical notes and a commentary, in which he freely censures the Vulgate; and in 1523 he published at Paris, in a similar manner, the whole of the New Testament. This was followed by detached books of the Old Testament, and by an edition of the entire French Bible, translated by himself. It was printed at Antwerp, by Martin l'Empereur, in 1530 (again in 1534 and 1541), and was revised by the divines of Louvain, whose edition appeared in 1550, and has since been repeatedly printed. The translation of Le Fèvre is said to be the basis of all the subsequent French Bibles, whether executed by Roman Catholics or Protestants. The first Protestant French Bible was published by Robert Peter Olivetan, with the assistance of his relative, the illustrious reformer, John Calvin, who corrected the Antwerp edition wherever it differed from the Hebrew. It was printed at Neufchatel, in 1535, in folio; and at Geneva in 1540, in large quarto, with additional corrections by Calvin. Both these editions are of extreme rarity. Another edition appeared at the same place in 1588, revised by the college of pastors and professors of the Reformed Church at Geneva (Beza, Genlart, Jaquemot, Bertram, and others), who so greatly improved Olivetan's Bible, both in correctness and diction, that it henceforth obtained the name of the Geneva Bible, by which it is now generally known. It has gone through very numerous editions, the latest of which is that of Geneva, 1805, in folio, and also in three volumes, 8vo. revised by the college of pastors at Geneva. This is confessedly the most *elegant* French version extant; but many Protestants have wished that it were a little more *literal*, and they continue to prefer David Martin's revision of the Genevan version of the French Bible (of which the New Testament was printed in 1696, at Utrecht, in 4to., and the entire Bible at Amsterdam, in 1707, in two folio volumes), or the revision of Jean-Frédéric Ostervald; the best edition of which is said to be that printed at Neufchatel, in 1772, in folio, with his arguments and reflections on the different books and chapters of the Bible. Ostervald's revised text (frequently but erroneously termed a version) has been several times printed. Another French Protestant version (made from the Italian translation of Diodati) was published in 1562, which for a short time was held

[1] This edition was accompanied with a translation in the *Esthonian* language, spoken in the province of Esthland or Esthonia. It is a totally distinct language, being closely allied to the Finnish. Bp. Marsh's History of Translations, p. 4. *note*. There is also a dialect of the Esthonian, called the *Dorpatian Esthonian*, into which the New Testament was translated and published in the year 1727.

[2] A translation of the Scriptures into the Karelian language (spoken in Karelia, a province of East Finland), was printed in 1822 under the direction of the St. Petersburg Bible Society; but it is not known whether this version is made from the Finnish, or not.

[3] Henderson's Biblical Researches, p. 111. An edition of the New Testament, both in Livonian and Esthonian, had been already printed at Riga, in 1685 and 1686. The Lettish or Livonian is a Sclavonian dialect.

[4] Walchii Bibliotheca Theologica Selecta, vol. iv. pp. 79—81.

[5] Whittaker's Inquiry into the Interpretation of the Hebrew Scriptures in Europe, p. 33. Cambridge, 1819, 8vo.

[6] The late Rev. Dr. Reinhart, first chaplain to the court of Saxony, and the venerable superior of the Zurich clergy, Antistes Hess.

[7] Owen's History of the British and Foreign Bible Society, vol. ii. p. 229.

[8] Carpzovii Critica Veteris Testamenti, pp. 757—786.

[9] Guiars de Moulins, canon of St. Pierre d'Aire, in the diocese of Touraine, is commonly but erroneously considered as the first French translator of the Bible. Between the years 1291 and 1294 he translated the Historia Scholastica of Peter Comestor; a popular abstract of sacred history, which has been confounded with the Scriptures. (Townley's Illustrations of Biblical Literature, vol. i. pp. 391, 392.) Several copies of this translation are in the Royal Library at Paris; and an edition of it was printed by order of Charles VIII., to whom it was dedicated, at Paris, in 1487.

[10] Townley's Illustrations, vol. ii. pp. 8—11.

[11] See a description of this MS. in the Bibliotheca Lansdownians, pp. 284, 285.

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in estimation by the Calvinists. The French translation of Sebastian Castalio, who was but indifferently skilled in that language, appeared at Basil in 1655; being accommodated to his Latin version above noticed, it was liable to the same objections, and was never held in any esteem. The translation of the entire Bible by Charles le Cêne, who quitted France on the revocation of the edict of Nantes, was published in a folio volume in 1741, thirty-eight years after his death, by his son, a bookseller at Amsterdam. The States of Groningen prohibited the circulation of this version in their province, on account of its Socinian tendency. A French translation of the New Testament, by the celebrated critic Le Clerc, appeared at Amsterdam in two volumes 4to.: it is said to be tainted with Socinian principles, and has never been much read. But the French Protestant version of the New Testament, executed by MM. Beausobre and L'Enfant (Amsterdam, 1718, in two volumes, 4to.), is highly and deservedly esteemed for its closeness. An English translation of the gospel of Matthew, made from this version, was published at Cambridge in 1779, in 8vo., to which was prefixed a translation of the excellent introduction which accompanied the French edition. This volume has been several times printed.

A reformation of the Geneva Bible was undertaken by Renat Benoist (Renatus Benedictus), professor of divinity in the college of Navarre. It was published with notes in 1566; but being condemned by a brief of pope Gregory XIII. in 1575, a new edition was undertaken by the divines of Louvain, who freed it from the corrections of the reformed, and made it altogether conformable to the Latin. This edition was printed at Antwerp in 1575, and at various places since. In 1820 a version of St. John's gospel, in the dialect spoken at Toulouse and in its vicinity, was printed at Toulouse.[1] There are several other French translations by private individuals, as, 1. The entire Bible, translated from the Latin Vulgate by Jacques Corbin, an advocate of the parliament of Paris, and published in 1643, with the approbation of the faculty of theology of Poitiers: at present it is but little esteemed in France;—2. The New Testament, from the Vulgate, by Michael de Marolles, published in 1649: it is executed principally from Erasmus's Latin version, but in some passages from the Vulgate, and has often been reprinted;—3. Father Amelotte's translation of the New Testament from the Vulgate was published in 1666, 1667, and 1668, in four volumes, 8vo., with notes. It has been very justly and severely criticised, for its blunders, by Father Simon. His principal design in publishing this version was to supersede the French Protestant translation, and especially that of the learned Port-Royalists (which was then in the press), whose bitter enemy Amelotte was;—4. The version of the New Testament by the Port-Royalists, which was depreciated before its publication by the adversaries of the Jansenists, appeared in 1667, in two volumes, 8vo. It was printed at Amsterdam by the Elzevirs, for Gaspard Migeot, a bookseller of Mons (whence it is sometimes called the Testament of Mons), with the approbation of the archbishop of Cambray, and the bishop of Namur, and with the privilege of the king of Spain; but it was condemned by the popes Clement IX. and Innocent XI. This version (which is from the Vulgate) was begun by Antoine le Maître, after whose death it was finished by his brother Isaac Louis le Maître de Sacy, with the assistance of the celebrated Port-Royalists, Arnaud, Nicole, Claude Sainte Marthe, and Pierre-Thomas du Fosse. This version was greatly esteemed, especially by the Jansenists;—5. The version of the New Testament, by Antoine Godeau, bishop of Grasse, appeared at Paris in 1668, in two volumes, 8vo.: it is made from the Vulgate, and holds a middle way between a literal version and a paraphrase;—6. The New Testament, by Father Quesnel, is made more conformable to the Vulgate than the translation published at Mons (No. 4.), which he took for his basis: it is accompanied with moral reflections, which are justly admired for their piety, and were commended by pope Clement XI., who afterwards, in 1713, condemned his version by the celebrated bull beginning with the words "Unigenitus Dei Filius," together with one hundred and one propositions extracted from it, and every thing that either had been written or should be written in defence of it! The first part of Quesnel's Version and Reflections was published in 1671, and the work was completed in the course of the following nine years. Editions of the whole work were printed at Brussels in 1693 and 1694, in 4 vols. 8vo., at Trevoux in 1698, and at Paris in 1699. This edition is said to be more ample than the preceding, and has often been reprinted, both in 8vo. and 12mo. Quesnel's Reflections were translated into English, and published in four volumes, 8vo., at London, in 1719–1725;—7. A translation of the New Testament, published by the Jesuits at Bordeaux in 1686, with the approbation and permission of the ecclesiastical authorities of the place.[2] Of the wilful alterations and falsifications introduced into this version, in order to support the peculiar dogmas of the Romish church, an account was published by bishop Kidder in 1690. It is supposed that nearly the whole of this version was bought up and destroyed, as very few copies are known to be in existence;[3]—8, 9. Between 1697 and 1703, the Jesuits, Bouhours, Michael Tellier, and Pierre Bernier, published another translation of the New Testament; but this, as well as the version of Charles Hure, also from the Vulgat (Paris, 1702, in four volumes, 12mo.), are now nearly forgotten;—10. The French version of the ingenious critic, Father Simon, published with notes in 1702, was translated into English by Mr. Webster, in two volumes, 4to., 1730. This version was condemned by an ordinance of the cardinal de Noailles, archbishop of Paris, and also by two "Instructions," issued by the celebrated Bossuet, bishop of Meaux.[4] Various portions of the Bible have been translated into French by other writers, who are not of sufficient note to require a distinct mention.

3. *Belgian Versions.*

A Flemish translation of the Scriptures was made from the Vulgate in the sixteenth century, and printed at Cologne in 1475, at Delft in 1477, and at other places. For a long time the Protestants in the Low Countries had only the Dutch translation, made from Luther's German version in 1560, which has already been noticed in page 44; but in 1618, in consequence of an order issued by the Synod of Dort, a new translation was undertaken from the Hebrew and Greek. The translators of the Old Testament were John Bogermann, William Baudart, and Gerson Bucer; the New Testament and apocryphal books were assigned to James Roland, Anthony Valæus, and Festus Hommius. Their portions, when finished, were submitted to the careful revision of others. This Dutch version was first printed in 1637, and is highly valued for its fidelity; the Remonstrants, however, being dissatisfied with the New Testament, translated it anew from the Greek; and their version was printed at Amsterdam in 1680.

4. *Italian Versions.*

Four versions of the Bible are extant in the Italian language. The earliest is that of Nicolao Malermi, who translated it from the Latin Vulgate: it was first published at Venice in 1471, in folio. The second is that of Antonio Bruccioli, also printed at Venice in 1532: he professes to have made his version from the Hebrew and Greek; but Walchius says, that he chiefly followed the Latin translation of Sanctes Pagninus. A revised edition of Bruccioli's Italian Bible, rendered conformable to the Vulgate by Sanctes Marmochinus, was printed at Venice in 1538. An Italian version has, moreover, been said to have been published under the auspices of pope Sixtus V.; but its existence is very doubtful. A Protestant Italian version of the New Testament was published at Geneva in 1561, and of the entire Bible in 1562, which is usually considered as a revision of Bruccioli's, but Walchius asserts that it is altogether a new translation. It has, however, long been superseded by the elegant and faithful version of Giovanni Diodati, published in 1607. The latest Italian version is that executed, in conformity with the Vulgate, by Antonio Martini, archbishop of Florence, towards the close of the eighteenth century: it received the sanction of the late pope Pius VI. The New Testament was published at Turin in 1769, and the Old Testament in 1779: both were accompanied with explanatory notes professedly taken from the fathers. Martini's translation has been repeatedly printed: the edition of Livorno (Leghorn), 1818, and that of Italia, 1817, with the stereotype New Testament executed by T. Rutt, Shacklewell (near London), 1813, were put into the Index or Catalogue of Books, prohibited to be sold, by a decree dated January 13th, 1820.[5]

5. *Spanish Versions.*

The earliest edition of the Scriptures in the Spanish language was executed from the Vulgate, and printed at Valencia in

[1] Le Sènt Ebangely de Nostré Seigneur Jesus Christ seloun Sènt Jan, traduit en Léngo Toulouzenzo. A Toulouso, 1820, 12mo.

[2] Le Nouveau Testament de notre Seigneur J. C., traduit de Latin en François par les Théologiens de Louvain; imprimé a Bordeaux, chez Jacques Mongiron-Millanges, Imprimeur du Roi et du Collège, 1686. Avec approbation et permission.

[3] Two copies are at Oxford, one in the Bodleian Library, and another in that of Christ Church College; two others are in Dublin, in the University Library, and in the Library founded by Archbishop Marsh; and a fifth is in the possession of his royal highness the Duke of Sussex. (Dr. Cotton's Memoir of a French Translation of the New Testament, p. 9.) The late Rev. Dr. Grier, in the preface to his "Answer to Ward's Errata of the Protestant Bible" (London, 1812, 4to.), has given many specimens of the *falsifications, forgeries*, and *additions* made by the Jesuits to the text of the Bordeaux French version of the New Testament. Two or three passages are subjoined as examples of the corruptions thus wilfully made in this version:—

Acts xiii. 2. Or comme ils offroient au Seigneur le sacrifice de la messe. —Now as they offered unto the Lord *the sacrifice of the mass*, &c.

This is one of the most notorious falsifications to be found in the French translation; it was designedly made to support the unscriptural doctrine of the sacrifice of the mass. By it the translators departed from the Latin Vulgate, as well as from the English Protestant version. This is the very passage respecting which Monsieur Veron, when asked why he wrested it from its natural meaning, replied, "Because he had often been asked by Calvinists what scripture affirmed that the apostles said mass." (Simon's Crit. Hist. of the New Testament, p. 357.)

1 Tim. iv. 1. Or l'Esprit dit clairement, qu'en derniers temps quelques uns se sépareront de la foy *Romaine*.—Now the Spirit says, that in the latter times some shall depart from the *Roman* faith.

Here the Bordeaux translators have been guilty of another forgery, for the purpose of representing the Romish church as the *only* church.

2 Cor. viii. 19. Et non seulement cela, mais aussi il a esté ordonné par les églises, compagnon de notre pélerinage.—And not only that, but he was also appointed by the churches the companion of our pilgrimage.

In this passage Saint Paul is merely speaking of his having selected a brother to accompany him on his travels; but, in the Bordeaux version, the apostle's language is altered, for the purpose of showing that the practice of pilgrimage is warranted by Scripture.

[4] Schoell, Histoire Abrégée de la Littérature Grecque, tome ii. pp. 159—166. Chalmers's Biographical Dictionary, art. Quesnel, vol. xxv. pp. 426—429.

[5] Townley's Illustrations of Biblical Literature, vol. iii. p. 483.

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1478;[1] it is now of very rare occurrence. In 1553, a Spanish version of the Old Testament was made for the Jews by Edward Pinel; it was printed at Ferrara. In 1630, a revised edition of it was published at Amsterdam, by Manasseh Ben Israel. A much earlier translation than this is said to have been made by some learned Jews, which has been too hastily attributed to Rabbi David Kimchi. An edition of the Old Testament in Hebrew and in Jewish Spanish was printed at Vienna, in the years 1813, 14, 15, and 16, in four volumes, quarto, for the use of the Jews of Constantinople, and of most of the cities of Turkey, who are Spanish Jews. The Hebrew text is printed, with vowel points, on one half of the page, and the Jewish-Spanish, with rabbinical characters, on the other;[2] and a translation of the New Testament into the Jewish-Spanish dialect is in progress at Constantinople, under the direction of the Rev. H. D. Leeves. The Gospels of Matthew and Mark have been completed.[3] Among the Christians, Cassiodore de Reyna translated the Scriptures into Spanish, from the original languages, but availed himself of the assistance afforded by the Latin versions of Pagninus and Leo Juda: it was published at Basil in 1569. A revised edition of it by Cyprian de Valera, a Protestant, who consulted later versions and notes, especially the Genevan French Bible, was published at Amsterdam in 1602. A new Spanish version of the entire Bible from the Latin Vulgate was published at Madrid in 1793–4, by Don Philipe Scio de San Miguel (subsequently appointed bishop of Segovia), in ten folio volumes; it is adorned with three hundred engravings, copied from those of Marillier and Monsiau, which were executed for the edition of Sacy's French version of the Bible, printed at Paris in 1789 and the following years. This edition is very rare and dear, even in Spain. Padre Scio's Spanish version was reprinted at Madrid between the years 1794 and 1797, in *nineteen* large 8vo. volumes, with plates. There are copies of this edition both with and without the Latin text. The third edition of this version was published at Madrid in 1808, in Latin and Spanish, in sixteen volumes, which have the appearance of small quartos: they are very neatly executed. The Vulgate text and Spanish translation are printed in parallel columns. To each book is prefixed a critical preface; and at the foot of the page is a copious commentary, drawn principally from the writings of the fathers. In 1824, another Spanish version of the Bible, from the Latin Vulgate, with notes, was published by Don Felix Torres Amat, in eight volumes, 4to. Thirty thousand copies are said to have been worked off, part of which was destined for America.[4] In 1832, a translation of the New Testament into the Catalonian dialect, by Mr. Prat, a native of the province of Catalonia, was completed and printed. This dialect is spoken by about four millions of persons. The translator has completed (but not printed) a version of the Book of Psalms.[5]

6. *Russian Versions.*

"About the beginning of the sixteenth century considerable changes were introduced into the Russian language, in consequence of the relations subsisting between Russia and Poland, the progress of the Poles in grammar and lexicography, and other powerfully operative causes, whereby a peculiar Polish Russian dialect was formed, which continues to be spoken to this day by the common people inhabiting the provinces comprehended under the name of White Russia." Into this dialect the Pentateuch, and other detached portions of the Scripture (which are enumerated by Dr. Henderson, to whom we are indebted for this account of the modern Russian Bibles), were translated by Dr. Francis Skorina, a physician, who published them between the years 1517 and 1525. The whole of the copies appear to have been sent into White Russia: they are of very rare occurrence.[6]

"The next attempt that was made to furnish the Russians with a version of the Scriptures in their vernacular tongue, was that of Ernest Glück, dean of the Lutheran church of Livonia," who, towards the close of the seventeenth century, undertook a version of the whole Sclavonic (or ancient Russian) Bible into the dialect at that time spoken in Russia. It has been erroneously asserted that this version was printed at Amsterdam in 1698; but Dr. Henderson states that it was destroyed, with the whole of Glück's library and papers, at the siege of Marienburg in 1702.

When, in consequence of the formation of the Russian Bible Society, the public attention was raised to the importance of the Holy Scriptures, it was found necessary to undertake a translation into the modern Russ language. The emperor Alexander having referred it to the members of the Holy Synod at Moscow, they recommended the members of the Committee of Spiritual Schools to select proper persons for the undertaking. On the completion of the four Gospels, they were examined by a committee of revision, who published in 1819 two editions, consisting of 15,000 copies each, with the Sclavonic text in parallel columns. In 1820, 50,000 copies of the Gospels and Acts were issued from the press: the epistles were added successively, as they passed the committee of revision, and in 1823, the entire New Testament was published, for the first time, in the modern Russian language. In 1822, a version of the Psalms, from the original Hebrew, was published; the principal labour in preparing which had fallen on the Rev. Dr. Pavsky, the first Hebrew scholar in the empire. Of the other books of the Old Testament (the translation of which was confided to the learned members of the Spiritual Academies of St. Petersburg, Moscow, and Kief), the Pentateuch, and the books of Job, Proverbs, and Ecclesiastes, were translated at the beginning of 1822, and forwarded to the committee of revision; and the archbishop Philaret had commenced the translation of Isaiah. It having been ascertained that the first edition would make several volumes, the Committee of the Russian Bible Society undertook an edition of 10,000 copies of the Pentateuch, or five books of Moses, Joshua, Judges, and Ruth: but "this edition, though ready for publication at Midsummer, 1824, has not yet made its appearance; not having obtained the sanction and blessing of the Holy Synod. Nor is it likely soon to see the light, unless the successor of Alexander act in the spirit by which that illustrious monarch was guided when he ordered the translation to be made."[7] So far as it has been published, the Modern Russian version is stated to have been received with the liveliest gratitude both by clergy and laity.

7. *Croat Version*

The New Testament in the language of Croatia was first published at Tubingen in 1551. It was translated by the pastor Truber, and was reprinted with some corrections by the translator, at the same place, in two octavo volumes, in 1581–2. These editions are of extreme rarity. The first edition of the entire Croat Bible appeared at Wittemburg in 1584. The New Testament is the version of Truber. The Pentateuch, Proverbs, and book of Ecclesiasticus were translated by the editor, George Dalmatinus, who also wrote the preface.[8]

8. *Basque Version.*

The New Testament, in the Basque dialect, was first printed at Rochelle in 1571, with a dedication in French to Joan d'Albert, queen of Navarre, by John de Licarrague de Briscous. It is furnished with parallel passages in the margin, and at the end are summaries of contents, indexes, &c.[9] In 1826, a new edition of the Gospel of St. Matthew in this dialect was printed at Bayonne, from a copy (perhaps unique) that was discovered in the University Library at Oxford:[10] and in 1829 the entire New Testament was printed at Paris, besides one thousand extra copies of the four Gospels.[11]

9. *Hungarian Version.*

The Hungarian Protestant version was executed by Caspar Caroli, who availed himself of the previous labours of Vatablus, Pagninus, Munster, Tremellius, and of the Vulgate. It was first published in 1589, at Wysolyn; and subsequently at Hanau, in 1608; at Oppenheim, in 1612; at Amsterdam, in 1645, 1684, and 1685, and at other places. Of the edition printed in Holland, in 1717, three thousand copies are said to have been intercepted by the Jesuits, into whose custody they were committed, to prevent any use from being made of them. There is also a Popish version, made from the Latin Vulgate, by George Kaldi, and printed at Cologne and Vienna.

10. *Polish Version.*

Three versions of the Scriptures have been published in the Polish language. The first was undertaken for the use of the Romanists, and was published at Cracow in 1561; reprinted at the same place in 1577, 1599, and 1619, and at other places. The second was made by the Socinians, under the patronage and at the expense of prince Nicholas Radzivil; it was published at Pinczow, in Lithuania, in 1563, and is one of the rarest books ever printed.[12] This translation was reprinted at Zaslau, in Lithuania, in 1572. The third Polish version was made by the Reformed, or Calvinists, in 1596. A translation of the New Testament into the Judæo-Polish dialect (which is spoken by the Jews, who are very numerous in Poland) has been made by the Rev. N. Solomon, at the expense and under the patronage of the London Society for pro-

[1] Thomson's and Orme's Historical Sketch of the Translation of the Scriptures, p. 40. *note.*

[2] Sixteenth Report of the British and Foreign Bible Society, Appendix, p. 24.

[3] Nineteenth Report of the British and Foreign Bible Society, pp. lv. 98. To ensure correctness, the Rev. H. D. Leeves states, that the translator and his assistant passed with him three or four mornings in every week; and that, with his Greek Testament and various versions before him, he heard the whole read over, and allowed no phrase or word to pass which did not convey the sense of the sacred original. Ibid. p. 99.

[4] Bibliothèque de la Littérature Etrangère pour 1823, p. 312. A complete copy of Amat's translation is in the library of the British and Foreign Bible Society.

[5] Twenty-seventh Report, p. xliii. Twenty-ninth Report, p. xlviii.

[6] Dr. Henderson's Biblical Researches, pp. 103—105. In pp. 106—110. he has given specimens of this version, with valuable philological observations.

[7] Dr. Henderson's Biblical Researches, pp. 115, 116. 125—127. In pp. 119—121. 126. 128—130., Dr. H. has given specimens of the Modern Russian Version, with philological remarks.

[8] Adler's Bibliotheca Biblica, part iv. pp. 131, 132.

[9] Ibid. p. 151.

[10] Archives du Christianisme pour 1826, p. 47.

[11] Twenty-fifth Report of the Bible Society, p. xxvii. Twenty-sixth Report, p. xxix.

[12] A copy of this translation is in the library of Earl Spencer, and is described by Dr. Dibdin, Bib. Spenc. vol. i. pp. 85—89.

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moting Christianity among the Jews; it was printed in 1821.[1] A translation of the New Testament into the language of *Samogitia*, a province of Poland, was printed in 1820, at the expense of the Russian Bible Society.

11. *Bohemian Version.*

The first Bohemian translation was made from the Latin Vulgate, and was published at Prague in 1488. The other, for the use of the Protestants in Bohemia, was made from the sacred originals by Albert Nicolai, John Capito, Isaiah Cœpolla, and other learned reformers, at the expense of the baron John Zerotimus. It was published between the years 1579 and 1593, in six quarto volumes, without any indication of the place where they were printed, which is supposed to have been Kralitz.

12. *Romaïc, or Modern Greek Version.*

The Romaïc is a corruption of the ancient Greek, so great, indeed, that, compared with the latter, it may be pronounced a new language: it is at present in general use, both for writing and conversation, the ancient Greek being used solely for ecclesiastical affairs. Into this language the New Testament was translated by Maximus Calliergi, and was printed at Geneva in 1638, in one large quarto volume, in two columns, one containing the ancient, and the other the modern Greek. It was published at the expense of the then United Provinces, upon the solicitation of Cornelius Haga, their ambassador at Constantinople. The Greeks, however, did not receive it with much favour. This translation was reprinted at London in 1703, in one volume, 12mo., by Seraphin, a monk of Mitylene; who prefixed to it a preface, which gave offence to the Greek bishops, particularly to the patriarch of Constantinople. By his order it was committed to the flames. The edition of 1703 (which, in consequence of this suppression, has become extremely rare) was reprinted in 1705; and in that edition the objectionable passages in Seraphin's preface were omitted. A more correct edition of it was printed at Halle, in Saxony, in 1710, in one volume, 12mo., under the patronage and at the expense of Sophia Louisa, Queen of Prussia.[2] From this last edition was printed the impression executed at the expense of the British and Foreign Bible Society, in one thick volume, 12mo. (Chelsea, 1810), the ancient and modern Greek being in parallel columns. To this edition the patriarch of Constantinople gave his unqualified approbation.[3] With regard to the Old Testament, though the book of Psalms was translated into Romaïc, and printed at Venice in 1543, and the Pentateuch (by the Jews at Constantinople) in 1547, yet no *entire* version of the Scriptures was extant in modern Greek, until the archimandrite Hilarion (whom the general suffrage of the learned Greeks concurs in representing as best qualified for the task) undertook first to prepare a new translation of the New Testament, which was printed in 1830, and afterwards of the Old Testament, from the ancient into the modern Greek;[4] the Pentateuch was printed in 1832, and the Book of Psalms in 1831.[5]

13. *Wallachian Version.*

"Previous to the year 1648, no part of the Scriptures existed in the Wallachian language, the Greek or Sclavonic being used in the church service, and the only Bibles in use were in those languages; but in that year the New Testament was printed at Belgrade." Of the Bible four editions have been printed; at Bukharest, in 1668 and 1714; at Blaje, in Transylvania, in 1795; and at St. Petersburg, in 1819. "The translation was made by the Metropolitan Theodosius, by order of Jo. Scherban Woivoda, a prince of Wallachia. An edition of the New Testament was also printed at St. Petersburg, in 1817. The number of those by whom this language is spoken is estimated at nearly two millions."[6]

14, 15. *Bulgarian and Serbian Versions.*

The Gospel of St. Matthew was translated and printed in the *Bulgarian* language, at St. Petersburg, in 1823; but doubts being entertained of the competency of the translator, its further progress was discontinued. The *Serbian* Version of the New Testament, which was executed some years since, being deemed unfit for the press, the Russian Bible Society engaged a native Serbian to undertake a new translation, the printing of which was completed in 1825; but, owing to the cessation of the Society's operations, the distribution of the copies has hitherto been retarded.[7]

16. *Romanese Versions.*

The Romanese language is divided into two dialects, the *Churwelsche* and *Ladiniche*. The former is spoken by the inhabitants of the Engadine (one of the loftiest valleys in Switzerland, bordering on the Tyrol); the latter, by the Ladins, who reside on the confines of Italy. The Scriptures were translated into the Churwelsche dialect, and published in 1657, at Schuol, a town of the Lower Engadine, and into the Ladiniche at Coire, in 1719. Editions of both these versions have been printed by the Bible Society at Basle, aided by the British and Foreign Bible Society in London.

17. *Turkish Versions.*

In 1666, the New Testament was printed in Turkish, at Oxford: it was translated by Dr. Lazarus Seaman, and was published at the joint expense of the Hon. Robert Boyle, and of the Levant or Turkey Company of London, for the benefit of the Christians in Turkey, by whom it was very gratefully received. In the same year a translation of the whole Bible into the Turkish language was completed by Albertus Boboosky, better known by his Turkish name of Hali Bey, first dragoman or interpreter to the Porte.[8] He undertook this arduous work at the request of the celebrated Levin Warner, at that time ambassador from Holland, and his translation was sent to Leyden, corrected and ready for the press. Here it lay until 1814, when the Rev. Dr. Pinkerton, having ascertained its value, recommended it to the British and Foreign Bible Society. The curators of the university of Leyden having confided the manuscript to his excellency Baron von Diez, at that time counsellor of legation to the court of Berlin, this distinguished scholar devoted the last two years of his life to its revision, and to superintending the printing of it. On his decease, in 1817, the editing of this version was undertaken by M. Kieffer, professor of the oriental languages at Paris; and in 1820, the New Testament was finished.[9] The printing of the entire Turkish Bible was completed in 1828,[10] and its accuracy has been attested by the Rev. Dr. Henderson, who had (not without reason) objected to some passages in the first edition of the Turkish New Testament.

The five books of Moses, the book of Joshua, and the New Testament, were translated into what is called the *plain Turkish* dialect, and published at Astrachan, in 1825. This version was executed by the Rev. John Dickson, missionary from the Scottish Missionary Society, at Astrachan; who, in executing it, derived essential assistance from the preceding version of Hali Bey.[11] A copy of this *plain Turkish* version is in the library of the British Museum.

18. *Portuguese Versions.*

In 1681, the New Testament was printed in the Portuguese language at Amsterdam; and some portions were printed in the former part of the last century by the missionaries at Tranquebar. A Portuguese version of the Old Testament, executed by Joao Ferreira d'Almeida and Jacob op den Akker, was published at Batavia, in 1748–53, in two volumes, 8vo. These were Protestant versions. In 1781, Antonio Pereira published a Portuguese version of the New Testament, at Lisbon; and in 1783, the entire Bible. This translation is made from the Vulgate Latin version, and in all doctrinal points is in unison with the church of Rome.

19. *Albanian Version.*

Ἡ Καινὴ Διαθήκη τοῦ Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ Δίγλωττος, τουτέστι, Γραϊκὴ καὶ Αλβανική. [The New Testament of our Lord and Saviour Jesus Christ in two languages, that is, Greek and Albanian.] Corfu, 1827, 8vo.

The Albanians are a hardy people, inhabiting the countries anciently known by the names of Illyricum and Epirus; numerous tribes of them are also spread over Macedonia and the Morea or Peloponnesus. A translation of the New Testament into their language was finished in the year 1820 by Dr. Evangelos Mexicos, under the patronage and at the expense of the British and Foreign Bible Society. The Albanian dialect had never been brought to a standard, until the committee of the Ionian Bible Society accomplished it, and printed the New Testament under the direction of Gregory, archbishop of Eubœa, in 1827, in parallel columns, one

[1] Thirteenth Report of the London Society for promoting Christianity among the Jews, p. 8.

[2] Butler's Horæ Biblicæ, vol. i. pp. 177—179.

[3] Owen's History of the British and Foreign Bible Society, vol. ii. p. 358. *note.*

[4] Sixteenth Report of the British and Foreign Bible Society, Appendix, p. 19, 20. Seventeenth Report, p. liv. Twenty-third Report, p. xxix.

[5] Twenty-fifth Report, p. l. Twenty-seventh Report, p. xlii. Twenty-eighth Report, p. l. Twenty-ninth Report, p. xlix.

[6] Dr. Henderson's Biblical Researches, pp. 249, 250.

[7] Ibid. pp. 262, 263.

[8] Owen's History of the Bible Society, vol iii. pp. 13, 14. 257. 500. Sixteenth Report of the Society, Appendix, p. 17. Albertus Boboosky was born in Poland in the beginning of the seventeenth century. While a youth he was stolen by the Tartars, and sold to the Turks in Constantinople. By them he was educated in the Mohammedan faith, and when he grew up became first dragoman or translator to Mahomet or Mohammed IV. His Turkish name was Hali Bey. He understood seventeen languages, and is said to have spoken French, German, and English with the fluency of a native. To the English language he was greatly attached; and at the request of Mr. Boyle translated the catechism of the Church of England into Turkish. He also composed several works himself, several of which have been published: but his great work was the Translation of the Scriptures, above noticed. Boboosky also wrote a grammar and dictionary of the Turkish language. But it is not known what has become of them, and of the church catechism. This wonderful man intended to have returned into the bosom of the Christian Church; but died, before he accomplished his design. Owen's Hist. vol. iii. p. 14. *note.*

[9] See the Collection of Documents relative to the Turkish Version, in the twentieth Report of the British and Foreign Bible Society, Appendix, pp. 124—155.

[10] Twenty-fourth Report, p. xxix. and Appendix, p. 161.

[11] New Baptist Miscellany, vol. ii. p. 282.

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containing the Greek text, the other the Albanian version. An alphabet of the Albanian characters faces the title-page.[1]

20. *Maltese Version.*

The Maltese may almost be considered as a dialect of the Arabic language. Into this dialect the New Testament was a few years since translated by signor Giuseppe Cannólo, a native of the island of Malta, under the direction and with the assistance of the Rev. William Jowett, M.A., at that time one of the representatives of the Church Missionary Society in the Mediterranean. The Old Testament is in progress. As very few books have appeared in Maltese, the Gospel of John has been printed in this country, in Maltese and English, in parallel columns; and copies have been sent to Malta for distribution chiefly among persons capable of forming a judgment of the Maltese, in order to render the translation as perfect as practicable, before the entire New Testament shall be put to press. The importance of this undertaking will be felt, when it is considered that the crowded population of the islands of Malta and Gozo never yet possessed the Scriptures in their own tongue. The value of this translation is further enhanced, by the circumstance that it may serve as a step to Europeans who are desirous to learn the Arabic language.[2]

§ 4. VERSIONS IN THE LANGUAGES OF ASIA.

[i.] *Hebrew Version.*

The New Testament was first translated into Hebrew by the learned Elias Hutter, who published it in his Polyglott edition of the New Testament in twelve languages, viz. Greek, Syriac, Hebrew, Latin, German, Bohemian, Italian, Spanish, French, English, Danish, and Polish, at Nuremberg, in 1599—1600, in two volumes, 4to. In his preface he states, that when meditating that work, he sought in vain for a Hebrew version of the New Testament. No alternative therefore was left to him, but to attempt it himself. Accordingly, laying aside every other undertaking, he translated, corrected, and finished it in the space of one year. For a first translation, especially when we consider the shortness of the time in which it was accomplished, it is truly a wonderful performance. From Hutter's Polyglott the Hebrew text was detached, and printed separately, with some corrections, under the superintendence of William Robertson, 8vo. London, 1661. It is a volume of extremely rare occurrence, as the greater part of the impression was consumed in the great fire of London, in 1666. Robertson's edition was beautifully reprinted in 12mo. at London, in 1798, by the Rev. Richard Caddick, with the pious and benevolent design of enlightening the minds of the Jews. This translation not being executed in pure biblical Hebrew, and consequently not adapted to the Jews, the London Society for promoting Christianity among them, in 1817, completed and published a new translation in biblical Hebrew, the purity of which has been acknowledged by learned Jews. The Gospel of Saint Matthew was published in 1814, and the succeeding books at different times, as they could be completed. Another Hebrew translation of the New Testament with points was executed by Mr. William Greenfield, and published at London in 1831, in 8vo.[3] The late Rev. Dr. Buchanan, during his researches in the interior of India, obtained a Hebrew manuscript of the New Testament in the country of Travancore, which is now deposited in the University Library at Cambridge. It is written in the small Rabbinical or Jerusalem character. The translator was a learned rabbi, and the translation is in general faithful: his design was, to make an accurate version of the New Testament, for the express purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian or St. Thomé Christians. His own work was the providential instrument of subduing his unbelief; and he lived and died in the faith of Christ. A transcript of this Travancore Hebrew New Testament is in the Library of the London Society for promoting Christianity among the Jews.[4] A Hebrew translation of the Apocryphal Books of the Old Testament from the Greek was made by Seckel Isaac FRAENKEL, and published at Leipzig in 1830.[5]

[ii.] *Chaldee.*

The New Testament has not hitherto been published in this language; but a manuscript copy both of the Old and New Testament is said to exist in the Vatican Library.[6] In the course of his missionary labours in Persia, the Rev. Mr. Wolff purchased the manuscripts of different portions of the Chaldee Bible; which, though the same in language as the Syriac, is written in a different character.[7]

[iii.] *Versions in the Oriental Languages, either translated by the Baptist Missionaries at Serampore, or printed at the Mission Press.*

The Baptist Missionaries entered India in 1793, and ultimately fixed themselves at the Danish settlement of Serampore, near Calcutta. To this mission chiefly belongs the honour of reviving the spirit of promoting Christian knowledge, by translations of the Bible. Soon after their establishment at Serampore, they were convinced that, if ever Christianity took deep root in India, it must be through the Holy Scriptures being translated and put into the hands of the various tribes who inhabit that vast country. Aided by a noble fund for translations, raised by subscriptions among the societies of the Baptist denomination in Great Britain, almost from the commencement of their pious labours, and also by various annual grants of money from the British and Foreign Bible Society, from the year 1806 to the present time, the missionaries applied themselves to the great work of translating the Scriptures. In this undertaking, which has been honoured with the sanction of the Marquess Wellesley, and subsequent governors-general of India, the Rev. Doctors Carey and Marshman, and the late Rev. William Ward, have pre-eminently distinguished themselves; and, with their coadjutors, have continued with unwearied assiduity to prosecute their arduous work.[8] Having formed a typographical establishment at Serampore, they have also been enabled to print translations of the Scriptures, entire or in part, which had been made by other learned and pious individuals. And when the Mission College, founded at Calcutta by the late Right Rev. Dr. T. F. MIDDLETON, Bishop of Calcutta (one of whose special objects, for the spiritual welfare of India, is the translation of the Bible into the hitherto untranslated dialects of India), shall commence its active operations, we may with just confidence anticipate the ultimate triumphs of our holy religion among the numerous tribes who inhabit that immense continent.[9]

The languages spoken in India form three classes, viz.

1. The *Arabic*, and the languages derived from or bearing an affinity to it. 2. The *Sanscrit* or *Sungscrit;* and 3. The *Chinese*, with the languages respectively derived from or bearing an affinity to them.[10]

1. *Modern Versions in the* ARABIC *language, and its cognate dialects.*

(1.) ARABIC.—A version of the entire Bible in Arabic has come down to us, of which an account has been given in Part I. of the first Volume. Though highly valued by some oriental scholars for its general accuracy and fidelity, it has become antiquated in its dialect, and consequently unacceptable to the *learned* Arabians. On this account a new translation, in elegant modern Arabic, was commenced by Sabat, an eminent Arabian scholar, under the superintendence of the late Rev. T. T. Thomason, M.A., one of the Hon. East India Company's Chaplains. The New Testament was completed and published at Calcutta, in 1816, at the expense of the British and Foreign Bible Society.[11] A second edition of the New Testament, much revised and improved, was printed in 1826 at the press belonging to the Bishop's College, Calcutta. An edition of the Arabic New Testament, in Syriac characters, was printed at Paris, at the expense of the Bible Society, in 1822. See a specimen of the Arabic version in p. 55. *infra.*

(2.) *Persian.*—The Persian version, already noticed in Part I. of the first Volume, having also become antiquated and obsolete, a new one was undertaken by Lieut. Colonel Colebrooke, who completed the Four Gospels. They were published at Calcutta in 1804. An entire version of the New Testament, in pure and elegant Persian, was executed by the late Rev. H. Martyn, who travelled from India to Shiraz, the Athens of Persia, for that purpose. He ar-

[1] Twenty-second Report of the Bible Society, pp. xxxv. xxxvi. Twenty-third Report, p. xxv.

[2] Eighteenth Report of the Church Missionary Society for 1817-18, p. 69.

[3] The reader will find a critical account of this Hebrew version of the entire New Testament in the Congregational Magazine for October, 1831. There are extant various other Hebrew translations of detached books of the New Testament, by different individuals, which we have not room to enumerate. For an account of them see Dr. Clarke's Bibliographical Dictionary, vol. vi. pp. 218—222.

[4] Fourth Report of the London Society for promoting Christianity among the Jews, Appendix, p. 45.

[5] Hagiographa Posteriora denominata Apocrypha, hactenus Israelitis ignota, nunc autem e Textu Græco in Linguam Hebraicam convertit atque in lucem emisit Seckel Isaac FRAENKEL. Lipsiæ, 1830, 8vo.

[6] Clarke's Bibliographical Dictionary, vol. vi. p. 213.

[7] Twenty-third Report of the Bible Society, p. xxxii.

[8] For an account of the very great care bestowed on the versions undertaken by the missionaries at Serampore (each of which, upon the average, was the result of *seven* years' labour), the reader is referred to the Rev. Dr. Marshman's "Brief Memoir," relative to their operations in Bengal (pp. 4—7. London, 1827), which most satisfactorily repels the assertions of their incompetency, which had been made by an anonymous writer in one of the periodical journals.

[9] As soon as it was known in England that Bp. Middleton was forming the Mission College at Calcutta, the sum of 5000*l.* sterling was voted to him by each of the venerable Societies for promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, in aid of that Institution. The same sum was voted to his lordship by the Church Missionary Society, without condition or restriction, in furtherance of his plan. And the like sum of 5000*l.* was voted by the British and Foreign Bible Society, in aid of the translation of the Holy Scriptures.

[10] Where no other authority is cited, our notices of original translations are abridged from the "Brief View of Baptist Missions and Translations," 8vo. London, 1815; from the "Periodical Accounts of the Baptist Missionary Society," No. XXX.; from the Supplement to No. XXXI., containing a further memoir of the translations of the Sacred Scriptures, dated March 21, 1816, 8vo. London, 1817; from specimens of Editions of the Sacred Scriptures in the Eastern languages, translated by the Brethren of the Serampore Mission, and of several others, printed at the Mission press, Serampore, 1818, 4to.; and from the "Seventh Memoir respecting the Translations of the Sacred Scriptures into the Languages of India, conducted by the Brethren at Serampore," 8vo. Serampore, 1820. The Specimens of Versions, in pp. 52—55, have been stereotyped from fac-similes, liberally communicated for the use of this work, by the Rev. J. Dyer, one of the Secretaries of that Society.

[11] Buchanan's Christian Researches in Asia, pp. 285—290. (London, 1811.

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rived there in June, 1811, and by the middle of the following year he had completed his work, with the assistance of Meer Seyd Ali, a learned native. He next proceeded to translate the book of Psalms into the same language; and thus rendered those important parts of the Sacred Scriptures into the vernacular language of two hundred thousand who bear the Christian name, and which is known over one fourth of the habitable globe. A beautifully written copy of Martyn's translation was presented by Sir Gore Ouseley, bart., his majesty's plenipotentiary to the sovereign of Persia, who publicly expressed his approbation of the work.[1] He subsequently carried another copy of the manuscript to Petersburg, where it was printed in 1815, at the expense of the Petersburg Bible Society, under the superintendence of Sir G. Ouseley. A specimen of this version is given in page 55. A modern Persian version of the historical books of the Old Testament is in progress also at Petersburg; and of the poetical and prophetical books, by the Rev. Mr. Glen, a Scottish missionary at Astrachan.[2] The book of Psalms and the Proverbs have been printed.[3] A new version of Isaiah, by Mirza Ibrahim, a learned Persian, has been completed and printed.[4] A Persian translation of the Old Testament has been commenced by the Rev. T. Robinson, chaplain at Poonah, with the sanction of the late Rt. Rev. Reginald Heber, bishop of Calcutta.[5]

(3.) *Pushtoo* or *Affghan*.—This language is spoken beyond the river Indus by a people who, there is every reason to conclude (from the coincidence of their language with the Chaldaic, and from other circumstances), are descended from the ten tribes of Israel. The eminent linguist, the late John Leyden, M.D., commenced a translation of the New Testament; and on his death, in 1812, the Baptist missionaries at Serampore procured men skilled in the language to complete his undertaking. The whole of the New Testament was printed at the mission press in 1818; and the Pentateuch is advanced at the press as far as the book of Leviticus. A specimen of this version is given in page 53.

(4.) *Bulocha* or *Buloshee*.—This language is spoken on the western banks of the Indus, the country of Bulochistan extending westward to Persia. Considerable progress has been made by the missionaries in translating the New Testament into this dialect, in which they have printed the four Gospels. See a specimen of it in page 54.

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2. *Versions in the* SANSCRIT *or* SUNGSKRIT *language, and its cognate dialects.*

(1.) *Sanscrit*.—This, though the parent of all the languages spoken in western and southern India, is, at present, the current language of no country, though it is spoken by the learned nearly throughout India. The New Testament was published in Sanscrit at Serampore, in 1808; the Pentateuch and historical books in 1811; the Hagiographa in 1816; and the translation of the prophetic books was finished in 1818. The Baptist missionaries are preparing a new edition of this version, which is read with great interest by the Brahmins. A specimen of it is given in page 52.

(2.) In *Western India* not fewer than *twenty-nine* languages are derived from the Sanscrit, and into EIGHTEEN of these the sacred volume has been wholly or in part translated, viz.

i. The *Sikh*, *Sheek*, or *Punjabee*, which is spoken in the province of Punjab, or the country of the five rivers (from *punj* five, and *ab* water): into this language the *entire Bible* has been translated and printed at the Serampore press. See a specimen of it in page 53.

ii. The *Gujurat* or *Guzurattee*, which is spoken in the peninsula of Guzurat; in this language the entire Bible has also been printed.

iii. The *Assamese*, or language of the kingdom of Assam, in which the *New Testament* was completed and printed in 1819. See a specimen in page 53.

The New Testament has also been translated and printed in

iv. The *Kashmiree* or *Kashmeer*, which is spoken in the extensive province of Kashmire, in the North of Hindostan:—See a specimen of it in page 52.

v. The *Wutch* or *Multanee*, or dialect of Wuch, a country on the eastern bank of the Indus, which reaches from the Punjab to Auch;

vi. The *Bikaneer*, which is spoken to the south of the Punjab, and extends westward to the country where the Wucha begins; and in

vii. The *Kunkuna*, which language begins where the Guzurattee ceases to be vernacular, and is spoken at Bombay, and thence up the coast as far as Goa. On the completion of the Pentateuch in this language, the Serampore brethren transferred the translation of the remaining books of the Old Testament to the Bombay Auxiliary Bible Society.

viii. The *Màruwar* or *Marwar*, which is spoken to the south-west of the Bikaneer country;

ix. The *Oojuvinee*, or language of the province of Oujein;

x. The *Bundelkhundee*, spoken in the province of Bundelkh-und; and

xi. The *Nepàlese*, or language of the kingdom of Nepal.

The Four Gospels have been printed in

xii. xiii. The *Kanouj* or *Kanhukoobja*, and *Jumboo* languages.

The Gospels of Matthew and Mark have been printed in

xiv. xv. xvi. The *Palpa Kausulee* or *Koshul*, and *Bhutaneer* languages, and also in

xvii. The *Magudha* or *Pali* language, which is spoken in South Bahar. It begins where the Mahratta language ends, and extends nearly to the banks of the Ganges, and is the learned language of Ceylon, and of the Burman empire. This version was commenced by Mr. W. Tolfrey, at Colombo, in 1813: and on his death in 1817, the task of finishing and editing it was confided by the Colombo Auxiliary Bible Society to the Rev. Messrs. Chater and Clough. It was completed in 1832.[6]

xviii. In the *Oordoo* language the New Testament has been printed, from the revision of the late Rev. T. T. Thomason and Mr. Da Costa.[7]

(3.) *In Southern India* TWELVE dialects are spoken, that are either derived from the Sanscrit, or bear an affinity to it, and into which the Scriptures have been wholly or in part translated, viz.

i. In the *Mahratta*, of which language Dr. Carey is professor at Calcutta, the Pentateuch and New Testament, translated by the Baptist missionaries, have long been in circulation, and the historical books were printed in 1820. The accuracy of this version having been impugned by an anonymous writer in the Asiatic Journal for 1829, Mr. W. Greenfield ably vindicated it in a "Defence" of Dr. Carey's version, which was published in 1830. See a specimen of it in page 52. A new translation of the New Testament in the Mahratta language, by the American missionaries at Bombay, was printed at the mission press in that city in 1826.

ii. The *Hindee* or *Hindoostanhee*, being spoken over an immense tract of country in India, varies much in its dialects; and not fewer than three different translations of the sacred volume have been printed. The *earliest* was that of the Four Gospels, by William Hunter, Esq.; which was executed at the press of the college of Fort William. Another translation was completed by the late Rev. Henry Martyn,[8] in 1808, and printed at the expense of the Calcutta Auxiliary Bible Society. A revised edition of this version, by the Rev. Mr. Bowley (one of the missionaries of the Church Missionary Society, who is stationed at Chunar), was finished at Calcutta in 1820, at the expense of the same society; and several separate books of the Old Testament have been added.[9] In 1820 the Calcutta Society printed a large edition of Mr. Martyn's version of St. Matthew's Gospel in Hindoostanhee, with the English on the opposite page; and of Mr. Bowley's revision, which, by the disuse of Arabic and Persian words, is peculiarly adapted to the inhabitants of Benares and the upper provinces: the first three Gospels were printed in the same year; and in 1826 the entire New Testament was completed.[10] A specimen of the Hindoostanhee version in the Persian character is given in page 54.

The third Hindee version of the New Testament was completed many years since by the missionaries at Serampore, who published the Old Testament in 1818. A new edition of the New Testament was printed in 1820, at their press, from a *new* version, executed by the Rev. John Chamberlain, whose long residence in the western provinces of India, together with his intimate knowledge of the popular dialects of the Hindoos, has eminently qualified him for the undertaking. A specimen of this version is given in page 53.

iii. In the *Bengalee*, or language of the province of Bengal, the whole of the Scriptures is published, and the book of Common Prayer has been translated by the Rev. Deocar Schmid. Five editions of the New Testament and two of the Psalms, and some other parts of the Old Testament, have been printed; and a new edition of the entire Bible is preparing, in one large royal 8vo. volume, together with two thousand extra copies of the New Testament in 12mo. This edition was printed on paper made of the *sun* plant (*Crotalaria juncea*), which, though inferior to English paper in point of colour, is equally impervious to the worm, and far more durable. A large edition of the Gospels of St. Matthew and St. John, in English and Bengalee, on opposite pages, was printed at Calcutta in 1820, chiefly for the benefit of the natives who are attached to public offices and houses of agency. See a specimen of the Bengalee version in page 52.

A new Bengalee version of the New Testament, completed by the late Mr. Ellerton, was printed at Calcutta in 1820:[11] and the Rev. Mr. Yates, a learned missionary, has been appointed to prepare a version of the Psalms in Bengalee.[12]

iv. The *Ooriya* or *Orissa* language is spoken in the province of that name; it has a very close affinity to the Bengalee, but with different terminations, and a different character. In this language the entire Bible was translated by the Baptist missionaries several

[1] Owen's Hist. of the Bible Society, vol. iii. p. 41.; vol. ii. p. 261. In pp. 265—267. an English translation of the letter of the King of Persia is printed at length. See also the very interesting Memoir of the Rev. Henry Martyn, B.D. 8vo. London, 1819, particularly pp. 341—433.

[2] Twenty-third Report of the Bible Society p. xxxii.

[3] Twenty-seventh Report, p. xlvii.

[4] Twenty-ninth Report, p. lvii.

[5] Twentieth Report, p. lii.

[6] Twenty-seventh Report, p. liv. Twenty-ninth Report, p. lxiv.

[7] Twenty-seventh Report, p. xlviii.

[8] To this eminently learned and exemplary divine, the native Christians and others, who speak the Hindoostanhee language, are indebted for a compendium of the Liturgy of the Anglican Church, which was translated by him, and printed in 1818, at the expense of the Prayer Book and Homily Society of London. Mr. Martyn was the *first* clergyman of that church in India who introduced her service to our native subjects in Bengal. His work, having received frequent revision and amendment, is esteemed by competent judges to be a perspicuous and faithful version of the sublime original.

[9] Memoirs of Martyn, p. 292. Sixteenth Report of the Bible Society, pp. lxxi. 182, 183. Twenty-third Report, p. xxxvi.

[10] Twenty-first Report, p. xlii.

[11] Seventeenth Report, p. lvii.

[12] Twenty-third Report, p. xxxvi.

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years since: a second edition of the New Testament is nearly completed at Serampore. A specimen of this version is given in page 53.

v. The *Brij-Bhassa* language, which is spoken in the upper provinces of Hindoostan, contains a greater mixture of the Sanscrit than most of the other dialects of the Hindee. The four Gospels have been translated; and the Gospel of St. Matthew was printed in 1816. See a specimen of it in page 53. The Brij-Bhassa version is likely to be more acceptable to the inhabitants of the province of Dooab than the Hindoostanhee.

vi. The *Kurnata*, *Canarese*, or *Karnatica* language is spoken in the country extending northward from Tellicherry to Goa, and eastward from the coast of Malabar to the country where the Tamul is spoken, including the whole of the Mysore. In this language the New Testament was printed in 1820, from the translation of the Rev. Mr. Hands. A specimen of it is given in page 54. The Old Testament was completed in 1832, and the New Testament has been carefully revised preparatory to a new edition.[1]

vii. The *Tamul* language is spoken in the south-eastern part of India, from Madras to Cape Comorin. Two different translations have been made in this language. The first was executed by the learned German missionaries, who were educated at Halle, and were employed in the last century by the Danish government. The New Testament was commenced by Bartholomew Ziegenbalg, in 1708, and finished in 1711. A printing press and paper having been provided at Tranquebar by the assistance of the venerable Society for promoting Christian Knowledge, this translation, after having been revised by Gründler, another missionary, who arrived after Ziegenbalg, was put to press in 1714, and finished in the following year. This Tamul New Testament was reprinted at Tranquebar in 1722, and again in 1758, and also at Colombo in 1743. In the year 1717, Ziegenbalg commenced a Tamul version of the Old Testament; but he died in 1719, having finished only the Pentateuch with the books of Joshua and Judges. The translation was continued and completed by the distinguished missionary Benjamin Schultz, who arrived at Tranquebar in 1719: it was printed at Tranquebar, in four volumes, in the years 1723–26–27, and 28. The *second* translation of the New Testament into Tamul was made by Fabricius, another German missionary, at Madras, where it was printed in 1777.[2] In 1814 an edition of the Tamul New Testament was completed at the Serampore press, at the expense of the Calcutta Auxiliary Bible Society; and as the lapse of years rendered further correction of it necessary, the Rev. T. C. E. Rhenius and the Rev. Dr. Rottler[3] at Madras were employed to revise Fabricius's version. Their labours having been highly approved by competent judges, the Madras Bible Society in 1823 printed a revised edition of the Old Testament.[4] The revised version of the Gospel of St. Matthew has been printed and extensively circulated; and the remainder of the New Testament is to follow.[5] See a specimen of the Tamul version in page [illegible].

viii. The *Telinga* language, sometimes called the *Teloogoo*, is spoken in the Northern Circars. In this language, which appears to be a dialect of the Tamul, the missionary Schultz, above noticed, translated the Bible: but it was never printed.[6] A Telinga version of the New Testament was executed by the missionaries at Serampore, in 1818; and the Pentateuch was subsequently printed. On the completion of the Pentateuch, the honour of finishing this version was resigned to the Madras Auxiliary Bible Society: a revised edition of the New Testament has been printed. A specimen of the Telinga version is given in page 53.

ix. While the Dutch had settlements in the island of Ceylon, they were not inattentive to imparting the Scriptures to such of the natives as embraced the Christian faith. The four Gospels were translated into *Cingalese*, or the language of that island, and were printed at Colombo in 1739, and again in 1780; the Acts of the Apostles, in 1771; the Psalms in 1755, and again in 1768; and the entire New Testament, together with the books of Genesis, Exodus, and Leviticus, were printed at the same place in 1783. After Ceylon had become part of the British empire, a new Cingalese version of the New Testament was undertaken by Mr. W. Tolfrey, aided by native assistants, under the patronage and at the expense of the Colombo Auxiliary Society. That nothing might be omitted which could ensure the excellence of this translation, two hundred copies of the Gospels of Matthew and Mark were printed off, and circulated among the Modeliars (native magistrates), proponents, and catechists at Colombo, who were the best skilled in Cingalese; several were also sent to the settlements of Point de Galle and Matura, where that language is spoken in the greatest purity. Pains were taken to obtain a fair and candid opinion of the new work; and it is satisfactory to know, from the decision of numerous and competent judges, that the language and style of this extensive specimen of the new version were not only pure, and suitable to the dignity of the subject, but also plain and intelligible. Mr. Tolfrey had gone through repeated revisions of the whole New Testament, and had finally corrected to the end of the second chapter of the second epistle to Timothy, when his labours were interrupted by a sudden death, in 1817. The Cingalese New Testament was finished and printed by the united exertions of the Rev. Messrs. Chater and Clough (the former a Baptist, and the latter a Wesleyan-Methodist missionary), and of Mr. Armour, an intelligent schoolmaster of the latter connection; and measures were taken for adding to it the Old Testament, of which only the first three books of Moses had been hitherto translated. A second edition of the Cingalese translation of the New Testament was completed in 1820; and the Old Testament was printed in 1823, in three volumes, 4to. See a specimen of the Cingalese Testament, in p. 55.[7] In 1826 an Indo-Portuguese version of the New Testament, executed by the Rev. Mr. Newstead, was printed in England.[8]

x. A translation of the New Testament into the *Maldivian* language (which is spoken in the small but very numerous Maldivian islands, that lie to the south-west of Ceylon) has been commenced by the missionaries at Serampore. The Gospel of Matthew has been completed.

xi. In 1612 (a few years after the establishment of the Dutch East India Company), Albert Cornelius Ruyl began a translation of the New Testament into the *Malay* language, which is spoken not only in Malacca, but in Java and many other islands of the Indian archipelago. He lived only to finish the Gospels of Matthew and Mark, which were sent to Holland, where they were printed at Enkhuysen in 1629, and again, at Amsterdam, in 1638. In 1646 the Gospels of Luke and John, translated by M. van Hassel, one of the East India directors, was printed at Amsterdam, where the four Gospels were again printed in 1651, accompanied with the Acts of the Apostles; and in 1668, the whole New Testament in the Malay language was printed at Amsterdam. From this edition the Gospels and Acts were printed at Oxford in 1677, and again in 1704. Of the Old Testament in the Malay language, some portions were printed in the seventeenth century; but the first edition of the entire Malay Bible was printed in 1731 and 1733, in Roman characters. Another edition of the whole Malay Bible was printed in the Arabic character at Batavia, in 1758.[9] This version having become extremely scarce, an edition of the Malay Bible in Roman characters was printed at Calcutta, in 1815–17, under the direction of the Auxiliary Bible Society there, aided by a munificent grant of 10,000 sicca rupees from the Governor-general in council, on the part of the honourable East India Company. Another edition of the Malay Bible, in Roman characters, has been completed at the expense of the British and Foreign Bible Society; and another edition, in Arabic characters, revised by the Rev. R. S. Hutchings, was completed at Calcutta in 1822, under the direction of the Auxiliary Bible Society there. Specimens of the Malay version, both in Roman and in Arabic characters, are given in page 55. As a dialect of the Malay is spoken at Batavia, the Java Bible Society, in 1814, engaged the Rev. Mr. Robinson (a Baptist missionary), and Mr. Kool, a native translator to the government of that island, to undertake a version of the New Testament in that dialect, which has since been completed. See a specimen of this version, comprising the Lord's Prayer in Javanese, translated by the Rev. Mr. Trowt, another missionary from the Baptist Society, in page 55.

A new version of the New Testament in the Javanese language, by the Rev. Mr. Brückner, was printed at Serampore in 1831.[10]

xii. The *Malayalim*, or Malabar language, is spoken on the coast of Malabar, in the country of Travancore. In this language the Scriptures have been translated by, or under the direction of, the Rev. Benjamin Bailey, one of the missionaries sent to India by the Church Missionary Society; and the New Testament has been printed.[11] The Malayalim spoken by the Syrian Christians of Travancore differs greatly, both in words and idioms, from that spoken in the northern parts of Malabar.[12] In order to render the Malayalim version of the Bible as correct as possible, the Calcutta Bible Society in 1820 sent a printing-press, types, and paper, to Cotym where a new college has been founded for the Syrian Christians by the Rajah of Travancore and Colonel Munro, the British resident at his court.

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3. *Versions in the* CHINESE *and the languages derived from or bearing affinity to it.*

Chinese Versions.

The Chinese language, in the characters peculiar to it, is read not only throughout China, but also in Cochinchina and Japan, by a population of more than three hundred millions of persons. Two versions of the entire Bible are extant in this language, the translators of which have been aided in their arduous and expensive undertakings by the British and Foreign Bible Society. The earliest of these was commenced by the Rev. Dr. Marshman, at Serampore, by whom the New Testament was printed in 1814. The translation of the Old Testament, which was executed many years since, has been printed in detached portions, and at different times. The Historical Books, which finish the Bible, were completed in 1821

[1] Twenty-fifth Report of the Bible Society, pp. lviii. lix. Twenty-ninth Report, p. lxi.

[2] Bishop Marsh's History of the Translations of the Scriptures, p. 37.

[3] The Rev. Dr. Rottler also translated the book of Common Prayer into the Tamul language: it was printed at Madras in 1819, in quarto.

[4] Sixteenth Report of the Bible Society, p. 183. Nineteenth Report, p. lix.

[5] Twenty-third Report, p. xxxvii.

[6] In 1820, the Prayer Book and Homily Society of London made a grant of books to be sold at Madras, the proceeds of which were applied in aid of the printing the book of Common Prayer in the Tamul and Malayalim languages.

[7] Owen's History of the Bible Society, vol. iii. pp. 120. 323. 469. Sixteenth Report of that Society, p. 189. In 1820, the Book of Common Prayer was translated into Cingalese, under the direction of the Hon. and Rev. T. J. Twisleton, D.D. Archdeacon of Colombo.

[8] Twenty-first Report, p. xlvii. Twenty-second Report, p. xlvi.

[9] Bishop Marsh's History of Translations, p. 35.

[10] Twenty-seventh Report, p. xlix. l.

[11] Ibid. p. li.

[12] Missionary Register, for 1820, p. 48. The Gospel of St. Luke was the first portion printed. Twenty-third Report, p. xxxviii. Twenty-fifth Report, p. lix.

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The missionaries at Serampore are possessed of several sets of Chinese characters, both in wooden blocks and also in metal types: a specimen from the latter is given in page 54. The other version was commenced in 1812 by the Rev. Dr. Morrison, then of Canton,[1] aided by the (late) Rev. Dr. Milne at Malacca (both in the employ of the London Missionary Society), and was finished in 1823.[2] The New Testament of this version has been circulated to a considerable extent among the Chinese inhabitants of Java, and of the islands in the Indian seas, and with the happiest effects.[3] An edition of the Mantchou (Tartar) Chinese version of the Gospel of Matthew was printed in 1822, at the expense of the British and Foreign Bible Society.[4]

From the Chinese language are derived seven others, which are spoken in Eastern India. Into three of these the New Testament is now in course of translation, viz. the Khassee or Kassai, the Munipoora, and the Burman.

i. The *Khassee* or Kassai language is spoken by an independent nation of mountaineers, lying between the eastern border of Bengal and the northern border of the Burman empire. In this language the Baptist missionaries have translated and printed the four Gospels.

ii. The *Munipoora* is spoken in the small kingdom of that name, which lies between Assam and the Burman empire. The Gospel of Matthew has been printed in this language.

iii. The *Burman* language, which is spoken in the empire of that name, has borrowed the Sanscrit alphabet. Into this language the New Testament has been translated by Mr. Felix Carey, son of the Rev. Dr. Carey of Serampore. The Gospel of Matthew was printed by him at Rangoon, in the Burman empire, in royal octavo, in 1817. A specimen of it is given in page 54. The Gospel and three Epistles of John, together with the Acts of the Apostles, and the Epistle of Paul to the Ephesians, have also been translated into the Burman language by the Rev. Adoniram Judson.

In concluding the preceding notice of the versions, executed principally by the learned Baptist missionaries, and at their press, it is impossible not to recognise the hand of God, who has raised up and qualified them for the arduous task to which they have devoted their time, money, and labour: for though they have been nobly assisted by subscriptions and grants from Europe, yet it ought not to be forgotten that they have largely contributed to defray the expenses of translating and printing out of those profits which their extraordinary acquirements have enabled them to realize. They have translated and printed the whole of the sacred Scriptures in *five* of the languages of India; the whole of the New Testament in *fifteen* others; in *six* other languages it is more than half printed, and in *ten* others considerable progress has been made in the work of translation. And these vast undertakings have been accomplished within the short space of thirty years, since the commencement of their first version (the New Testament in Bengalee). When we consider the experience which they have gained,—the number of learned natives whom they have trained up and accustomed to the work of translation,—the assistance which is to be derived from our countrymen in various parts of India, who are acquainted with any of its dialects,—and the advantages now enjoyed for printing at a moderate expense,—we may reasonably indulge the hope that, in the course of a few years more, the word of life will be extant in all the different languages and dialects of India.

[*iv.*] *Other* ASIATIC *Versions of the Holy Scriptures.*

1. *Formosan Version.*

The island of Formosa fell into the hands of the Dutch, who expelled the Portuguese thence, in 1651. During their eleven years' possession of it, Robert Junius, a native of Delft, preached the Gospel to the inhabitants, and, it is said, with great success. For their use the Gospels of Matthew and John were translated into the Formosan language, and printed at Amsterdam, with the Dutch translation, in 1661, in quarto. But the Dutch being expelled from that island by the Chinese in 1662, the Formosan version was discontinued: and in all probability the Formosans never received any benefit from the work just noticed.[5]

2. *Northern Asiatic Versions.*[6]

Russia in Asia is inhabited by numerous races, whom Dr. Young (after the Mithridates of Adelung) refers to the Tataric class.[7] Into twelve of these languages it may be sufficient to state (without going into minuter details) that translations of the sacred volume are either printed or preparing, under the direction and at the expense of the Russian Bible Society; viz. the Nogai Tatar,[8] Mongolian, Calmuck, Orenburg-Tatar,[9] Tschuwaschian, Tscheremissian, Tatar-Hebrew (spoken in the interior of Asia), Mordwaschian or Mordvinian, Samoiedian, Tschapoginian, Zirian, and Ossatinian. Of these various translations, the Moravian Missionaries at Sarepta, on the banks of the Wolga, in Asiatic Russia, have completed the four Gospels and the Acts in the *Calmuck* language; and the remainder of the New Testament was translated by M. Schmidt. The entire New Testament, in this language, was printed in 1823; as also were the *Mongolian* (executed by two converted Mongolian chieftains, under the superintendence of M. Schmidt), *Tscheremissian*, and *Mordwachian* versions of the four Gospels. The Rev. Mr. Dickson, one of the Edinburgh Missionary Society's missionaries at Karass, has completed and printed a Tatar-Turkish version of the entire New Testament, and a considerable portion of the Old Testament; but no part of it has yet been published. The Tatar-Turkish language is vernacular among the Tatars of Astrachan. In 1816, the Rev. Dr. Pinkerton, while travelling in the Crimea, discovered, at Dschoufout Kalé, a copy of a pure Tatar translation of the Old Testament from the Hebrew, which was made several centuries ago. This has been revised, and printed at St. Petersburg.[10]

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3. *The Georgian Version.*

At the beginning of the eighteenth century, the whole of the New Testament, together with the Psalms and the Prophets, was printed in the Georgian language, at Teflis, in Georgia, by order of the Prince Vaktangh. The entire Bible was printed at Moscow in 1743, in folio, under the inspection of the Princes Arcil and Vakuset, but at the expense of Prince Bacchar. From this edition the Moscow Bible Society printed an impression of the New Testament in 1816, in the sacred or ecclesiastical character, and another in 1818, in the common character.[11] According to the tradition of the Greek church, the Georgian version was originally made in the eighth century, by Euphemius the Georgian, the founder of the Ibirian or Georgian monastery at Mount Athos, where his actual autograph was discovered in the year 1817, and is preserved to this day. As the greater part of the books of the Old Testament of this ancient version was lost in the wars in which the Georgians were so frequently involved with the Persians and Turks, the editors of the Moscow edition were obliged to translate most of the books of the Old Testament from the Sclavonian version. The Moscow Bible Society are taking measures to obtain a correct transcript of Euphemius's manuscript, from which to print a faithful edition of the Georgian Bible.[12] Two MSS. of the Georgian version of the Gospels are said to be preserved in the Vatican Library at Rome.

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4. *Modern Armenian Version.*

A translation of the four Gospels into the *modern* Armenian language, from the ancient Armenian text, has been completed by a learned Armenian resident at Paris; who has undertaken a version of the entire New Testament.[13] In 1830 the missionaries at Shushi, connected with the Basle Missionary Society, completed a version of the four Gospels into the Ararat or Eastern Armenian dialect, which was printed at Moscow.[14]

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5. *Tahitan Version.*

The blessed effects with which the labours of the missionaries (sent out by the London Missionary Society in 1796) have been crowned, have already been noticed in the first volume of this work, p. 175. In consequence of the extraordinary success which attended the preaching of the Gospel in Otaheite (or Tahiti, as the natives term that island) and in Huaheine, Eimeo, and other neighbouring islands, openings have been made of the most promising nature for the dissemination of the Holy Scriptures. Aided by grants of paper from the British and Foreign Bible Society, the missionaries in 1818 printed 3000 copies of the Gospel of Luke[15] in the Tahitan language, and in 1820, having received further supplies, they completed five thousand copies of the Gospel of Matthew, which were sought with avidity, and received with gratitude by all. The Gospels of Luke and John, and the Acts of the Apostles,

[1] To Dr. Morrison the Christians in China are indebted for a version of the Liturgy and Psalter of the Anglican Church. Having presented the Chinese with the Scriptures in their native language, this distinguished oriental scholar (who, to his honour be it recorded, is a conscientious dissenter from that church) was desirous of giving them a formulary in which they might offer acceptable devotions to the throne of grace: and as he could find no form which so completely met his views as the Liturgy of the Church of England, he translated it into the Chinese language. This version was printed in 1820, at the expense of the Prayer Book and Homily Society.

[2] Owen's Hist. vol. ii. p. 467. Sixteenth Report, p. lxxvi. Nineteenth Report, p. lxii.

[3] Many authentic particulars were communicated to the Java Bible Society by their late secretary, the Rev. Mr. Supper: some of these are recorded by Mr. Owen, vol. iii. pp. 224, 225.

[4] Nineteenth Report, p. li.

[5] Dr. Clarke's Bibliographical Dictionary, vol. i. p. 288.

[6] Towards the close of the thirteenth century, a translation of the New Testament and of the Psalms of David into the Tatar language was made by Johannes a Monte Corvino, in order to accelerate the propagation of the Gospel among the dark and idolatrous nations to whom he had been sent as a missionary in 1288 by Pope Nicholas IV. (Mosheim's Eccl. Hist. vol. iii. pp. 113. 299.) No vestiges of this Tatar version are known to be in existence.

[7] See the Supplement to the Encyclopædia Britannica, vol. v. part ii. pp. 225—227.

[8] For an account of these Tatar versions, see Dr. Henderson's Biblical Researches, pp. 424. *et seq.*

[9] Dr. Henderson's Biblical Researches, pp. 427, 428. Report of the Scottish Missionary Society for 1824, p. 16.

[10] Owen's History, vol. iii. pp. 211—215. Sixteenth Report of the Bible Society, pp. 43, 44. 55. 67. Nineteenth Report, p. li.

[11] Bishop Marsh's History of Translations, p. 32. Dr. Henderson's Biblical Researches (pp. 513—522.) contain an interesting account of the editions of the Georgian versions.

[12] Sixteenth Report of the Bible Society, pp. 33—35.

[13] Nineteenth Report, pp. xxi.

[14] Twenty-seventh Report, p. xlvii. Twenty-eighth Report, p. lvi.

[15] An interesting account of the introduction of printing into Tahiti, and of the printing of St. Luke's Gospel, is given by Mr. Ellis in his "Polynesian Researches," vol. i. pp. 392—408. 8vo. edition.

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have also been translated and printed; and a Tahitan version has been completed of the Psalms, and several other Books of the Old Testament. Five thousand copies of the books of Daniel, Esther, and Ruth have left the press.[1] At Borabora, the Epistles have been completed, and every practicable care is used to ensure fidelity.[2] The following titles and specimens of the Tahitan version of the Gospels of Matthew and John will be not uninteresting to the reader.

1. TE EVANELIA A MATAIO NO IESU CHRIST TO TATOU FATU; IRITHIA EI *PARAU TAHITI*. Tahiti: PRINTED AT THE WINDWARD MISSION PRESS. 1820, 12mo.

(*The Lord's Prayer*. Matt. VI. 9—13.)

9. E to matou Medua i te ao ra, ia raa to oe ioa.
10. Ia tae to oe ra hau; ia haapaohia te oe hinaaro i te fenua nei, mai tei te ao atoa na.
11. Homai na matou i teinei mahana *tei haapaohia ra* o te mahana o te maa, o te mahana o te maa.
12. E faaore mai i ta matou hapa, mai ta matou mau amu tarahu i faaore atoahia e matou nei.
13. E eiaha faarue ia matou ia roohia e te ati ra, e faaora ra ia matore, no oe hoi te hau, e te mana, i te hanahana, i te mau ui atoa e ore e hope. Amene.

2. TE EVANELIA A IOANE NO IESU CHRIST TO TATOU FATOU: IRITHIA EI *PARAU TAHITI*. Tahiti: PRINTED AT THE WINDWARD MISSION PRESS. 1821. 12mo.

(John III. 14—17.)

14. Ma ia Mose i faa teitei i te ophi i te fenua aihere ra, oia toa te Tamaidi a te Taata e faa teitei atoa hia ia.
15. Ia ore ia poe te faaroo ia'na ra, ia roaa te ora mure ore.
16. I aroha mai te Atua i to te ao, e ua tae roa te horoa mai i ta'na Tamaidi fanau tahi, ia ore ia pohe te faaroo ia'na ra, ia roau te ora mure ore.
18. Aore hoi te Atua i tono mai i ta'ua Tamaidi i te ao nei e faa hapa i to te ao, ia ora ra to te ao ia'na.

[1] Twenty-third Report of the Bible Society, p. xlvi.
[2] Twentieth Report, p. lvi. Twenty-second Report, p. lxix.

6. *Curdish Versions.*

A Translation of the New Testament into the language of the Curds, or Koords, has been completed; but difficulties have hither to retarded the printing of it.[3]

[3] Twenty-third Report, p. xxviii. Twenty-ninth Report, p. lvi.

FAC-SIMILES OF SPECIMENS

OF THE

VERSIONS OF THE SACRED SCRIPTURES IN THE EASTERN LANGUAGES,

Chiefly translated by the Brethren of the Serampore Mission.

TEXT. "The people that sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up."
MATT. iv. 16.

SANSCRIT, or SUNGSKRIT,

In the Deva Nagree character, which is used throughout India.

अन्धकारे यूपविष्टा लोका महालोकमद्रा
क्षुर्मृत्योर्देशे छायाया चोपविष्टाः प्रति आ
लोक उदेति ।—

BENGALEE.

যে লোক অন্ধকারে বসিয়াছিল তাহারা মহা আলো
দেখিতে পাইয়াছে যাহারা মৃত্যুর দেশে ও ছায়ায়
বসিল তাহারদের নিকটে আলো প্রজ্বলিত হইয়াছে ।

MAHRATTA.

ये लोक अंधकारांत बसले येनेंकरून थोरला उजेड पा
हिला आणि ये मृत्युचे देशांत आणि सावलींत बसले
त्यांवर उजेड उगवला असें झाला आहे ।—

KASHMIREE, or KASHMEER.

যিমা লোগা অন্ধগটি অচ্ছা ঠিদিত্তা সমি ডিমী
ত্ত ফুবল ক্ষুত্তা ভত্তকি ক্ষেমমা ক্ষিয ক্ষাযাবদা অ
ফ্ত ঠিদনাবাত্তিনা কক্ষগো ত্তপা প্রমত্ত ভেপত্ত ।

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OORIYA, or ORISSA.

ଯେତ୍ତେ ଲୋକ ଅନ୍ଧକାରରେ ବସିଥିଲେ ସେମାନେ ମହା ଆଲୁଅ ଦେଖିଲେ ଘୋରଅନ୍ଧାର ଯେତ୍ତେମାନେ ମୃତ୍ୟୁର ଦେଶ ଓ ଛାୟାରେ ବସିଲେ ସେମାନଙ୍କର ନିକଟ ଆଲୁଅ ପ୍ରକାଶିତ ହୋଇଅଛି ।

TELINGA, or TELOOGOO.

అంధకారాలయందు మరణపు లోయలు మధ్యనున్న
జీవము చూచిరి మృత్యువయొక్క దేశమందు నివసించు
వారికిమీదట వెలుగు ప్రకాశించెను ।—

BRIJ-BHASSA.

जानिजवे ने लोग अंधयारमें बैठेहैं उनने बडो उजेरो
देखो और मृत्युके देसमें और छायामें बैठनवारे ने उनपै
उजेरो उदै भयो ।

PUSHTOO, or AFFGHAN.

هغه خلق چه په تیاره کښې ناست وو ډېره لویه رڼا ولیدله
او په هغو ملک او په سوري کښې ناستو په لوري
وړېښې ځلېدلې شوله

SIKH, SHEEK, or PUNJABEE.

ਅਨਧਰੇ ਅੰਧੇਰਿਆਂਵਿਚ ਬੈਠਦੇ ਹੋਇਆਂ ਲੋਆਂ ਦੇ
ਚਾਨਣਨੂੰ ਵਿਠਾ ਮਉਤਦੇ ਦੇਸ ਅਤੇ ਛਾਯਾਂਵਿਚ ਬੈਠੇ ਹੋਇ
ਆਤਾਂਦੇ ਚਾਨਣ ਉਦੇ ਹੋਇਆ ।

HINDOOSTANHEE

जो लोग अंधियारेमें बैठे थे उन्होंने बडो रोशनी देखी
और मौतके देश या छायामें बैठनेवालोंके तरफ उजियाला
जाहिर भया ।—

UHUMIYA, or ASSAMESE.

যিবিলাক্ লোক্ অন্ধকাৰৎ বহিছিল্ সেই বিলাকে
মহা পহৰ্ দেখিবলৈ পাইছে যিবিলাক্ মৃত্যুৰ্ দেশৎ
থাকি বহিল্ সেই বিলাকৰ্ ওপৰৎ পহৰ পুজলিৎ
হইছে

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BURMAN

ကြာဟုလည်းပြည်။ နေ့ဘာလိမ်ပြင်ကြီးဆွန်ဝိုတွင်ယင်လ
ယ်ဆုံးနှိုလသာကာဟင်ခမ်ပြင်ဝ်ဒ်ရောပြည်ကြီးတည့် ထောမ
ထလ်ကြ။

BULOCHA, or BULOSHEE.

پہلی آدھرخات من نہاریا لشنگ پیدا کیا
مرلی شروک چاریت وکر مریت نا ملکہن دمن سایکا لشنگا
نہاں نہاشیم ظاہر شنگ ●

CHINESE VERSION.

MOVEABLE METAL TYPES.

TEXT.—"In the beginning God created the heavens and the earth. And the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."—GEN. i. 1—3.

光日行內虛氣未造原
光水神國蒼歲天始
而上風遊于形地神
遂神運之空陰地創

KURNATA, or CANARESE.

ಗಾಲಿಲೆಯ ಯೆಥನುಂದ ಶತ್ತಲಿಯಲ್ಲಿ ಕುಳಿತಿದ್ದರೊ
ಅವರು ದೊಡ್ಡದೆಕ ಕುನನ್ನ ನೋಡಿದರು ಯಾರು ಸು
ತ್ತುವನ್ನದಿಶದಲ್ಲಿ ನೆರಿಸಲ್ಲಿ ಕುಳಿತಿದ್ದರೊ।

FAC-SIMILES OF SPECIMENS

OF

VERSIONS OF THE SACRED SCRIPTURES IN THE EASTERN LANGUAGES,

PRINTED AT THE EXPENSE OF

The British and Foreign Bible Society, and of the Calcutta Auxiliary Society.

TEXT.—"The people that sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up."
MATT. iv. 16.

HINDOOSTANHEE VERSION,

IN THE PERSIAN CHARACTER.

اندھیرے میں بیٹھے تھے بڑی روشنی
دیکھی اور اُن پر جو موت کے ملک اور سایہ میں بیٹھے تھے نور
طلوع کر ہوا

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PERSIAN.

لت خلق که در ظلمت نشسته بودند نور عظیمی را
مشاهده نمودند و برانکسان که در مکان و ظلال مرگ
ساکن بودند روشنی تابید

TAMUL.

இருளில் இருக்கிற சனம் பெரிய வெளிச்சத்தைக்
கண்டார்கள் மரணத்தின் நிழலிலிருக்கிற இருக்
கிறவர்களுக்கு வெளிச்சம் உதித்தது தெரிந்தது.

CINGALESE.

අඳුරෙහි උන් දැනන් මහත්වූ එළියක්
දුටුහ තවද මරණෙ රටේද වයාවේද
උන්ඇයට එළියක් උදාවූයෙය.

ARABIC.

الناس الجلوس في الظلام فقد راو ضياء عظيما والجا
لسون في ضلع الموت فظله اضاء عليهم ضياء *

MALAY IN ROMAN CHARACTERS.

KHawin' ĩtu jang dûdolh pada kalàm, fudah melĩhat ſawâtu taràng jang besàr: dàn bagĩ ſegala 'awrang jang. dûdolh pada tânah dàn bâjang mawt ĩtu, tarang pawn sudah terhit bagĩnja.

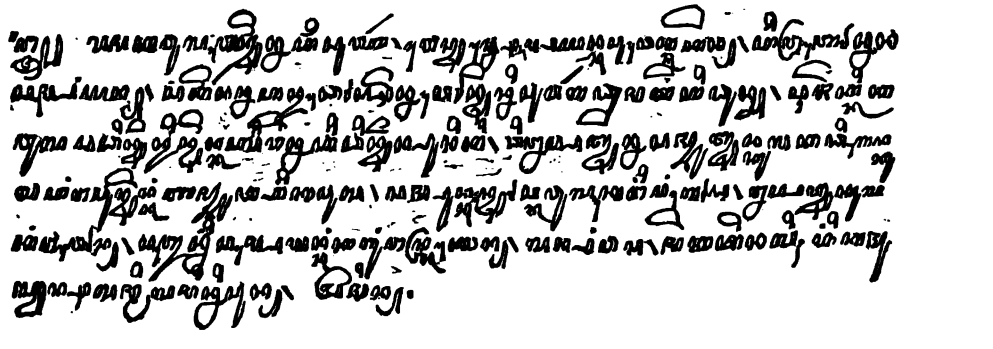
MALAY IN ARABIC CHARACTERS.

TEXT.—"And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden." GEN. iv. 16.

مك كلور له قابين در هادلتي حضرة هو لاي دودتله
ي دبلو نود دسبله تيمور در عيدن*

JAVANESE.

TEXT.—The Lord's Prayer.—MATT. vi. 9—13.



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§ 5. MODERN VERSIONS IN THE LANGUAGES OF AFRICA.

1. *Amharic and Tigré, or the vernacular Languages of Abyssinia.*

Evangelia Sancta: sub Auspiciis D. Asselini, Rerum Gallicarum apud Ægyptios Procuratoris, in Linguam Amharicam vertit Abu-Rumi Habessinus. Edidit Thomas Pell PLATT, A.M. Londini, 1824, 4to.

The version in the ecclesiastical or ancient language of Ethiopia, noticed in the first part of Volume I., being confined to the churches, and understood by few comparatively besides the clergy, M. Asselin de Cherville, French consul at Cairo, was induced to undertake a version of the entire Bible in the *Amharic*,[1] the royal dialect spoken at the court of Gondar, which is the dialect prevalent in the eastern parts of Africa bordering on the equator, and through which a considerable intercourse is maintained between the natives of Abyssinia and the Arabians and negroes of the interior. For *ten* years M. Asselin employed an intelligent Ethiopian; named Abu-Rumi (who had been the interpreter of Mr. Bruce in Abyssinia, and the teacher of Sir William Jones in India), on this important work, to which he devoted two entire days in every week. In order to ensure correctness, he read with this person slowly, and with the utmost attention, every verse of the sacred volume in the Arabic version, which they were about to translate. M. Asselin then explained to him all those words which were either abstruse, difficult, or foreign to the Arabic, by the help of the Hebrew original, the Syriac version, or the Septuagint, and also of some commentaries. After they finished the translation of one book, they collated it once more before they proceeded further. This version was purchased for the British and Foreign Bible Society by the Rev. Mr. Jowett; who undertook a voyage into Egypt from Malta, for the express purpose of completing the purchase. The printing of the four Gospels in Amharic and in Ethiopic, in two separate volumes, was commenced in 1822, under the editorial care of the Rev. Dr. Lee, professor of Hebrew in the university of Cambridge, and completed in 1824, under the superintendence of T. P. Platt, Esq. The Acts and Epistles were completed in 1828, the Book of Genesis in 1831, and the Psalms in 1832.[2] During Mr. Jowett's residence in Egypt, in 1819, he employed the late Mr. Nathaniel Pearce, who had lived many years in Ethiopia; and who commenced a translation of the Gospels into the *Tigré*, the vernacular dialect of the extensive province of Tigré. The Gospels of Mark and John have been completed, together with a version of the Gospel of Mark in Amharic, which is now superseded by the more accurate entire Amharic version of M. Asselin. These three versions are now in the possession of the British and Foreign Bible Society.[3]

2. *Berber Version.*

A translation of the Gospel of Saint Luke into the Berber language (which is spoken by a very numerous tribe in North Africa) was made by Mr. Hattersley; and copies of the first twelve chapters have been printed, and sent to different individuals in the districts where this language is spoken, with a view of ascertaining the merits of the version.[4]

3. *Bullom Version.*

The Bulloms are a numerous people on the western coast of Africa, among whom the missionaries sent out by the Church Missionary Society laboured for several years. Into the language of this people, the four Gospels, and the Acts of the Apostles, have been translated by the Rev. G. R. Nylander,[5] a distinguished labourer in the service of that society. The Gospel of Saint Matthew was printed at the expense of the British and Foreign Bible Society in 1816.[6]

4. *Susoo Version.*

The Susoos are also a numerous tribe on the western coast of Africa, in the vicinity of Sierra Leone; among whom the same society's missionaries laboured for several years. By these missionaries, the four Gospels, Acts of the Apostles, and other parts of the New Testament, together with several books of the Old Testament, have been translated into the Susoo language. But their further benevolent and pious labours were suspended among the Susoos and the Bulloms, by the revival of the nefarious slave-trade on those coasts.

5. *Malagassé Version.*

A translation of the Scriptures into the Malagassé, or language of the island of Madagascar, was made by the missionaries resident on that island. The New Testament was printed in 1830. The printing of the Old Testament was completed in 1833.[7]

6. *South African Versions.*

The Gospel of Saint Luke has been translated into the Bechuana (or Sichuana) language by the Rev. Mr. Moffatt, and the four Gospels into the Namacqua language by the Rev. Mr. Schmelin. They have been printed at Cape Town.[8]

§ 6. MODERN VERSIONS IN THE LANGUAGES OF AMERICA.

[i.] NORTH AMERICAN VERSIONS.

Although the multiplicity of dialects spoken by the Indian tribes of North America seemed to interpose an insuperable bar to the labours of those benevolent individuals who were desirous of communicating the Scriptures to them; yet this obstacle has been diminished by the discovery, that so close an affinity subsists among them, that a young unlettered Indian of good capacity can (it is said) make himself master of them all. The following are the dialects into which the whole or part of the Bible has been translated.

1. *Virginian Indian Version.*

The Virginian Bible was translated by the Rev. John Eliot, who has justly been denominated the apostle to the Indians, from his unwearied labours to diffuse the blessings of Christianity among them. The New Testament was published in 1661. The title-page states that it was "ordered to be printed by the commissioners of the united colonies in New England, at the charge and with the consent of the corporation in England, for the propagation of the Gospel among the Indians in New England." The Old Testament was published at Cambridge in 1663, and the entire Bible was reprinted at the same place in 1685. The following specimen exhibits the Lord's Prayer. (Matt. vi. 9—13.)

9. Yowutche yeu nuppenantamook: Nooshun kesukqut, quttianatamunach knowesuonk.

10. Peyàumooutch kukketassootamóonk, kuttenantamóonk ne a nach ohkeit neane kesukqut.

11. Nummeetsuongash asekesukokish assamaiinean yeuyeu kesukod.

12. Kah ahquontamaiinnean nummatcheseongash, neane matcheneukqueagig nùtahquontamóunnonog.

13. Ahque sagkompagunaiinnean en qutchhusonganit, webe pohquohwussinean wutch matchitut. Newutche kutahtaun kessootamóonk, kah menuhkesuonk, kah sohsumoonk micheme. Amen.

This version has now become a literary curiosity, there being scarcely any persons living who can read or understand a single verse in it. The tribe of American Indians, whom the venerable missionary Eliot instructed, is now very nearly extinct.[9]

2. *The Delaware Indian Version.*

Nek Nechenneawachgissitschik Bambilak naga Geschiechanchsit panna Johannessa Elekhangup. Gischitak Ellenechsink untaki C. F. Dencke. That is, the Three Epistles of the Apostle John, translated into Delaware Indian, by C. F. Dencke. New York, 1818, 18mo.

The Delaware language is spoken through a very considerable portion of North America. Into this language part of the Scriptures was translated by the Rev. Mr. Fabricius, one of the Moravian missionaries to the Delaware Indians, but it does not appear to have been printed.[10] In 1818, the three Epistles of John were translated into the Delaware language by the Rev. C. F. Dencke, a missionary from the United Brethren, or Moravians. It was printed at the expense of the American Bible Society. The translation is printed on the left-hand page, and the English authorized version on the right. As copies of this Delaware Indian translation are not common, the following specimen of it, from 1 John iii. 1—4, may be not unacceptable to the reader.

Necheleneyachgichink aptonagan.

Pennamook! elgiqui penundelukquonk Wetochwink wdsoaltowoagan, wentschi luwilchgussiank Gettanittowit wdamemensemall. Guntschi matta woachgussiwuneen untschi pemhakamititink, eli pemhakamixit taku wohaq' Patamawossall.

[1] In Ludolph's Grammatica Linguæ Amharicæ (pp. 54, 55.) there is an Amharic translation, by Abba Gregorius, of thirteen verses of the eleventh chapter of Saint Luke's Gospel.

[2] Twenty-eighth Report of the Bible Society, p. lxxvi. Twenty-ninth Report, p. lxii.

[3] Sixteenth Report, p. 169. Jowett's Christian Researches in the Mediterranean, pp. 197—213.

[4] Twenty-eighth Report, p. lxii. Twenty-ninth Report, p. lxxiv.

[5] The Rev. Mr. Nylander has also rendered an additional service to such of the Bulloms as have embraced the Christian faith, by translating select portions of the Liturgy of the Anglican church into their vernacular language. These were printed in Bullom, and in Roman characters (that people having no characters of their own), in 1816, at the expense of the Prayer Book and Homily Society.

[6] Owen's Hist. vol. iii. p. 126.

[7] Twenty-seventh Report of the Bible Society, p. lx. Twenty-eighth Report, p. lxxvi. Twenty-ninth Report, p. lxx. lxxi.

[8] Twenty-eighth Report, p. lxxiv. Twenty-ninth Report, p. lxxiii.

[9] Christian Observer for 1830, vol. xxx. p. 318.

[10] Bp. Marsh's History of Translations, p. 99., where it is stated that another missionary, Schmick, translated a portion of the Gospels into the *Mahican* language.

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2. Ehoalachgik! juque metschi ktelli wundamemensineen Gettanittowitink, schuknesquo majawii elsijankstch. Schuk ktelli majawelendamenneen nguttentsch woachquake, ktellitsch linaxineen, elinaxit, ktellitsch newoaneen elinaxit.

3. Woak wemi auwen nechpauchsit jun nhakeuchsowoagan, kschiechichgussitetsch, necama Patamawos elgiqui kschiechsid.

4. Auwen metauchsit, necama ne endchi mikindank matta weltoq', woak eli machtauchsit wuntschi mikindamen matta weltoq'.

3. *Massachusett Version.*

The Psalms and Gospel of Saint John were translated by the exemplary missionary, Mr. Experience Mayhew, into the *Indian* Massachusett dialect. They were printed at Boston in New England in the year 1709.[1]

Mohawk Version.

The Mohawk language, besides the tribe from whom it takes its name, is intelligible to the Five Nations, to the Tuscaroras, and to the Wyandots or Hurons. In the early part of the eighteenth century, a translation was made of the Gospel of Matthew, and also of several chapters both of the Old and New Testament, into this language, by the Rev. Mr. Freeman. Some portions of the latter were printed at New York, and reprinted at London with the English Liturgy, and the Gospel of Mark (translated by Captain Brant) in 1787, for the use of the Mohawks, who have a chapel at Kingston in Upper Canada, where divine service is performed in their native tongue, by a missionary supported by the venerable Society for promoting Christian Knowledge. This edition was printed at the expense of the English government. To these portions of the Scriptures were added the Gospel of John, translated in 1804 by Captain John Norton,[2] a chief of the Six Nation Indians in Upper Canada. This version was printed at the expense of the British and Foreign Bible Society, and its accuracy was, shortly after, attested in the most favourable manner by the interpreters in the Indian villages.[3]

5. *Mohegan Version.*

The New Testament, together with several portions of the Old Testament, was translated, towards the close of the eighteenth century, into the Mohegan language, by the Rev. John Serjeant, sen., a missionary at Stockbridge. No part of this version appears to have been printed.[4]

6. *Esquimaux Version.*

In the Esquimaux language, a harmony of the Four Gospels was made by the missionaries of the Moravian brethren many years since. From this version the Gospel of John was selected by the Rev. Mr. Kohlmeister, and printed by the Bible Society in 1809. To this was added in 1813, a translation of the other three Gospels, which had been made by the venerable superintendent of the Labrador mission, the Rev. C. F. Burghardt, who possessed an intimate knowledge of the Esquimaux dialect, and finished his revision only a short time before his death, in 1812. In the year 1819 the Acts of the Apostles and the Epistles were printed in the same dialect, by the Bible Society, and received (as the other portions of the New Testament had been) with the deepest sentiments of gratitude. And in 1826 the New Testament was completed by printing the Apocalypse.[5]

7. *Chippeway Version.*

The Gospels of Saint Matthew and Saint John have been translated into the language of the Chippeways, a numerous tribe resident in British North America, by Mr. Peter Jones, a Chippeway chief, and his brother, to the fidelity of whose version competent judges have borne willing testimony. The Gospel of Saint John was printed at York Town, Upper Canada; and the translators have commenced the Old Testament, in consequence of the American Bible Society having undertaken to complete the New.[6]

8. *Greenlandish Version.*

In 1759 the Greenlanders received from the Moravian brethren a translation of their harmony of the Four Gospels;[7] in 1799 the whole of the New Testament, and in 1822 a new translation of the entire New Testament, in the language of Greenland, was printed at the expense of the British and Foreign Bible Society.

9. *Creolese Version.*

The New Testament was translated into Creolese for the use of the Christian negroes in the Danish West India Islands, and was published at Copenhagen, 1781, at the expense of the king of Denmark. In 1818 the Danish Bible Society printed an edition of 1500 copies, which have been transmitted to the Danish West Indies.[8]

10. *Negro-English Version.*

DA NJOE TESTAMENT VA WI MASRA EN HELPIMAN JESUS CHRISTUS. TRANSLATED INTO THE NEGRO ENGLISH LANGUAGE, BY THE MISSIONARIES OF THE UNITAS FRATRUM, OR UNITED BRETHREN: PRINTED FOR THE USE OF THE MISSION, BY THE BRITISH AND FOREIGN BIBLE SOCIETY. LONDON, 1829, 8vo.

At Surinam a mission of the United Brethren has existed since the year 1738. The missionaries have two thousand negroes under instruction. These, as well as others, speak a language of their own, which has been denominated the Negro-English; into which a translation of the New Testament has been made. This version occupied the attention of the missionaries for several years; and after it had undergone every necessary revision from persons long resident in the colony, and well acquainted with the language, it was printed in 1829, at the expense of the British and Foreign Bible Society.[9] As the whole impression, with the exception of a small number of copies, was sent to Surinam, the following specimen of this Negro-English translation will not be without interest to the reader.

(MATT. VI. 7—13.)

7. En effi oene begi, oene no meki soso takkitakki, leki dem Heiden, bikasi dem membre, effi dem meki foeloe takkitakki, Gado sa harki dem.

8. Va da heddi oene no moesse djersi dem; oene Tatta sabi, sanne oene habi vandoe, bevo oene begi hem.

9. Va da heddi oene moesse begi so: Wi Tatta ni tappo! Joe neem moesse santa.

10. Joe kondre moesse Kom. Dem moesse doe Wanni va Joe na grontappo, so leki dem doe na Hemel.

11. Gi wi tideh da janjam va wi.

12. Gi wi dasnotti vo alla missi va wi, leki wi gi dasnotti na somma, dissi missi na wi.

13. No tjarri wi na inni tesi. Ma loessoe wi vo da agriwan. Bikasi joe habi alla kondre, nanga tranga, nanga glori, tehgo. Amen.

At the end of the volume there is a table of the order of the books of the New Testament, together with an index of all the passages which are appointed to be read as the Epistles and Gospels for every Sunday in the year. This version was conducted through the press by the joint labour of Mr. C. A. Austen (a native of Surinam) and the Rev. Mr. Latrobe, of London. It was received with much gratitude by the poor slaves for whom it was printed.[10]

This version having been attacked by an anonymous critic in the Edinburgh Christian Instructor, was ably vindicated by Mr. William Greenfield, in "A Defence of the Surinam Negro-English Version of the New Testament, founded on the History of the Negro-English Version, a View of the Situation, Population, and History of Surinam, a Philosophical Analysis of the Language, and a Critical Examination of the Version." London, 1830, 8vo.

[ii.] SOUTH AMERICAN VERSIONS.

It does not appear that the Portuguese ever gave any translation of the Scriptures to the natives of South America who were subjugated by them: and the barbarous cruelties of the Spaniards in Mexico are recorded in the page of history. Towards the close of the sixteenth century, however, some of the ecclesiastics and missionaries adopted a different plan from that pursued by their predecessors, by translating some parts of the Scriptures into the language of the country. Benedict Fernandez, a Spanish Dominican friar, vicar of *Mixteca* in New Spain, translated the Epistles and Gospels into the dialect spoken in that province. Didacus de S. Maria, another Dominican, and vicar of the province of Mexico (who died in 1579), was the author of a translation of the Epistles and Gospels into the *Mexican* tongue, or general language of the country. The Proverbs of Solomon, and other fragments of the

[1] Brown's History of the Propagation of Christianity, vol. ii. pp. 57, 58. Second Report of the British and Foreign Bible Society, Appendix, p. 118.

[2] Capt. Norton was adopted by the Confederacy of the Six Nations in 1791, and in 1800 appointed a chief, under the title of Teyoninhokarawen. His father was a Cherokee, and served in the British army.

[3] Owen's History, vol. i. pp. 126—135.

[4] Brown's History of the Propagation of Christianity, vol. ii. p. 630.

[5] Owen's History, vol. i. p. 460. vol. ii. pp. 299. 359. vol. iii. p. 483. Sixteenth Report of the Bible Society, pp. lxxxiii. lxxxiv. Seventeenth Report, p. lxxix. Twenty-second Report, p. lxiv. Twenty-third Report, p. lv.

[6] Twenty-eighth Report, p. lxxxiv. Twenty-ninth Report, p. lxxxv.

[7] Crantz's History of Greenland, vol. ii. p. 299.

[8] Adler's Bibliotheca Biblica, Part IV. p. 116. Sixteenth Report of the Bible Society, p. 127. Besides the particulars recorded in the preceding sections, there are many interesting circumstances relative to the history of translations and translators, which the limits of this work do not allow to be detailed. For these, and indeed for every thing relative to the literary history of the Holy Scriptures, we refer the reader to the Rev. Dr. Townley's Illustrations of Biblical Literature, London, 1821, in 3 volumes, 8vo.

[9] Twenty-fifth Report, p. lxx. lxxi.

[10] Twenty-sixth Report, p. lxxx.

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Holy Scriptures, were translated into the same language by Louis Rodriguez, a Spanish Franciscan friar: and the Epistles and Gospels, appointed to be read for the whole year, were translated into the idiom of the *Western Indians* by Arnold à Basaccio, also a Franciscan friar: but the dates of these latter versions have not been ascertained. A translation of the Gospel of Saint Luke into the Mexican language, by Dr. Mora, was printed in 1832,[1] and another of the Book of Psalms into the Quichua or Peruvian language, by Dr. Pazos Kanki, in 1830.[2] The entire Bible is said to have been translated into the *Brazilian* language by an English minister, who accompanied the Dutch to Recife, when they acquired it from the Portuguese. This version has never been printed.[3] In 1825 a translation of the New Testament into the Peruvian language was completed.[4]

CHAPTER II.

HARMONIES OF THE OLD AND NEW TESTAMENTS.

NICOLAI ALARDI Bibliotheca Harmonico-Biblica, quæ, præter Historiam Harmonicam, tradit Notitiam Scriptorum Harmonicorum cujuscunque ætatis et religionis, tam perpetuorum quam singularium; nec omissis illis, qui vel specialius quoddam argumentum sacrum, vel bina Oracula Spiritûs Sancti ab Antilogiarum calumnia vindicarunt. Hamburgi, 1725, 8vo.

SECTION I.

HARMONIES OF THE OLD TESTAMENT.

1. A CHRONICLE of the Times and the Order of the Text of the Old Testament, wherein the books, chapters, psalms, stories, prophecies, &c., are reduced into the proper order, and taken up in the proper places, in which the natural method and genuine series of the chronology requireth them to be taken in. With reason given of dislocations, where they come. And many remarkable notes and observations given all along, for the better understanding of the text; the difficulties of the chronicle declared; the differences occurring in the relating of stories reconciled; and exceeding many scruples and obscurities in the Old Testament explained. By John LIGHTFOOT, D.D.

This "Chronicle" is to be found in the first volume of Dr. Lightfoot's works, published at London, in 1684, in two volumes, folio, and in the second volume of the 8vo. London edition, printed in 1822–25. Of all the theologians of his time, this celebrated divine (whose opinion was consulted by every scholar of note, both British and Foreign) is supposed to have been the most deeply versed in the knowledge of the Scriptures. "It was his custom, for many years, to note down, as opportunity presented, in the course of his talmudical and rabbinical studies, the order and time of the several passages of Scripture, as they came under his consideration." By pursuing this method he gradually formed the invaluable chronicle, the title of which has just been given, which was first published at London, in 4to., and in the year 1647. In this work, Dr. Lightfoot has briefly stated the summary or substance of the historical parts of the Old Testament, and has indicated the order in which the several chapters, psalms, and prophecies are to be placed. In the margin he has given the years of the world, and of the judges or sovereigns under whose administration the several events took place. Notwithstanding the differences in opinion entertained by the learned concerning the chronology of particular events, the general method of this "Chronicle" has been, and still continues to be, held in the highest estimation by all who are competent duly to appreciate its merits.

2. A Designe about disposing the Bible into an Harmony. Or, an Essay concerning the transposing the order of books and chapters of the Holy Scriptures, for the reducing of all into a continued history.

The { Benefits. / Difficultie. / Helpes. }

By Samuel TORSHEL. London, 1747, 4to.

This tract was published nearly at the same time with Dr. Lightfoot's Chronicle. It appears from the preface that Mr. Torshel was preceptor of the children of King Charles I. under the earl of Northumberland; and his tract was addressed "To the Right Honourable the Lords and Commons assembled in Parliament;" whom he endeavoured to excite to patronize the undertaking, by the consideration of the glory which had redounded to France by the then recent publication of the Parisian Polyglott, in ten folio volumes. The state, however, paid no regard to this address, and the design which Torshel had ably sketched was never accomplished. He proposed "to lay the whole story together in a continued connection, the books or parts of books, and all the severall parcels disposed and placed in their proper order, as the continuance and chronicall method of the Scripture history requires; so that no *sentence* nor *word* in the whole Bible be *omitted*, nor any thing *repeated*, or any word *inserted* but what is necessary for *transition*. So as some whole chapters or pieces be put into other places, yea, great parts of some books, and some whole books, to be woven into the body of another book." (Torshel's Designe, p. 10.) In the prosecution of this undertaking, besides reducing all the historical books of the Old Testament to a continued series, the book of Psalms, and the sermons of the Prophets, were to be inserted in their proper places, and the writings of Solomon incorporated according to those periods of his reign when they are supposed to have been written; and those parts of the book of Proverbs, "which the men of Hezekiah copied out," were to be disposed in the body of the books of Chronicles, towards the end of the reign of Hezekiah, king of Judah. In harmonizing the Gospels, Mr. Torshel proposed to follow the plan then recently adopted in the Latin Harmony, commenced by Chemnitz, continued by Lyser, and finished by Gerhard; and the apostolic epistles were to be distributed in the Acts of the Apostles, according to the order of time when they were written. The writings of St. John were to close the proposed undertaking. The perusal of this modest and well-written tract, several years since, suggested to the writer of these pages the idea of attempting a harmony of the entire Bible, on the completion of the present work. This laborious undertaking, however, has been happily rendered unnecessary by the publication of

3. The Rev. George Townsend's Arrangement of the Old and New Testament.

[i.] The Old Testament, arranged in historical and chronological order (on the basis of Lightfoot's Chronicle), in such manner, that the books, chapters, psalms, prophecies, &c. may be read as one connected history, in the very words of the authorized translation. By the Rev. George TOWNSEND, M.A. London, 1821; Second Edition, 1826. In two very large volumes, 8vo.

This beautifully printed and carefully executed work (as its title-page announces) is arranged on the basis of Dr. Lightfoot's Chronicle, above noticed: from which, however, Mr. Townsend has deviated for the better in one very material respect. According to Lightfoot's plan, the Old Testament would have been read as one unbroken history, without any division into chapters, or any of those breaks, the omission of which causes not a little weariness to the reader. In order to obviate this difficulty, and also with the view of making the Scripture narrative more attractive, as well as more easily remembered, Mr. T. has divided his harmony into eight suitable periods, viz. 1. From the creation to the deluge;—2. From the confusion of tongues to the death of Jacob and the Patriarchs;—3. From the birth to the death of Moses;—4. From the entrance of the Israelites into Canaan, under the command of Joshua, to the death of David;—5. The reign of Solomon;—6. From the elevation of Rehoboam to the Babylonish Captivity;—7. The Babylonish Captivity, seventy years, from B. C. 606 to 536;—8. From the termination of the Babylonish Captivity to the reformation of worship by Nehemiah, and the completion of the canon of the Old Testament, by Simon the Just, from B. C. 536 to about 300. These eight periods are further subdivided into chapters and sections, the length of which is necessarily regulated by the subjects therein discussed; and in settling the chronology and order of some particular events and prophecies, the arranger has availed himself of the labours of the most eminent modern biblical critics. A well-written introduction developes his plan and design, and points out its advantages to various classes of readers, especially to clergymen, and those who are preparing for the sacred office, to whom this work is indispensably necessary. The work is terminated by *six* Indexes;—the *first*, containing an account of the periods, chapters, and sections into which the work is divided, with the passages of Scripture comprised in each;—the *second*, in columns, enabling the reader to discover in what part of the arrangement any chapter or verse of the Bible may be found;—the *third* and *fourth* contain tables of the Psalms and Prophecies, showing in what part of the arrangement, and after what passage of Scripture, every psalm or prophecy is inserted; and likewise on what occasion, and at what period, they were probably written, with the authority for their place in the arrangement;—the *fifth*, containing the dates of the events according to Dr. Hales's elaborate System of Chronology; and the *sixth*, a general index to the notes, which, though not numerous, are very appropriate, and possess the rare merit of compressing a great variety of valuable information

[1] Twenty-ninth Report, p. lxxv.

[2] Twenty-seventh Report, p. lxiii.

[3] Townley's Illustrations, vol. iii. pp. 46—235. note.

[4] Twenty-first Report of the Bible Society, p. lv.

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into a small compass. The Rev. Mr. Archdeacon Nares has justly characterized this work, as being "digested with such skill, and illustrated with such notes, as proves the author to have studied his task with deep attention and distinguished judgment." (Visitation Sermon, p. 24. London, 1823.) The second edition has parallel references and the marginal renderings.

[ii.] The New Testament arranged in Chronological and Historical Order, in such manner that the Gospels, the Epistles, and the Acts may be read as one connected History. The Gospel on the basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis; the Account of the Resurrection, on the Authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostle's Arguments. With copious Notes on many of the principal Subjects of Theology. By the Rev. George TOWNSEND, M.A. 1825; Second Edition corrected, 1827, 2 vols. 8vo.

Though a distinct work in itself, this elaborate publication forms the second part of Mr. Townsend's Harmony of the Scriptures. The remarks on the preceding portion are equally applicable to the present work. The notes, indeed, are much more valuable, from the extent and variety of the very important topics they discuss. The usefulness of this portion of Mr. T.'s labours is materially increased by the numerous and important elucidations which he has derived from the works of Lightfoot, Schoettgen, Meuschen, and others, which are not within the reach of every biblical student.

[iii.] The Holy Bible arranged in Historical and Chronological Order, in such manner that the whole may be read as one connected History, in the words of the authorized translation. With short Notes; and a Table, dividing the Sacred Volume into 365 Portions for daily reading throughout the year. By the Rev. George TOWNSEND, M.A. London, 1834, 8vo.

A neat reprint of the preceding work, in one commodious volume, illustrated with brief notes.

3. A Harmony of the Kings and Prophets, or an arrangement of the History contained in the Books of Kings and Chronicles, together with the Writings of the Prophets, arranged in chronological order as they were delivered, commencing with the Revolt of the Ten Tribes, and closing with the Prophecies of Malachi. By Stephen MERRELL, Kittery (Maine), [North America]. 1832, 8vo.

SECTION II.

HARMONIES OF THE ENTIRE NEW TESTAMENT, AND OF THE FOUR GOSPELS.

1. THE Harmony, Chronicle, and Order of the New Testament. The text of the four Evangelists methodized. Story of the Acts of the Apostles analyzed. Order of the Epistles manifested. Times of the Revelation observed, and illustrated with a variety of observations upon the chiefest difficulties, Textual and Talmudical, for clearing of their sense and language. By John LIGHTFOOT, D.D. London, 1654, folio. Also in the first volume of his works. London, 1682, folio.

In this valuable work Dr. Lightfoot has pursued the same method which he had adopted in his Chronicle of the Old Testament. He further published, at London, in 1644 and 1650, three parts of *The Harmony of the Four Evangelists, among themselves, and with the Old Testament.* The fourth and fifth parts, which were to have completed his design, never appeared. This harmony is enriched with numerous philological and explanatory remarks, of which many subsequent critics and harmonists have availed themselves.

2. Harmonia Quatuor Evangeliorum juxta Sectiones Ammonianas et Eusebii Canones. Oxonii, e Typographeo Clarendoniano, 1805, 4to.

3. Andreæ OSIANDRI Harmoniæ Evangelicæ Libri Quatuor, Græce et Latine. In quibus Evangelica Historia ex quatuor Evangelistis ita in unum est contexta, ut nullius verbum ullum omissum, nihil alienum immixtum, nullius ordo turbatus, nihil non suo loco positum. Omnia vero litteris et notis ita distincta sint, ut quid cujusque evangelistæ proprium, quid cum aliis et cum quibus commune sit, primo statim adspectu deprehendere queas: item Elenchus Harmoniæ: Adnotationum liber unus. Basileæ, 1537, folio; Græce et Latine, Basileæ, 1567, folio; Latine, Lutetiæ Parisiorum ex officina Roberti Stephani. 1545, 12mo.

Osiander's Harmony is not of very frequent occurrence. It is highly estimated by Walchius, though Michaelis rather harshly observes that he undesignedly renders the Gospel history not only suspicious, but incredible, by adopting the principle that the evangelists constantly wrote in chronological order, and that the same transactions and discourses took place twice or thrice in the life of Christ. He acknowledges, however, that Osiander did not go so far as his successors, and that he sometimes deviates from his general principle.

4. Cornelii JANSENII, Gandavensis, Concordia Evangelica, in quâ, præterquam quod suo loco ponitur, quæ evangelistæ non servato recensent ordine, etiam nullius verbum aliquod omittitur. Litteris autem omnia sic distinguuntur, ut quid cujusque proprium, quid cum aliis et cum quibus commune, etiam ad singulas dictiones mox deprehendatur. Lovanii, 1549, 8vo. Antverpiæ, 1558, 12mo.

Jansenius *partially* followed Osiander. He subsequently wrote a Commentary on his Harmony, which was published together with it at Louvain, in 1571. The number of editions through which this work passed (*thirteen* others are enumerated by Walchius, between the years 1577 and 1624) sufficiently attest the favourable opinion entertained of its value. Walchius extols Jansenius's learning, ingenuity, and modesty.

5. Martini CHEMNITII Harmonia Quatuor Evangeliorum, quam ab eodem feliciter inchoatam Polycarpus Lyserus et Johannes Gerhardus, is quidem continuavit, hic perfecit. Hamburgi, 1704, folio.

The best edition of a most valuable Harmony. Chemnitz compiled only the first two books, and part of a third, which were published after his death at Frankfort, in 1593, by Polycarp Lyser; who wrote the remainder of the third book, and added the fourth and part of the fifth book. These were published at different times at Leipsic and Frankfort, between the years 1604 and 1611: and, on Lyser's death, Gerhard completed the undertaking, with learning and industry not inferior to those of his predecessors. The entire work, with the several continuations, was first published at Geneva, in 1628. This elaborate work is not only a harmony, but a learned commentary on the four Gospels.

6. The Harmony of the Four Evangelists, and their text methodized, according to the order and series of times in which the several things by them mentioned were transacted. By Samuel CRADOCK, B.D. London, 1668, folio, and again in 1684 and 1685.

This work was revised by the learned Dr. Tillotson, afterwards archbishop of Canterbury, by whom it was preserved from destruction during the memorable fire of London, in 1666. (Chalmers's Biog. Dict. vol. x. p. 447.) In the seventeenth century it was deservedly held in the highest estimation; though it is now superseded by later and more critical works. Mr. Cradock has drawn up the Gospel history in an explanatory paraphrase, in English, which is followed by the text of the evangelists. In the margin he has given short but useful notes in Latin, which are very judiciously extracted from Grotius, Drs. Lightfoot and Hammond, and other critics. The book is by no means dear; which to students (who may not be able to procure recent and more expensive harmonies) is a great advantage. This harmonist did not adopt the principle of Osiander.

7. Bernardi LAMY Historia, sive Concordia Evangelistarum. Parisiis, 1689, 12mo.—Commentarius in Harmoniam sive Concordiam Quatuor Evangelistarum. Parisiis, 1699, in two volumes, 4to.

Lamy's Commentary is held in much higher estimation than his Harmony. It is justly characterized by Michaelis as a learned work. The chronological and geographical apparatus is peculiarly valuable.

8. Joannis CLERICI Harmonia Evangelica, cui subjecta est historia Christi ex quatuor evangeliis concinnata. Accesserunt tres Dissertationes, de annis Christi, deque concordia et auctoritate evangeliorum. Amstelodami, 1699, folio.

All critics unite in commendation of Le Clerc's Harmony. He has arranged the history of the four evangelists, according to chronological order, in columns parallel to each other, in *Greek and Latin;* and under the text he has given a Latin paraphrase, the design of which is to remove apparent contradictions. Le Clerc promised to publish Annotations on his Harmony, which have never appeared. A Latin edition of it was printed at Altorf in 1700, in 4to.; and an English translation of it is said by Walchius to have been published at London in the same year, also in 4to.

9. Nicolai TOINARDI Harmonia Græco-Latina. Parisiis, 1707, folio.

M. Toinard drew up this Harmony for his own private use, of which only five or six copies were taken for the use of his friends. After his decease they published it (as he had desired they would) at the time and place above mentioned. It has long been held in the highest estimation, for the care and diligence which its author bestowed, in order to settle the several circumstances mentioned by the different evangelists. Bishop Marsh pronounces it to be of particular use to those who wish to examine the verbal agreement of the evangelists; as M. Toinard has not only placed in adjacent columns the parallel passages, but has also parallelized even single words.

10. Jo. Reinhardi RUS, Harmonia Evangelistarum, ita adornata, ut, investigatâ sedulò textus cohærentiâ, nullus versus, sive traji-

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ciatur, sive prætereatur sine brevi ac succinctâ explicatione, quæ justi commentarii loco esse queat. Jenæ, 1727–1730, 4 vols. 12mo.

Walchius pronounces this to be an elaborate and learned work. This harmonist follows the plan of those who vindicate the chronological order of the history related by each evangelist. The text of the sacred writers is also explained in the copious notes of M. Rus. Walchii Bibliotheca, vol. iv. p. 881.

11. In the year 1739 and 1740, Dr. DODDRIDGE published the first and second volumes of his Family Expositor, of which an account will be found in a subsequent part of this Appendix. They are noticed here, because they contain a harmony of the four Gospels, which is acknowledged to be executed with great judgment, independently of the very valuable exposition and notes that accompany it.

12. The Evangelical History and Harmony. By Matthew PILKINGTON, LL.B. London, 1747, folio.

This harmonist professes not to adhere to any of the schemes laid down by his predecessors for arranging the evangelical history. It is not disposed in columns, like the works of Le Clerc, Toinard, and others; but the text is exhibited in such a manner as to relate the various discourses and facts recorded by the sacred writers in their identical words, and in the fullest manner possible, yet so as to avoid tautology. The history is divided into chapters, and these are subdivided into sections of moderate length. Two Chronological Dissertations are prefixed: 1. On the time of Herod's death, of the birth of Jesus Christ, the duration of his ministry, and the year of his crucifixion, &c. &c. 2. On the time and place of the adoration of the wise men. Notes are subjoined for the elucidation of particular passages. The work is executed with great care, and may frequently be purchased at a low price.

13. The Harmony of the Four Gospels; in which the natural order of each is preserved, with a paraphrase and notes. By J. MACKNIGHT, D.D. 4to. 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo. 2 vols. Edinburgh, 1804.

Dr. Macknight closely adheres to the principle of Osiander; but his paraphrase and commentary contain so much useful information, that his harmony has long been regarded as a standard book among divines; it is in the lists of Bishops Watson and Tomline. The preliminary disquisitions greatly enhance its value. Dr. Macknight's work was translated into Latin by Professor Ruckersfelder, and published in 3 vols. 8vo. at Bremen and Deventer, 1772. Bishop Marsh says, that whoever makes use of this harmony should compare with it Dr. Lardner's observations on it, which were first published in 1764, and are reprinted in the eleventh volume of the octavo edition, and in the fifth volume of the quarto edition of his works.

14. An Harmony of the Gospels, in which the original text is disposed after Le Clerc's general manner, with such various readings at the foot of the page as have received Wetstein's sanction in his folio edition of the Greek Testament. Observations are subjoined tending to settle the time and place of every transaction, to establish the series of facts, and to reconcile seeming inconsistencies. By William NEWCOME, D.D. Bishop of Ossory (afterwards Archbishop of Armagh). London, 1778, folio.

15. An English Harmony of the Four Evangelists, generally disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with a Map of Palestine divided according to the twelve tribes, Explanatory Notes, and Indexes.* London, 1802, 8vo.

The Greek Harmony of Archbishop Newcome has long been held in the highest estimation; but its bulk and price necessarily place it beyond the reach of many biblical students. In publishing this harmony, the anonymous compiler (a member of the Society of Friends) has rendered to English readers the same service which that learned prelate had conferred on biblical scholars by his larger Greek work. "Several trifling alterations have been adopted in the text, and, it is hoped, generally to advantage." (Preface, p. v.) The harmony fills four hundred and thirty-four pages; and the "Notes and Illustrations" comprise thirty-six pages: though brief, they are judiciously selected from the critical and philological labours of Beausobre and L'Enfant, Calmet, Grotius, the Rev. Drs. Hammond, Harwood, Shaw, Doddridge, from the harmony of the late eminent physician, Dr. Robert Willan, and various other sources. The volume concludes with an index to the Parables delivered by Jesus Christ, and a Table for finding any passage of the Gospels in this Harmony. Altogether, "the form in which this work is printed is extremely convenient; so much so, that they, who can use the Greek, may be glad to consult the English octavo rather than the unwieldy folio of the archbishop." (British Critic (O. S.), vol. xxii. p. 437.)

15*. An English Harmony of the Four Evangelists, disposed after the manner of the Greek of William Newcome, Archbishop of Armagh; *with Explanatory Notes, and Indexes, and a new Map of Palestine, divided into Tetrarchies, and showing the Travels of our Lord Jesus Christ.* London: MDCCC.XXVII. 8vo.

Though apparently a new work, this is a mere reprint of the preceding Harmony, with the omission in the title-page of the word "generally" (which the original compiler had properly inserted, as Archbishop Newcome's method was only generally followed), and with the variation, which the reader will be able to distinguish from the lines above printed in italics. The date of the original work is in Arabic figures; in the volume under consideration it is in Roman small capital letters. The *few* errata which the original compiler had noticed are here *corrected:* but the following note, which he had prefixed to his table of contents, viz. "*The title prefixed to each section is designed to mark the general order at first view, and not faithfully to exhibit its contents,*" is omitted: and the table of contents, which in the original work fills *seven* pages in columns, is here printed in long lines, in *four* pages. The thirty-*six* pages of "notes and illustrations" are here compressed into thirty-*three;* and the "Table for finding any passage of the Gospels in this Harmony," which fills five pages in the original edition, is here compressed into four pages. The Map is the only new article: it exhibits Palestine, divided into Tetrarchies, and by means of a red line shows the travels of Jesus Christ. In one corner of it is a ground plan of the Temple at Jerusalem. The volume is very neatly printed.

16. A Harmony of the Evangelists in Greek; to which are prefixed Critical Dissertations in English. By Joseph PRIESTLEY, LL.D. London, 1778, 4to.

17. A Harmony of the Evangelists in English; with Critical Dissertations, an occasional Paraphrase, and Notes for the use of the unlearned. By Joseph PRIESTLEY, LL.D. London, 1780, 4to.

The same method of arrangement is followed in both these Harmonies. Dr. Priestley adopted the opinion of some ancient writers, that the ministry of Jesus Christ lasted only one year, or a year and a few months. For an account of these two publications see the Monthly Review (old series), vol. lviii. pp. 89—94., and vol. lxv. pp. 81—90. 161—173.

18. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, una cum iis Joannis Pericopis, quæ historiam passionis et resurrectionis historiam complectuntur. Textum recensuit, et selectam lectionis varietatem adjecit J. J. GRIESBACH. Halæ, 1776, 8vo. Editio secunda, emendatior et auctior. Halæ Saxonum, 1797, 8vo. Editio quarta, 1822, 8vo.

The chief purport of this synopsis, Bishop Marsh remarks, is, not to give a chronological series of events, but to represent in parallel columns all those sections which are common to the Gospels of Matthew, Mark, and Luke; the Gospel of John (except the last part) being omitted, because the rest of it has so very little matter in common with the other three. In order to make as few transpositions as possible, Mark's order is generally retained, because it is the same with that of Luke, as far as relates to the facts which are common to all three. Those parts which each evangelist has peculiar to himself, are inserted in intermediate sections. The learned translator of Michaelis pronounces the disposition of the whole work to be very commodious, and adds, that he knows of no harmony, which affords so much assistance in the investigation of the origin of the first Gospels. In 1812, an English *Synopsis of the first three Gospels, including the last four chapters of St. John's Gospel,* was published in 8vo. on the plan of Griesbach's work with some variations, by the Rev. Charles Dunster, who has made the narrative of St. Luke the standard to which the other Gospels are adapted. Valuable as Griesbach's synopsis confessedly is, some of his transpositions have been deemed arbitrary, and some important passages were omitted by him. To obviate these defects, MM. De Wette and Lücke have compiled a new synopsis from Griesbach's third edition, so as to exhibit the *entire* passages of the Gospels with their parallels; at the foot of each page they have given the principal various lections from Griesbach's critical edition of the New Testament; and they have supplied brief notices of the arguments or contents of each section. The title of this very useful publication is,

19. Synopsis Evangeliorum Matthæi, Marci, et Lucæ, cum Parallelis Joannis Pericopis. Ex recensione Griesbachii, cum selecta Lectionum varietate. Concinnaverunt, et Breves Argumentorum Notationes adjecerunt Guil. Mart. Leber. De WETTE, et Frid. LUCKE. Berolini, 1818, 4to.

20. Diatessaron, sive integra Historia Domini nostri Jesu Christi, Græcè. Ex quatuor Evangeliis inter se collatis, ipsisque Evangelistarum verbis aptè et ordinatè dispositis confecta. Subjungitur Evangeliorum brevis Harmonia. Edidit J. WHITE, S.T.P. Ling. Arab. Prof. Versionis Syriacæ Philoxenianæ Nov. Test. Interpres. Oxonii, è Typographeo Clarendoniano, 1799, small 8vo.

A *Diatessaron* is the result and summary of a *Harmony.* In the latter the whole text of the four evangelists is given, only so arranged in columns that their parallelisms and differences may be exactly seen: whereas, in a diatessaron, one continued narrative is selected from the four, avoiding all repetitions of the same or sim-

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lar words. Professor White founded his beautifully and correctly printed volume on the excellent Harmony of Archbishop Newcome, except in the part relating to the resurrection of Jesus Christ, in which he has followed the arrangement of facts proposed by Mr. West and Dr. Townson, in their works on this subject, which are noticed in the next col. The *time* and *place* in which each event happened, are judiciously noticed in the margins: a map of Palestine is prefixed; and a very useful, though concise, Evangeliorum Harmonia, which is added at the end, connects the whole with peculiar clearness. In 1802, Dr. White's work was translated into Latin by the Rev. T. Thirlwall, who retained the chief part of the professor's title, and adopted principally the Latin version of Castellio; although, where the editor regarded his phrases as forced and affected (as they sometimes are), he has had recourse to the versions of Beza, Tremellius, and the Vulgate. This publication may be of use to those, who, in reading the Greek, are occasionally induced to consult a translation; Mr. Thirlwall also published, in 1803, an English *Diatessaron, or History of our Lord Jesus Christ, compiled from the four Gospels according to the authorized version*, 8vo. and 12mo. Some brief notes, and a concise but useful introduction are annexed, together with a map of Palestine.

21. Diatessaron; or the Gospel History, from the Text of the Four Evangelists, in a connected Series. With Notes critical and explanatory, by Robert THOMSON. Edinburgh and London, 1808, 8vo.

22. The United Gospel; or, Ministry of our Lord and Saviour Jesus Christ, combined from the Narrations of the Four Evangelists. By R. and M. WILLAN. London, 1806, 8vo.

This is the *third* edition of a very useful *Diatessaron*, for such the work in effect is. The first impression appeared in 1782, and the second in 1786, under the name of the late eminent physician Dr. Robert Willan. It professes to exhibit the events of the Gospel history in a connected chain or order of succession; and, by combining the accounts of each evangelist, to relate in their own words every incident, with all its circumstances, at full length. The notes which accompany the work are judiciously selected; they relate chiefly to the manners, customs, opinions, and expressions, proverbial or allegorical, among the eastern nations, with which the generality of readers cannot be familiarly acquainted.

23. A Synopsis of the Four Evangelists; or, a regular History of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists. By Charles THOMSON, 8vo. Philadelphia, 1815.

The venerable author of this Harmony, whose translation of the Old Testament is noticed in a subsequent page of this Appendix, considering the Gospel as memoirs of remarkable things said and done by Jesus Christ, has here arranged them according to the dates, places, and circumstances, which he found expressly mentioned in the several Gospels. He has employed a literal translation of the very words of the evangelists, without any omission or addition, excepting that he has inserted explanations of peculiar phrases and technical terms between brackets [ ]. It is very respectably executed; and at the end there are fifty pages of notes, chiefly explanatory of the manners and customs of the Jews.

24. An Harmony of the Four Gospels; or, a series of the Narratives of the Evangelists, so collected and disposed, as to bring the whole into one regular relation; with notes, selected from various authors. By John CHAMBERS. London, 1813, 8vo.

25. A Chronological History of our Lord and Saviour Jesus Christ, from the compounded texts of the Four Holy Evangelists; or, the English Diatessaron; with a map of the Holy Land, explanatory notes, and illustrations, from late oriental travellers and rabbinical writers, &c. &c. By the Rev. R. WARNER. Bath and London, 1819, 8vo.

26. Concordance de Quatre Evangélistes, suivant l'Ordre de Michaelis. Paris, 1828, 12mo.

This, it is believed, is the only detached harmony of the Gospels extant in the French language: it is drawn up agreeably to the order of Michaelis in his harmony or table of contents to the four evangelists, which forms part of his introduction to the New Testament. (Vol. iii. pp. 49—83. of Bishop Marsh's English translation; or vol. iii. pp. 58—93 of M. Chenevière's French translation.) The total absence of a table of contents, or even of the summaries of the contents given to each section by Michaelis, greatly lessens the utility of this volume as a book of reference to the French reader.

27. The Monotessaron; or, the Gospel History, according to the Four Evangelists, harmonized and chronologically arranged, in a new Translation from the Text of Griesbach. By the Rev. John S. THOMPSON. Baltimore, 1829, 8vo.

28. Synopsis Evangeliorum Matthæi, Marci et Lucæ, cum Joannis Pericopis Parallelis. Textum ex ordine Griesbachii dispertitum, cum varia Scriptura selecta, edidit Mauritius ROEDIGER. Halis Saxonum, 1829, 8vo.

A commodious synopsis of the first three Gospels. The order of Dr. Griesbach (see No. 18. p. 60.) is followed in the disposition of the text: but the synopsis itself is divided into six parts, after the plan of De Wette and Luecke. The summaries of contents prefixed to each section are principally taken from Dr. Knappe's critical edition. Great pains have been bestowed on the punctuation of this work, the typographical execution of which is very neat.

29. Quatuor Evangeliorum Tabulæ Synopticæ. Juxta rationes temporis quoad fieri potuit composuit, annotationibusque ex perpetua sectionum singularum collatione instruxit, Henricus Nicolaus CLAUSEN. Hauniæ, 1829, 8vo.

No part of the Greek text is printed in this work, in which the author has taken singular pains in adjusting the order of events from a minute and laborious collation of the parallel passages in the four evangelists.

30. Harmonia Evangelica: sive Quatuor Evangelia Græcè, pro temporis et rerum serie in partes quinque distributa. Edidit Edvardus GRESWELL, A.M. Oxonii, 1830, 8vo.

30*. Dissertations upon the Principles and Arrangement of a Harmony of the Gospels. By the Rev. Edward GRESWELL, M.A. Oxford, 1830, 3 vols. 8vo.

The fundamental principles of Mr. Greswell's Harmony are, 1. That the last three Gospels are regular compositions; 2. That St. Matthew's Gospel is partly regular and partly irregular; 3. That each of the Gospels was written in the order in which it stands; 4. That the Gospels last written, in every instance, were supplemental to the prior Gospels. "His harmony forms but a portion of the valuable critical apparatus, which he has constructed for the benefit of the critical student; and, taken together with the Dissertations, it will enable the reader to make himself master of the whole range of inquiry relating to the chronology of the New Testament, and the structure and composition of the Gospels." (Eclectic Review for June, 1833, vol. ix. Third Series, p. 313.)

31. A Harmony of the Four Gospels in the English Authorized version, arranged according to Greswell's "Harmonia Evangelica" in Greek, with references to his Dissertations on the same. By R. MIMPRIS. London, 1833, 8vo.

A necessary companion to Mr. Greswell's elaborate works.

32. A Harmony of the Four Gospels, founded on the Arrangement of the Harmonia Evangelica by the Rev. Edward Greswell. With the Practical Reflections of Dr. Doddridge. By the Rev. E. BICKERSTETH. London, 1832, 8vo.

SECTION III.

HARMONIES OF PARTICULAR PARTS OF THE FOUR GOSPELS.

1. A Harmony and Exposition of our blessed Lord's last Prophecy; in which the Difficulties that have hitherto perplexed commentators are satisfactorily explained. By John FANNIN, A.B. Dublin, 1832, 8vo.

The principal design of this publication is to prove that the details which are given in Matt. xxiv. 15—22., Mark xiii. 14—20., and Luke xxi. 20—24., refer to two events, different, distinct, and distant from each other; the one, the destruction of Jerusalem by the Romans—an event long past; the other still future, and likely to occur about the restoration of the Jews. Mr. Fannin considers that Luke's account refers to the destruction of Jerusalem by Titus, while those of Matthew and Mark refer to the second advent of Christ: and he has devoted twenty-three pages to prove that the abomination of desolation, spoken of by the latter two evangelists, is popery.

2. Observations on the History of the Evidences of the Resurrection of Jesus Christ. By Gilbert WEST, Esq. London, 1747, 8vo.

The multiplied editions of this most valuable treatise, which places the history of the resurrection on impregnable ground, sufficiently attest its value, and the high estimation in which it is deservedly held. Mr. West had for a time listened to the blandishments of infidelity; and the treatise in question was written in consequence of the inquiries which he conscientiously instituted into the evidences of Christianity, of which he lived and died a bright ornament. His work is noticed here on account of the luminous and satisfactory manner in which he has harmonized the several accounts of the evangelical history of the resurrection.

3. A Harmony of the Four Gospels, so far as relates to our Saviour's Resurrection, with a commentary and notes. By Richard PARRY. London, 1765, 4to.

4. A Discourse on the Evangelical History, from the Interment to the Ascension of our Lord and Saviour Jesus Christ. By the late Rev. Thomas TOWNSON, D.D. Archdeacon of Richmond. Oxford and London, 1793, 8vo.

In this very judicious work (which was edited, after the learned author's decease, by Dr. John Loveday) the harmony of the four evangelical accounts of the resurrection is exhibited in four parallel

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columns, with a collateral paraphrase, the order of which is illustrated and confirmed by various observations. Dr. Townson professes to tread nearly in the footsteps of Mr. West, whose reasoning he enforces by new considerations; and he has illustrated his accounts by a new arrangement, and by the introduction of some explanatory particulars. He "accurately discriminates the respective particulars of the three days of our Saviour's crucifixion and resurrection, minutely considers every circumstance in the different relations, reconciles apparent inconsistencies, accounts for particular omissions. and furnishes a clear and consistent history, confirmed by considerations and representations, in which much learning is displayed, without any parade." (British Critic, O. S., vol. i. p. 73.) These "Observations" of Dr. Townson are also extant in the second volume of the collective edition of his works, published at London, in 1810, in two volumes, 8vo.

5. An Harmony of the Gospels, from the Resurrection to the Ascension of our Lord and Saviour Jesus Christ; in which the English Narrations of the Four Evangelists are orderly exhibited in appropriate columns. Observations are subjoined tending to investigate the true evangelical sense, reconcile seeming discrepancies, and defend the order of the facts laid down in the Harmony. By Thomas CRANFIELD, A.B. Dublin, 1795, folio.

This publication was originally an academical exercise, undertaken in pursuance of a theological subject, given by the late Rev. Dr. Graves, to the gentlemen attending his divinity class. The author professes to follow Dr. Townson's scheme, with some few variations. His work was published with a recommendatory character given by the Drs. Graves and Barrett (at that time the divinity lecturers in the University of Dublin); who state that, in their opinion, "it contains much accurate research, and much useful information; and, therefore," that they "shall not hesitate to recommend it to the attention of the students in divinity attending their lectures."

6. The Burial and Resurrection of Jesus Christ, according to the Four Evangelists. From the German of John David Michaelis. [By Sir George DUCKETT, Bart.] London, 1827, 12mo.

"If any person should be desirous of seeing all that the very spirit of subtlety and mischief can produce against the fact of the resurrection, we should recommend them by all means to peruse the little work of Michaelis on this subject, which has recently been translated into English. This celebrated critic has there considered almost every cavil with which the wit or malice of the adversaries has been able to assail the evidence of this great event. And we may safely venture to predict that every intelligent and honest examiner of these objections will pronounce, with Michaelis, that the whole is "a contest between the accuracy of the Gospels and the imagination of the unbeliever;" and that, with very few exceptions, the cavils are so stupid and frivolous as to make their authors worthy of sound flagellation; or so shamefully disingenuous as righteously to entitle them to the honours of the pillory. In referring our readers to this treatise, it may be necessary to apprize them, by way of caution, that, on the subject of inspiration, the laxity of the author's notions is somewhat greater than would be approved by the Anglican school of divinity. So far as relates to mere matters of fact, he is much disposed to place the evangelists (or at all events those two of them who were not apostles) precisely on the footing of so many ordinary mortal witnesses. He contends, however, quite irresistibly, that their testimony, even so considered, is abundantly sufficient to place the resurrection of Christ beyond the reach of doubt." (British Critic and Theological Review, vol. v. pp. 331, 332.)

SECTION IV.

HARMONIES OF THE ACTS OF THE APOSTLES, AND OF THE APOSTOLIC EPISTLES.

1. THE Apostolical History, containing the Acts, Labours, Travels, Sermons, Discourses, Miracles, Successes, and Sufferings of the Holy Apostles, from Christ's Ascension to the Destruction of Jerusalem. Also a Narration of the particular times and occasions upon which the Apostolical Epistles were written, together with a brief analytical Paraphrase of them. By Samuel CRADOCK, B.D. London, 1672, folio.

This author, an eminent non-conformist divine, also wrote "A plain and brief Exposition of the Revelation," now superseded by later and better works; "The Old Testament History Methodized," folio, now also superseded by the valuable work of Mr. Townsend, noticed in page 58. *supra;* and the "Harmony of the Four Evangelists," likewise noticed in page 59. "Cradock's three volumes are very valuable: the last two, on the New Testament, are much better than the first, on the Old. His extracts in the margin from Hammond, Lightfoot, and Grotius, are *very judicious;* and I think, on the whole, I never read any one author that assisted me more in what relates to the New Testament." (Dr. Doddridge.) The book is by no means dear, which to students is a great advantage.

2. A History of the First Planting of Christianity, taken from the Acts of the Apostles and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, within this period. By George BENSON, D.D., 4to. London, 1735; 2d, and best edition, 1756, 3 vols. usually bound in one.

Though this work does not profess to be a harmony of the Acts of the Apostles and of their Epistles, it may justly be considered as one. Besides illustrating the history of the Acts throughout, and most of the Epistles, by a view of the history of the times, the occasions of the several Epistles, and the state of the churches to which they were addressed, the learned author has incorporated a paraphrastic abstract of those Epistles in the order of time when they were written; and has also established the truth of the Christian religion on a number of facts, the most public, important, and incontestable. It is indeed a most valuable help to the study of the Epistles; but it is to be regretted that its scarcity renders it accessible to few.

3. The Life of the Apostle Paul as related in Scripture; but in which his Epistles are inserted in that part of the History to which they are supposed respectively to belong; with select Notes, critical and explanatory, and relating to persons and places, and a map of the countries in which the apostle travelled. By Joseph Gurney BEVAN. London, 1807, 8vo.

The narrative of St. Paul's life is studiously related in the very words of Scripture, having only such additional matter as is necessary to introduce or connect the several parts. Attention, however, has been paid to the task of selecting, from different parts of the New Testament, such passages as belong to the regular chain of the history. The notes are principally selected from the best critics and commentators, and those which are geographical are the most conspicuous, and stamp a real value on the work; which, though designed for young persons of his own religious communion (The Society of Friends), may be studied with advantage by those of every other class of Christians, especially such as have not many commentators within their reach, "without danger of finding any thing introduced which can give the smallest bias towards any principle that is not really and truly Christian." (British Critic, O. S., vol. xxxiii. p. 477.)

4. A Harmony of the Epistles of the Holy Apostles, to which is added, a Summary of the Entire. By the Rev. Peter ROBERTS, M.A. Cambridge, 1800, 4to.

This Harmony of the Apostolic Epistles differs, in its form and structure, from the three publications last noticed. It "consists of two columns, in the first of which a kind of continued Epistle is formed, principally, but not entirely, from the Epistle to the Romans; which the author considers as intended more particularly for a delineation of the scheme of Christianity, as to the speculative part." This continued text or clue is printed in a narrow column and a large letter, which gives room for the introduction of all the parallel passages in the second column, which is much broader, and printed in a closer form and smaller type. The whole is digested under four principal divisions. 1. Introductory address. 2. Doctrinal instruction. 3. Practical precepts. 4. Conclusion. In this way the whole substance of the Apostolical Epistles is arranged; and any particular passages are found by means of a table at the end of the book. Subjoined to this Harmony is the "Summary of the Epistles; in which the view of the contents is designed to be completely conveyed, according to the author's system." This part is followed by a very useful selection of notes. "Mr. Roberts deserves the highest commendation for his zeal and diligence in thus illustrating the Epistles, and for the attention and acuteness manifested in digesting their very various contents." (British Critic, O. S., vol. xx pp. 419–421.)

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CHAPTER III.

APOCRYPHAL BOOKS AND WRITINGS.

SECTION I.

APOCRYPHAL BOOKS OF THE OLD TESTAMENT.

THE Apocryphal Books, attached to the Old Testament, are to be found in the various Polyglott Editions of the Bible, and also in most of the larger editions of the Septuagint Version. Dr. Masch (Bibl. Sacr. Part i. pp. 427—436.) has described the various editions of the Apocryphal Books, as well collectively as of particular Books. The following are the principal and more easily procurable editions, including some which have appeared subsequently to the date of his publication.

1. Libri Veteris Testamenti Apocryphi omnes, Græce, ad Exemplar Vaticanum emendatissime expressi. [Curâ Ludolphi LEUSDENII] Francofurti ad Mœnum, 1694, 8vo.

2. Libri Apocryphi, Græce. Introductionem præmisit Georgius Johannes HENKIUS. Halæ, 1711, 8vo.

The introduction was subsequently printed in a separate form, in 4to.

3. Libri Veteris Testamenti Apocryphi. Textum Græcum recognovit, et Variarum Lectionum Delectum adjecit, Joannes Christianus Gulielmus AUGUSTI. Lipsiæ, 1804, 8vo.

4. The Books of the Apocrypha, with Critical and Historical Observations prefixed to each Book: also two Introductory Discourses, the first, explaining the Distinctions between Canonical and Apocryphal Writings, estimating the Value of the latter, and ascertaining the time when they were introduced as Ecclesiastical Books into the Service of the Church. The second, illustrating the intimate connection between the Old and New Testament in religious and moral views, in matters of faith and practice, in style, composition, and allusion; with a Sketch of the History of the Jews from the Cessation of Prophecy in Malachi, to the final dissolution of their State under the Emperor Vespasian, A. D. 70. By Charles WILSON, D.D. Edinburgh, 1801, 8vo.

5. The Five Books of Maccabees in English. With Notes and Illustrations. By Henry COTTON, D.C.L. Oxford, 1832, 8vo.

Of the Apocryphal Books which bear the name of the Maccabees, some account will be found in Vol. II. pp. 292, 293. Dr. Cotton has collected them together in this beautifully printed volume, and has for the *first time* given an English translation of what are called the fourth and fifth books; and he has successfully adapted the style and language of his version to those of the preceding books, as closely as was consistent with a careful adherence to the original. The whole is illustrated with very numerous notes, a valuable critical Introduction, Genealogical Tables of the Families of the Maccabees and of Herod, together with a Chronological Table, and a copious Index. This work is a necessary supplement to every edition of our authorized English Version of the Bible.

6. Sapientia Jesu filii Sirachi, Græce. Textum ad fidem Codd. et Versionum emendavit et illustravit Joh. Guil. LINDE. Gedani, 1795, 8vo.

7. Liber Jesu Siracidæ Græce: ad fidem Codicum et Versionum emendatus, et perpetua adnotatione illustratus, a Car. Gottl. BRETSCHNEIDER. Ratisbon, 1806, 8vo.

"This work is, without contradiction, the best that has appeared on the Book of Ecclesiasticus; and the Commentary is an excellent critique." (Classical Journal, vol. v. p. 4.) It "deserves to be introduced into the library of every theological scholar. The Greek text has, undoubtedly, been very much corrupted..... Dr. Bretschneider has spared no labour in his valuable collection of readings from the Vatican and Alexandrian MSS., from that MS. on which the text of the Complutensian Polyglott was founded, and from various other sources. Much interesting matter will be found in his elaborate Prolegomena, and in the five dissertations at the close of the volume. His perpetual annotations on the text afford evidence of great critical ability and theological information, but perhaps exhibit a little of that tedious prolixity which is not uncommon in the German school." (Christian Remembrancer, vol. ix. p. 263.)

8. Liber Ecclesiasticus. The Book of the Church; or, Ecclesiasticus: translated from the Latin Vulgate. By Luke HOWARD. London, 1827, royal 8vo.

"It is a miserable attempt at an English version of Ecclesiasticus, from the Latin translation of the Vulgate." (Christ. Remem. vol. ix. p. 263.) In pp. 266—272. there is an analysis, with specimens of this publication.

9 *a*. The Book of Jasher. With Testimonies and Notes explanatory of the Text.	9 *b*. The Book of Jasher: With Testimonies and Notes, *Critical and Historical*, explanatory of the Text.
To which is prefixed Various Readings.	To which is prefixed Various Readings, *and a Preliminary Dissertation, proving the Authenticity of the Work.*
Translated into English from the Hebrew, by Alcuin, of Britain, who went a Pilgrimage into the Holy Land.	Translated into English from the Hebrew, by *Flaccus Albinus* Alcuin*us* of Britain, *Abbot of Canterbury*. Who went a Pilgrimage into the Holy Land, *and Persia, where he discovered this volume, in the city of Gazna.*
This Book is twice mentioned in Holy Scripture, viz. in Josh. x. 13. and in 2 Sam. i. 18. in both which Places it is appealed to as a Work of Credit and Reputation, and as such was at that Time had in great Esteem.	"*Is not this written in the Book of Jasher?*" Joshua x. 13. "*Behold it is written in the Book of Jasher.*" 2 Sam. i. 18.
Printed in the year MDCCLI. 4to.	Bristol: Printed for the Editor, by Philip Rose, 20, Broadmead, MDCCCXXIX. 4to.

Of the literary forgery contained in the volume or rather pamphlet printed in the year 1751 (9 *a*.), the following account is given by Mr. Rowe-Mores, a diligent topographer and antiquary of the eighteenth century, in his "Dissertation upon English Typographical Founders and Founderies," published in 1778. "In the year 1751, Mr. Ilive published a pretended translation of the Book of Jasher, said to have been made by one Alcuin of Britain. The account given of the translation is full of glaring absurdities: but of the publication this we can say from the information of the Only-One who is capable of informing us, because the business was a secret between the Two: Mr. Ilive in the night-time had constantly an Hebrew Bible before him (*sed qu. de hoc*), and cases in his closet. He produced the copy for Jasher, and it was composed in private, and the forms worked off in the night-time in a private press-room by these two, after the men of the Printing House had left their work." (Page 65.)

Jacob Ilive, the person here mentioned, was a type-founder and printer, who carried on business in London between the years 1730 and 1763, in which last year he died. "Being not perfectly sound in his mind, he produced some strange works. In 1733, he published an Oration, intended to prove the plurality of worlds, and asserting that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgment will be immaterial..... In this strange performance the author unveils his deistical principles, and takes no small liberty with the sacred Scriptures, and especially with the character of Moses. Emboldened by this first adventure, he determined to become the public teacher of infidelity. For this purpose he hired the use of Carpenters' Hall, where for some time he delivered his orations, which consisted chiefly of scraps from Tindal and other similar writers." (Chalmers's Biographical Dictionary, vol. xix. p. 228.)

In November, 1751, he published "The Book of Jasher," of which the following account was given in the Monthly Review for December in the same year (vol. v. p. 250.):—"The publisher, in order to give a sanction to this pretended Book of Jasher, refers to the mention made to such a book in Josh. x. 13. and 2 Sam. i. 18. In both which places, says he, it is appealed to as a work of credit and reputation, and as such was at that time had in great esteem. But the work now published does not in the least appear to be that book referred to in the Scriptures; but a palpable piece of contrivance intended to impose on the credulous and the ignorant, to sap the credit of the books of Moses, and to blacken the character of Moses himself. Hence it is no wonder that the editor or author has had the precaution to conceal his name. He has trumped up an idle story of the means by which the MS. fell into his hands, which he relates in a prefatory epistle to a nameless earl. He has also prefixed a history of Alcuin's pilgrimage to the Holy Land, of the manner of his procuring a sight of the Book of Jasher, and the

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means by which he obtained permission to translate it into English. But the whole is so full of blunders, inconsistencies, and absurdities, that we think it beneath any further notice."

With this quotation from the Monthly Review, in addition to the contemporary evidence above given, the author would have dismissed the pretended Book of Jasher, had it not come to his knowledge that very many individuals have been induced to purchase the reprint of this forgery, executed at Bristol in 1829[1] (9 *b.*) of which an account is given in pages 65, 66. *infra*, under the idea of its being the genuine long lost Book of Jasher. In the hope of preventing future unwary purchasers from being similarly misled, he now subjoins a few specimens of the falsehoods, anachronisms, and contradictions of the Holy Scriptures, which characterize this nocturnal production of the non-sane infidel author, Jacob Ilive.

1. The assertion in the title page that Alcuin of Britain "went a pilgrimage into the Holy Land" is *contrary to historical fact.* Alcuin neither visited the Holy Land nor travelled into Persia. He was born in Yorkshire about the middle of the eighth century, and was educated at York, where probably he embraced the monastic profession. It is not known what preferments he held before he left England; though some accounts state that he was a deacon of the church at York, and others, that he was abbot of Canterbury. His earlier years were *wholly* spent in England; and having been sent on an embassy from Offa king of Mercia to the emperor Charlemagne (who formed so high an opinion of his acquirements and character as to become his pupil), he was induced, by the emperor's entreaties, to settle in France. In that country, accordingly, with the exception of one short visit to England, he spent the remainder (*the chief part*) of his life, having rendered essential services to the cause of religion and learning, and there he died, A. D. 804, in the abbey of Saint Martin at Tours, *without ever quitting Europe.* (Cave, Scriptorum Ecclesiasticorum Historia Literaria, pp. 420, 421. Coloniæ, 1720. Chalmers's Biographical Dictionary, article Alcuin.)

2. All the genuine writings of Alcuin are printed in Latin, as well as some doubtful and spurious pieces which have been ascribed to him.[2] If he had composed any treatise in any other language, it would doubtless have been written in the then vernacular language of England, that is, the Anglo-Saxon; fragments of which language have come down to our time in some portions of the Anglo-Saxon version of the Scriptures, executed in the eighth century. Whereas *the* WHOLE *of this pretended Book of Jasher is in* MODERN ENGLISH, and not a few passages of it are verbatim the same as our present authorized English version of the Bible, which was first published in 1611, *only eight hundred and seven years after Alcuin's death;* and what is not copied from our English Bible, is a lame and studied imitation of its style and diction, both to conceal the fraud and to allure readers.

3. In "the translator's preface" (p. iv.) Alcuin is made to say,—"I took unto me two companions, who learned with me in the University of Oxford all those languages which the people of the East speak." But the University of Oxford, according to the earliest date which has been stated by its historians, was not founded by king Alfred before the year 886, that is to say, only *eighty-two years* AFTER *Alcuin's decease!*

4. "The Words of Alcuin, which are read before the Book of Jasher," are further convicted of falsehood by the anachronisms they contain.

[i.] In p. v. mention is made of "*the paper on which it is wrote*" only three hundred years before the art of making cotton-paper was introduced into Europe (the use of which did not become general until the thirteenth century), and considerably more than three hundred years before paper made from linen rags was in use.

[ii.] In p. vi. he mentions *stationers* upwards of four centuries before bookselling was known. Stationers were not heard of, in Europe, before the middle of the thirteenth century. (Ducange, Glossarium, voce *Stationarii*, vol. vi. col. 716.) And the Company of Stationers, who were the first booksellers in London, was not incorporated until May, 1557, in the third and fourth year of the reign of Philip and Mary; that is, *only seven hundred and fifty-three years* AFTER *Alcuin's death.*

5. The book itself is replete with falsehoods, and with contradictions of the Pentateuch and the Book of Joshua. The restricted limits necessarily alloted to this article will only allow the specification of a few examples.

The books of MOSES and of JOSHUA are contradicted by JASHER.

GEN. xxii. 2. 11—13. And He [God] said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. . . . And the angel of the LORD called unto him [Abraham] out of heaven. . . . And he said, Lay not thine hand upon the lad, neither do thou any thing unto him. . . . And Abraham lifted up his eyes, and looked, and, behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.	CHAP. iii. 19—21. And when Isaac was twenty and five years old, Abraham heard a voice saying, Take thy son and slay him, and offer him up a burnt-offering in the land wherein he was born. And Sarah spake unto Abraham and said, The holy voice hath not so spoken: for remember thou the words of that voice which said unto thee, I will make of thee a great nation. And Abraham repented him of the evil he proposed to do unto his son: his only son Isaac.
Exod. ii. 1—5. relates the birth and exposure of Moses in an ark of bulrushes on the banks of the river Nile, and the discovery of him by Pharaoh's daughter.	
5—8. And when she [Pharaoh's daughter] saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is *one* of the Hebrew's children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said unto her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.	v. 9—12. And Jochebed the mother of Moses, with Miriam his sister, came unto Pharaoh's daughter: and Jochebed said, Behold here the son of thy handmaid! And Pharaoh's daughter said, What wist ye? And they said, Thy father hath commanded that this infant be slain . . . and that all the Hebrew males as soon as they are born be slain also. And Pharaoh's daughter said, Give unto me the child. And they did so. And she said, This shall be my son.
Exod. i. 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river.	iii. 13. And it came to pass that the wrath of Pharaoh was turned away from slaying the males of the Hebrews.
Concerning the particular subjects of Moses' education the book of Exodus is silent.	iii. 14. And the child Moses grew and increased in stature and was learned in all the magic of the Egyptians.
Num. xxxii. 11, 12. Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me; save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun.	xxxv. 3, 4. It is affirmed that after the death of Moses, Joshua and Caleb, the people were without a leader, and that Phinehas and the elders of Israel "named Jasher the son of Caleb by Amba, seeing he is an upright man. And moreover this we know, that he hath seen all the wonders wrought in Egypt, in the wilderness: even all the mighty works that have been done."
Josh. ii. relates the mission of the two men whom Joshua sent to explore the land of Canaan, and who "went and came into a *harlot's* house, named Rahab, and lodged there;" together with their covenant with her, who was a Canaanitess.	xxvii. 8. Rahab is styled "one of the *princesses* of Jericho" and in v. 8. she is represented as saying, "I also am the *daughter of an Israelite by a woman* of Midian."
Josh. iii. 14—16. It came to pass . . . . As they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest), that the waters which came down from above stood, *and* rose up upon a heap, very far from the city Adam, that is beside Zaretan: and those that came down towards the sea of the plain, *even* the salt sea, failed, *and* were cut off; and the people passed over right against Jericho.	xxviii. 10. And the wood whereon the children of Israel passed over Jordan stayed upon the face of the waters six days and six nights.
Josh. vi. 17. 20, 21. 24, 25. And the city shall be accursed, *even* it, and all that *are* therein, to the LORD. . . . The people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that *was* in the city, both man and woman, young and old, and	xxviii. 15, 16. 18. Then Rahab sent unto Joshua, saying, Let me entreat with thee for my father, that they may live. And Joshua answered and said, As many as save themselves by flight may live: but whosoever shall be found in Jericho shall surely die the death. . . . And the people of

[1] In a prospectus for a second edition of the reprint above alluded to, which was circulated in London in 1833, it is stated that "the first edition has been honoured with the autographs of NEARLY ONE THOUSAND of the most literary characters as subscribers; among whom are *many* PRELATES *and other* DIGNITARIES, *as well as most of the public Establishments of the country.*"

[2] The best and most complete collection of Alcuin's works was published at Ratisbon, in 1777, in two large volumes, folio: it was edited by M. Frobenius (or Froben), abbot of Saint Emmeran, near that city, who has carefully distinguished the doubtful and spurious pieces from Alcuin's genuine writings, all of which are in Latin. It is, perhaps, scarcely necessary to state, that there is not a single word or allusion to the Book of Jasher, as being translated by him.

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and sheep, and ass, with the ge of the sword. . . . And they nt the city with fire, and all t was therein. . . . And Joshua ed Rahab the harlot alive, l her father's household, and that she had.

Josh. vii. relates the circumnces of Achan's secreting a bylonish garment, two hund-d shekels of silver, and a dge of gold of fifty shekels' ight, contrary to the divine nmand: for which crime he l all he had were destroyed in valley of Achor.

Jericho fled from the city, every one to the mountains.

xxviii. 20—25. Achan is represented as charging Joshua with having "taken from the congregation all the gold, all the silver, and all the brass: even all the spoils of the city of Jericho, and given it to the tribe of Levi." For which crime he ALONE was stoned.

Ilive's forgery was published in 1751 for *two shillings and sixce*. For the publication (9 *b*.) printed at Bristol, in 1829, the dest charge of TEN SHILLINGS was originally made, which was bsequently increased to one pound sterling. Of this publication e author is now to give some account.

Though published *apparently* for the first time in 1829, there is ery reason for concluding that this is an unacknowledged reprint Ilive's forgery, with some unimportant variations (which will be inted out in the course of the present article), and for the following reasons:

The TITLE-PAGE, with the exception of the few sentences printed in italics in page 63., is the same as in Ilive's forgery. The two titles are there printed in columns, in order that the reader may the more readily compare them: he will observe that the editor of the Bristol publication in 1829 expressly says that the pseudo-book of Jasher is "Translated into ENGLISH from the Hebrew." In his proposal for a new edition, already alluded to, this is altered into—"Translated into ANGLO-SAXON from the Hebrew!" Query, by whom was this pretended Anglo-Saxon version translated into modern English?

The "ADVERTISEMENT," if not colourably altered, is evidently taken from Ilive's preliminary letter to a nameless earl; as will be evident to any one who compares the following extracts.

a. The BOOK OF JASHER. 1751.

"To the Right Honourable the Earl of * * * * * *.

"My Lord, *The following translation of the Book of Jasher fell into my hands thirty years ago*" that is, in 1721] "by mere accident. I was *travelling in the North of England*, to see the country." Ilive then proceeds to give a false account of his purchasing the manuscript at an auction of "the goods and books of an old gentleman lately deceased, who was upwards of one hundred years of age."

"Among the papers" (Ilive continues), "my lord, I found the *following translation of the Book of Jasher, which I last summer communicated to your lordship on a rumour of a new translation of the Bible*. I own that till then *it lay by me* quite unregarded. *Your lordship, upon perusal, was pleased to approve of it, and to advise its publication as* A WORK OF GREAT SINCERITY, PLAINNESS, AND TRUTH. Your *lordship's* remark I must not omit, 'That it was your *opinion the Book of Jasher ought to have been printed in the Bible before that of Joshua*.'"

"BY A WRITING ON THE OUTSIDE OF THE MANUSCRIPT IT SHOULD SEEM THAT THIS TRANSLATION WAS LAID BEFORE OUR FIRST REFORMERS, BECAUSE IT SAYS: 'I HAVE READ THE BOOK OF JASHER TWICE OVER, AND I MUCH APPROVE OF IT, AS A PIECE OF GREAT ANTIQUITY AND CURIOSITY, BUT I CANNOT ASSERT THAT IT SHOULD BE MADE A PART OF THE CANON OF SCRIPTURE.

"Signed 'WICKLIFFE.'

"I am your lordship's most humble and obedient servant, the Editor."

9 *b*. THE BOOK OF JASHER. 1829.

The following translation of "The Book of Jasher" was discovered by a gentleman in a journey through the North of England in 1721.

"It lay by him for several years, until, in 1750, there was a *rumour of a new translation of the Bible, when he laid it before a noble earl. On perusal he highly approved of it*, AS A WORK OF GREAT SINCERITY, PLAINNESS, AND TRUTH. *His lordship's opinion was that it should have been placed in the Bible before the Book of Joshua*."

He further adds:—

"BY A WRITING ON THE OUTSIDE OF THE MANUSCRIPT IT SHOULD SEEM THAT THIS TRANSLATION WAS LAID BEFORE OUR FIRST REFORMERS, BECAUSE IT SAYS: 'I HAVE READ THE BOOK OF JASHER TWICE OVER; AND I MUCH APPROVE OF IT, AS A PIECE OF GREAT ANTIQUITY AND CURIOSITY, BUT I CANNOT ASSERT, THAT IT SHOULD BE MADE A PART OF THE CANON OF SCRIPTURE.

"Signed 'WICKLIFFE.'"

The editor of 1829 proceeds to state that, "Since 1751" [the reader will bear in mind that this is the identical date of Ilive's forgery] "the manuscript[1] has been preserved with great care by a gentleman, who lived to a very advanced age, and died some time since. On the event of his death, a friend to whom he had presented it gave it to the present editor, who, conceiving that so valuable a piece of antiquity should not be lost to men of literature, and biblical students, has committed it to the press, not doubting but that the attention of the learned will be attracted to so singular a volume." The editor of 1829 further adds, that "he cannot assert any thing from his own knowledge beyond Alcuin's account, but *that* carries with it such an air of probability and truth, that he does not doubt its authenticity."—"Nothing" (he affirms in his "Preliminary Dissertation on the Antiquity and Authenticity of the Book of Jasher") "can be produced to invalidate this authentic statement, and consequently it merits our credence." (p. v.) Again, "As a book of record, it appears to have truth, without mixture of error, for its peculiar object and design." (p. vi.) And in the concluding paragraph of his "*Testimonies and Notes concerning the Book of Jasher*" (p. 9. col. 2.), he expresses himself in the following terms:—"Thus, then, it appears that, as far as such a work can be authenticated, this possesses every proof of being a transcript of the original manuscript; and, consequently, that it is worthy to be preserved as a collateral evidence of the facts detailed more fully in the writings of Moses, the Book of Joshua, and the Book of Judges." A reference to the *positive* historical evidence of Mr. Rowe-Mores above given, and also to the *internal* evidence furnished by the anachronisms, falsehoods, and contradictions, in Ilive's forgery (see pages 64, 65.), *all which are to be found, verbatim, literatim, et punctuatim, in the edition of* 1829, must convince the reader that this publication is neither "authentic," nor does it "merit" any "credence" whatever; and that, with the exception of such passages as are copied from our authorized translation of the Bible, it is a worthless tissue of "error" and falsehood, without the slightest "mixture of truth." In the Dublin Christian Examiner, or Church of Ireland Magazine, for June, 1831 (vol. xi. pp. 426—429.), there is an able exposure of this edition of 1829, containing five or six instances of falsehoods and contradictions, different from those above given in pages 64, 65., to which we refer the reader who may be desirous of further evidence, and also to the British Critic for January, 1834, pp. 127—153.

"Some account of this volume" (says the editor of 1829) "may be found in Alcuin's works, published in one volume, fol. in the year 1600, in Paris." Now, what is the fact? The FIRST edition of Alcuin's collected works was published at Paris by André Duchesne (Andreas Quercetanus) only *seventeen years* AFTER *the date assigned by the Bristol editor*, viz. in 1617, in three parts, forming one volume, folio; and in this collection of Alcuin's works NO BOOK OF JASHER IS TO BE FOUND. As Duchesne's editio princeps is not of very common occurrence, the reader, who may be desirous of seeing a list of the pieces actually written by Alcuin, is referred to Dupin's Bibliothèque des Auteurs Ecclésiastiques, tom. vi. pp. 120—123. 4to. 1692, and to Dr. Cave's Historia Literaria, pp. 420, 421.; each of whom has given a catalogue of Alcuin's works from Duchesne's edition, and they are both totally silent concerning the pretended Book of Jasher.

3. Although the concluding paragraph of "the Translator's Preface" in the edition of 1751 is omitted in the reprint of 1829, the editor of the latter must have been acquainted with it, as the subjoined verbal coincidences are too minute and specific to be merely accidental.

(9 *a*.) ILIVE'S BOOK OF JASHER, 1751. (p. vi.)

"Some years after my arrival I related this adventure to several, and showed them the work, who advised me not to suffer a copy of it to fall into the hands of the stationers,[2] lest I should incur the displeasure of the purple. Being now GROWN OLD and infirm, I have LEFT IT among OTHER papers TO A CLERGYMAN IN YORKSHIRE."

(9 *b*.) BOOK OF JASHER, 1829. (p. v.)

"It appears he" [Jasher] "never made it public, beyond the circle of his friends, and when GROWN OLD he LEFT IT, with his OTHER manuscripts, TO A friend, A PRIEST IN YORKSHIRE."

4. The "Various Readings," which follow "the words of Alcuin," are *verbatim* the same in both publications, except that, in the Bristol edition of 1829, "desart"—the supposed various reading in chap. xii. 18.—is printed desert.

5. The pseudo-book of Jasher itself is next in order; and it COINCIDES with Ilive's fabrication printed in 1751, with most marvellous exactness, both as to certain GRAMMATICAL BLUNDERS, and also as to the MATTER which the two publications severally contain [i.] GRAMMATICAL BLUNDERS.

In the title-pages of both publications we have, "*To which* IS *prefixed Various Readings*," for *are* prefixed. Compare page 63. *supra*.

[1] In the prospectus of 1833, above referred to, for "manuscript" the word "copy" is substituted—a general term, which is equally applicable to printed matter as to manuscript. The editor of the Bristol reprint never exhibited his pretended manuscript to the critical examination of the learned.

[2] On the anachronism in this word, see the remrak 4. [ii.] in page 64. *supra*.

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In Jasher, chap. vii. 7. we read, "*Thus* HATH *said our fathers,*" for HAVE *said;* xiv. 11. "*Thou judge*TH *the people,*" for *thou judge*ST; xxvii. 15. "*Whom thou know*ETH *not,*" for *know*EST *not,* and in the margin, "*Whom thou do*TH *not worship,*" for *do*ST *not;* and in xxxvi. 11. "*Thou ha*TH *spoken,*" for *Thou ha*ST *spoken.*

[ii.] WITH REGARD TO THE CONTENTS.

The Book of Jasher in Ilive's forgery of 1751 fills exactly *sixty* pages; in the Bristol edition of 1829 it makes *sixty*-two *pages and a* HALF, the excess being caused by the addition between brackets of seventeen verses from Gen. xxii. 3—20. in ch. iii., and of twenty-eight verses in ch. xi. from Exod. xiv. 23—31. and xv. 1—19. of our authorized version. Except as occasionally affected by these additions, the *same quantity of matter* is comprised in *each column*, the *summaries of chapters*, and the *head lines* or summaries at the top of each page, the pretended *chronology, marginal readings*, and *punctuation* are all PRECISELY THE SAME, the spelling only of a very few words being modernized, as ether for æther, encrease and encreased for increase and increased; and in the "Testimonies and Notes," Phinehas for Phineas.

The following are the only additional material variations between the two publications, which, after a careful collation, the author has been able to detect.

(9 *a*.) ILIVE'S BOOK OF JASHER, 1751.	(9 *b*.) BOOK OF JASHER, 1829.
Ch. i. 17. Cain *conceived and bare* Enoch	Ch. i. 17. Cain *begat* Enoch
20. Seth *conceived and bare* Enos	20. Seth *begat* Enos
ii. 1. Lamech ..... *conceived and bare* Noah	ii. 1. Lamech *begat* Noah
v. 9. ye	v. 9. you.
xxiii. 8. doeth	xxiii. 8. doest.
13. nor	13. or
xxxv. 28. Debora	xxxv. 28. Deborah
xxxvi. 11. thou commandeth	xxxvi. 11. thou commandest.

The variations in the edition of 1829 are such as might be made by any careful compositor, and cannot (we conceive) in any degree affect the identity of the two publications.

6. The "Testimonies and Notes" appended to both publications are for the most part *the same*, and profess to bear the names of Hur, Phinehas, Othniel, Jazer, Jezer, Zadock, and Tobias. On the miraculous passage of the Israelites over the Red Sea, the editor of the Bristol impression of the Book of Jasher has inserted a note, chiefly taken from Dr. Hales's Analysis of Chronology, vindicating that miracle against the skeptical objections of Michaelis. The notes on ch. i. of Ilive's edition in 1751 are omitted; as also are the two concluding notes on ch. xviii., and the whole of those on ch. xix. and following to the end: in which "chapters," says the editor of 1829, "nothing occurs but what fully accords with the statements of Moses." (Testimonies, p. 9.) If, however, the reader will turn back to p. 64., he will find *only* FIVE *passages which* DO *directly* CONTRADICT "*the statements of Moses,*" besides four more in pages 64, 65., which equally contradict the book of Joshua. The result, then, of the preceding examination is, that the pretended Book of Jasher is a gross and shameless LITERARY FORGERY, which has no claim whatever to "credence," and which is utterly destitute of authenticity.

Respecting the Book of Jasher mentioned in Josh. x. 13. and 2 Sam. i. 18., see Vol. I. p. 57. and Vol. II. p. 216. There is also extant a rabbinical-Hebrew Book of Jasher printed at Venice in 1625, which is an explanation of the histories comprised in the Pentateuch and Book of Joshua. Bartolocci, in his Bibliotheca Rabbinica, states that it contains some curious but many fabulous things; and particularly, that this book was discovered at the time of the destruction of the temple at Jerusalem in a certain place, in which an old man was shut up, in whose possession a great number of Hebrew books were found, and among them the Book of Jasher; which was first carried into Spain, and preserved at Seville, whence finally it was taken to Naples, where it was first published. (Vol. iii. p. 934.) Bartolocci also mentions (in p. 868.) a treatise on the Jewish Laws, composed by rabbi Tham, and called *Sepher Jasher*, or the Book of Jasher, which was printed at Cracow in 1617.

10. Codex Pseudepigraphus Veteris Testamenti, collectus, castigatus, Testimoniisque, Censuris, et Animadversionibus, illustratus. Accedit Josephi veteris Christiani scriptoris Hypomnesticon: cum versione ac notis Johannis Alberti FABRICII. Hamburgi et Lipsiæ, 1713–23, 2 vols. in 3 tomis, 8vo. Editio secunda, Hamburgi, 1741, 2 tomis, 8vo.

Besides the books commonly termed apocryphal, which have been deservedly rejected from the canon of Scripture, there are numerous spurious productions extant, the earliest of which (the pretended Book of Enoch) could not have been written till shortly before the commencement of the Christian æra; but by far the greatest part of them were forged between the second and fourth centuries. The industrious bibliographer, John Albert Fabricius, collected fragments and notices of all (or nearly all) these productions, which he has discussed in the two hundred and forty chapters of which his *Codex Pseudepigraphus Veteris Testamenti* consists. The bare enumeration of these forgeries would extend this article to an undue length: but there are three apocryphal productions, bearing the names of Enoch, Isaiah, and Ezra, which have been rescued from utter oblivion by the Rev. Dr. Laurence (now Archbishop of Cashel), and which are of sufficient importance to claim a distinct notice.

11. The Book of Enoch the Prophet: an Apocryphal Production supposed to have been lost for ages; but discovered at the close of the last century in Abyssinia, now first translated from an Ethiopic MS. in the Bodleian Library. By Richard LAURENCE, LL.D. Archbishop of Cashel. Oxford, 1821. Second edition, corrected and enlarged, 1833. 8vo.

The Apocryphal Book of Enoch, in the last and preceding century, proved a prolific subject for critical speculation and theological discussion. The circumstance of its having been quoted by an inspired writer of the New Testament,[1] augmented the despair of recovering a supposed treasure which had been long lost. It was known until the eighth century of the Christian æra, after which it seems to have sunk into complete oblivion. A considerable fragment of it, however, was discovered by Julius Cæsar Scaliger, in the Chronographia of Georgius Syncellus; a work which had not then been printed. He extracted the whole of this fragment, which he published in his notes to the Chronicle of Eusebius.[2] Still, however, as it did not contain the passage quoted by St. Jude, doubts were entertained, whether the apostle really referred to the same production as was cited by Syncellus, or derived his information respecting the prophecy of Enoch from some other source. Since the discovery of Scaliger, much has been written, but very little if any additional information has been obtained upon this subject. The fullest account of the opinions entertained by the Fathers, and the quotations which they made from this celebrated apocryphal production, *before* it was lost, as well as what has *since* been conjectured respecting it by modern critics, are to be found in the Codex Pseudepigraphus of Fabricius,[3] above mentioned, who has also printed at length the Greek fragment of it preserved by Syncellus. But though the Greek copy of this book (itself perhaps nothing more than a mere translation from some Hebrew or Chaldee original) seems to have been irretrievably lost, yet an idea prevailed, so early as the commencement of the seventeenth century, that an Ethiopic version of it still existed in Abyssinia. Finally, researches were made for it by the distinguished Ethiopic scholar Ludolph; and every idea that the book was extant in an Ethiopic version was altogether abandoned from that time until towards the close of the last century, when our enterprising countryman, Mr. Bruce, not only proved its existence, but brought with him from Abyssinia *three* manuscript copies of it, one of which he presented to the Library at Paris, another to the Bodleian Library at Oxford, and the third he reserved for himself.[4] From the Bodleian MS. Archbp. Laurence has made his translation, to which he has prefixed an elaborate preliminary dissertation on the history, &c. of this apocryphal production, to which we are principally indebted for the present outline of its contents. The subject of the apocryphal Book of Enoch is, a series of visions respecting the fallen angels, their posterity, the giants which occasioned the deluge, the mysteries of heaven, the place of the final judgment of men and angels, and various parts of the universe seen by Enoch. The language is the purest Ethiopic, and its style is evidently copied after that of the book of Daniel. In an appendix, Dr. Laurence has printed a Latin version of many chapters, executed by the learned Baron Sylvestre de Sacy from the Paris manuscript. Dr. L. also announces that Professor Gesenius of Halle has it in contemplation to publish a transcript of the Parisian copy, accompanied with a Latin translation.

Although neither the Jewish nor the Christian church ever admitted the Book of Enoch into the canon, it was regarded by a learned but in some respects fanciful writer of the second century, Tertullian,[5] both as an inspired composition, and also as the genuine production of him whose name it bears; but his opinion is contradicted by the uniform judgment of the Jewish and of the Christian church (the Abyssinian church alone excepted), among whose canonical books it was never enumerated. Dr. Laurence has proved, by internal evidence, that the production in question was the composition of some unknown Jew, under the borrowed name of Enoch; that it must have originally been extant in Hebrew, though such original is now lost; and he has further argued that it was written before the rise of Christianity, by a Jew, who did not reside in Palestine, and most probably at an early period of Herod's reign, about ninety-six (perhaps one hundred) years before the epistle of Jude was written. But the learned prelate's arguments have been controverted at great length in a critique in the Christian Observer (vol. xxx. pp. 417—426. 496—503.), the author of which has, from internal evidence, which does not admit of abridg-

[1] Jude, ver. 14, 15.

[2] Pp. 404, 405. edit. Amst. 1658.

[3] Vol. i. pp. 160—224. In pp. 222, 3. Fabricius mentions twenty different authors who have more or less alluded to this book.

[4] A short summary of the contents of the Apocryphal Book of Enoch is given in a note to vol. ii. pp. 424—426. of the octavo edition of Mr. Bruce's travels, by the editor, Mr. Murray.

[5] Tertulliani Opera, pp. 95. 150, 151. The passages are given at length by Dr. Laurence. Prel. Diss. pp. xv.—xvii.

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ment, shown that this apocryphal book was not and could not have been written earlier than the middle of the second century of the Christian æra. The additions in the second impression consist, 1. of Greek Extracts (accompanied with a Latin version) from the Book of Enoch given by Syncellus in his Chronographia, and 2. of a Synopsis of the contents of the work.

12. Ascensio Isaiæ Vatis, Opusculum Pseudepigraphum, multis abhinc seculis, ut videtur, deperditum, nunc autem apud Æthiopas compertum, et cum versione Latina Anglicanaque publici juris factum. A Ricardo LAURENCE, LL.D. Hebraicæ Linguæ Professore Regio, &c. Oxonii et Londini, 1819, 8vo.

This volume contains a pretended history of the prophet Isaiah's ascension through the firmament and six heavens into the seventh; together with some pseudo-prophecies, and a relation of the prophet's martyrdom. With a view to ascertain the date of this composition, as no satisfactory external evidence is furnished by the early writers who have incidently mentioned it, Dr. Laurence has instituted a minute investigation of the internal testimony, furnished by the production itself. The result of this examination, which is conducted with singular acuteness and felicity, is that the ascension of Isaiah must have been composed towards the close of the year 68 or in the beginning of the year 69. From the circumstance of an anonymous author having used in the Ethiopic the unusual Greek word στεγμα for the roof of a house, while in the Hebrew and in all the versions the word signifies, a net (that is, a lattice placed in the flat roof to light the apartment beneath, see 2 Kings i. 2.)—the learned editor concludes that this production must have been written in *Greek*. It appears, however, that this Greek word was in use in Egypt in the second century, whence in all probability it crept into the Ethiopic language about that period. A Jew writing in Greek would have used that word which his own Scriptures and the Septuagint had previously adopted in 2 Kings i. 2. A translator would have used the first term that suggested itself. From the prevalence of the oriental orthography of particular words, as well as from the Hebrew Scriptures being quoted instead of the Greek version in a passage where they differ, it seems more probable that the *Ascensio Isaiæ* was originally written in Hebrew, the native tongue of the writer. (See Antijacobin Review for July, 1819, vol. lvi. pp. 430, 431.)

13. Primi Ezræ Libri, qui apud Vulgatam appellatur quartus, Versio Æthiopica, nunc primum in medio prolata, et Latine Angliceque reddita a Ricardo LAURENCE, LL.D. &c. &c. Oxoniæ, 1820, 8vo.

The first book of Ezra or Esdras, as it is termed in the Ethiopic Version, forms the second book of Esdras in the Apocrypha usually annexed to the larger editions of the English Bibles. A notice of its contents will be found in Vol. II. Part V. pp. 289, 290. Dr. (now Archbishop) Laurence has the honour of being the first editor of the Ethiopic Version. The Latin Version, which accompanies it, is partly original, and in part taken from the Latin Vulgate, where this could be employed. To the Ethiopic Version are subjoined a collation of it with the Latin Vulgate, and a new English translation: the volume terminates with an elaborate critical disquisition on the author of this book, the time when he probably lived, the character and value of the Ethiopic, Arabic, and Latin Versions, and the use to be made of the book in a theological point of view.

SECTION II.

APOCRYPHAL BOOKS OF THE NEW TESTAMENT.

1. CODEX Apocryphus Novi Testamenti, collectus, castigatus, testimoniisque, censuris, et animadversionibus illustratus, à Joanne Alberto FABRICIO. Partes I. et II. Hamburgi, 1703, 2 vols. 8vo.; 1719, 2 vols. 8vo. Pars III. Hamburgi, 1743, 8vo.

A curious collection of Apocryphal pieces, which is not very often to be met with complete. The learned Mr. Jones made great use of it, and, in fact, translated the greater part of it in his elaborate work on the Canons of the New Testament, which is noticed in page 68. of this Appendix.

2. Auctarium Codicis Apocryphi N. T. Fabriciani, continens plura inedita, alia ad fidem cod. MSS. emendatius expressa. Congessit, disposuit, edidit, Andreas BIRCH. Fasciculus primus. Havniæ, 1804. 8vo.

3. Acta S. Thomæ Apostoli. Ex Codd. Paris. primum edidit, et adnotationibus illustravit J. C. THILO. Lipsiæ, 1823, 8vo.

4. Codex Apocryphus Novi Testamenti e Libris editis et manuscriptis. maxime Gallicanis, Germanicis, et Italicis, collectus, recensitus, notisque et prolegomenis illustratus, operâ et studio Joannis Caroli THILO. Tomus I. Lipsiæ, 1832, 8vo.

This work, when finished, will be the most complete collection of the Apocryphal Books of the New Testament. The very copious prolegomena, which are prefixed to the first volume, treat on the collections, editions, and versions of the Apocryphal Gospels. These are succeeded by the History of Joseph the Carpenter, in Arabic and Latin, the Gospel of the Saviour's Infancy, also in Arabic and Latin; the Protevangelion of James, and the Gospel of Thomas the Israelite, in Greek and Latin; the Gospel of the nativity of Mary, and the History of the nativity of Mary and of the Saviour in Latin; the Gospel of Marcion, collected by Dr. Augustus Hahn, from ancient documents, in Greek; the Gospel of Nicodemus, in Greek and Latin; a narrative of the apprehension and death of Pilate, in Greek; a collation of the manuscript of the mutilated and altered Gospel of John (which is preserved in the archives of the Templars of St. John of Jerusalem at Paris), with Griesbach's Text. So numerous are the alterations, &c. in this Gospel, that Dr. Thilo considers it altogether as an apocryphal writing, and has therefore given it a place in his collection of the Apocryphal Books of the New Testament. The volume closes with an Apocryphal Book of the Apostle John, in Latin, which abounds with Gnostic notions; various readings and notes are placed, throughout, at the foot of each page: and, besides the general prolegomena, there is much curious prefatory matter relative to several of the pieces here printed. Dr. Thilo has discharged his arduous duties as editor with equal industry and ability.

5. The Apocryphal New Testament: being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its Compilers. Translated and collected into one volume, with Prefaces and Tables, and various Notes and References. [By William HONE.] London, 1820, 8vo. 1821, Second Edition, 8vo.

See an Analysis of this publication, with remarks, in Vol. I. Appendix, No. I. Sect. II. p. 437. *et seq.*

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PART II.

SACRED PHILOLOGY;

OR, THE CRITICISM AND INTERPRETATION OF THE SCRIPTURES.

CHAPTER I.

TREATISES ON THE CANON OF SCRIPTURE, AND ON APOCRYPHAL BOOKS.

1. A SCHOLASTICAL HISTORY of the Canon of the Holy Scripture: or the certain and indubitable Books thereof, as they are received in the Church of England. By John COSIN, D.D. Bishop of Durham. London, 1657, 4to. Second Edit. 1672, 4to.

2. Dissertation Préliminaire, ou Prolégomènes sur la Bible. Par Louis Ellies DU PIN. Amsterdam, 1701, 2 tomes, 4to.

2.* A Complete History of the Canon and Writers of the Books of the Old and New Testament. By L. E. DU PIN. Done into English from the French original. London, 1699, 1700, 2 vols. folio.

3. Aug. Herm. FRANCKII Manuductio ad Lectionem Scripturæ Sacræ. Halæ, 1693, 1704, &c. 8vo.

This well-known and very useful little work was translated into English by Mr. Jacques, and entitled "A Guide to the Reading and Study of the Holy Scriptures." London, 1813, 8vo., afterwards reprinted in 12mo.

4. Traité Historique du Canon des Livres de la Saint Ecriture, depuis leur premier publication jusqu'au Concile du Trent. Par Jean MARTIANAY. Paris, 1703, 12mo.

5. Bibliotheca Sacra: sive Diatribe de Librorum Novi Testamenti Canone. Quâ primæ Sacrorum N. T. Librorum Collectionis Historiam ex antiquitatibus ecclesiasticis depromit, atque Canonem nunc vulgò receptum continere vetustissimam et genuinam illorum Recensionem ostendit, Johannes ENS. Amstelædami, 1710, 12mo.

6. Gerardi van MASTRICHT Commentatio de Canone Scripturæ ecclesiastico, secundum seriem sæculorum post Christum natum. Bremæ, 1722, 8vo. Jenæ, 8vo.

7. A New and Full Method of settling the Canonical Authority of the New Testament. By the Rev. Jeremiah JONES. Oxford, 1798, 3 vols. 8vo.

The first edition of this elaborate work appeared in 1726, two years after the death of its learned author (a dissenting minister), who died at the early age of 31. He had previously published "A Vindication of the former part of St. Matthew's Gospel, from Mr. Whiston's Charge of Dislocations;" in which he successfully proved that our present Greek copies of that Gospel are in the same order in which they were originally written by the evangelist. "In drawing up these works he took care to consult and examine the originals, instead of satisfying himself with the quotations of other learned men. They remain as monuments of his learning, ingenuity, and indefatigable industry, and would have done credit to the assiduity and ability of a literary man of sixty. They were become very scarce, and bore a high price, when, with the liberality and zeal which reflects honour on them, the conductors of the Clarendon Press republished them at Oxford. Mr. Jones, observes Dr. Maltby, has brought together, with uncommon diligence, the external evidence for the authenticity and genuineness of the canonical books, and he has, with equal ability and fairness, stated his reasons for deciding against the authority of the apocryphal." (Chalmers's Biographical Dictionary, vol. xix. p. 95.)

8. The Credibility of the Gospel History; or, the Facts occasionally mentioned in the New Testament, confirmed by Passages of Ancient Authors, who were contemporary with our Saviour, or his Apostles, or lived near their time. By Nathaniel LARDNER, D.D. London, Part I. 1727, 2 vols. 8vo. Part II. 1733—1755, 12 vols. 8vo. Also in the 8vo. Edition of his Collective Works, vols. 1 to 5: and in vols. 1 and 2 of the 4to. Edition.

The publication of Dr. Lardner's Credibility was received with every mark of respect and gratitude, both by members of the Church of England and dissenters, and its reputation gradually extended into foreign countries. How deeply the present work is indebted to his laborious and accurate investigations our multiplied references will amply attest. "It is indeed an invaluable performance, and hath rendered the most essential service to the cause of Christianity. Whoever peruses this work will find it complete with admirable instruction, sound learning, and just and candid criticism." (Dr. Kippis's Life of Dr. Lardner, Works, vol. vi. 4to. edit.) The Abbé Labouderie, in his historical notice of father Colonia (see below) justly pronounces the Credibility to be a magnificent apology for Christianity, and a chef-d'œuvre of learning and criticism.

9. A Supplement to the Second Part of the Credibility of the Gospel History, containing a History of the Apostles and Evangelists, Writers of the New Testament, with Remarks and Observations upon every Book of the New Testament. By Nathaniel LARDNER, D.D. London, 1756, 1757, 3 vols. 8vo.

This history forms the sixth volume of the 8vo. (the third volume of the 4to.) edition of Dr. Lardner's Works, and also the second volume of Bishop Watson's Collection of Tracts; it "is an admirable introduction to the New Testament,"—and "a storehouse of literary information, collected with equal industry and fidelity." (Bishop Marsh.)

10. Horæ Paulinæ: or, the Truth of the Scripture History of St. Paul evinced by a comparison of the Epistles which bear his name with the Acts of the Apostles. By William PALEY, D.D. London, 1790, 8vo. and numerous subsequent editions in 8vo. 12mo. and 18mo.

11. The Veracity of the Five Books of Moses argued from the undesigned coincidences to be found in them when compared in their several parts. By the Rev. J. J. BLUNT, B.D. London, 1830, 8vo.

12. The Veracity of the Historical Books of the Old Testament, from the conclusion of the Pentateuch to the opening of the Prophets, argued from the undesigned coincidences to be found in them, when compared in their several parts: being a continuation of the Argument for the Veracity of the Five Books of Moses. By the Rev. J. J. BLUNT, B.D. London, 1832, 8vo.

13. The Veracity of the Gospels and Acts of the Apostles argued from the undesigned coincidences to be found in them, when compared, 1. with each other, and, 2. with Josephus. By the Rev. J. J. BLUNT, B.D. London, 1828, 8vo.

In each of these three works Mr. Blunt has, with singular sagacity, newly applied and illustrated the principle laid down by Dr. Paley, in his masterly treatise entitled "Horæ Paulinæ." The ingenuity of many of Mr. B.'s sections might stand in competition with any of his predecessor's master-piece; and the clearness and liveliness of the language are such, that his works cannot be too earnestly recommended to biblical students.

14. La Religion Chrétienne, autorisée par le Témoignage des Anciens Auteurs Païens. Par le père Dominique de COLONIA. Lyon, 1718, 2 tomes, 12mo.—Seconde Edition, revue et précédée d'une Notice Historique par M. l'Abbé Labouderie. Paris, 1826, 8vo.

This treatise, though published nine years before Dr. Lardner commenced his admirable work on the Credibility of the Gospel History, does not appear to have been known to him. The subjects discussed by Colonia are comprised in the third volume of the octavo edition of Dr. Lardner's works, from page 594 to the end, and in the fourth volume, from page 3 to page 430 of the quarto edition published at London in 1815. Father Colonia has collected together numerous important facts, which he has illustrated with many valuable remarks, though he has not always followed strict chronological order in the arrangement of his materials. His chapter on Mohammed is full of errors and ridiculous declamations. Notwithstanding all its defects, his work may be read with pleasure, even after a perusal of Dr. Lardner's volumes on the Credibility of the Gospel History; the whole of which the Abbé Labouderie has announced his intention of translating into French.

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15. Historia Canonis Sacrique Textûs Novi Fœderis, a Joanne Millio in Prolegomenis ad Novum Testamentum tradita, cum Adnotationibus Danielis SALTHENII. Regiomonti, 1733, 8vo.

16. Ferdinandi STOSCH Tractatus Theologicus de Epistolis Apostolorum Idiographis; quo Apostolis, non per Amanuenses, sed sua manû Epistolas suas scripsisse, luculenter demonstratur. Guelpherbyti, 1751, 8vo.

17. Ferdinandi STOSCH ΑΠΟΣΤΟΛΙΚΟΝ ΟΛΟΚΛΗΡΟΝ; hoc est, Tractatus Theologicus de Epistolis Apostolorum non deperditis; quo nullam ex Epistolis ab Apostolis Jesu Christi exaratis periisse demonstratur. Groningæ, 1753, 8vo.

18. Eberhardi Henrici Danielis STOSCH Commentatio Historico-Critica de Librorum Novi Testamenti Canone. Præmissa est Dissertatio de Cura Veteris Ecclesiæ circa Libros Novi Testamenti. Francofurti ad Viadrum, 1755, 8vo.

19. Christiani Frederici SCHMIDII Historia Antiqua et Vindicatio Veteris Novique Testamenti, libris duobus comprehensi. Lipsiæ, 1775, 8vo.

An excellent treatise, in which the Canon of Scripture is most satisfactorily vindicated from the rash criticisms and assertions of Oeder, Semler, and other modern German theologians.

20. Observationes ad Illustrationem Doctrinæ de Canone Veteris Testamenti. Auctore Claudio Frees HORNEMANN. Hauniæ, 1775, 8vo.

21. Lectures on the Canon of the Old Testament; comprehending a Dissertation on the Septuagint Version. By John BLAIR, LL.D. London, 1785, 4to.

22. The Canon of the Old and New Testaments ascertained; or, the Bible complete without the Apocrypha and Unwritten Traditions. By Archibald ALEXANDER, Professor of Didactic and Polemical Theology, in the Theological Seminary at Princeton, New Jersey. Princeton, 1826, 12mo. London, 1828, 12mo.

Professor Alexander published this very useful volume on the Canon of Scripture, as a Supplement to a Treatise on the Evidences of the Christian Religion, which has been very favourably received in North America. His Treatise on the Canon is avowedly compiled from the previous labours of the most eminent critics, especially Bishop Cosins's Scholastical History of the Canon of the Old Testament, and the ample collections of the impartial and indefatigable Dr. Lardner and the learned Jeremiah Jones, whose works are noticed in the preceding page. The first part of Dr. Alexander's Treatise discusses the Canon of the Old Testament; in the second part are considered the Canon of the New Testament, and the reasons for which the Apocryphal books are deservedly rejected from the Sacred Canon. To divines and students (especially in North America) who may not have access to numerous and more costly works, this treatise is a very useful and acceptable present. The London reprint is very neatly executed.

23. Censura Apocryphorum V. T. adversum Pontificios, imprimis Robertum Bellarminum: quâ, tum Divina et Canonica Sacræ Scripturæ Autoritas asseritur, solidissimæ tum variæ Quæstiones, &c. (imprimis quæ est de Duratione Monarchiæ Persicæ, et de 70 hebdomadis Danielis), expediuntur accuratissime; Prælectionibus 250 posthumis in Academia Oxoniensi tractata, a Johanne RAINOLDO, Anglo, Academiæ Oxon. Prof. Theol. Oppenhemii, 1611, 2 vols. 4to.

This elaborate work is now rare. Dr. Rainoldes was termed by Anthony à Wood, the Oxford antiquary and biographer, "a living library and a third university." He was one of the greatest Hebrew scholars of his age (if not the greatest); and it was at his instance that King James I. assented to the proposal of a new translation of the Bible. In the Hampton Court Conference, as well as in this work, Dr. R. strenuously opposed the reading of apocryphal lessons in the public service of the church.

24. WETSTENII (Joh. Rod.) Dissertatio Philologico-Theologica de Historia Susannæ. Basileæ, 1691, 4to.

25. Gottlieb WERNSDORFFII Commentatio de Fide Historica Librorum Maccabæorum. Wratislaviæ, 1747, 4to.

26. De secundo Libro Maccabæorum Dissertatio. Scripsit C. BERTHEAU, Gottingæ, 1829, 8vo.

27. An Epistolary Discourse concerning the Books of Ezra, genuine and spurious: but more particularly the second apocryphal book under that name, and the Variations of the Arabic copy from the Latin. Together with a New Version of the Fifth Book of Esdras, &c. By Francis LEE, M.D. London, 1722, 8vo.

28. An Essay concerning the Books commonly called Apocrypha and the public Reading of them in the Church. London, 1740, 8vo.

29. A Statement submitted to the Members of the British and Foreign Bible Society, on the impropriety of circulating the Apocryphal Books indiscriminately intermingled with the Inspired Writings. By George Cornelius GORHAM, B.D. London, 1825, 8vo.

Though this tract was occasioned by a local controversy, the consideration of which does not fall within the design of this work, it is deserving of a place in the student's library, on account of the various and interesting information which it contains relative to the literary History of the Apocrypha. The *second* edition is the best.

30. Two Letters addressed to the Rev. G. C. Gorham on some points of his Statement on the Apocryphal Books, and on some of the alleged Doctrines of the Romish Church. By Leander van Ess, D.D. With a reply by G. C. GORHAM, B.D. London, 1826, 8vo.

These letters of Dr. van Ess were designed as a reply to the preceding publication: and his objections are answered by Mr. Gorham with singular ability, patience of research, and with a spirit of Christian candour, of which there unhappily are but few instances in controversial discussions. Mr. G. has clearly established the three following facts; viz. 1. That in the ancient form of the Bible, from the fourth century till the reformation, the Inspired and the Apocryphal Writings, though intermingled, were invariably distinguished from each other by the prefaces or notices of interpolation connected with each book. 2. That, subsequently to the Reformation, a new form was introduced, and these Scripture barriers were removed: at first cautiously and rarely; then, after the decree of the council of Trent, more freely and frequently; and at last, under papal sanction, boldly and almost universally; and, 3. That this change of form was intended to advance the credit of the Apocryphal Books, and to obtain for them the estimation of inspired writings by removing these impediments to the acknowledgment of their canonicity.

31. An Inquiry into the Truth and Use of the Book of Enoch as to its Prophecies, Visions, and Accounts of Fallen Angels By John OVERTON. London, 1822, 8vo.

CHAPTER II.

INTRODUCTIONS TO THE STUDY OF THE SCRIPTURES.

SECTION I.

GENERAL INTRODUCTIONS TO THE ENTIRE BIBLE.

1. DISSERTATIONS, qui peuvent servir de Prolégomènes de l'Ecriture Sainte, revues, corrigées, considerablement augmentées, et mises dans un ordre méthodique. Par Augustin CALMET. Paris, 1720, 3 tomes, 4to.

This publication contains the various Dissertations, prefixed by the learned father Calmet to the different books of Scripture, and published in his commentary, with numerous corrections and additions. *Eighteen* new Dissertations have been added; and the whole has been arranged in a new and commodious order, in order to render these disquisitions what the author designed they should be,—Prolegomena to the Bible. Many important topics are here treated at considerable length. Vol. I. contains the Dissertations relating to the Scriptures generally, and to the History, Discipline, Customs, and Opinions of the Jews. Vol. II. comprises Prefaces to the several books of the Old Testament, both canonical and apocryphal. Vol. III. contains similar prefaces to the different books of the New Testament, and thirty-one Dissertations on various subjects.

2. Antiquities, Sacred and Profane: or a Collection of Critical Dissertations on the Old and New Testament, translated from the French of Dom Augustin Calmet, by N. TINDAL. Vol. I. London, 1727, 4to.

This work was never completed. It originally appeared in numbers, and comprises select dissertations on the Poetry and Music of

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the Hebrews, their History and Chronology, Money and Coins, &c. &c., translated from the preceding French work of Calmet.

3. Introduzione alla Sacra Scrittura, che comprende le Prenozioni più importante relative ai Testi Originali e alle loro Versioni, del Professore G. Bernardo DE-ROSSI. Parma, 1817, 8vo.

4. Prolegomena in Scripturam Sacram. Auctore Car. Frid. HOUBIGANT. Parisiis, 1746, 4to.

5. Sebaldi RAVII Exercitationes Philologicæ in C. F. Hubigantii Prolegomena in Scripturam Sacram. Lugduni Batavorum, 1785, 4to.

"The principles of Houbigant, who carried his conjectures beyond all bounds, have been very ably combatted" in this work. (Bp. Marsh.)

6. Johannis Henrici Danielis MOLDENHAWERI Introductio in omnes Libros Canonicos, cum Veteris, tum Novi Fœderis, ut et eos qui Apocryphi dicuntur, cum Appendice, quæ tradit Acta Apostoli Pauli chronologice digesta, 8vo. Regiomonti, 1744.

Few treatises, professing to be Introductions to the Bible, are more useful than this work of Professor Moldenhawer's. Having briefly shown the canonical authority of the Bible, and noticed its various divisions, he treats of each book in its order, showing its author, time of writing, argument, scope, chronology, and division. He carefully points out those passages which are more particularly worthy of consideration, or more difficult; and under each book of the Old Testament he specifies the types and prophecies of Jesus Christ, and the citations from each book in the New Testament. The author has derived much assistance from the labours of Moldenhawer in the present volume of this work.

7. A Scripture Help, designed to assist in reading the Bible profitably, by the Rev. Edward BICKERSTETH. London, 1806, 12mo., and numerous subsequent editions in 12mo. and 8vo.

This work is professedly a practical introduction to the reading of the Scriptures. The sale of 30,000 copies of the large editions, and of more than 130,000 copies of the 12mo. and 18mo. abridgments, sufficiently attests the high estimation in which this manual is deservedly held. It has been translated and published in the French and modern Greek languages.

8. The Sacred Interpreter: or a Practical Introduction towards a beneficial reading and thorough understanding of the Holy Bible. By David COLLYER. 8vo. 2 vols. London, 1746. Carlisle, 2 vols. 8vo. 1796. Oxford, 1815, 2 vols. 8vo.

"The author of this work lived in the former part of the last century; it not only went through several editions in England, but in 1750 was translated into German. It is calculated for readers in general, and it is a good popular preparation for the study of the Holy Scriptures." (Bishop Marsh.)

9. A General Introduction to the Study of the Hebrew Scriptures, with a Critical History of the Greek and Latin Versions of the Samaritan Pentateuch, and of the Chaldee Paraphrases. By the Rev. George HAMILTON, M.A. 8vo. Dublin, 1814.

The origin and antiquity of the Hebrew language and characters, vowel points, various readings, and the question relative to the integrity of the present text, together with an account of the rabbinical notes on the Old Testament, are the topics principally discussed in this small volume; and to these succeeds a notice of the different versions and paraphrases mentioned in the title. "Its general execution is highly creditable to the author's industry and judgment; and we cheerfully recommend it to that class of students for whose use it was chiefly designed." (Eclectic Review (N. S.), vol. i. p. 503.)

10. A Compendious Introduction to the Study of the Bible. By Thomas Hartwell HORNE, B.D. Illustrated with Maps and other Engravings. First and Second Editions. London, 1827, 12mo. Boston (Massachusetts), 1827, 12mo. Third Edition, London, 1829. Fourth Edition, 1833, 12mo.

This little manual (which has been introduced into King's College, London) is an analysis or abridgment of the present work, undertaken by the author in consequence of requests long since communicated to him, and frequently repeated, that he would prepare such an epitome, as an assistant to the studies of those who may already possess the present larger Introduction. At the same time this abridgment has been so arranged as to form a comprehensive Guide to the study of the Bible adapted to General Readers. In preparing this Manual for the press, the order of the present larger Introduction has generally been followed. Those bibliographical, critical, and other details only have been omitted, which either would not admit of abridgment, or which would be uninteresting to the generality of English readers. The repeated and unprincipled attempts made to pirate the present larger Introduction to the Critical Study and Knowledge of the Holy Scriptures, will perhaps justify the author in the estimation of *candid readers* for thus describing his own publication.

The North American reprint is very neatly executed.

11. Herméneutique Sacrée, ou Introduction à l'Ecriture Sainte en général, et en particulier à chacun des Livres de l'Ancien et du Nouveau Testament, à l'Usage des Séminaires; par J. Hermann JANSSENS. Traduit du Latin par J. J. Pacaud. Paris, 1828, 2 tomes, 8vo.

This is a translation of a Latin treatise, published by Professor Janssens at Liege in 1818. It consists of five parts or chapters, in the first of which, the author endeavours to establish the canonical authority of all the books enumerated as sacred in the canon of the assembly or council of Trent. The second chapter treats on their divinity and inspiration; the third, on their authenticity; the fourth, on the substantial integrity of the original text, its authority, and the use to be made of it, as well as on ancient versions of the Bible and particularly on the Vulgate. The fifth and last chapter contains general and particular rules for the understanding and interpretation of the Scriptures: and in a short appendix there is given an outline of the Geography of Palestine, and the divisions of time, festivals, sacrifices, weights and measures of the Hebrews. The work is intended for members of the Romish church, to whose dogmas the author bows most submissively. The original Latin edition called forth some very severe anonymous strictures, entitled "*Amandi à Sanctâ Cruce, Diœc. Leod. Presbyteri, Animadversiones Criticæ in Hermeneuticam Sacram, Mosaci*, 1820:" in this publication (which is said to have been written by M. Waltrin, a curate in the diocese of Liege), the errors of M. Janssens on some points and his deficiencies in others, are pointed out. Although the French translator professes to have availed himself of these critical remarks in order to explain or correct the original work, in some instances yet he has left others unnoticed. It was to be expected, that M. Janssens would maintain, at all hazards, the genuineness of the disputed clause in 1 John v. 7.; but it will scarcely be credited that he should rely on the Codex Ravianus (which has been demonstrated, by actual collation, to be a mere transcript of the Greek Testament printed in the Complutensian Polyglott, and of Stephens's third edition), and that he has cited the English manuscript (Manuscrit d'Angleterre, the Codex Britannicus cited by Erasmus) and that of Dublin, as *two separate* authorities! whereas they are but ONE and the same manuscript, now generally known under the appellation of the Codex Montfortianus, which was not written till the close of the fifteenth century. The most useful part is the third chapter, in which the objections of Deists, and of the modern German neologian critics, Eck and Paulus, are examined in detail and refuted.

12. Apparatus Biblicus: or an Introduction to the Holy Scriptures in three books. 1. Of the original and antiquity of the Jews. 2. Of the canon, authors, original texts, versions, editions and interpretations of Scripture. 3. Of the false gods, &c. mentioned in the Scriptures. From the French of Père LAMY. With Engravings. London, 1728, 2 vols. 8vo. 2d edit.

13. Clavis Bibliorum. The Key of the Bible, unlocking the richest Treasures of the Holy Scriptures. Whereby the Order, Names, Times, Penmen, Occasion, Scope, and Principal Parts containing the Subject Matter of the Books of the Old and New Testament, are familiarly and briefly opened: for the help of the weakest capacity in the understanding of the whole Bible. Wherein the Scripture Songs, dispersed here and there in the Old and New Testament, are metrically translated out of the Hebrew, and analytically explained. By Francis ROBERTS, D.D. Third edition. London, 1665, folio.

The popularity of this work, which contains a comprehensive digest of the most valuable observations of the earlier biblical critics, caused it to pass through several editions between the middle and latter part of the seventeenth century, principally in folio; though copies are sometimes to be met with in two volumes 8vo. The present volume of this work is indebted to Dr. Roberts's Clavis Bibliorum for many useful remarks. His analyses of the different books of the Old and New Testament are, however, sometimes tediously minute. The third edition contains, for the first time, a metrical version of the Psalms, made immediately from the Hebrew, together with an analytical exposition of every Psalm and a general preface to the whole book of Psalms.

SECTION II.

INTRODUCTIONS TO THE STUDY OF THE OLD TESTAMENT, IN PARTICULAR, INCLUDING THE APOCRYPHAL BOOKS.

1. INTRODUCTIO ad Libros Canonicos Veteris Testamenti omnes, præcognita Critica et Historica ac Auctoritatis vindicias exponens. Adornata studio D. J. Gottlob CARPZOVII. Lipsiæ, 1731; 2d edit. 1741, 4to.

The reader will here find very learned disquisitions upon every book of the Old Testament, and a catalogue of the most approved writers on most of them. "Carpzov was a man of profound erudition and indefatigable industry. His work contains the principal materials, which have been afforded by his predecessors, perspicuously arranged, and augmented by his own valuable observations." (Bp. Marsh.) The third part was translated from the Latin into

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English, with additional notes, by Moses Marcus, a converted Jew, and published at London in 1729, in 8vo.

2. J. G. EICHHORN Einleitung ins Alte Testament.—Introduction to the Old Testament, by J. G. Eichhorn. Leipzig, 1823–24, 4 vols. 8vo. Best edition.

Professor Eichhorn succeeded the celebrated Michaelis in the divinity chair at Gottingen. His works are considered *classical* on the subject of biblical criticism. Proposals were issued, many years since, by the Rev. Dr. Lloyd, at that time Regius Professor of Hebrew at the University of Cambridge, for publishing by subscription a translation from the German of Professor Eichhorn's Introduction to the Study of the Old Testament. But the translation never appeared. Of this work the reader will find a copious analysis in the Monthly Review (N. S.), vol. xxiii. pp. 481—497. Eichhorn was one of those German critics, who *reject* the inspiration of Moses; and he advocated the untenable opinion that the great Jewish legislator compiled his primæval history from distinct *sagas* or traditional documents.

3. Introductio in Libros Sacros Veteris Fœderis in compendium redacta à Johanne JAHN. Viennæ, 1804, 8vo.

A most valuable treatise, to which the author of this work has been largely indebted, as his frequent reference to it will abundantly show. By a decree of pope Pius VII. dated August 26, 1822, this introduction of Jahn was put into the Index Expurgatorius, and prohibited to be read; as also were his Enchiridion Hermeneuticæ Generalis Vet. et Nov. Fœderis, and his Archæologia Biblica; both which treatises are noticed in a subsequent page of this Appendix.

4. Introduction to the Old Testament, translated from the Latin and German Works of John Jahn, Doctor of Philosophy and Theology; and Professor of Oriental Languages, &c. in the University of Vienna. By Samuel H. TURNER, D.D. Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States of America, and the Rev. William R. WHITTINGHAM. New York, 1827, 8vo.

This truly valuable work contains an entire translation of the preceding treatise, with various improvements from the larger German work of Jahn, sometimes translated in full, and sometimes abridged, and from other works of approved character.

5. Introductio in Libros Canonicos Veteris Fœderis, usibus academicis accommodata a Fouerio ACKERMANN. Viennæ, 1825, 8vo. Price 9*s*.

Though published ostensibly as a new work, this treatise is in fact nothing more than an *expurgated* edition of Jahn's Introduction. Professor Ackermann states that he has changed the text of Jahn in very many chapters, but has retained his order and his words wherever he could. The editor introduces this work to the notice of his readers by a profession of his profound submission to the Romish church.

6. A Key to the Old Testament and the Apocrypha: or an account of their several books, their contents and authors, and of the times when they were respectively written. By Robert GRAY, D.D. [now Bishop of Bristol.] London, 1790, 8vo. New edition, 1829, 8vo.

The very numerous editions which have been printed of this valuable work, attest the estimation in which it is deservedly held. It was undertaken in imitation of the late Bp. Percy's well-known and often-printed "Key to the New Testament;" but it is a much more elaborate performance. Dr. Gray has diligently consulted, and brought together a great mass of information from the writings of the fathers, the ancient ecclesiastical historians, and other original authorities which are not accessible to the generality of students. Bp. Mant and Dr. D'Oyly have liberally availed themselves of Dr. G.'s researches in their commentary on the Holy Scriptures. The edition of 1829 is corrected and greatly enlarged and improved.

7. Introduction à la Lecture des Livres Saints, à l'Usage des Hommes religieux et éclairés, par J. E. CELLÉRIER, fils. Genève, 1832, 8vo.

The first sketch of this work was a small essay or discourse, accompanied with notes and illustrations, on the authenticity and divine origin of the Old Testament; this was published in 1826. The substance of the proofs and illustrations in that publication are retained in the present volume, which the author has divided into three parts, viz. Part I. On the authenticity, integrity, credibility, and divine origin of the Pentateuch; Part II. On the books posterior to the Pentateuch, including the Prophets, the Hagiographa, and the Apocryphal Books; Part III. Observations on the Old Testament and its interpretation. An Appendix, of proofs and illustrations, terminates this work, in which the author has evinced much diligence and research; but it must not be concealed, that its value is greatly diminished by his evident leaning towards the bold and unhallowed speculations of the continental neologian critics. M. Cellérier's work is reviewed at considerable length, and with great severity, in the first number of M.M. Haeverninck's and Steiger's Mélanges de Théologie Reformée, published at Geneva, in 1833, in 8vo

8. Joh. Gottfr. EICHHORN Einleitung in die Apocryphischen Schriften des Alten Testaments. Leipzig, 1795, 8vo.

9. Geo. Joannis HENKII Introductio ad Libros Apocryphos Veteris Testamenti. Halæ, 1718, 4to.

10. Notice sur les Livres Apocryphes de l'Ancien Testament. Par C. E. F. MOULINIE. Genève, 1828, 8vo.

SECTION III.

INTRODUCTIONS TO THE STUDY OF THE NEW TESTAMENT, IN PARTICULAR.

1. AN Introduction to the Reading of the New Testament, by M.M. BEAUSOBRE and L'ENFANT. Cambridge, 1779, 1788, 1806, 1816, 1819, 8vo.

This was originally a preface to the French version of the New Testament published by M.M. Beausobre and l'Enfant, at Amsterdam, in 1718. It has been several times printed, and is also to be found in the third volume of the Theological Tracts collected by Bishop Watson.

2. Commentatio Critica ad Libros N. T. in genere; cum præfatione J. Gottlob CARPZOVII. Accurante J. W. Rumpæo. Lipsiæ, 1757, 4to. 2d edit.

Critical questions of great variety and importance are here briefly but satisfactorily discussed by a reference to the writers of the greatest credit who have treated on each of them.

3. Jo. Gottfr. EICHHORN Einleitung ins Neue Testament.—Introduction to the New Testament. Leipzig, 1804–15, 3 vols. 8vo.

The first volume of this work is analyzed in the Critical Review, Series III. vol. x. for 1807, pp. 449—465.

4. An Introduction to the Writings of the New Testament, by Dr. John Leonard HUG, Professor of Theology in the University of Freyburgh, in Brisgau, &c. Translated from the original German, by the Rev. Daniel Guildford WAIT, LL.D. London, 1827, 2 vols. 8vo.

Professor Hug (who is in communion with the church of Rome) may be considered as the principal and most learned writer of that class which has opposed itself to the skepticism and fanciful theories of some modern German divines. His Introduction has long been held in the highest estimation on the continent, for the variety and importance of his critical researches on the New Testament. Dr. Wait has added numerous notes, chiefly derived from Jewish and oriental antiquities; and he has occasionally corrected the erroneous statements of Hug relative to some of the ancient versions. Some parts of his work, however, evidently show that he was not sufficiently acquainted with the German language. To the first volume he has prefixed a copious preface, containing an epitome of Dr. Bertholdt's Introduction to the New Testament, in which many important topics of sacred criticism are discussed.

5. An Introduction to the New Testament, by John David MICHAELIS, late Professor in the University of Gottingen. Translated from the fourth edition of the German, by Herbert MARSH, D.D. 8vo. 6 vols. Cambridge, 1802, 3d edit. 1818.

The first edition of Michaelis's inestimable work was published in Germany, in 1750, and translated into English in 1761, 4to.; its value is very materially enhanced by the notes of Bishop Marsh (which extend to part of the work only), who has further added a Dissertation on the Origin and Composition of the first three Gospels. The Rev. Dr. Randolph (who was subsequently bishop of London), in 1802, published anonymously some severe "Remarks" on the "Dissertation," by way of caution to students in divinity. To these remarks Dr. Marsh replied in some "Letters," which were published in the same year, in 8vo. See an ample critique on Bishop Marsh's work in the British Critic (O. S.), vol. iii. p. 601—608., and vol. iv. pp. 46—54. 170—176.

6. Introduction au Nouveau Testament, par J. D. Michaelis; quatrième édition, traduite sur la troisième de Herbert Marsh, évêque de Peterborough, avec une partie de ses notes, et des notes nouvelles, par J. J. CHENEVIÈRE, pasteur et professeur en théologie à Genève. 4 tomes, 8vo. Genève, 1822.

7. Essai d'une Introduction Critique au Nouveau Testament, par J. E. CELLÉRIER, fils. Genève, 1823, 8vo.

Partly a translation, and partly an analysis, of Professor Hug's German Introduction to the writings of the New Testament.

8. Georgii PRITII Introductio ad Lectionem Novi Testamenti, in quâ quæ ad rem criticam, historiam, chronologiam, et geographiam pertinent, breviter et perspicuè exponuntur. 1st edit. Lipsiæ, 1704, 12mo.; 4th edit. by Hoffman, in 1737, 8vo. and reprinted, with corrections, in a large octavo volume, in 1764.

"The service rendered by Carpzov to the Old Testament was performed by Pritius for the New. The improvements of his editor,

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Hoffman, on the original, are so considerable that whoever purchases the Introduction of Pritius (and it deserves to be purchased by every student in divinity) must be careful in regard to the date of the title-page." (Bishop Marsh.)

9. An Introduction to the Study and Knowledge of the New Testament. By Edward HARWOOD, D.D. London, 1767–1771, 2 vols. 8vo.

The learned author designed a third volume, which was to embrace the chief critical questions respecting the New Testament. This work "contains a collection of dissertations, relative partly to the characters of the sacred writers, partly to the Jewish history and customs, and to such part of heathen antiquities as have reference to the New Testament. As these dissertations display great erudition, and contain much information illustrative of the New Testament, Dr. Harwood's Introduction is certainly to be recommended to the theological student." (Bishop Marsh.) Another experienced divinity tutor (the late Rev. Dr. Williams) has also justly remarked that this work may be read with advantage, making allowance for the author's theological sentiments (Christian Preacher, p. 417.), which were Arian. The writer of these pages has derived many useful illustrations from Dr. Harwood's labours, in the present volume of this work. The value of Dr. H.'s Introduction would not have been diminished if he had acknowledged his obligations to the preceding work of Pritius, to which he has been very considerably indebted.

10. A Key to the New Testament, giving an Account of the several Books, their Contents, their Authors, and of the Times, Places, and Occasions, on which they were respectively written. [By Thomas PERCY, D.D. Bishop of Dromore.] Third and best edition. London, 1779, 12mo.

The multiplied editions of this valuable little manual attest the high esteem in which it is deservedly held, as a guide for young students.

11. Isagoge Historico-Critica in libros Novi Fœderis sacros. Scripsit Henricus Augustus SCHOTT. Jenæ, 1830, 8vo.

12. Antonii BLOCH Chronotaxis Scriptorum Divi Pauli. Flensburgi et Lipsiæ, 1782, 8vo.

CHAPTER III.

TREATISES ON THE SACRED TEXT, ITS STYLE, IDIOM, AND VERSIONS.

SECTION I.

TREATISES ON SACRED CRITICISM GENERALLY, AND ON THE STYLE AND IDIOM OF THE SCRIPTURES.

1. PENTATEUCHI Hebræo-Samaritani Præstantia in illustrando et emendando Textu Masorethico ostensa. Auctore Alexio à S. AQUILINO. Heidelbergæ, 1784, 8vo.

2. The BIBLICAL CABINET: or Hermeneutical, Exegetical, and Philological Library. Vols. I.—V. Edinburgh and London, 1832–3, small 8vo.

This work, which is still in progress, promises to be of singular utility to biblical students. Vols. I. and IV. comprise a translation of Ernesti's Institutio Interpretis Novi Testamenti, with Notes by the Rev. Charles H. TERROT, A.M. Vol. II. contains four valuable philological Tracts:—1. On the Language of Palestine in the Age of Christ and the Apostles. 2. On the Greek Diction of the New Testament. 3. On the Importance of the Study of the Old Testament: and, 4. On the Tropical Language of the New Testament. These disquisitions are translated from the Latin and German of Professors Pfannkuche, Planck, Tholuck, and Beckhaus. Vol. III. contains a translation from the Latin, by the Rev. Edward Craig, A.M., of the first portion of Professor Tittman's elaborate Treatise on the Synonymes of the New Testament. And Vol. V. contains the first volume of Prof. Tholuck's Exposition of St. Paul's Epistle to the Romans, translated from the German by the Rev. Robert Merizies.

3. The Sacred Classics Defended and Illustrated, by Anthony BLACKWALL. London, 1727–31, 2 vols. 8vo.

Blackwall was a strenuous advocate for the purity of the Greek style of the New Testament, which he vindicates in his first volume. The second volume, which is the most valuable, contains many excellent observations on the division of the New Testament into chapters and verses, and also on various readings. This work was translated into Latin by Christopher Woll, and published at Leipsic, in 1736, 4to.

4. De Paronomasia, finitimisque ei Figuris Paulo Apostolo frequentatis, Dissertatio Rhetorico-Exegetica. Scripsit Julius Fredericus BÖTTCHER. Lipsiæ, 1824, 8vo.

5. Jo. Theoph. BUSLAV Dissertatio Historico-Critico-Exegetica de Lingua Originali Evangelii secundum Matthæum. Vratislaviæ, 1826, 8vo.

6. Horæ Biblicæ; being a connected Series of Miscellaneous Notes on the Original Text, early Versions, and printed Editions of the Old and New Testament. By Charles BUTLER, Esq. Oxford and London, 1799, 8vo.

The first edition of this judicious manual of biblical criticism was privately printed in 1797, for the author's friends. It has since been repeatedly printed in royal 8vo. with an additional volume, treating on the books accounted sacred by the Mohammedans, Hindoos, Parsees, Chinese, and Scandinavians. In 1810 M. Boulard published a French translation of this work from the edition printed at Oxford, in 1799.

7. Popular Lectures on Biblical Criticism and Interpretation, By William CARPENTER. London, 1829, 8vo.

8. Joh. Gottlob CARPZOVII Critica Sacra Veteris Testamenti Lipsiæ, 1738, 4to.

This elaborate work consists of three parts, treating, 1. On the Divine Origin, Authenticity, Divisions, and original Language of the Old Testament, the Masora, Keri, and Ketib, and the principal MSS. and Editions of the Hebrew Scriptures;—2. On the different Versions of the Old Testament, ancient and modern; and, 3. A Vindication of the Hebrew Scriptures against the rude attacks of Mr. Whiston, in his Essay towards restoring the true Text of the Old Testament. Carpzov adheres to the high notions which in his time continued to prevail concerning the integrity of the Hebrew text: but (Bp. Marsh remarks) "if proper allowance be made on this account, it will be found to be a very useful work, and replete with information on the subject of Hebrew criticism." (Lectures on Divinity, part ii. p. 133.)

9. An Inquiry into the Books of the New Testament. By John COOK, D.D. London, 1821, 8vo.

For an analysis of this masterly treatise on Sacred Criticism, see the Eclectic Review (N. S.), vol. xvii. pp. 310—324.

10. J. A. DATHII Opuscula ad Interpretationem et Crisin Veteris Testamenti. Edidit E. F. C. Rosenmüller. Lipsiæ, 1796, 8vo.

11. Compendio di Critica Sacra, dei Difetti e delle Emendazioni del Sacro Testo, e Piano d'una Nuova Edizione del Dottore G. Bernardo DE ROSSI. Parma, 1811.

In this little tract, Professor De Rossi has given a very concise but interesting sketch of the state of the text of the Hebrew Scriptures, from the earliest period to our own time; and he has subjoined an outline of his plan for a new edition of the Hebrew Bible, with select various readings.

12. EDWARDS (Thomæ) Duæ Dissertationes: In priore quarum probatur, Variantes Lectiones et Menda, quæ in Sacram Scripturam irrepserunt, non labefactare ejus Auctoritatem, in rebus quæ ad fidem et mores pertinent: In posteriore vero, Prædestinationem Paulinam ad Gentilium vocationem totam spectare. Cantabrigiæ, 1768, 8vo.

13. FABRICY (Gabriel) Des Titres Primitifs de la Révélation; ou Considérations Critiques sur la Pureté et l'Intégrité du Texte Original des Livres Saints de l'Ancien Testament. Rome, 1772, 2 parts, 8vo.

This work contains much curious learning, urged with a considerable degree of ingenuity, in favour of the Masoretic system.

14. Nicolai FULLERI Miscellanea Sacra, cum Apologia contra V. Cl. Johannem Drusium. Lugd. Bat. 1622, 8vo. edit. opt. Also in the last volume of the Critici Sacri.

15. Institutes of Biblical Criticism, or Heads of the Course of Lectures on that subject, read in the University and King's College of Aberdeen. By Alexander GERARD, D.D. Edinburgh, 1808, 8vo.

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"Of *general* and *elementary* treatises" on sacred criticism, "there is none which is more to be recommended, either for perspicuity or correctness, than the Institutes of Biblical Criticism, published by Dr. Gerard, Professor of Divinity at Aberdeen." (Bp. Marsh.)

16. Gulielmi GESENII de Pentateuchi Samaritani Origine, Indole, et Auctoritate, Commentatio Philologico-critica. Halæ, 1815, 4to.

In the North American Review, vol. xxii. pp. 274—317. there is an elaborate digest from the pen of the Rev. Professor Stuart, drawn up from this dissertation and from other philological works of Professor Gesenius, of almost every thing that is known concerning the Samaritans and the Samaritan Pentateuch. This very valuable disquisition is reprinted in the Andover Biblical Repository for 1832, pp. 681—724.

17. Gulielmi GESENII Anecdota Oxoniensia, Tomus Primus. Lipsiæ, 1822, 4to.

This volume comprises two fasciculi, the first of which contains the Samaritan Psalms, with an Arabic version and notes: in the second fasciculus, there is a dissertation on Syriac Lexicons, with specimens of the hitherto inedited lexicons of Bar Ali and Bar Bahluli.

18. Salomonis GLASSII Philologia Sacra; qua totius S. S. Veteris et Novi Testamenti Scripturæ tum Stylus et Litteratura, tum Sensûs et Genuinæ Interpretationis Ratio et Doctrina, libris quinque expenditur ac traditur. Lipsiæ, 1725, 4to. Best edition.

An "inestimable and immortal work, than which none can be more useful for the interpretation of Scripture, as it throws an uncommon degree of light upon the language and phraseology of the inspired writers." (Mosheim's Eccl. Hist. vol. v. p. 296.) The first edition was printed at Jena in 1623, and was followed by several others at the same place, in 1643, 1663, and 1668; at Frankfort, in 1653; at Leipsic, in 1691, 1705, 1713, and at Amsterdam in 1711, all in quarto. The *first* and *second* books treat on the style and meaning of the sacred writers; the *third* and *fourth* on Sacred Grammar, and the *fifth* on Sacred Rhetoric. To the edition of 1705 and the subsequent impressions is annexed a treatise, by Glassius, on Sacred Logic, first published by Olearius at Jena, in 1704. A new edition of this work was published in 8vo. at Leipsic, in 1776, 1795, 1797, by the Professors Dathe and Bauer, entitled *Salomonis Glassii Philologia Sacra his Temporibus accommodata.* The *first* volume, in two parts, edited by Dathe, contains the treatises *de Grammatica et Rhetorica Sacra*, which are materially improved without debasing Glassius's pious and learned expositions of Scripture by his own speculations. The *second* volume, edited by Prof. Bauer of Altorf, contains the *Critica Sacra.* Glassius had adopted Buxtorf's high notions concerning the integrity of the Hebrew text, which are properly modified in Bauer's revision of the work. The *third* volume contains Glassius's second book, which treats on the interpretation of Scripture: as it is frequently to be met with in a detached form, it is noticed in a subsequent page of this Appendix, among the works on that branch of sacred philology.

19. Thèse Critique sur la Langue Originale de l'Evangile selon Saint Matthieu, soutenu devant la Faculté Protestante de Montauban. Par Charles GRAWITZ, de Paris, 1827, 8vo.

In this small tract, the author ingeniously contends for the Hebrew original of St. Matthew's Gospel.

20. Humphredi HODY de Bibliorum Textibus Originalibus, Versionibus Græcis, et Latinâ Vulgata Libri Quatuor. Oxonii, 1704, folio.

"This is *the classical* work on the Septuagint." (Bp. Marsh.) The first book contains Dr. Hody's dissertation, with improvements, against Aristeas's History, which he had before published, in 1685, in opposition to Isaac Vossius's *Dissertationes de Septuaginta Interpretibus, eorumque Tralatione et Chronologiâ:* in which the latter ascribed more authority to the Greek Version than to the original itself. In the second book, the author treats of the true authors of the Septuagint Version,—of the time when, and the reasons why, it was undertaken—and of the manner in which it was performed. The third book contains a history of the original Hebrew text of the Septuagint, and of the Vulgate Latin Version, showing the authority of each in different ages, and that the Hebrew text has always been most esteemed and valued. In the fourth and last book, he gives an account of the Greek Versions of Symmachus, Aquila, and Theodotion, and of Origen's Hexapla, and other ancient editions; to which are subjoined, lists of the books of the Bible at different times, which exhibit a concise, but full and clear view of the canon of Scripture.

21. The Connection between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated; principally with a view to evidence in confirmation of the truth of Revealed Religion. By Robert GRAY, D.D. [now Bishop of Bristol.] London, 1819, in two volumes, 8vo.

The first edition of this valuable work, which is indispensably necessary to the biblical student who cannot command access to *all* the classic authors, appeared in one volume, 8vo. in 1817. A multitude of passages of Scripture is illustrated, and their truth confirmed. Classical literature is here shown to be the handmaid of sacred literature, in a style and manner which cannot fail to instruct and gratify the reader. Independently of the main object of these volumes,—the illustration of the Scriptures,—Bp. Gray's general criticisms on the classic writers are such as must commend them to the student. "The remarks" (it is truly said by an eminent critic of the present day) "are every where just, always impressed with a candid and sincere conviction of the blessing for which our gratitude to God is so eminently due, for his revealed word, whose various excellencies rise in value upon every view which the scholar or divine can take, of what have been the best efforts of the human mind, in the best days which preceded the publication of the Gospel. There is no one portion of these volumes that is not highly valuable on this account. The praise is given which is due to the happiest fruits of human genius; but a strict eye is evermore preserved for the balance of preponderation, where the Word of Truth, enhanced by divine authority, bears the scale down, and furnishes the great thing wanting to the sage and the teacher of the heathen world. Their noblest sentiments, and their obliquities and deviations into error, are alike brought to this test, and referred to this sure standard. The concurrent lines of precept or instruction, on this comparative survey, are such as establish a sufficient ground of evidence that all moral goodness, and all sound wisdom, are derived from one source and origin, and find their sanction in the will of Him, of whose perfections and of whose glory they are the manifest transcripts." British Critic (New Series), vol. xiii. p. 316., in which journal the reader will find a copious and just analysis of Dr. Gray's volumes.

21.* Josiah and Cyrus, the two great objects of Divine Notice in the Scheme of Revelation. With illustrations and confirmations of the truth of Sacred History, and of the Accomplishment of Prophecy with respect to those Sovereigns, drawn from the Accounts of a Modern Traveller. By the Right Rev. Robert GRAY, D.D. Bishop of Bristol. London, 1833, 12mo.

22. Bibliotheca Criticæ Sacræ, circa omnes fere Sacrorum Librorum difficultates, ex Patrum Veterum traditione et probatiorum interpretum collecta. Ab uno ordinis Carmelitarum Discalceatorum Religioso. (F. Cherubino a S. JOSEPH.) Lovanii, 1704, 4 vols. folio.

In this very prolix, but elaborate work, every possible question relative to Scripture criticism is discussed and illustrated, from the writings of the fathers and most eminent divines, principally of the church of Rome. The last volume contains prefaces to the different books of the Old and New Testament, exhibiting the time when they were written, their language, authors, and respective authority, together with copious synopses of the contents of each book.

23. Commentatio, qua Linguæ Aramaicæ Usus ad judicanda et interpretanda Evangelia Canonica novis exemplis defenditur. Auctore Chr. KAISER. Erlangæ, 1823, 4to.

24. The State of the Printed Hebrew Text of the Old Testament considered. By Benjamin KENNICOTT, M.A. Oxford, 1753–1759, 2 vols. 8vo.

These dissertations preceded Dr. Kennicott's celebrated collation of Hebrew MSS., and his edition of the Hebrew Bible, which is noticed in pp. 7,8. of this Appendix. The first dissertation, in two parts, contains a comparison of 1 Chron. xi. with 2 Sam. v. and xxiii., and observations on seventy Hebrew MSS., with an extract of mistakes and various readings. In the second, the Samaritan copy of the Pentateuch is vindicated; the printed copies of the Chaldee Paraphrase are proved to be corrupted; the sentiments of the Jews on the Hebrew text are ascertained; an account is given of all the Hebrew MSS. known to be extant; and also a particular catalogue of one hundred Hebrew MSS. preserved in the public libraries at Oxford, Cambridge, and the British Museum. Dr. Kennicott's first dissertation was translated into Latin by M. Teller, in 2 vols. 8vo. Lipsiæ, 1756.

25. Benj. KENNICOTTI Dissertatio Generalis in Vetus Testamentum Hebraicum. Curavit P. J. Bruns. Brunsvici, 1783, 8vo.

A neat reprint of Dr. Kennicott's Dissertatio Generalis, annexed to vol. ii. of his edition of the Hebrew Bible, noticed in pp. 7,8. of this Appendix.

26. Ignatii KOEGLER Notitia S. S. Bibliorum Judæorum in Imperio Sinensi. Editio altera. Edidit C. Th. de Murr. Halæ, 1806, 8vo.

27. Joannis LANIGAN S. Th. D. et in Academia Ticinensi Professoris, Institutionum Biblicarum Pars prima. Pavia (1794). 8vo.

The second part of this work has never appeared; nor has the writer of these pages been able to obtain the *sight* even of a copy of the first portion. He has been informed, that it was suppressed in Italy. A short analysis of the first part is given in the Monthly Review (N. S.), vol. xxii. pp. 552—554.; where it is said (p. 555.) that "this volume contains a large portion of text matter, well arranged, and accompanied with many learned notes, selected from the best critics of the present age, together with a considerable number of just remarks from the author's own pen."

28. Joannis LEUSDENII Philologus Ebræus, continens Quæstiones Ebraicas quæ circa Vetus Testamentum Ebræum fere

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moveri solent. Ultrajecti, 1656, 1672, 1695, 4to. Amstelædami, 1686, 4to.

29. Joannis LEUSDENII Philologus Ebræo-Mixtus, una cum spicilegio philologico, continente decem quæstionum et positionum præcipuè Philologico-Ebraicarum et Judaicarum centurias. Ultrajecti, 1663, 1682, 1699, 4to.

Besides discussing critical questions, this volume of the laborious philologer Leusden treats very copiously on Jewish rites and antiquities.

30. Johannis LEUSDENII Philologus Ebræo-Græcus generalis, continens quæstiones Ebræo-Græcas, quæ circa Novum Testamentum fere moveri solent. Ultrajecti, 1670, 1685, 1695, 4to.

Various questions relative to the original language of the New Testament, its editions, versions, divisions, &c. are concisely illustrated in this volume. All the three preceding volumes of Leusden are valuable, and may frequently be obtained at a low price.

31. Johannis LEUSDENII de Dialectis N. T., singulatim de ejus Hebraismis, Libellus singularis iterum editus ab Joh. Frider. Fischero. Accessit Joh. Vorstii Commentariolus de Adagiis N. T. Hebraicis. Lipsiæ, 1792, 8vo.

This publication contains a reprint of Leusden's critical disquisitions on the Hebraisms of the New Testament. They are enriched with very numerous philological observations of the learned John Frederick Fisher, who first published them in a detached form, in 8vo. in 1754.

32. Ant. Aug. Hen. LICHTENSTEIN Paralipomena Critica circa Textum Veteris Testamenti Codicum Hebraicorum. Helmstadii, 1799, 4to.

33. MOLKENBUHR (Marcellini) Problema Criticum: Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab Apostolis edita fuit? Paderbornæ, 1822, 8vo.

34. BINTERIM (A. J.), Propempticum ad problema criticum, Sacra Scriptura Novi Testamenti in quo idiomate originaliter ab apostolis edita fuerit? A Doctore Marco Molkenbuhr nuper propositum. Moguntiæ, 1822, 8vo.

The object of Molkenbuhr's tract is, to revive the absurd and long since exploded hypothesis, announced in the former part of the last century by father Hardouin, viz. That the Greek Testament was a translation from the Latin Vulgate. Molkenbuhr has been most satisfactorily refuted by Binterim, and with equal learning and ability.

35. MORINI (Joannis) Exercitationes Biblicæ, de Hebræi Græcique Textûs Sinceritate, germana LXXII. Interpretum Translatione dignoscenda, illius cum Vulgatâ conciliatione, et juxta Judæos divinâ integritate, totiusque Rabbinicæ Antiquitatis et operis Masorethici æra, explicatione et censurâ. Parisiis, 1633, 4to.

36. MORINI (Joannis) Exercitationes Ecclesiasticæ in utramque Samaritanorum Pentateuchum. Parisiis, 1631, 4to.

37. Simeonis de MUIS Assertio Veritatis Hebraicæ adversus Exercitationes Ecclesiasticas in utrumque Samaritanorum Pentateuchum Joannis Morini. Parisiis, 1631, 12mo.

38. HOTTINGERI (Joannis Henrici) Exercitationes Anti-Morinianæ, de Pentateucho Samaritano, ejusque *auctoritate*. Tiguri, 1644.

For an account of the controversy between Morin and his antagonists, on the integrity of the Hebrew text, &c., see Wolfius's Bibliotheca Hebraica, Part II. pp. 25. 270., and Part IV. p. 7.

39. Brevis Expositio Critices Veteris Fœderis, auctore Hermanno MUNTINGHE. Ediderunt B. Nieuwold et C. H. van Herwerden. Groningæ, 1827, 8vo.

An elegantly written compendium of the most valuable observations of the most distinguished critics who have treated on the Old Testament. Though it is a posthumous publication, the editors state that the author composed it some years before his death. It consists of four chapters, in which are discussed the original language of the Old Testament, the History of the Sacred Text, the origin of various readings, together with the several classes into which they may be divided, the critical aids for determining various readings, and the best rules to be employed in settling them, and in correcting the sacred text.

40. The Veracity of the Evangelists demonstrated by a comparative View of their Histories. By the Rev. Robert NARES, A.M. F.R.S. &c. London, 1815. 1818, 2d edit. 12mo.

41. An Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament; in which the Greek Manuscripts are newly classed; the Integrity of the Authorized Text vindicated; and the Various Readings traced to their Origin. By the Rev. Frederick NOLAN, LL.D. London, 1815, 8vo.

"We trust that this volume will command the attention of every scholar throughout the kingdom: and that it will find its way into the foreign universities, and be thoroughly scrutinized by the learned in them. To the biblical inquirer it will present not only a new and wide field of most curious and happy research, but a mine of the most valuable information: to the classical inquirer it will be a most interesting work, as it involves so many points, both with respect to manuscripts and editions, which to him must be highly important. Of a volume which displays so much labour in investigation, so much originality in deduction, and so much sound principle in design, we can in common justice say no less than that, whatever be the issue of the controversy which it has, we think very seasonably, revived, it reflects honour on the age and nation in which it was produced." (British Critic, N. S. Vol. V. p. 243.) See an outline of Dr. Nolan's classification of the manuscripts of the New Testament, in Part I. Chap. III. Sect. III. §1. pp. 206—203. of the first volume.

41*. Supplement to an Inquiry into the Integrity of the Greek Vulgate, or Received Text of the New Testament; containing the Vindication of the Principles employed in its Defence. By the Rev. Frederick NOLAN, LL.D. London, 1830, 8vo.

42. Critica Sacra; or a short Introduction to Hebrew Criticism. [By the Rev. Dr. Henry OWEN.] London, 1774, 8vo.

This little tract is not of common occurrence. Dr. Owen was a learned and sober critic, but no advocate for the absolute inerrancy and integrity of the Hebrew text. His book was violently attacked by Mr. Raphael Baruh in his Critica Sacra Examined. (London, 1775, 8vo.) Dr. Owen rejoined in a learned tract, entitled *Supplement to Critica Sacra*; in which the principles of that treatise are fully confirmed, and the objections of Mr. Raphael Baruh are clearly answered. London, 1775, 8vo.

43. PALÆOROMAICA, or Historical and Philological Disquisitions; inquiring whether the Hellenistic Style is not Latin Greek? Whether the many new words in the Elzevir edition of the Greek Testament are not formed from the Latin? And whether the Hypothesis that the Greek Text of many manuscripts of the New Testament is a translation or retranslation from the Latin, seems not to elucidate numerous passages, to account for the different recensions, and to explain many phenomena hitherto inexplicable to the Biblical Critics? [By John BLACK.] London, 1823, 8vo.

The absurd reasonings and mischievous tendency of this paradoxical publication (which is noticed here to put the unwary student on his guard against it) are exposed with equal learning and ability in the British Critic for January, February, and April, 1823, which is now known to have been written by the Rt. Rev. Dr. C. J. Blomfield, Bishop of London; in the Rev. J. J. Conybeare's "Examination of certain Arguments" contained in it (Oxford, 1823, 8vo.); in the Rev. W. G. Broughton's "Examination of the Hypothesis advanced in a recent publication, entitled 'Palæoromaica'" (London, 1823, 8vo.);[1] and in Bishop Burgess's Postscript to the second edition of his "Vindication of 1 John v. 7. from the objections of Mr. Griesbach." (London, 1823.) "The publication entitled Palæoromaica" (this distinguished prelate has most justly said) "is a work of very extensive reading and research; and abounds with valuable quotations. But the materials are as destitute of selection as his" [the anonymous author's] "strictures are of simplicity and candour." (Postscript, p. 196.) The hypothesis which the author of Palæoromaica endeavours to maintain is briefly this:—That the received text of the Greek Testament is a servile translation from a Latin original long since lost, and that this translation was made by a writer imperfectly acquainted with one or possibly with both of the languages in question. In support of this hypothesis the anonymous writer has recourse to two sorts of proof, *direct* and *indirect*.

1. The *direct* proof he finds in the many and obvious Latinisms which he asserts to exist in almost every page of the Greek text; but, besides these, the anonymous writer has collected many others, which he has arranged under several heads or classes, which the nature of the subject and the limits of the present notice forbid us to detail. The reader is therefore necessarily referred to pp. 29—51. of Mr. Conybeare's Examination, in which the anonymous writer's errors are completely exposed.

2. The *indirect* proofs that the New Testament is a servile translation of a lost Latin original are twofold: *first*, the existence of certain analogous cases of translation from the Latin, and particularly the Aldine edition of the Greek Simplicius; and, *secondly*, the certainty that the Latin rather than the Greek was the prevalent language of Palestine, and its neighbourhood, in the age of the evangelists and apostles.

(1.) Bishop Burgess (Postscript, pp. 186. *et seq.*) and Mr. Conybeare (Examination, pp. 7—16.) have demonstrated that the case of the Aldine Simplicius is utterly inapplicable to the purpose for which it is adduced: and to their learned publications the reader is necessarily referred. It must suffice here to remark that the case of this Simplicius is very different from that of a book, like the

[1] In reply to the Bishop of St. David's and Messrs. Conybeare and Broughton, the author of Palæoromaica in 1824 published a "supplement," containing many ingenious but desultory observations; which, however, do nothing towards supporting his untenable hypothesis. This publication drew forth an able "reply" from Mr. Broughton, to whom the author of Palæoromaica rejoined; and his rejoinder was satisfactorily refuted by Mr. B. in a second reply.

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New Testament, which was in the custody of the whole Christian church—a book in which every part of the church took a deep interest, and of which every separate congregation had its copy or copies. When the Aldine Greek version of the barbarous Latin translation, made by W. de Moorbeka in the thirteenth century, was published, the Greek original was unknown, and continued to be unknown until it was discovered a few years since by M. Peyron: whereas the Greek text of the New Testament was *never* lost or missing.

(2.) In *full disproof* of the alleged certainty of the prevalence of the Latin language in Palestine and its vicinity, during the apostolic age, it will be sufficient to refer to Part I. Chap. I. Sect. II. of the first volume, which contains some evidences of the general prevalence of the Greek language that have escaped the researches of Bishop Burgess and of Mr. Conybeare: and also to the *fact* that the Old Syriac Version of the New Testament, made in the close of the first, or at the beginning of the second century, contains many Greek words *untranslated*;—an incontestable proof, this, of the previous existence of a Greek original. For the following additional evidences of the existence of the Greek original of the New Testament we are indebted to that learned prelate. "If," says he, "from the prevalence of the Greek language at the time of the apostles, we extend our view to the state of the Christian church in its earliest period, we shall find increasing probabilities of a Greek original. All the Gentile churches established by the apostles in the East were Greek churches; namely, those of Antioch, Ephesus, Galatia, Corinth, Philippi, Thessalonica," &c. Again: "The first bishops of the church of Rome were either Greek writers or natives of Greece.—According to Tertullian, Clemens, the fellow-labourer of St. Paul, was the first bishop of Rome, whose Greek Epistle to the Corinthians is still extant. But whether Clemens or Linus was the first bishop of Rome, they were both Greek writers, though probably natives of Italy. Anencletus was a Greek, and so were the greater part of his successors to the middle of the second century. The bishops of Jerusalem, after the expulsion of the Jews by Adrian, were Greeks. From this state of the government of the primitive church by Greek ministers—Greeks by birth or in their writings—arises a high probability that the Christian Scriptures were in Greek.

"The works" also "of the earliest fathers in the church, the contemporaries and immediate successors of the apostles, were written in Greek. They are altogether silent, as to any *Latin* original of the New Testament. They say nothing, indeed, of a *Greek* original by name. But *their* frequent mention of ΠΑΛΑΙΑ ΔΙΑΤΗΚΗ, without any distinction of name, can mean only *Greek* originals.

"But if we have in the Greek fathers no mention of a Greek original, we have the most express testimony of Jerome and Augustin, that the New Testament (with the exception of the Gospel of Saint Matthew, which some of the fathers supposed to have been written by its author in Hebrew) was originally composed in Greek. Jerome said, that the *Greek* original of the New Testament 'was a thing not to be doubted.'"

"Of all the [Latin] MSS. of the New Testament which had been seen by Jerome (and they must have been very numerous), the author of Palæoromaica observes, that 'the whole, perhaps, of the Gospels and Epistles might be versions *from the Greek*.' Surely this is no immaterial evidence that Greek was the original text; and this will be more evident, if we retrace the history of the Greek text upwards from the time of Jerome. The Greek edition nearest his time was that of Athanasius. Before him, and early in the same century, Eusebius published an edition by the command of Constantine. In the *third* century, there were not less than three Greek editions by Origen, Hesychius, and Lucianus. In the *second* century, about the year 170, appeared the *Diatessaron* of Tatian, containing not the whole of the New Testament, but a harmony of the four Gospels. And in the same century we have an express appeal of Tertullian to the *authenticum Græcum* of St. Paul, which, whether it means the *autograph* of the apostle, or an authentic copy of it, is, of itself, a decisive proof of a Greek original. Again, in the same century, before either Tertullian or Tatian, we have, A. D. 127, the Apostolicon of Marcion, which, though not an *authenticum* Græcum, was Græcum.

"To the evidence from the Greek editions of the New Testament in the second, third, and fourth centuries, and Tertullian's testimony, we may add the language of those Greek ecclesiastical writings which were not admitted into the sacred canon, but were, for the most part, of primitive antiquity;—I mean the Apostles' Creed, the Letter of Abgarus to Christ, and the Answer to it; the Liturgies of St. James, St. John, and St. Peter; the Epistle of St. Paul to the Laodiceans; the Apostolical Constitutions, &c. These would never have been written in Greek, if the apostolical writings had not been published in the same language." (Postscript to Vindication of 1 John v. 7. pp. 182—185.)

Lastly, the language and style of the New Testament are such as afford indisputable proof of its authenticity as an ancient volume, and, consequently, that it was originally written in Greek. On this topic compare Volume I. pp. 221, 222.

On all these grounds, we conclude with the learned writers already cited, that Greek was and is the original language of the New Testament, and, consequently, that there is no evidence whatever to support the hypothesis that it is a translation from a lost Latin original.

44. Augusti PFEIFFERI Critica Sacra, de Sacri Codicis partitione, editionibus variis, linguis originalibus et illibata puritate fontium; necnon ejusdem translatione in linguas totius universi de Masora et Kabbala, Talmude et Alcorano. Dresdæ, 1670, 1688, 1702, 1721, 8vo. Lipsiæ, 1712, 8vo. Altorfii, 1751, 8vo. Also in the second volume of the collective edition of his Philological Works, published at Utrecht in 1704, 4to.

45. Recherches Critiques et Historiques sur le Texte Grec des Evangiles. Par Albert RILLIET. Genève, 1832, 8vo.

46. La Fionda di David; ossia, l'Antichità ed Autorità dei Punti Vocali nel Testo Ebreo, dimostrata e difesa per Ippolito ROSELLINI. Bologna, 1823, 8vo. Risposta del medesimo al sign. Abate Luigi Chiarini, rèspetto all' Antichità ed autorità dei Punti Vocali. Bologna, 1824, 8vo.

These two publications defend the antiquity and authority of the Masoretic vowel-points, against the objections of Masclef, Houbigant, and other Hebraists. (Journal des Savans pour 1825, p. 384.)

47. De la Littérature des Hébreux, ou des Livres Saints considerés sous le Rapport des Beautés Littéraires. Par J. B. SALGUES. Paris, 1825, 8vo.

48. Joannis Nepomuceni SCHEFER Institutiones Scripturisticæ usui auditorum suorum accommodata. Pars prima, Moguntiæ, 1790. Pars secunda, Moguntiæ, 1792, 8vo.

49. A. B. SPITZNERI Commentatio Philologica de Parenthesi in Libris Sacris Veteris et Novi Testamenti. Lipsiæ, 1773, 12mo.

50. A. B. SPITZNERI Vindiciæ Originis et Auctoritates Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti. Lipsiæ, 1791, 8vo.

51. Histoire Critique du Vieux Testament. Par le Père SIMON. Paris, 1678, 4to. Amsterdam, 1680. Rotterdam, 1685, 4to. Best edition.

The first edition was suppressed by the influence of the Jesuit le Tellier; it is very inferior to the subsequent impressions.

52. Histoire Critique du Texte du Nouveau Testament; où l'on établit la Vérité des Actes, sur lesquels la Religion Chrétienne est fondée. Par le Père SIMON. Rotterdam, 1689, 4to

53. Histoire Critique des Versions du Nouveau Testament, où l'on fait connoître quel a été l'usage de la lecture des Livres Sacrés dans les principales églises du monde. Par le Père SIMON. Rotterdam, 1690, 4to.

54. Nouvelles Dissertations sur le Texte et les Versions du Nouveau Testament. Par le Père SIMON. Rotterdam, 1695, 4to.

All the works of father Simon are characterized by great learning and research. "The criticism of the Bible being at that time less understood than at present, the researches which were instituted by Simon soon involved him in controversy, as well with Protestant as with Catholic writers, particularly with the latter; to whom he gave great offence by the preference which he showed to the Hebrew and Greek texts of the Bible above that which is regarded as the oracle of the church of Rome,—the Latin Vulgate. "Though I would not be answerable for every opinion (says Bp. Marsh) advanced by Simon, I may venture to assert that it contains very valuable information in regard to the criticism both of the Hebrew Bible and of the Greek Testament." (Lectures, part i. p. 52.) Walchius has given an account of the various authors who attacked Simon, in his Bibliotheca Theologica Selecta, vol. iv. pp. 250—259. The Histoire Critique du Vieux Testament was translated into English "by a person of quality," and published at London in 1682, 4to. The translation abounds with gallicisms in every page.

55. Johannis SIMONIS Analysis ex Explicatio Lectionum Masorethicarum Kethiban et Karjan Vulgo dictarum, eâ formâ, quâ illæ in sacro textu extant, ordine alphabetico digesta. Editio tertia. Halæ, 1823, 8vo.

56. VORSTII (Johannis) De Hebraismis Novi Testamenti Commentarius. Edidit notisque instruxit Johannes Fridericus Fischerus. Lipsiæ, 1778, 8vo.

57. Briani WALTONI in Biblia Polyglotta Prolegomena. Præfatus est J. A. Dathe, Prof. Ling. Heb. Ord. Lipsiæ, 1777, 8vo.

58. Briani Waltoni, S.T.P. in Biblia Polyglotta Prolegomena Specialia recognovit, Dathianisque et variorum Notis suas immiscuit Franciscus WRANGHAM, A.M. S.R.S. Clevelandiæ Archidiaconus. Cantabrigiæ, typus ac sumptibus academicis, 1828, 2 tomis, 8vo.

One hundred and seventy years have elapsed since the publication of Bishop Walton's special Prolegomena to his Polyglott Bible; the variety, accuracy, and extent of the information contained in which have concurred to give it a high place among standard critical works on the sacred text. In the long interval that has elapsed since the first appearance of that work, many topics have been controverted, and much additional light has been thrown on all the subjects discussed in Bishop Walton's Prolegomena by the researches of various learned men. As Professor Dathe's octavo

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edition had become extremely scarce, Mr. Archdeacon Wrangham has conferred no small obligation on biblical students by presenting to them a new edition of the Prolegomena. It is executed on the following plan:—The text of Walton has been accurately printed, and the punctuation amended and improved, and errors in numbers have been carefully corrected. The observations which Dathe had collected in the preface to his edition, not in the best possible order, are here inserted in the notes, under the topics to which they referred; and with them Mr. Wrangham has inserted very numerous observations of his own, explaining, confirming, or correcting the text of Walton, which are derived from the best critical sources, both ancient and modern, besides references to the best writers who have treated on sacred criticism. Many critical canons of Wetstein, Houbigant, and other editors of the Holy Scriptures, the rarity and high price of whose works place them beyond the reach of ordinary students, are here inserted; and where particular subjects required a more copious discussion, Mr. Wrangham has treated them at length at the end of each chapter, in excursus, after the plan adopted by Heyne in his admirable edition of Virgil. Among the subjects thus copiously illustrated we may enumerate the disquisitions on the Square Samaritan Characters, the Antiquity of the Vowel Points, the Matres Lectionis אהוי, the principal Manuscripts of the New Testament, particularly the Codex Alexandrinus, Various Readings, the Septuagint Version, Ancient and Modern Latin Versions of the Scriptures, the Samaritans and the Samaritan Pentateuch, the Chaldee Paraphrases and their Uses, Editions of the Syriac Version, the agreement between the Hebrew and Arabic dialects, and the Persic Versions.

Fac-similes of eight of the MSS. of chief note are prefixed; and in the course of the work there are inserted alphabets of the principal modern languages; viz. Hebrew and Chaldee, with the rabbinical letters, the Samaritan, Syriac, with the Nestorian and ancient Estrangelo letters, Arabic, Persic, Ethiopic, Armenian, Coptic or Egyptian, Illyrian, Dalmatian, Georgian, and Gothic; together with a specimen of Chinese characters, and tables of the dates of the principal modern versions of the Scriptures.

The work is beautifully executed at the expense, and press, of the University of Cambridge, by whose munificence Mr. Archdeacon Wrangham is enabled to offer to critical students of the Scriptures the results of his learned researches at a price, for which they could not otherwise be afforded. There are a few copies on large paper, which are a chef-d'œuvre of typographical skill.

59. WETSTENII (Johannis Jacobi) Prolegomena ad Testamenti Græci editionem accuratissimam, e vetustissimis codicibus denuo procurandam: in quibus agitur de codicibus manuscriptis Novi Testamenti, Scriptoribus qui Novo Testamento usi sunt, versionibus veteribus, editionibus prioribus, et claris interpretibus; et proponuntur animadversiones et cautiones, ad examen variorum lectionem Novi Testamenti. Amstelædami, 1730, 4to.

60. Casparis WYSSII Dialectologia Sacra, in quâ per universum Novi Testamenti contextum in apostolicâ et voce et phrasi, a communi linguæ et grammaticæ analogiâ discrepat, methodo congruâ disponitur, accurate definitur, et omnium Sacri Contextûs exemplorum inductione illustratur. Tigurî, 1650, 4to.

"The peculiarities of the New Testament diction, in general, are arranged in this book under the following heads, viz. Dialectus, Attica, Ionica, Dorica, Æolica, Bœotica, Poetica, et Hebraica. This is very inconvenient,; inasmuch as, in this way, many things of a light kind will be separated, and often treated of in four different places. Moreover, the author shows, that his knowledge of Greek did not extend beyond what was common at his time; as the mention of a *poetic* dialect evinces, and as an examination of what he calls the Attic will render still more evident. But as a collection of examples, which in many parts is perfectly complete, the book is very useful. In reference, also, to the Hebraisms of the New Testament, the author showed a moderation which deserved to be imitated by his contemporaries." (Winer's Greek Grammar of the New Test. p. 13.)

61. A Vindication of the Authenticity of the Narratives contained in the first Two Chapters of the Gospels of St. Matthew and St. Luke, being an Investigation of Objections urged by the Unitarian Editors of the improved Version of the New Testament, with an Appendix containing Strictures on the Variations between the first and fourth Editions of that Work. By a Layman. [John BEVANS.] London, 1822, 8vo.

In this very elaborate work, the authenticity of Matt. i. and ii. and Luke i. and ii. are most satisfactorily vindicated from the objections of the Editors of the Unitarian Version of the New Testament; whose disingenuous alterations in successive editions of that work are exposed in the Appendix.

SECTION II.

TREATISES ON HEBREW POETRY.

1. Exercitatio in Dialectum Poeticam Divinorum Carminum Veteris Testamenti. Auctore Geo. Joh. Lud. VOGEL. Helmstadii, 1764, 4to.

2. De Sacrâ Poësi Hebræorum Prælectiones Academicæ. Auctore Roberto LOWTH, nuper Episcopo Londinensi. Oxonii, 1821, 8vo.

The first edition of Bishop Lowth's Lectures appeared in 1753. That of 1821 may be considered as the best, as it includes, besides the additional observations of Prof. Michaelis, the further remarks of Rosenmüller (whose edition appeared at Leipsic in 1815), Rüster, and Weiske. Bp. Lowth's Lectures are reprinted in the thirty-first volume of Ugolini's Thesaurus Antiquitatum.

3. Lectures on the Sacred Poetry of the Hebrews: translated from the Latin of the Rt. Rev. Robert Lowth, D.D. Bishop of London, by G. GREGORY. To which are added the principal Notes of Professor Michaelis, and Notes by the Translator and others. London, 1787, 2 vols. 8vo. 1816, 2 vols. 8vo. second edition.

4. Lectures on the Sacred Poetry of the Hebrews, by Robert Lowth, D.D. Bishop of London. Translated from the original Latin, with Notes, by Calvin E. STOWE, A.M. Andover [Massachusetts], 1829, 8vo.

"In 1815 Rosenmüller prepared a new edition of Lowth's work, to which he added many notes of his own, and corrected the errors into which Michaelis had fallen. Besides these writers, Sir William Jones, Eichhorn, Gesenius, De Wette, and some others, since the time of Michaelis, contributed not a little to the elucidation of this subject. From all these authors, the American Editor of this work has enriched it with valuable selections. He has also added a number of notes, which are entirely original. He has displayed in the execution of his task much sound judgment and research. All the notes he has selected are of sterling value: and those which are the result of his own investigation exhibit originality and research." (North American Review, October, 1830, vol. xxxi. p. 375.)

5. Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D.D. Lord Bishop of London, in his Prælections and Isaiah, and an application of the Principles so reviewed to the illustration of the New Testament; in a series of Critical Observations on the style and structure of that Sacred Volume. By the Rev. John JEBB, D.D. Bishop of Limerick. London, 1820, 8vo. Second Edition, corrected, 1828, 8vo.

An analysis of the system developed in this admirable work has already been given in Part II. Book II. Chap. II. §§ III.—V. of the first volume.

6. Tactica Sacra: an Attempt to develope, and to exhibit to the eye, by Tabular Arrangements, a general Rule of Composition prevailing in the Holy Scriptures. By Thomas BOYS, A.M. London, 1824, 4to.

An ingenious attempt to extend to the epistolary writings of the New Testament the principles of composition so ably illustrated by Bishop Jebb. The work consists of two parts: the first contains the necessary explanations; and the second comprises four of the epistles arranged at length in Greek and English examples. For specimens of this work, with appropriate Observations, see the British Review, vol. xxii. pp. 176—185.

7. J. G. EICHHORN Commentationes de Prophetica Poesi. Lipsiæ, 1823, 4to.

8. An Essay on Hebrew Poetry, Ancient and Modern. By Philip SARCHI, LL.D. London, 1824, 8vo.

9. The Spirit of Hebrew Poetry. By J. G. HERDER. Translated from the German. By James MARSH. In two volumes. Vol. I. Burlington [New Jersey], 1833, 12mo.

The second volume is announced to appear as soon as the pressure of other duties on the translator will permit him to prepare it for the press.

SECTION III.

TREATISES ON THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW.

1. JOANNIS DRUSII Parallela Sacra: hoc est, Locorum Veteris Testamenti cum iis quæ in Novo citantur conjuncta Commemoratio, Ebraice et Græce, cum Notis. Franeckeræ, 1616, 4to.

2. Βίβλος Καταλλαγῆς, in quo secundum veterum Theologorum Hebræorum Formulas Allegandi, et Modos interpretandi, conciliantur Loca ex V. in N. T. allegata. Auctore Guilielmo SCHERMUSIO. Amstelædami, 1713, 4to.

This elaborate work is divided into four Books. The first treats on the formulæ of citing the Old Testament in the New; the second on the modes of quotation; the third, on the methods of interpretation adopted by the sacred writers; and the fourth on the mode of explaining and reconciling the seeming contradictions occurring in the genealogies. Many very difficult passages are here happily illustrated.

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3. Immanuelis HOFFMANNI Demonstratio Evangelica par ipsum Scripturarum consensum, in oraculis ex Vet. Testamento in Novo Allegatis declarata. Edidit, observationibus illustravit, Vitam Auctoris, et Commentationem Historico-Theologicam de recta ratione Allegata ista interpretandi, præmisit Tob. Godofredus Hegelmaier. Tubingæ, 1773–79–81, in three volumes, 4to.

In this very elaborate work, every quotation from the Old Testament in the New is printed at full length, first as cited by the evangelists and apostles, then in the original Hebrew, and thirdly in the words of the Septuagint Greek Version. The learned author then examines it both critically and hermeneutically, and shows the perfect harmony subsisting between the Old and New Testaments. Hoffmann's Demonstratio Evangelica is extremely scarce, and very little known in this country.

4. The Prophecies and other Texts cited in the New Testament, compared with the Hebrew original, and with the Septuagint version. To which are added Notes by Thomas RANDOLPH, D.D. Oxford, 1782, 4to.

This valuable and beautifully-printed tract is now rarely to be met with, and only to be procured at *seven* or *eight times* its original price. The most material of this excellent critic's observations are inserted in the notes to our chapter on the Quotations from the Old Testament in the New, in the first Volume.

5. The Modes of Quotation, used by the Evangelical Writers, explained and vindicated by the Rev. Dr. Henry OWEN. London, 1789, 4to.

The design of this elaborate work is, 1. To compare the quotations of the Evangelists with each other, and with the passages referred to in the Old Testament, in order to ascertain the real differences:—2. To account for such differences; and to reconcile the Evangelists with the Prophets, and with each other:—and, 3. To show the just application of such quotations, and that they fully prove the points which they were brought to establish.

6. A Collation of the Quotations from the Old Testament in the New, with the Septuagint. [By the Rev. Thomas SCOTT.] 8vo.

This important Collation is inserted in the ninth and tenth volumes of the Christian Observer for the years 1810 and 1811; where it is simply designated by the initials of the late venerable and learned author's name. Many of his valuable critical Observations will be found in the notes to Part I. Chap. IV. Sect. I. of the first Volume.

7. Passages cited from the Old Testament by the writers of the New Testament, compared with the Original Hebrew and the Septuagint Version. Arranged by the Junior Class in the Theological Seminary, Andover, and published at their request under the superintendence of M. Stuart, Associate Professor of Sacred Literature. Andover, Massachusetts, 1827, 4to.

In this beautifully printed pamphlet the quotations are arranged in a different order from that adopted in Part I. Chap. IV. Sect. I. of the first Volume. There, we have printed the Hebrew, Septuagint, and Greek texts of the New Testament in three parallel columns, with English versions of each. In the Anglo-American text, the quotations are given in three columns, thus: Septuagint, Hebrew text, and passages from the New Testament. The Hebrew texts are taken, with points, from Michaelis's edition, printed in 1720; those from the Septuagint version are from Mr. Valpy's edition after the Vatican exemplar; and those from the New Testament are from Dr. Knappe's second edition. The formulæ of quotation are included in brackets, in order that the eye may readily seize them. The tract concludes with "an Index of Passages, in which the writers of the New Testament have referred to the Old, without formally quoting it:" this is stated to be selected from Dr. Knappe's Recensus Locorum, &c. appended to his edition of the New Testament. There are no notes to account for seeming discrepancies in the quotations, nor are there any hints of suggestions to enable students to classify them.

SECTION IV.

TREATISES ON MANUSCRIPTS AND ON VARIOUS READINGS.—COLLATIONS OF MANUSCRIPTS AND COLLECTIONS OF VARIOUS READINGS.

§ 1. TREATISES ON MANUSCRIPTS.

1. De Usu Palæographiæ Hebraicæ ad explicanda Biblia Sacra, Dissertatio. Scripsit Jo. Joach. BELLERMANN. Halæ et Erfordiæ, 1804.

2. TYCHSEN (O. G.) Tentamen de variis Codicum Hebraicorum Veteris Testamenti manuscriptorum generibus a Judæis et non-Judæis descriptis, eorumque in classes certas distributione, et antiquitatis et bonitatis characteribus. Rostochii. 1772, 8vo.

3. Caroli Godofredi WOIDII Notitia Codicis Alexandrini, cum Variis ejus Lectionibus omnibus. Recudendum curavit, Notasque adjecit Gottlieb Leberecht Spohn. Lipsiæ, 1790, 8vo.

4. J. L. HUE de Antiquitate Vaticani Codicis Commentatio. Friburg, 1810, 4to.

5. De Antiquissimo Turicensis Bibliothecæ Græco Psalmorum Libro, in Membranâ Purpureâ titulis aureis ac litteris argenteis exarato, Epistola: ad Angelum Mariam Card. Quirinum scripta a Joanne Jacobo BREITINGERO. Turici, 1748, 4to.

5. H. C. HWIID Libellus Criticus de Indole MS. Græci Novi Testamenti Vindobonensis Lambecii 34. Accessit Textus Latinus ante-Hieronymianus e Codice Laudiano. Havniæ, 1785, 8vo.

Extracts from this manuscript are given in Alter's edition of the Greek Testament, vol. ii. pp. 415—458. in which volume Professor Alter also gave extracts from various MSS. in the imperial library at Vienna.

7. Henr. Phil. Conr. HENKE Codicis Uffenbachiani, qui Epistolæ ad Hebræos fragmenta continet, Recensus Criticus. Helmstadii, 1800, 4to.

This dissertation is also reprinted in Pott's and Ruperti's Sylloge Commentationum Theologicarum, vol. ii. p. 1—32.

8. Commentatio Critica, sistens duorum Codicum MStorum Biblia Hebraica continentium, qui Regiomonti Borussorum asservantur, præstantissimorum Notitiam; cum præcipuarum Variantium Lectionum ex utroque codice excerptarum Sylloge. Auctore Theod. Christ. LILIENTHAL. Regiomonti et Lipsiæ, 1770, 8vo.

9. Friderici MÜNTERI, Episcopi Selandiæ, Notitia Codicis Græci Evangelium Johannis variatum continentis. Haunæ, 1828, 8vo.

"This little tract of Bishop Münter deserves a place in the library of every critical divine. The manuscript, of which it gives an account, cannot however be of any importance except in the point of view under which the bishop has brought it forward. On questions of minute criticism its testimony is evidently of no value. Every one knows, that certain heretics mangled the Gospel of St Matthew, while Marcion dismembered St. Luke's; but St. Mark's and St. John's Gospels were supposed hitherto to have escaped a mutilation of the same wilful nature. The manuscript, however, of which this little tract contains the collation, appears to exhibit a conception deliberately made, to bring the latter down to a standard of certain opinions. It is now in the library of a Johannite convent '[the templars of St. John of Jerusalem]' at Paris, and appears to be a copy of some more ancient MS., which is *said* to exist at present in a monastery on mount Athos; although its very existence, or at any rate its present abode, is rather problematical. The original manuscript is assigned to the latter part of the twelfth century: but bishop Münter adjudges both it and the Paris copy of it to the end of the thirteenth. It contains all the writings of the evangelist St. John, but its chief variations from the established copies are confined to the gospel. The gospel is divided into sections, each of which is called an ἰυσγγιλιον. They correspond nearly with our chapters. The bishop's first notion was, that it might be a corruption of some of the Gnostic sects. On closer examination, however, and comparing it with what Clemens Alexandrinus, Origen, and other ecclesiastical writers have related of these sects, it does not appear to agree with any of their particular corruptions. It is not, however, free from impure Greek, barbarisms, and Latinisms. It is, evidently, also accommodated to some peculiar opinion. The deductions drawn by the bishop, as to the doctrines of those who concocted this perversion of St. John, are the following:—that they acknowledged the Trinity and the orthodox doctrine as to the procession of the Holy Spirit; that they recognised the divine mission of our Saviour, but attributed his wisdom and his power to his instruction in some Egyptian temple; that they placed all our Saviour's merit on his divine doctrine, and by no means recognised the efficacy of his death as a sacrifice; that they described the miracles, with the omission of all that makes them miraculous; that they eject almost all actual prophecies, all that relates to Jewish customs, and almost all that has any tendency to magnify St. Peter, and they have a curious addendum at xvii. 26. which ascribes a kind of supremacy to St. John." (Foreign Quarterly Review, vol. iv. pp. 312, 313.) In all the topics here enumerated, Dr. Münter has adduced numerous proofs in his collation of the manuscript with the received Greek text of the New Testament. A collation of this manuscript with Griesbach's edition of the Greek Testament is given by Dr. Thilo in the first volume of his Codex Apocryphus Novi Testamenti, noticed in p. 67. of this Appendix.

10. Codicis Manuscripti N. T. Græci Raviani in Bibliotheca Regia Berolinensi Publica asservati Examen, quo ostenditur, alteram ejus partem majorem ex Editione Complutensi, alteram minorem ex Editione Rob. Stephani tertia esse descriptam, instituit Georgius Gottlieb PAPPELBAUM. Appendix exhibet, I. Addenda ad Wetstenii Collectionem Lectionum Varr. Editionis Complutensis. II. Epistolam ad Geo. Travis Rev. Anglum jam 1785 scriptam, at nondum editam. Berolini, 1796, 8vo.

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11. Codicem Manuscriptum Novi Testamenti Græcum, Evangeliorum quatuor partem dimidiam majorem continentem, in Bibliotheca Regia Berolinensi publica asservatum, descripsit, contulit, animadversiones adjecit G. Th. PAPPELBAUM. Berolini, 1824, 8vo.

12. A Catalogue of the Ethiopic Biblical Manuscripts in the Royal Library of Paris, and in the Library of the British and Foreign Bible Society; also some account of those in the Vatican Library at Rome, with Remarks and Extracts. To which are added Specimens of Versions of the New Testament in the modern languages of Abyssinia, and a Grammatical Analysis of a chapter in the Amharic Dialect; with fac-similes of an Ethiopic and an Amharic Manuscript. By Thomas Pell PLATT, B.A. Fellow of Trinity College, Cambridge. London, 1823, 4to.

A beautifully executed work, which is of considerable interest to Ethiopic and other oriental scholars.

13. Programma Theologicum, Notitiam continens de antiquissimo Codice Manuscripto Latinam quatuor Evangeliorum Versionem complectente, et in Bibliotheca Academiæ Ingolstadiensis adservato. Descripsit Codicem, Variantes ejusdem à Vulgatâ Lectiones inde a Marc. XII. 21. usque ad finem hujus Evangelii excerpsit, et criticè recensuit Sebast. SEMMILLER. Ingolstadii, 1784, 4to.

14. Dissertatio in aureum ac pervetustum SS. Evangeliorum Codicem MS. Monasterii S. Emmerani, Ratisbonæ. Auctore P. Colomanno SANFTL. [Ratisbonæ], 1786, 4to.

15. Josephi Friderici SCHELLINGII Descriptio Codicis Manuscripti Hebræo-Biblici, qui Stutgardiæ in Bibliotheca Illustris Consistorii Wirtembergici asservatur, cum Variarum Lectionum ex eo notatarum Collectione. Præmissa est Dissertatio de justo hodierni Studii, quod in excutiendis Codicibus Vet. Testamenti MSS. collocatur, Pretio et Moderamine. Stutgardiæ, 1775, 8vo.

16. Curæ Criticæ in Historiam Textus Evangeliorum, Commentationibus duabus Bibliothecæ Regiæ Parisiensis Codices N. T. complures, speciatim vero Cyprium, describentibus, exhibitæ a Joh. M. Augustino SCHOLZ, Theologiæ Doctore. Heidelbergæ, 1820, 4to.

This publication consists of two Dissertations, the first of which contains the results of Dr. Scholz's researches (during a residence of two years) among forty-eight Manuscripts in the Royal Library at Paris, seventeen of which were entirely collated by him, with the greatest care. Nine of them had never before been collated by any individual. Dr. Scholz further announces in this dissertation his first theory of recensions, of which an abstract has been already given in Part I. Chap. III. Sect. III. of the first volume, p. 209. note. The second Dissertation comprises a minute account of the Codex Cyprius, a manuscript of the Four Gospels, of which he has for the first time given the entire collation.

17. Biblische Critische Reise in Frankreich, der Schweitz, Italien, Palästina, und im Archipel, in den Jahren 1818, 1819, 1820, 1821, nebst einer Geschichte des Textes des N. T. von Dr. Joh. Mart. Augustin SCHOLZ. Leipzig und Sorau, 1823, 8vo.

This work is comparatively little known in England. It contains an account of Dr. Scholz's "Biblico-Critical Travels in France, Switzerland, Italy, Palestine, and the Archipelago, between the years 1818 and 1821." He has briefly described the manuscripts which came under his observation, and has extracted the most interesting various readings. He has also given a plate of fac-similes of ten of the most remarkable manuscripts. Many of his various readings are inserted by Dr. Schulz in his third edition of Griesbach's Greek Testament; and also by M. Dermout in the first part of his Collectanea Critica in Novum Testamentum. The most important part of Dr. Scholz's treatise is his Outlines towards a History of the Text of the New Testament, containing his second theory of recensions of MSS., an abstract of which has been given in Part I. Chap. III. Sect. III. of the first volume, pp. 209—212.

18. Natalitia Friderici Gullielmi III. Regis [Borussiæ] . . . . . rite celebranda Academiæ Viadrinæ Vratislaviensis nomine indicit D. Davides SCHULZ. Disputatur de Codice IV. Evangeliorum Bibliothecæ Rhedigerianæ, in quo Vetus Latina Versio continentur. Vratislaviæ, 1814, 4to.

An inaccurate account of the Codex Rhedigerianus having appeared in the year 1763 from the pen of J. E. Scheibel, Dr. Schulz was induced to examine the manuscript with minute attention: he has investigated its external appearance, critical value, and age, at considerable length, and has inserted its most valuable various readings in his third edition of Griesbach's Greek Testament.

19. Descriptio Codicis Manuscripti, qui Versionem Pentateuchi Arabici continet, asservati in Bibliotheca Universitatis Vratislaviensis ac nondum editi, cum speciminibus Versionis Arabicæ. Auctore G. A. THEINER. Vratislaviæ, 1823, 4to.

The manuscript described in this dissertation formerly belonged to the Convent of Augustinians at Sagan: whence it was removed to the University of Breslau, together with some other oriental manuscripts. A note at the end indicates the date of this MS. to be the year 1290. It is supposed to have been written in Egypt by a Christian Copt. (Journal de la Littérature Etrangère, 1823, p 248.)

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§ 2. TREATISES ON VARIOUS READINGS.

1. Ludovici CAPELLI Critica Sacra; sive de Variis, quæ in Sacris Veteris Testamenti libris occurrunt, Lectionibus Libri sex. Parisiis, 1650, folio. Halæ, 1775–1786, 3 vols. 8vo.

In this work Cappel attacked the notion, which at that time obtained generally among biblical critics, of the absolute integrity of the Hebrew text. So much were the French Protestants displeased at it, that they prevented it from being printed either at Sedan, Geneva, or Leyden. At length Father Morinus, and some other learned men, in communion with the church of Rome, obtained permission for its publication at Paris. It is *now* admitted that Cappel has fully proved his point. He was, however, severely attacked by Arnold Boott, in his Epistola *De Textus Hebraici Veteris Testamenti Certitudine et Authentia*, 4to. Parisiis, 1650, and especially by the younger Buxtorf, who in 1653 printed his *Anti-Critica, seu Vindiciæ Veritatis Ebraicæ adversus Ludovici Capelli Criticam, quam vocat Sacram, &c.* Basileæ, 4to.; in which Buxtorf most strenuously advocates the authority and absolute integrity of the Hebrew text. This standard work, which cost its learned author thirty-six years' labour, exhibits in six books the various readings which result, 1. From a juxta-position of different parts of the Old Testament; 2. From a collation of the parallel passages of the Old and New Testament; 3. From collations of the Masora, Samaritan version, and most ancient printed editions of the Hebrew Scriptures; 4. From a collation of the Septuagint with the Hebrew text, 5. From collations of the Hebrew text with the Chaldee Paraphrase; and the Greek versions of Aquila, Symmachus, and Theodotion, with the Latin Vulgate; and with the Masoretic and Rabbinical commentators; 6. The sixth and concluding book treats on the errors which are to be attributed to transcribers, and on the readings derived from conjectural criticism. The best edition of Cappel's work is the 8vo. one above noticed; it contains his various defences of himself against his bitter antagonists, and was superintended by MM. Vogel and Scharfenberg, who have inserted numerous valuable notes, in which the arguments and statements of Cappel are occasionally examined, corrected, or refuted.

2. Adami RECHENBERGII Dissertatio Critica de Variantibus Novi Testamenti Lectionibus Græcis. Lipsiæ, 1690, 4to.

3. Joannis CLERICI Ars Critica. 8vo. Londini, 1698.

The first two sections of the third part of this very valuable critical work treat on the origin and correction of false readings, both in profane, and particularly in the sacred writers.

4. Christoph. Matt. PFAFFII Dissertatio Critica de Genuinis Librorum Novi Testamenti Lectionibus. Amstelodami, 1709, 8vo.

5. J. H. ab ELSWICH Dissertatio de Recentiorum in Novum Fœdus Critica. Vitebergæ, 1711.

6. J. W. BAIERI Dissertatio de Variarum Lectionum Novi Testamenti usu et abusu. Altdorf, 1712.

7. J. L. FREY Commentarius de Variis Lectionibus Novi Testamenti. Basil, 1713.

8. Chr. LUDERI Dissertatio de Causis Variantium Lectionum Scripturæ. Lipsiæ, 1730.

9. Antonii DRIESSENII Divina Auctoritas Codicis Novi Testamenti, vindicata à strepitu Variantium Lectionum. Groningæ, 1733, 4to.

10. J. A. OSIANDRI Oratio de Originibus Variantium Lectionum Novi Testamenti. Tubingen, 1739, 4to.

11. J. A. OSIANDRI Disputatio de Præcipius Lectionibus Variis Novi Testamenti. Tubingen, 1747, 4to.

12. J. C. KLEMM Principia Criticæ Sacræ Novi Testamenti. Tubingen, 1746, 4to.

13. Jo. Geo. RICHTER Exercitatio de Arte Critica Scripturæ Interprete. Ludg. 1750, 4to.

14. C. B. MICHAELIS Tractatio Critica de Variis Lectionibus Novi Testamenti caute colligendis et dijudicandis, in qua cum de illarum causis tum de cautelis agitur, simulque de codicibus, versionibus antiquis, et Patribus, partim curiosa, partim, utilia, asseruntur. Halæ, 1749, 4to.

This treatise was the foundation on which J. D. Michaelis built his "admirable chapter" on the various readings of the New Testament, as Bishop Marsh most truly terms it. This chapter forms by far the largest portion of the first volume of his Introduction to the New Testament. The Latin treatise of his father is of extreme rarity.

15. Jo. Jac. WETSTENII Libelli ad Crisin atque Interpretationem Novi Testamenti. Adjecta est Recensio Introductionis Bengelii ad Crisin Novi Testamenti, atque Glocestrii Ridley Dis-

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sertatio de Syriacarum Novi Fœderis Indole atque Usu. Illustravit Joh. Salomo Semler. Halæ Magdeburgicæ, 1766, 8vo.

The first 109 pages of this volume contain Wetstein's *Animadversiones et Cautiones ad Examen Variarum Lectionum Novi Testamenti Necessariæ*, which were first printed in the second volume of his edition of the Greek Testament, pp. 859—874. They have been consulted for our observations on various readings. Wetstein's rules for judging of various readings are given with great clearness and precision; and the whole volume is "a publication which should be in the hands of every critic." (Bishop Marsh.)

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§ 3. COLLATIONS OF MANUSCRIPTS AND COLLECTIONS OF VARIOUS READINGS.

*** *Of the earlier collections of Various Readings, an account of may be seen in Le Long's Bibliotheca Sacra, vol. i. pp. 460—472.*

1. Collatio Codicis Cottoniana Geneseos cum Editione Romanâ a viro clarissimo Joanne Ernesto Grabe olim facta; nunc demum summâ curâ edita ab Henrico Owen. Londini, 1778, 8vo.

2. A Collation of an Indian copy of the Pentateuch, with preliminary remarks, containing an exact description of the manuscript, and a notice of some others, Hebrew and Syriac, collected by the Rev. C. Buchanan, D.D. in the year 1806, and now deposited in the Public Library, Cambridge. Also a collation and description of a manuscript roll of the book of Esther, and the Megillah of Ahasuerus, from the Hebrew copy, originally extant in brazen tablets at Goa; with an English Translation. By Thomas Yeates. Cambridge, 1812, 4to.

An account of the manuscript, which Mr. Yeates has collated in his learned and valuable publication, is given in Part I. Chap. III. Sect. I. of the first volume, pp. 219—221. For an analysis of his work, see the Christian Observer for the year 1812, pp. 172—174.

3. Variæ Lectiones Veteris Testamenti, ex immensa MSS. Editorumque Codicum congerie hausta, et ad Samaritanum Textum, ad vetustissimas Versiones, ad accuratiores Sacræ Criticæ Fontes ac Leges examinatæ: a Jo. Bern. De Rossi. Parmæ, 1784–87, 4 tomis, 4to.—Ejusdem Scholia Critica in Vetus Testamentum, seu Supplementum ad Varias Sacri Textûs Lectiones. Parmæ, 1799, 4to.

This collection of various readings to the Hebrew Scriptures may be considered as an indispensably necessary supplement to Dr. Kennicott's critical edition described in pages 7, 8. of this Appendix. *Four hundred and seventy-nine* manuscripts were collated for M. De Rossi's elaborate work, besides *two hundred and eighty-eight* printed editions, some of which were totally unknown before, and others very imperfectly known. He also consulted several Chaldee, Syriac, Arabic, and Latin manuscripts, together with a considerable number of rabbinical commentaries. Vol. I. contains the Prolegomena of De Rossi, and the various readings of the books of Genesis, Exodus, and Leviticus. Vol. II. contains those of the books of Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings. Vol. III. comprehends Isaiah, Jeremiah, Ezekiel the twelve minor prophets, with the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther: and in Vol. IV. are the various readings of the books of Psalms, Proverbs, Job, Daniel, Ezra, Nehemiah, and Chronicles. The supplemental volume of Scholia Critica, published at Parma in 1799, contains the results of M. De Rossi's further collations. His Prolegomena are a treasure of biblical criticism. The critical labours of this eminent philologer ascertain (as Dr. Kennicott's valuable and judicious labours had before done), instead of invalidating the integrity of the sacred text, in matters of the greatest importance; as all the manuscripts, notwithstanding the diversity of their dates, and of the places where they were transcribed, agree with respect to that which constitutes the proper essence and substance of divine revelation, viz. its doctrines, moral precepts, and historical relations. M. De Rossi charges the variations not merely on the copyists, but on the ignorance and temerity of the critics, who have in all ages been too ambitious of dictating to their authors: and who, instead of correcting the pretended errors of others, frequently substitute in their place real errors of their own.

4. Codex Criticus of the Hebrew Bible, wherein van der Hooght's Text is corrected from the Hebrew Manuscripts collated by Kennicott and De Rossi, and from the Ancient Versions; being an Attempt to form a Standard Text of the Old Testament. To which is prefixed an Essay on the Nature and Necessity of such an Undertaking. By the Rev. George Hamilton, M.A. London, 1821, 8vo.

Much as has been accomplished by the learned researches of Dr. Kennicott, Professor De Rossi, and other distinguished biblical critics, a standard text of the Books of the Old Testament is still a desideratum in sacred literature, which Mr. Hamilton's work is an able and successful attempt to supply. In his Codex Criticus, "the text of van der Hooght is adopted as the basis, being that to which both Kennicott and De Rossi have referred their collations. Every deviation from this text is marked by hollow letters, and the word or words, as they stand in van der Hooght, are exhibited in the outer margin, so that the entire of his text is printed. The inferior margin contains such various readings as were deemed worthy of notice, though not entitled to a place in the text; readings *probably true* being marked (†), and those *possibly true* (‡). In the text each variation is preceded by a numerical figure, and followed by two inverted commas (") to mark how far it extends: the figure refers to a corresponding one in the *outer* margin, if it be prefixed to a correction, in which case the margin exhibits the rejected reading, or to one in the *inferior* margin, if it be but a various reading. In every case there is also a corresponding number in the notes, which expresses the authorities by which the reading is supported, or on which the various reading rests. This plan is in accordance with that of Griesbach's revision." (Eclectic Review, N. S. vol. xviii. pp. 319, 320.) "On the value and utility of the publication before us, it is unnecessary for us to expatiate. The purity of the text of the Bible is a subject which possesses the highest importance. This Codex Criticus presents in a condensed and commodious, and, what is of no small consideration, cheap form, the results of Kennicott's and De Rossi's labours in sacred criticism." (Ibid. p. 324.)

5. C. A. Bode Pseudo-Critica Millio-Bengeliana, qua allegationes pro Variis Novi Testamenti Lectionibus refutantur. Halæ, 1767, 2 vols. 8vo.

Dr. Mill in his critical edition of the Greek Testament, not being sufficiently acquainted with the Oriental Versions, had recourse to the Latin translations of them in Bishop Walton's Polyglott, for the various readings of those versions. Consequently he erred whenever these were incorrect. Similar mistakes were committed by Bengel from the same cause. The design of Professor Bode is to correct the defects and mistakes of those eminent critics. Bode is considered by his countrymen as a man of most extensive learning, but totally destitute of elegance as a writer.

6. Joannis Alberti Bengelii Apparatus Criticus ad Novum Testamentum, criseos sacræ compendium, limam, supplementum, ac fructum exhibens. Cura Philippi Davidis Burkii. Tubingæ, 1763, 4to.

The first impression of this work appeared in Bengel's edition of the Greek Testament, published at Tubingen, in 1734, 4to. It was materially enlarged and corrected by Burkius. Much as has been done by later critics, the researches of Bengel and his collection of Various Readings are not superseded by their learned labours.

7. Jo. Jac. Griesbachii Symbolæ Criticæ, ad supplendas et corrigendas Variarum N. T. Lectionum collectiones. Accedit multorum N. T. Codicum Græcorum Descriptio, et Examen. Halæ, 1785–93, 2 tomis, 8vo.

8. Criseos Griesbachianæ in Novum Testamentum Synopsis. Edidit Josephus White, S.T.P. Oxonii, 1811, 8vo.

This small volume is exactly conformable in its design to the beautiful edition of the New Testament published by Dr. White in 1808, and noticed in p. 16. of this Appendix. It "contains all the variations of any consequence, which can be considered as established, or even rendered probable, by the investigation of Griesbach. The chief part of these readings was given in the margin of that edition, distinguished by the Origenian marks. Here the value of each reading or proposed alteration is stated in words at length, and therefore cannot be misapprehended. This book may therefore be considered as a kind of supplement to that edition, or illustration of it." (British Critic (O. S.), vol. xxxviii. p. 395.)

9. Remarks upon the Systematic Classification of Manuscripts, adopted by Griesbach in his edition of the New Testament. By Richard Laurence, LL.D. Oxford and London, 1814, 8vo.

For a full analysis of this elaborate Treatise of Dr. (now Archbishop) Laurence, see the British Critic (N. S.), vol. i. pp. 173—192. 296—315. 401—428., and the Eclectic Review (N. S.), vol. iv. pp. 1—22. 173—189.

10. Sauberti (Johannis) Variæ Lectiones Textûs Græci Evangelii S. Matthæi, ex plurimis impressis ac manuscriptis Codicibus collectæ; et cum Versionibus partim antiquissimis, partim præstantissimis, nec non Patrum veteris Ecclesiæ Græcorum Latinorumque Commentariis collatæ; præmissâ Epicrisi de Origine, Auctoritate, et Usu Variarum Novi Testamenti Lectionum Græcarum in genere. Helmestadii, 1672, 4to.

11. Θεὸς ἐφανερώθη ἐν σαρκί. Or, a Critical Dissertation upon 1 Tim. iii. 16. wherein Rules are laid down to distinguish, in various readings, which is genuine; an account is given of above a hundred Greek Manuscripts of St. Paul's Epistles (many of them not heretofore collated); the writings of the Greek and Latin Fathers, and the ancient Versions are examined; and the common reading of that Text, 'God *was manifest in the Flesh*,' is prov'd to be the true One. Being the substance of eight Sermons preach'd at the Lady Moyer's Lecture, in the years 1737 and 1738. By John Berriman, M.A. London, 1741, 8vo.

12. Examen Variarum Lectionum Joannis Millii S.T.P. in Novum Testamentum. Opera et studio Danielis Whitby, S.T.P.

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In vol. ii. of Dr. Whitby's Commentary on the New Testament, folio and quarto.

This vehement attack on Dr. Mill's Collection of Various Readings, in his critical edition of the New Testament, was first published in 1710, and afterwards annexed to Dr. Whitby's Commentary. "His chief object was, to defend the readings of the printed text, and to show that Mill was mistaken in frequently preferring other readings. But, how frequently soever Mill has been guilty of an error in judgment, in the choice of this or that particular reading, yet the value of the collection itself remains unaltered. Whitby, though a good commentator, was a bad critic." (Michaelis's Introd. to the New Test. vol. ii. p. 460.) In the following page he severely censures Whitby's Examen.

13. Critical Remarks upon the Epistles, as they were published from several authentic copies, by John Bebelius, at Basil, in 1531. By Benjamin DAWNEY, York, 1735, 8vo.

This tract is not of very common occurrence. The common reading is placed first, to which is subjoined the text of Bebelius, from his edition of the New Testament printed at Basil, in 1531, together with such authorities as favour it. These authorities (which are nearly forty in number) consist of Manuscripts, Quotations of the New Testament in the writings of the Fathers, and printed copies; and are taken from Dr. Mill's critical edition of the Greek Testament, and other sources.

14. Jacobi AMERSFOORDT Dissertatio Philologica de Variis Lectionibus Holmesianis locorum quorumdam Pentateuchi Mosaici. Lugd. Bat. 1815, 4to.

15. A Collection of Various Readings for the New Testament made from ancient Greek Manuscripts. (In the third volume of Dr. A. Clarke's Commentary on the New Testament.) London, 1817, 4to.

The manuscript, from which this collection of various readings is printed, formerly belonged to the Rev. Dr. Mangey, a distinguished divine in the early part of the eighteenth century: but it is *not* in his handwriting. Dr. Clarke has minutely described the watermarks of the paper on which the collection is written, but he is ignorant by whom it was made; nor does he know what MSS. have thus been collated, since no description of them appears He states that the collector of these various readings was greatly attached to the Latin version, as in almost every case he has preferred those readings which agree with the Vulgate. Many of the readings thus preferred are those which were adopted by Griesbach, and received into the Greek text of his edition of the New Testament. Dr. Clarke is of opinion that this collection of various readings might have been made, either in England or in Holland, about one hundred years since, in the reign of King George I. It commences with Matt. xxiv. 2., and ends with Rev. xxii. 7.

16. Collectanea Critica in Novum Testamentum. Auctore Jacobo DERMOUT, Theol. Doct. Pars Prior. Lugduni Batavorum, 1825, 8vo.

This volume contains a collection of various readings (now published for the first time) from the Codex Gronovianus 131, a neatly written MS. of the four Gospels, and the Codex Meermannianus, containing the four Gospels, Acts and Epistles, with some chasms: both these MSS. are in the University Library at Leyden. He has also collated two other MSS. in the same library, the readings of which had been imperfectly given by Wetstein, viz. the Codex Petavii 1., containing the Acts and Epistles entire, and the Codex Scaligeri, which contains various passages of the New Testament. These four MSS. were collated with the Textus Receptus: and to the readings thus obtained, Dr. Dermout has added numerous lections from Scholz's Biblico-Critical Travels, and from the Codex Berolinensis, a MS. of the eleventh century, containing fragments of the Gospels, published by Pappelbaum. All these readings are disposed in the order of the several books and chapters of the New Testament by Dr. Dermout, who promised two other portions of his Collectanea Critica, which, however, have not yet been published. They were announced to contain accurate descriptions of the manuscripts consulted by him, together with commentaries on select passages of the New Testament, which have been or still are the subject of discussion among the learned.

17. An Historical Account of two notable Corruptions of Scripture, in a Letter to a Friend, by Sir Isaac NEWTON. London, 1830, 8vo.

A very imperfect copy of this tract, wanting both the beginning and the end, and erroneous in many places, was published at London in the year 1754, under the title of "Two Letters from Sir Isaac Newton to M. Le Clerc." But in the author's manuscript, which was printed for the first time entire in the fifth volume of Sir Isaac Newton's Works, the whole is one continued discourse. The texts in question are the disputed clauses in 1 Tim. iii. 16. and 1 John v. 7.: the title page above given is prefixed to "Newton's Letter," by its modern Socinian editors. The copy in the possession of the author of this work is labelled "Sir Isaac Newton on two Corruptions of Scripture." Other copies (it appears from Dr. Henderson's learned tract noticed in the ensuing article, p. 3.) were exposed to sale at the modern Socinian Depository, where this tract was published, and labelled "SIR ISAAC NEWTON on Trinitarian Corruptions of Scripture." This conduct called forth the following just but severe strictures from the pen of the Rev. Dr. Henderson. "They" [the terms of the label in question] "are obviously designed to answer a twofold purpose. First, they are intended to imbue the public mind with the belief that Trinitarians, in order to support their system, scruple not to falsify the records of divine truth; and that this falsification is not confined to a few solitary instances, but has been practised to some considerable extent. Had there been no such design, why not candidly state the whole head and front of their offending, as alleged in Sir Isaac's impeachment? Why, instead of announcing 'two corruptions,' or, if deemed preferable, 'two *notable* corruptions of Scripture,' is it given indefinitely, as if scores or even hundreds of passages had suffered from the fraudulent hand of Trinitarian corruption? Secondly, the celebrated name of Sir Isaac Newton is put forth to support with its high sanction the cause of anti-Trinitarianism; and superficial thinkers, or such as may not possess the means of determining what were the real sentiments of the 'first of philosophers,' will naturally suppose that he espoused that cause, and that a system of opinions, which commanded the approval of so mighty a mind, cannot but be true." (Ibid.)

18. The Great Mystery of Godliness incontrovertible: or Sir Isaac Newton and the Socinian foiled in the Attempt to prove a Corruption in the Text, 1 Tim. iii. 16. Θεος εφανερωθη εν σαρκι, containing a Review of the Charges brought against the passage; an Examination of the Various Readings; and a Confirmation of that in the received Text on Principles of General and Biblical Criticism. By E. HENDERSON, [D.D.] London, 1830, 8vo.

The genuineness of the controverted clause in 1 Tim. iii. 16. is established beyond doubt in this ably executed and impartial treatise; which his grace the present Archbishop of Canterbury (Dr. Howley) is stated in the Andover Biblical Repository (vol. i. p. 777.) to have characterized as "a valuable specimen of critical ability, successfully exerted in the investigation and discovery of truth." In an appendix, Dr. Henderson has given a list of works, in which the genuineness of the disputed clause is discussed. It ought to be added, that his treatise was not originally intended for publication but was printed in order to meet the exigency occasioned by an attempt on the part of the modern Socinians, to persuade the public that Sir Isaac Newton had proved a corruption of the passage in 1 Tim. iii. 16. Dr. Henderson's Treatise is reprinted in the second volume of the Andover Biblical Repository, with some additional observations by the Rev. Professor Stuart.

19. Lucubratio Critica in Acta Apostolorum, Epistolas Catholicas, et Paulinas: in qua de classibus Librorum manu scriptorum Quæstio instituitur, Descriptio et Varia Lectio VII. Codicum Marcianorum exhibetur, atque Observationes ad plurima loca cum apostoli tum evangeliorum dijudicanda et emendanda proponuntur, a Guil. Frid. Rink. Basileæ, 1830, 8vo.

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§ 4. TREATISES ON THE GENUINENESS OF THE DISPUTED CLAUSES IN 1 JOHN V. 7, 8.

*** *As a copious statement of the evidence for and against the genuineness of the disputed clauses, in this memorable passage of the New Testament, is given in* Vol. II. pp. 366. *et seq. those publications or parts of publications enumerated in the following Bibliographical List, which maintain the* SPURIOUSNESS *of the clauses in question, are printed in Italics, in order that this section may not be unnecessarily protracted. For particulars respecting the line of argument advocated by their respective authors, the reader is referred to article* 46. p. 82. *infra.*

1. Adnotationes Millii, auctæ et correctæ ex Prolegomenis suis, Wetstenii, Bengelii, et Sabaterii ad 1 Joann. V. 7. una cum duabus epistolis Richardi Bentleii, et Observationibus Joannis Seldeni, Christophori Matthiæ Pfaffii, Joannis Francisci Buddei, et Christiani Friderici Schmidii de eodem loco. Collectæ et editæ a Thoma BURGESS, S.T.P. Episcopo Menevenri [hodie Sarisburiensi]. Mariduni [Caermarthen], 1822, 8vo.

With the exception of *Wetstein's note on* 1 *John* V. 7, which impugns the genuineness of the disputed clause, all the pieces in this volume are from the pens of the most strenuous of its early vindicators. An appendix contains the shorter observations of J. G. Pritius, Frederick Lampe, J. F. Buddeus, John Laurence Mosheim, Bishop Fell, Pool's Compendium of the Annotations of Gerhard and Hammond, Küttner's abridgment of *Griesback's Disquisition on this clause;* and the concluding remarks of the learned editor on Dr. Mill's opinion concerning the old italic version, and on Bengel's interpretation of the eighth verse and his transposition of the seventh and eighth verses.

2. Dissertatio, in quâ Integritas et αυθεντία istius celeberrimi loco 1 Epist. Joannis cap. V. v. 7. a suppositionis notâ vindicatur. Authore Thoma SMITH, S.T.P. [In his Miscellanea, pp. 121—150.] Londini, 1690, 8vo.

3. *Critique du Passage de l'Epistre I de S. Jean, chap. V. v. 7. Par Richard* SIMON. [In his Histoire Critique du Texte du Nouveau Testament, Part I. ch. xviii. pp. 203—218.] Rotterdam, 1689, 4to.

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4. Defensio superioris Dissertationis contra exceptiones De Simonii. Authore Thoma SMITH. [Miscellanea, pp. 151—173.] Londoni, 1690, 8vo.

5. Historia Dicta Johannei de Sanctissima Trinitate, 1 Joh. cap. V. vers. 7. per multa secula omissi, seculo V. restituti, et exeunte seculo XVI. in versionem vernaculam [i. e. Germanicam D. Lutheri] recepti, una cum Apologia B. Lutheri, autore Friderico Ernesto KETTNERO. Francofurti et Lipsiæ, 1713, 4to.

This publication was caused by Simon's attack on the disputed clause, in behalf of which the weakest assertions and conjectures are here brought forward as irrefragable arguments.

6. *A Full Enquiry into the original Authority of that Text* 1 *John V.* 7. *containing an Account of Dr. Mill's Evidences from Antiquity for and against its being genuine. With an Examination of his Judgment thereupon.* [*By Thomas* EMLYN.] *London*, 1715; 1719, 8vo.

7. A Critical Dissertation upon the seventh Verse of the fifth Chapter of St. John's First Epistle. Wherein the authenticness of this text is fully proved against the objections of Mr. Simon and the modern Arians. By David MARTIN. Translated from the French [which was published in 1717], by Samuel JEBB, M.D. London, 1719, 8vo.

8. *An Answer to Mr. Martin's Critical Dissertation on* 1 *John V.* 7. *showing the insufficiency of his proofs and the errors of his suppositions; by which he attempts to support the authority of that text from supposed MSS. By Thomas* EMLYN. *London*, 1718, 8vo.

9. An Examination of Mr. Emlyn's Answer to the Dissertation. By David MARTIN. Translated from the French. London, 1719, 8vo.

10. *A Reply to Mr. Martin's Examination of the Answer to his Dissertation. By Thomas* EMLYN. *London*, 1720, 8vo.

11. The genuineness of 1 John V. 7. demonstrated by Proofs which are beyond all exceptions. By David MARTIN, London, 1722, 8vo.

12. A Vindication of that celebrated text, 1 John V. 7. from being spurious; and an Explication of it upon the supposition of its being genuine. In four Sermons, by Benjamin CALAMY, D.D. London, 1722.

13. Dissertation sur le Fameux Passage de la première Epitre de Saint Jean, chapitre V. v. 7. Par Augustin CALMET. Commentaire Littéral, tom. ix. pp. 744—752. Paris, 1726, folio; also in tom. xxiii. pp. 536—551. of the Bible de Vence. 8vo. Paris, 1824.

14. The Doctrine of the Trinity as it is contained in the Scriptures explained and confirmed, and Objections answered: . . . . in eighteen Sermons preached at Nottingham. By the Rev. James SLOSS, A.M. London, 1734. Second edition, revised and corrected, London, 1815, 8vo.

The *first* sermon contains a vindication of the disputed clause. In the second edition some few obsolete words have been expunged, and others more plain and intelligible have been substituted.

15. Joannes Salomonis SEMLERI Vindiciæ plurium præcipuarum Lectionum Novi Testamenti, adversus Whistonum atque ab eo latas leges criticas. Halæ, 1751, 8vo.

Michaelis characterizes this treatise as a profoundly learned and moderate vindication of the disputed clause. Semler, however, soon afterwards altered his opinion, and wrote what Michaelis pronounces to be "the most important work on this subject." (Introd. to New Test. vol. iv. p. 413.)

16. *Two Letters of Sir Isaac* NEWTON *to Mr. Le Clerc, upon the reading of the Greek Text* 1 *John V.* 7., *and* 1 *Tim.* iii. 16. *London*, 1754, 8vo.

See a notice of this publication, p. 80. *supra*.

17. *Dissertation concerning the genuineness of* 1 John V. 7, 8. By George BENSON, D.D. [In his Paraphrase and Notes on the seven Catholic Epistles, pp. 631—646. second edition.] *London*, 1756, 4to.

18. Letters to Edward Gibbon, Esq. in defence of the Authenticity of the seventh verse of the first Epistle of St. John. By George TRAVIS, M.A. Archdeaconof Chester, third and best edition. London, 1794, 8vo.

19. *Letters to Mr. Archdeacon Travis, in Answer to his Defence of the Three Heavenly Witnesses,* 1 *John V.* 7. *By Richard* PORSON, M.A. *London*, 1790, 8vo.

20. Dissertation on 1 John V. 7. By John David MICHAELIS. [In vol. iv. pp. 412—441. of his Introduction to the New Testament, translated from the German, by Herbert Marsh, D.D.]

20.* *Letters to Mr. Archdeacon Travis, in Vindication of one of his Notes to Michaelis's Introduction . . . . . With an Appendix, containing a Review of Mr. Travis's Collection of the Greek MSS. which he examined in Paris; an Extract from Mr. Pappelbaum's Treatise on the Berlin MS.; and an Essay on the Origin and Object of the Velesian Readings. By Herbert* MARSH [now D.D. and Bishop of Peterborough]. *Leipzig*, 1795, 8vo.

A volume of extreme rarity.

21. Concerning the genuineness of 1 John V. 7. By John HEY, D.D. [In Vol. II. pp. 280—291. of his Lectures in Divinity.] Cambridge, 1796, 8vo.

This little essay will amply repay the trouble of perusal from the candid spirit in which it is drawn up. The learned author appears to have cherished the hope that future MSS. might be discovered, containing the disputed passage. Subsequent researches of other critics have shown that such a hope must now be abandoned.

22. *Diatribe in Locum* 1 *Joann. V.* 7, 8. *Auctore Joanne Jacobo* GRIESBACH. [At the end of Vol. II. of Dr. Griesbach's Critical Edition of the New Testament.] *Halæ*, 1806; *Londini*, 1810. Editio nova, 1818, 8vo.

23. A short Historical Outline of the Disputes respecting the Authenticity of the verse of the Three Heavenly Witnesses, or 1 John, Chap. V. ver. 7. By Charles BUTLER, Esq. [Appendix II. to his Horæ Biblicæ, or in his Miscellaneous Works, vol. i. pp. 365—407]. London, 8vo.

24. *Observations on the Text of the Three Divine Witnesses. By Adam* CLARKE, LL.D. [At the end of his Commentary on the first Epistle of John, and also in his Succession of Sacred Literature, published at London, in 1807]. 12mo.

25. *The Question concerning the Authenticity of* 1 *John V.* 7. *briefly examined.* [*By the Rev. Joseph* JOWETT, LL.D. Professor of Civil Law in the University of Cambridge.] In the sixth volume of the Christian Observer for the year 1807. 8vo.

A masterly and temperate discussion of the whole of the evidence which had been adduced for and against the genuineness of the disputed clause, previously to the year 1807.

26. Note on 1 John V. 7. By T. F. MIDDLETON, D.D. [afterwards Bishop of Calcutta.] In pp. 633—653. of his Doctrine of the Greek Article. London, 1808, 8vo.

27. The Critique on the Eclectic Review [*of the English Version of the New Testament, published by the modern Socinians*] on 1 John V. 7. confuted by Martyn's Examination of Emlyn's Answer; to which is added an Appendix, containing Remarks on Mr. Porson's Letters to Archdeacon Travis. By J. PHAREZ. London, 1809, 8vo.

28. Observations on 1 John V. 7. by Frederick NOLAN, LL.D. In his "Inquiry into the Integrity of the Greek Vulgate, pp. 293—305. 540—564. London, 1815, 8vo.

29. *Three Letters addressed to the Rev. Frederick Nolan, on his erroneous Criticisms and Mis-statements in the Christian Remembrancer, relative to the Text of the Heavenly Witnesses. . . . By the Rev John* OXLEE. *York*, 1825, 8vo.

30. Extensive Controversy about the celebrated Text, 1 John V. 7. By the Rev. William HALES, D.D. In vol. ii. pp. 133—226. of his Treatise on "Faith in the Holy Trinity." London, 1818, 8vo.

31. Annotatio ad 1 Epistolam Joannis cap. V. ver. 7, 8. Auctore Joanne Nepomuceno ALBER. In vol. iii. p. 353—369. of his Institutiones Hermeneuticæ Novi Testamenti. Pestini, 1818, 8vo.

32. A Vindication of 1 John V. 7. from the Objections of M. Griesbach, in which a new View is given of the external evidence, with Greek Authorities for the Authenticity of the Verse, not hitherto adduced in its Defence. By Thomas BURGESS, D.D., Bishop of St. David's [now of Salisbury]. London, 1821, 8vo.

33. *Review of the "Vindication," &c. in the Quarterly Review for March*, 1822. [Attributed to the Rev. Dr. TURTON, Regius Divinity Professor in the University of Cambridge.] London, 1822, 8vo.

34. A Vindication of 1 John V. 8. &c. Second edition: to which is added a Preface in reply to the Quarterly Review, and a Postscript in answer to a recent publication entitled "Palæromaica." By Thomas BURGESS, D.D., Bishop of St. David's. London, 1823, 8vo.

35. *Observations on* 1 *John* V. 7. *by Herbert* MARSH, D.D., *Bishop of Peterborough.* In part vi. pp. 13—30. of his Lectures in Divinity. *Cambridge*, 1822, 8vo.

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36. A Selection of Tracts and Observations on 1 John V. 7. Part the First, consisting of Bishop Barlow's Letter to Mr. Hunt; Bishop Smallbrooke's Letter to Dr. Bentley; Two anonymous Letters to Dr. Bentley, with Dr. Bentley's Answer; an Extract from Martin's Examination of Emlyn's Answer relative to that Letter; together with Notes of Hammond and Whitby on the controverted Verse; and Dr. Adam Clarke's Account of the Montfort Manuscript. [With a Preface by the Editor, Thomas BURGESS, D.D., Bishop of St. David's.] London, 1824, 8vo.

37. Three Letters addressed to the Editor of the Quarterly Review, in which is demonstrated the Genuineness of the Three Heavenly Witnesses, 1 John V. 7. By Ben David [John JONES, LL.D.]. London, 1825, 8vo.

38. A Letter to the Clergy of the Diocese of St. David's on a Passage of the Second Symbolum Antiochenum of the Fourth Century, as an evidence of the authenticity of 1 John V. 7. By Thomas BURGESS, D.D., Bishop of St. David's. London, 1825, 8vo.

39. *Review of the two preceding Articles in the Quarterly Review for December*, 1825. *London*, 8vo. [Attributed to the Rev. Dr. Turton.]

40. *A Vindication of the Literary Character of Professor Porson from the Animadversions of the Rt. Rev. Thomas Burgess*, D.D., *Lord Bishop of Salisbury, in various publications on* 1 *John* V. 7. *By Crito Cantabrigiensis.* [*The Rev. Thomas* TURTON, D.D., *Deun of Peterborough.*] *Cambridge*, 1827, 8vo.

41. A Specimen of an intended publication, which was to have been entitled A Vindication of them that have the rule over us, for their not having cut out the disputed Passage, 1 John V. 7, 8. from the authorized Version. Being an Examination of the first six pages of Professor Porson's IVth Letter to Archdeacon Travis, of the MSS. used by R. Stephens. By Francis HUYSHE. London, 1827, 8vo.

This "Examination" was published *after* notice had been given in the Literary Journals that the 'Vindication' of Professor Porson's character was in the press, and before that work actually appeared. "Crito Cantabrigiensis," therefore, devoted pp. 388—404. to a refutation of Mr. H.'s tract.

42. *Two Letters, respectfully addressed to the Lord Bishop of Salisbury, in Defence of certain Positions of the Author, relative to* 1 *John* V. 7.; *in which also the recent arguments of his Lordship are shown to be groundless Surmises and evident Mistakes. By the Rev. John* OXLEE. *London*, 1828, 8vo.

43. A Letter to the Rev. Thomas Beynon, Archdeacon of Cardigan, in Reply to a Vindication of the Literary Character of Professor Porson, by Crito Cantabrigiensis: and in further proof of the Authenticity of 1 John V. 7. By Thomas BURGESS, D.D., Bishop of Salisbury. Salisbury, 1829, 8vo.

44. New Criticisms on the celebrated Text, 1 John V. 7. A Synodical Lecture, by Francis Anthony KNITTEL, Counsellor to the Consistory, and General Superintendent of the Grand Duchy of Brunswick Lünenbourgh. Published at Brunswick in 1785. Translated from the original German, by William Alleyn EVANSON, M.A. London, 1829, 8vo.

The original German work of Knittel, which has long been scarce upon the continent, is thus characterized by Michaelis:—"This is a valuable work, and much useful information may be derived from it: but in the proof of the principal point the author has totally failed." (Introd. to the New Testament, vol. iv. p. 413.) This opinion has been confirmed in the following terms by a modern biblical critic:—

"Knittel's 'New Criticisms' are laboured and ingenious, written in a very declamatory style, and calculated by their plausibility to produce on the minds of novices in the controversy an impression in favour of the passage which he has taken under his protection. They are always wanting in the simplicity which an accomplished scholar will be concerned to maintain in the conduct of an important argument, and are not less deficient in the substantial proofs, and clear and strong presumptions which command our assent. With the appearance and pretension of a methodical arrangement of his materials, there is but little of it in the discussions which follow: and we close the work without having acquired any distinct apprehensions of the subject on which we have been engaged." (Eclectic Review, Third Series, vol. iii. p. 181.)

45. *Remarks upon Mr. Evanson's Preface to his Translation of Knittel's New Criticisms on* 1 *John* V. 7. *By Clemens Anglicanus* [The Rev. Thomas TURTON, D.D.]. *London*, 1829, 8vo.

46. *Memoir of the Controversy respecting the Heavenly Witnesses*, 1 *John* V. 7., *including critical Notices of the Principal Writers on both sides of the Question. By Criticus* [the late Rev. William ORME, M.A.]. *London*, 1830, 12mo.

This work must have cost its author no small labour; although it does not pretend to exhibit a full and complete history of the controversy, yet not a single publication of any note is omitted. Numerous smaller notices relative to various other minor authors, who have treated directly or incidentally on the subject, are interspersed; and as many of the works given in the preceding bibliographical list are now become rare and with difficulty to be procured, the reader who is desirous of investigating the history of this memorable controversy, will be gratified with the candid spirit and diligent research which pervade every page of Mr. Orme's able and well-written Memoir.

47. An Introduction to the Controversy on the disputed verse of St. John, as revived by Mr. Gibbon. By Thomas BURGESS, D.D., Bishop of Salisbury. Salisbury, 1833, 8vo.

The design of this publication is "to recall the attention of the readers to that state of the inquiry into the authenticity of the disputed verse of St. John, in which it was, prior to the publication of Archdeacon Travis's and Mr. Porson's Letters, when it was revived by Mr. Gibbon's celebrated note to the thirty-seventh chapter of his History." The following are the subjects discussed by the learned prelate. "Mr. Gibbon, an enemy to Christianity and morally incapable of impartiality on any question relative to its scriptures and doctrines;—his falsification of authorities respecting the great doctrines of Christianity;—incorrectness of his general positions respecting the controverted verse;—incorrectness of his particular objections to the verse."

48. Dr. WISEMAN on 1 John V. 7, 8. By the Rev. Francis HUYSHE. London, 1834, 8vo.

An article thus intituled appeared in the British Magazine for June, 1834, advocating the genuineness of the disputed clause in 1 John V. 7, 8. Mr. Huyshe, the writer of it, is the author of numerous communications bearing upon this question, which are inserted in the third, fourth, and fifth volumes of that Journal (to which the reader is necessarily referred), under the title of "A Vindication of the Early Parisian Press."

SECTION V.

TREATISES ON VERSIONS OF THE SCRIPTURES.

§ 1. TREATISES ON ANCIENT VERSIONS.

1. Novi Testamenti Versiones Syriacæ, Simplex, Philoxeniana et Hierosolymitana, denuo examinatæ, et ad fidem Codicum Manuscriptorum Bibliothecarum, Vaticanæ, Angelicæ, Assemanianæ Medicæ, Regiæ aliarumque; novis Observationibus atque Tabulis ære incisis illustratæ a Jacobo Georgio Christiano ADLER. Hafniæ, 1789, 4to.

2. G. H. BERNSTEIN de Versione Novi Testamenti Syriaci Heracleensi Commentatio. Lipsiæ, 1822, 4to.

3. Veteris Interpretis cum Bezâ aliisque Recentioribus Collatio. Auctore Joanne BOIS. Londini, 1655, 4to.

In this work, which is now of extreme rarity, the author has successfully shown that, in many places, the modern translators had unduly depreciated the Vulgate, and unnecessarily departed from it.

4. Dissertatio Theologico-Critica de Vi, quam antiquissimæ Versiones quæ extant Latinæ in Crisin Evangeliorum IV habent, exhibita à M. C. A. BREITHER. Merseburgi, 1824, 8vo.

5. De Nomine, Auctore, Emendatoribus, et Authentiâ Vulgatæ Dissertatio. Auctore Josepho BRUNATI. Viennæ, 1827, 8vo.

6. De Prophetarum Minorum Versionis Syriacæ, quam Peschito dicunt, Indole, Dissertationes Philogico-Criticæ. Dissertatio I. Scripsit Carolus Augustus CREDNER. Gottingæ, 1827, 8vo.

7. J. A. DORN De Psalterio Æthiopico Commentatio. Lipsiæ, 1825, 4to.

8. J. F. FISCHERI Prolusiones de Versionibus Græcis Librorum Veteris Testamenti. Lipsiæ, 1772, 8vo.

9. Jo. Ernest. GRABII Epistola ad clarissimum, virum Jo. Millium; qua ostenditur, Libri Judicum Genuinam LXX. Interpretum Versionem eam esse, quam MS. Cod. Alexandrinus exhibet: Romanam autem Editionem, quòd ad dictum librum, ab illâ prorsus diversam, atque eandem cum Hesychianâ esse. Subnexa sunt tria Novæ τῶν ὁ Editionis Specimina. Oxonii, 1705, 4to.

In this tract, which is not of common occurrence, Dr Grabe announced and also gave specimens of the critical edition of the Septuagint, which is described in p. 21, of this Appendix.

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10. Joh. Ernst. GRABII Dissertatio de variis Vitiis Septuaginta Interpretum Versioni ante B. Origenis ævum illatis, et remediis ab ipso in Hexaplari ejusdem Versionis Editione adhibitis, deque hujus editionis Reliquiis tam manuscriptis quam prælo excusis. Oxonii, 1710, 4to.

A rare and valuable tract.

11. De Pentateuchi Versionis Syriacæ, quam Peschito vocant, Indole, Commentatio Critico-Exegetica. Scripsit Ludovicus HIRZEL. Lipsiæ, 1825, 8vo.

12. Bellum Papale, sive Concordia Discors Sixti Quinti, et Clementis Octavi, circa Hieronymianam Editionem. Auctore Thoma JAMES. Londini, 1606, 4to. Londini, 1678.

13. Commentatio Critica de Ephræmo Syro, S. S. interprete; quâ simul Versionis Syriacæ, quam Peschito vocant, Lectiones variæ ex Ephræmi commentariis collectæ exhibentur. Scripsit Cæsar à LENGERKE. Halæ, 1828, 4to.

14. Remarques sur la Version Italique de S. Matthieu, qu'on a découvert dans de fort anciens Manuscrits. Par Jean MARTIANAY. Paris, 1695, 8vo.

15. Joan. Davidis MICHAELIS Curæ in Versionem Syriacam Actuum Apostolicorum. Cum Consectariis Criticis de indole, cognationibus, et usu Versionis Syriacæ Tabularum Novi Fœderis. Gottingæ, 1755, 4to.

16. De Origine Versionis Septuaginta Interpretum: Auctore S. T. MUECKE, correctore Lycei Soraviensis. Zullichoviæ, 1788, 8vo.

Bp. Marsh pronounces this to be "a very useful work, as it represents both concisely and perspicuously the several topics which suggest themselves for consideration on the origin of the Septuagint version." (Lectures, part iii. p. 123.)

17. Friderici MÜNTER Commentatio de Indole Versionis Novi Testamenti Sahidicæ. Accedit Fragmentum Epistolæ Pauli ad Timotheum, ex membrano Sahidico Manuscripto Borgiano, Velitris. Hafniæ, 1789, 4to.

18. An Enquiry into the present State of the Septuagint Version of the Old Testament. By Henry OWEN, D.D. London, 1769, 8vo.

All Dr. Henry Owen's works are characterized by sound criticism and laborious research. Bp. Marsh, who says that he is an excellent critic, observes that his Historical and Critical Account of the Septuagint Version "should be read by every man, who wishes to be acquainted with the history of that version."

19. A Brief Account, Historical and Critical, of the Septuagint Version of the Old Testament. To which is added a Dissertation on the comparative Excellency of the Hebrew and Samaritan Pentateuch. By Dr. Henry OWEN, F.R.S., &c. London, 1787, 8vo.

"The learned author of this piece has bestowed very laudable pains upon his subject, and brought into a very small compass many just remarks, and much useful information; which will not fail to be highly acceptable to those who are engaged in the study of the Scriptures." (Month. Rev. (O. S.) vol. lxxviii. p. 266.)

20. F. V. REINHARDI Dissertatio de Versionis Alexandrinæ authoritate et usu in constituendâ Librorum Hebraicorum Lectione genuinâ. Vitembergæ, 1777, 4to.

21. De Syriacarum Novi Fœderis Versionum Indole atque Usu Dissertatio. Philoxenianam cum Simplice, e duobus pervetustis Codd. MSS. ab Amida transmissis, conferente Glocestrio RIDLEY. Londini, 1761, 4to.

This very scarce tract is reprinted at the end of Semler's edition of Wetstein's Libelli ad Crisin atque Interpretationem Novi Testamenti (8vo. Halæ, 1766), pp. 247—339. from a copy then in the library of the celebrated Michaelis.

22. De Origine et Indole Arabicæ Librorum Veteris Testamenti Historicorum Interpretationis Libri II. Scripsit Æmilius ROEDIGER. Passim adjecta sunt Scholia Tanchumi Arabici, aliaque anecdota. Halis Saxonum, 1829, 4to.

The design of this publication is, to show that the Arabic Version was not made from the Septuagint; but that the greater part of it was executed from the Syriac Version; viz. the books of Judges, Ruth, Samuel, 1 Kings i. to xi. 2 Kings xii. 17.—xxv. and Nehemiah ix. 28. to xiii.; that 1 Kings xii. to 2 Kings xii. 16. was made from the Hebrew; that Nehemiah i. to ix. 27., though made from the Hebrew, has, in several places, been interpolated from the Syriac. M. Roediger is of opinion that the author of the Arabic version was a Christian who lived in the thirteenth century.

23. Ern. Frid. Car. ROSENMÜLLER de Versione Pentateuchi Persica Commentatio. Lipsiæ, 1813, 4to.

This academical disquisition treats on the author and editions of the Persic version, and on its sources and character. A critical examination of various passages is annexed.

24. Animadversiones, quibus Fragmenta Versionum Græcarum V. T. a Bern. Montefalconio collecta, illustrantur a Jo. Gottfr. SCHARFENBERG. Lipsiæ, 1776, 8vo.

25. SCHLEUSNERI (Joh. Frid.) Opuscula Critica ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ, 1812, 8vo.

The first part of this volume contains observations on the authority and use of the Greek fathers in settling the genuine reading of the Greek versions of the Old Testament. The second part comprises observations and conjectural emendations on those versions.

26. Th. E. TOEPLER de Pentateuchi Interpretationis Alexandrinæ Indole Criticâ atque Hermeneuticâ Commentatio. Halis Saxonum, 1830.

27. USSERII (Jacobi, Armachensis Archiepiscopi) de Græca Septuaginta Interpretum Versione Syntagma. Londini, 1665, 4to.

"It is divided into nine chapters, and relates to the origin of the version according to the account of Aristeas (then supposed to be genuine), to the time when and the place where it was written, to the alterations which were gradually made in its text, to the corrections of Origen, to the modern editions, and other subjects with which these are immediately connected. This is a work of great merit: it displays much original inquiry; and may be regarded as the ground-work of later publications on the Septuagint." (Bp. Marsh's Lectures, part ii. p. 121.)

28. G. B. WINER de Onkeloso ejusque Paraphrasi Chaldaica Dissertatio. Lipsiæ, 1820, 4to.

29. WISEMAN (Nicolaus) Horæ Syriacæ, seu Commentationes et Anecdota Res vel Litterarias Syriacas spectantia. Tomus I. Romæ, 1828, 8vo.

This profoundly learned volume comprises collections for the Literary History of the Syriac versions of the Old Testament, and particularly of the Peschito or Old Syriac version, drawn for the most part from original sources. These are followed by details of great value respecting the Karkaphensian Recension of the Syriac version, which is here for the first time described. To the whole is prefixed an elaborate attempt to uphold the Romish gloss on Matt. xxvi. 26., respecting transubstantiation, drawn from Syriac sources, and containing a collection of words for a supplement to the Syriac lexicons extant. Dr. Wiseman's Syriac quotations have been subjected to a minute and critical examination by Professor LEE in his prolegomena to Mr. Bagster's edition of the Polyglott Bible, p. 29. of the folio edition, or pp. 41, 42. of the quarto edition. Among the Syriac writers whom Dr. W. has quoted, as maintaining transubstantiation, is Dionysius Barsalibæus or Barsalibi (Horæ Syriacæ, p. 57.): *but he wrote the treatise* cited by Dr. W. AGAINST *the Franks or papists towards the close of the twelfth century.* (Assemanni's Bibliotheca Orientalis, vol. ii. pp. 156, 157, &c.) In pp. 57. and 58. of the Horæ Syriacæ, according to Barsalibi and Maruthas, the bread and wine are called the body and blood of Christ; but the bread is NEVER said to be changed into the *flesh* of Christ, which, Prof. Lee remarks, is of great importance. And Barsalibi himself elsewhere teaches that these expressions are taken mystically; which Dr. Wiseman FORGOT to show. In p. 191., he says (as Professor Lee translates him), "*Panem, inquit, oculo animæ contemplamur,*" et (p. 159.) "*facitque* eum corpus DIVINO *et* MYSTICO MODO." That is, "*We contemplate, he says, the bread with the eye of the soul:*" and in p. 159., "*and he makes it his body in a* DIVINE *and* MYSTICAL MANNER." Dr. Wiseman having quoted (Hor. Syr. p. 59.) a passage from an *Arabic* translation from the Syriac of some very ancient canons of the Syrian church (made in the three hundred and eighty-second year of the Mohammedan æra of the Hegira, A.D. 1004), in order to show that transubstantiation was held by that church:—Professor Lee charges Dr. Wiseman with having MISTRANSLATED the passage in question, which ought to be rendered thus, "*He*" (that is, Jesus Christ) "*gave it*" (his body) "*to us for the remission of sins, after that he had assimilated it to himself: yea, he said, 'This is my body:' but did not say, 'This is like to my body'*—"Illud nobis dedit . . . . . in remissionem peccatorum, postquam id sibimet assimilaverat: imo dixit, 'Hoc est corpus meum,' at NON dixit, 'Simile est corpori meo.'" That is, that the sacrament ought to be received with faith, as my body itself, but not as any likeness of it, which indeed would be idolatry. The authorities, therefore, which Dr. Wiseman professes to quote in support of the Romish tenet of transubstantiation, do not afford him any support whatever. Further, as Dr. Wiseman has professed a wish for some philological illustrations in behalf of the Protestant or TRUE mode of interpreting Matt. xxvi. 26., Dr. Lee proceeds to gratify his wish; and accordingly cites one passage from the Old Syriac version of 1 Kings xxii. 11.; another from the Arabic poem, Hamasa, and from an Arabic scholiast on it; and another from the Persian poet, Saadi: all which ABUNDANTLY CONFIRM the Protestant mode of interpretation. Professor Lee has given the original passages in these oriental languages, accompanied with a Latin translation; which the limits necessarily prescribed to this notice compel us to omit. And, finally, he concludes with observing that there are not wanting Syriac authors, of considerable repute, who testify that the Lord's supper is a mystical and rational representation of the unbloody sacrifice. For this statement, Dr. Lee refers to Assemanni's Bibliotheca Orientalis, tom. i. pp. 479—483., where the elements are called mysteries.

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§ 2. TREATISES ON MODERN VERSIONS OF THE SCRIPTURES.

1. A History of the Translations which have been made of the Scriptures from the earliest to the present age, throughout Europe, Asia, Africa, and America. By Herbert MARSH, D.D. [Bishop of Peterborough]. London, 1812, 8vo.

2. A Historical Sketch of the Translation and Circulation of the Scriptures, from the earliest period to the present time. By the Rev. W. A. THOMSON, and the Rev. W. ORME. Perth, 1815, 8vo.

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1. An Historical Account of the several English Translations of the Bible, and the Opposition they met with from the church of Rome. By Anthony JOHNSON. London, 1730, 8vo. Also in the third volume of Bishop Watson's Collection of Theological Tracts.

2. A Letter, showing why our English Bibles differ so much from the Septuagint; though both are translated from the Hebrew Original. [By Thomas BRETT, LL.D.] London, 1743, 8vo.

A second edition was published in 1760, entitled a Dissertation, instead of a letter. It has been reprinted by Bishop Watson, Tracts, vol. iii.

3. A History of the principal Translations of the Bible. By John LEWIS, M.A. London, 1739, 8vo.

The first edition of this valuable work, to which all succeeding writers on the history of the English versions of the Scriptures are indebted, was prefixed to Mr. Lewis's folio edition of the venerable John Wickliffe's English version of the New Testament. It was reprinted in 1818, at London, with some unimportant additions, in one volume, 8vo.

4. An Historical View of the English Biblical Translations; the expedience of revising by authority our present Translation, and the means of executing such a Revision. By William NEWCOME, D.D., Bishop of Waterford. Dublin, 1792, 8vo.

5. A List of Editions of the Bible, and Parts thereof in English, from the years MDV. to MDCCCXX. With an Appendix, containing Specimens of Translations and Bibliographical Descriptions. By the Rev. Henry COTTON, D.C.L. Oxford, at the Clarendon Press, 1821, 8vo.

Though the author of this unassuming but very interesting "List" modestly terms it "an Appendix" to the latter part of Lewis's work, it will be found a very useful publication to those who may not be possessed of Lewis's History. It is evidently the result of deep research, and is drawn up with great care. The notes, which are not numerous, are strictly bibliographical, and contain much valuable information for the collectors of rare books; while considerable additional interest is imparted to the work by the specimens of early translations which will be found in the appendix.

6. Dangerous Errors in several late printed Bibles, to the great scandal and corruption of sacred and true Religion. Discovered by William KILBURN. Printed at Finsbury, anno 1659. 8vo.

This very curious tract points out numerous "pernicious, erroneous, and corrupt Erratas, Escapes, and Faults in several impressions of the Holy Bible and Testament, within these late years" [during the great rebellion] "commonly vended and dispersed, to the great scandal of religion, but more particularly in the impressions of Henry Hills and John Field, Printers. A copy is in the Library of the British Museum.

7. The Existing Monopoly an inadequate protection of the Authorized Version of the Scriptures. Four Letters to the Right Hon. and Right Rev. the Lord Bishop of London; with Specimens of the intentional and other departures from the authorized standard. To which is added a Postscript, containing the Complaints of a London Committee of Ministers on the subject; the Reply of the Universities; and a Report on the importance of the Alterations made. By Thomas CURTIS. London, 1833, 8vo.

8. Mr. Curtis's Misrepresentations Exposed. By Edward CARDWELL, D.D. Oxford, 1833, 8vo.

9. The Text of the English Bible Considered. By Thomas TURTON, D.D., Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough. Cambridge and London, 1833, 8vo. Second edition, corrected and enlarged, 1834, 8vo.

The reader will find a full account of Mr. Curtis's misrepresentations, and an abstract of the refutation of them by the Rev. Drs. Cardwell and Turton, in the British Critic for July, 1833, pp. 1—26. There is also an impartial article on this subject in the Eclectic Review for June, 1833 (third series, vol. ix. pp. 509—533). It may suffice here to state, generally, that Mr. Curtis has altogether failed in his attacks upon our present authorized version, and upon the editions of it printed by the Universities of Oxford and Cambridge. It is proper to add that the sub-committee of dissenting ministers, who were appointed by the "London Committee," mentioned in Mr. Curtis's title-page, caused an advertisement to be inserted in the Times newspaper, of March 26, 1833, in which they stated that Mr. Curtis had acted without their concurrence, and that they did not consider themselves responsible for any statements already made by him, or which he might thereafter make. His pamphlet "*seemed* to announce some very great, serious, alarming, and crying evil, calling for immediate and decisive remedy. We apprehend, however, that every unprejudiced reader will feel that these evils have been exceedingly exaggerated; and that *no case* whatever, as far at least as affects our universities, has been established." (Christian Guardian, March, 1833, p. 107.)

10. Reasons why a new Translation of the Bible should not be published, without a previous statement and examination of all the material Passages which may be supposed to be misinterpreted. [By Thomas BURGESS, D.D., now Bishop of Salisbury.] Durham, 1816, 8vo.

11. Reasons in favour of a New Translation of the Holy Scriptures. By Sir James Bland BURGES, Bart. London, 1819, 8vo.

12. A Vindication of our authorized Translation and Translators of the Bible, and of preceding English Versions authoritatively commended to the Notice of those Translators, &c. By the Rev. H. J. TODD, M.A. London, 1819, 8vo.

13. An Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's new Translation. By J. W. WHITTAKER, M.A. London, 1819, 8vo. Supplement, 1820, 8vo.

14. Vindiciæ Hebraicæ; or a Defence of the Hebrew Scriptures, occasioned by the recent strictures and innovations of J. Bellamy, and in confutation of his attacks on all preceding Translations, and on the Established Version in particular. By Hyman HURWITZ. London, 1820, 8vo.

This author is a learned Jewish teacher, who, while he has exposed Mr. Bellamy's misinterpretations with great learning, has rendered to British Christians an incalculable service, by showing the general excellence of our authorized English version; and has also, perhaps unwittingly, silenced the Jewish objector, who used to deny the validity of the Old Testament as cited from that version.

15. A Letter to the Rt. Rev. Herbert [MARSH], Lord Bishop of Peterborough, on the Independence of the authorized Version of the Bible. By Henry WALTER, B.D. London, 1823, 8vo.

16. Hints for an improved Translation of the New Testament. By James SCHOLEFIELD, M.A. Regius Professor of Greek in the University of Cambridge. Cambridge and London, 1832, 8vo.

"In every part of these notes we observe a judicious treatment of the subjects brought under discussion; and there is scarcely an emendation proposed, to which we should be prepared to hazard an objection." (Eclectic Review, for April, 1833. Third Series, vol. ix. p. 317.)

17. Observations upon the Expediency of revising the present English Version of the four Gospels, and of the Acts of the Apostles. By John SYMONDS, LL.D., Professor of Modern History in the University of Cambridge. 1789, 4to.

17*. Observations on the Expediency of revising the present English Version of the Epistles in the New Testament. By John SYMONDS, LL.D. 1794, 4to.

The same method of classification is pursued in both these publications. "Of the observations themselves it must be said, that many are just and useful; but many also are minute and over-refined." (British Critic, O. S. vol. iii. p. 332.)

18. The Errata of the Protestant Bible: or the Truth of the English Translation examined. By Thomas WARD. Dublin, 1807, 4to.

19. An Analysis of Ward's Errata of the Protestant Bible. By Richard RYAN, D.D. Dublin, 1808, 8vo.

20. An Answer to Ward's Errata of the Protestant Bible. By Richard GRIER, D.D. Dublin, 1812, 4to.

21. Observations on the present State of the Roman Catholic English Bible, addressed to the Roman Catholic Archbishop of Dublin; showing that it has never been edited on any uniform plan; that the principles adopted by the Rhemish Translators have been abandoned; and that the Censures of Ward's Errata are as applicable to it, as to the Protestant Bible. By the Rev. George HAMILTON, A.M. Dublin, 1826, 8vo.

22. A Second Letter to the most Rev. Dr. Murray, on the present State of the English Roman Catholic Bible, contrasting the Notes recently published by him, with those to which he gave his sanction before the Committee of the House of Commons. By the Rev. George HAMILTON, A.M. Dublin, 1826, 8vo.

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Ward's Errata of the Protestant Bible, which contain a vehement attack upon our present authorized version, were first published anonymously in the reign of James II., and were reprinted in the former part of the eighteenth century. This book, after sleeping in oblivion for many years, was reprinted at Dublin in 1807, and extensively circulated under the patronage of the Romish clergy in Ireland. This called forth the two very able and satisfactory replies of the Rev. Drs. Grier and Ryan.

In consequence of the biblical discussions which have taken place in Ireland, Mr. Hamilton was induced to collate five editions, besides the New Testament printed at Rheims in 1582, which have been circulated under the authority of the Romish archbishops of Dublin. The result is, that there is not one standard copy extant; what, however, is most gratifying to us as Protestants is, that Dr. Murray's edition, printed in 1825, *contains several corrections of the Anglo-Romish translation* FROM OUR AUTHORIZED PROTESTANT VERSION, which identical passages had been denounced by Ward as *heretical mistranslations!* Mr. Hamilton's second pamphlet exposes the variations which occur in the notes of five several editions, printed between the years 1748 and 1826; and further shows that the Irish branch of the self-styled infallible Church has no fixed standard whatever, either in the Bibles printed for adults, or in the elementary Catechisms prepared for the use of children.

23. A Brief History of the Versions of the Bible of the Anglo-Roman Churches. Dublin, 1830, 18mo.

This carefully compiled little volume pretends to no originality of information. It contains the substance of two lectures delivered by a clergyman in Ireland to his parishioners: and it is particularly valuable as presenting in a small compass much important information respecting the *alterations, additions, omissions,* and *variations,* which have been made by the popish bishops in the Anglo-Romish versions of the Bible.

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24. An Historical Account of the British or Welsh Versions and Editions of the Bible. By Thomas LLEWELLYN, LL.D. London, 1768, 8vo.

A tract not of very frequent occurrence. In an Appendix, the author has printed the dedication which the translators prefixed to the first impressions of the Welch Bible.

25. A Dissertation on Hans Mikkelsen's (or the first Danish) Translation of the New Testament. By Ebenezer HENDERSON, [D.D.] Copenhagen, 1813, 4to.

26. Biblical Researches and Travels in Russia, &c. &c. By Ebenezer HENDERSON, [D.D.] London, 1826, 8vo.

This very interesting volume of Travels has a claim to be noticed in this place, on account of the numerous and important details which Dr. Henderson has communicated respecting the ancient and modern Russian versions and editions of the Holy Scriptures, and to which we have been largely indebted. Dr. H. has, in the course of his lengthened tour through the southern provinces of Russia, collected many very valuable elucidations of Scripture manners and customs. Independently of these circumstances, which necessarily arrest the attention of Bible students, his volume contains much valuable statistical information relative to the countries through which he travelled.

27. Christiani Andr. TEUBERI Tractatus Philologico-Exegeticus de Utilitate Linguæ Anglicanæ in Explicatione S. Scripturæ, ex Pericopis vulgo Epistolicis Vernaculæ Versionis cum Anglicana et Fontibus collatis demonstrata. Lipsiæ, 1733, 12mo.

The design of this publication is to show the utility of the English Language, and also, by actual collation, the importance of our authorized English version of the Bible for correcting the German translation. M. Teuber has adduced several instances in which the latter may be improved from our version.

28. Memoir of a French Translation of the New Testament, in which the Mass and Purgatory are found in the Sacred Text; together with Bishop Kidder's Reflections on the same: accompanied by Notes. By Henry COTTON, LL.D. London, 1827, 8vo.

In 1690, Dr. Kidder, afterwards Bishop of Bath and Wells, introduced to the notice of the English public a French Translation of the New Testament, which had been printed at Bourdeaux in 1686; and he exposed the numerous falsifications of the sacred original which the translators had made, in order to uphold the erroneous tenets and superstitious practices of the church of Rome. Bp. Kidder's pamphlet having become extremely rare, Dr. Cotton has rendered a valuable service to the Protestant cause by reprinting it with some corrective notes; and he has prefixed an interesting bibliographical memoir on the Bourdeaux New Testament.

*** Many interesting details relative to the History of Modern Versions of the Scriptures, will be found in Dr. Townley's 'Illustrations of Biblical Literature,' and 'Introduction to the Literary History of the Bible,' a notice of which will be found in page 5. of this Appendix.

CHAPTER IV.

TREATISES ON THE ORIGINAL LANGUAGES OF SCRIPTURE, AND GRAMMARS AND LEXICONS THEREOF.

SECTION I.

TREATISES, ETC. ON THE HEBREW LANGUAGE.

§ 1. TREATISES ON THE STUDY OF THE HEBREW LANGUAGE, AND ON THE VOWEL POINTS.

1. LINGUÆ Hebraicæ Studium Juventuti Academicæ commendatum, Oratione Oxonii habita in schola Linguarum, a Georgio JUBB, S.T.P. Linguæ Hebraicæ Professore. Oxonii, 1781, 4to.

2. Dissertations on the Importance and best Method of Studying the Original Languages of the Bible, by Jahn, and others; translated from the Originals, and accompanied with Notes, by M. STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover. Andover (Massachusetts), 1821, 8vo.

These dissertations are three in number, and are translated from the Latin of Jahn and Wyttenbach, and the German of Gesenius: they comprise many important observations on the study of languages, the value of which is greatly enhanced by the original and instructive notes of the translator.

3. Johannis BUXTORFII Tiberias, sive Commentarius Masorethicus; quo primum explicatur quid Masora sit; tum Historia Masoretharum ex Hebræorum Annalibus excutitur; secundo clavis Masoræ traditur; denique Analytica Masoræ explicatio in primum caput Geneseos proponitur. Basileæ Rauracorum, 1620, 4to.

4. Ludovici CAPELLI, Filii, Arcanum Punctationis revelatum, sive de Punctorum Vocalium et Accentuum apud Hebræos vera et germana antiquitate Diatriba, in lucem edita a Thoma Erpenio. Lugduni Batavorum, 1624, 4to.

These two works almost exhaust the controversy respecting the vowel points of the Hebrew language. Buxtorf maintains, and Capellus opposes them, both with equal learning and ingenuity.

5. Jacobi ALTINGII Fundamenta Punctationis Linguæ Sanctæ; accedit ejusdem Synopsis Institutionum Chaldæarum et Syrarum. Francofurti ad Mœnum, 1730, 8vo.

This is usually considered as the best edition: the treatise first appeared in 1692. It is considered by critics as indispensable to those who would penetrate the arcana of the Masoretic punctuation.

6. Josephi DOBROWSKY de antiquis Hebræorum Characteribus Dissertatio. Pragæ, 1783, 8vo.

"This tract contains, in a short compass, a perspicuous statement of all the arguments both for and against the antiquity of the Hebrew letters; and the conclusion, which the author deduces, is, that not the Hebrew but the Samaritan was the ancient alphabet of the Jews." (Bp. Marsh's Divinity Lectures, part ii. p. 135.)

7. A. B. SPITZNERI Vindiciæ Originis et Auctoritatis Divinæ Punctorum Vocalium et Accentuum in libris sacris Veteris Testamenti. Lipsiæ, 1791, 8vo.

In this treatise the author strenuously advocates the divine origin and authenticity of the vowel points.

8. An Essay on the Antiquity and Utility of the Hebrew Vowel Points. By John MONCRIEFF. Glasgow, 1833, 8vo.

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§ 2. HEBREW GRAMMARS, AND OTHER TREATISES ON THE HEBREW LANGUAGE, WITH POINTS.

[i.] *In the English Language.*

1. An Easy Entrance into the Sacred Language, containing the necessary rules of Hebrew Grammar in English; with the Original Text of several chapters, select verses, and useful histories, translated verbatim and analyzed. Likewise some select pieces of Hebrew Poetry. By the Rev. Cornelius BAYLEY. London, 1782, 8vo.

This "Grammar may be very useful. Its rules, though concise, are perspicuous; the analysis and the examples illustrate their principles, and tend to facilitate the study of the Hebrew." (Monthly Review (O. S.), vol. lxviii. p. 190.) This Grammar has lately been reprinted.

2. The Scholar's Instructor; an Hebrew Grammar, by Israel LYONS. Cambridge, 1735; 1757, 2d edition; 1810, 3d edition; 1829, 4th edition, 8vo.

3. Hebrew Grammar, with the principal rules compiled from some of the most considerable Hebrew Grammars. By Thomas YEATES. London, 1812, 8vo. and various subsequent editions.

These two Grammars have long been in use in different academies, as well as in the universities; and are recommended by their brevity. Mr. Yeates's Grammar is an improvement of one composed by Dr. Ashworth, and printed at Cambridge in 1763.

4. A Hebrew Grammar for the use of the Students of the University of Dublin. By the Rev. Gerald FITZGERALD, D.D., Hebrew Professor in [the] said University. Dublin, 1799, 8vo.

"A plain, easy, and useful introduction to the Hebrew tongue, in English, for the use of students in our universities, and particularly in the university of Dublin." (Monthly Review (N. S.), vol. xxxiv. p. 151.) The author has pursued an intermediate method between adopting all the Masoretic notes and rejecting them altogether: viz. by retaining the vowel points and such of the accents as are most distinguishable and useful, and omitting all the other accents (the number of which is considerable) which he deems wholly unnecessary in the present state of the Hebrew language.

5. A Hebrew Grammar in the English Language, by Joseph Samuel C. F. FREY. London, 1813, 8vo. A new edition, with corrections and additions, by George DOWNES, A.M. London, 1823, 8vo.

"The directions for the formation of verbs, through all their voices, modes, and tenses, are minutely given; and this part of the Grammar manifests the author's critical acquaintance with the language which he professes to teach.—Though we would not recommend this as superseding the use of other Grammars, especially to the classical scholar, but would rather advise it to be compared with the best of those which are written in Latin, yet we must remark that Mr. Frey's mode of teaching the Hebrew is very masterly; that it is singularly calculated to facilitate the student's intimate knowledge of that language; and that it makes us acquainted with the process adopted by the Rabbis in their education of Jewish youth. The Hebrew Psalter, or Book of Psalms, is subjoined to this Grammar, which considerably augments its value." (Monthly Review (N. S.), vol. lviii. p. 55.) The edition superintended by Mr. Downes contains a glossary of the first six psalms, a compendium of Chaldee Grammar, and other important additions.

6. Elements of Hebrew Grammar. In two parts. By J. F. GYLES, M.A. London, 1814, 8vo.

The difficulties which opposed his own progress in the Hebrew language originally suggested to Mr. Gyles the plan of the present Grammar, which is characterized by simplicity of manner, and clearness of illustration. His second part, which treats on the structure and idioms of the language, contains a good selection of rules and examples, principally from the first volume of Dathe's edition of Glassius's *Philologia Sacra*, one of the most elaborate systems of Hebrew Grammar perhaps that is extant, and which is indispensably necessary to the biblical student, who is desirous of *fully* investigating the language.

7. A Hebrew Grammar, with a copious Syntax and Praxis. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Andover (Massachusetts), 1821, 8vo. Second edition, 1824, 8vo. Third edition, 1829. Fourth edition, 1831. Reprinted at Oxford, 1831, 8vo.

Professor Stuart has, with great industry, examined the copious Hebrew Grammars of the great Oriental scholars, among the Germans, and has chiefly followed the latest and best, viz. that of Professor Gesenius; whose German Grammar of the Hebrew tongue is on the continent considered as the *completest* system of Hebrew Grammar extant. In regard to the plan of the work, he does not profess to be a mere translator of Gesenius, whose Grammar is too large for common use; but he has adopted the general method of this writer as his model, deviating, however, from that eminent Hebraist, where Professor Stuart conceives that he has good reason for differing from him and making some improvements upon his grammar. (North American Review (N. S.), vol. iv. pp. 473—477.) The Oxford edition, which was undertaken at the special recommendation of the Rev. Dr. Pusey, Regius Hebrew Professor, is a reprint of Mr. Stuart's last American edition. In preparing it for press, Mr. S. rewrote nearly the whole work, and some parts of it were written seven or eight times over. It has been materially compressed; and various additions, suggested by his long experience as a teacher of Hebrew Language and Literature, enhance the value of his grammar.

8. A Hebrew Chrestomathy. By Moses STUART. Andover, 1829, 8vo. Third Edition, Oxford (reprinted), 1834, 8vo.

This volume consists, 1. Of a Selection of verbs and nouns of the various classes; 2. Of Easy Sentences for beginners; and 3. Of large select portions of the Hebrew Scriptures, in prose and poetry. Copious practical notes are appended to the several parts, with correct and convenient references to the grammar.

9. A Course of Hebrew Study. By Moses STUART. Andover, 1830, 2 vols. 8vo.

10. Observations on the Idiom of the Hebrew Language respecting the Powers peculiar to the different Tenses of Verbs, and the Communication of Power from governing Verbs to Subordinates connected with them. By Philip GELL, M.A. London, 1821, 8vo.

11. An Easy Method of acquiring Hebrew with the points, according to the Ancient Practice. By an experienced Teacher. [Mr. ——— BORRENSTEIN.] London, 1822, a folio sheet.

"This 'easy method' is comprised in a very neatly and distinctly printed table, including three lessons; the first, containing the alphabet, with the collateral addition of the Rabbinical, German, and Hebrew characters; the second, the vowel points with a few useful rules; the third, a sort of Praxis on the Letters and Points. A useful chart is thus provided for constant reference." (Eclectic Review (N. S.), vol. xvii. p. 463.)

12. Nugæ Hebraicæ: or an Inquiry into the Elementary Principles of the Structure of the Hebrew Language. By a Member of the Royal Irish Academy. London, 1825, 4to.

13. A Comprehensive Hebrew Grammar: wherein the principles of the Language are simply and briefly explained. By George JONES, A.M. Dublin, 1826, 8vo.

This Grammar has been especially composed for the use of the students at the University of Dublin. It has been the author's endeavour to imbody in clear and concise rules every thing essential to the radical understanding of the language. "In this design Mr. Jones has certainly succeeded; his work contains a summary of all that is valuable in the Thesaurus Grammaticus of Buxtorf, presented in a manner well calculated to meet the difficulties generally felt by beginners. The last chapter, which is devoted to Syntax, contains a collection of useful remarks on the idioms of the language; the converaive vau is explained on the principles of Mr. Gell" [see No. 10. above]; and the work concludes with a brief statement of the theory of Hebrew poetry, as laid down by Bishops Lowth and Jebb. . . . . "On the whole, we cheerfully recommend this work, as calculated to teach the principles of the Hebrew language." (Christ. Examiner, or Church of Ireland Magazine, February, 1827.)

14. A Grammar of the Hebrew Language, comprised in a series of Lectures, compiled from the best Authorities, and augmented with much original matter, drawn principally from Oriental Sources; designed for the use of Students in the Universities. By the Rev. Samuel LEE, A.M. [now D.D.], Professor of Arabic in the University of Cambridge. London, 1827. Second edition, corrected, 1831, 8vo.

The following are the principal circumstances in which this grammar is stated to differ from every preceding work of the same kind; viz.—1. In the manner in which the system of vowel points is developed; and 2. In the mode in which the nouns and verbs are exhibited, so as to avoid that perplexity which is presented to learners in many Hebrew grammars. In the syntax, the character of the language is investigated according to the analogy discoverable within itself; and the conclusions to which the author arrives are confirmed by appeals to the Arabian grammarians. The enallages of gender and number, which have caused so much perplexity to students in the grammars that have been formed after the system of the celebrated Buxtorf, are here set aside; and principles are laid down, by which it is shown that, according to the genius of the Schemitic dialects, those rules are groundless, which make it necessary to call in these anomalies to our aid. To the syntax is appended a short essay on the use of the Hebrew accents, showing in what way they are to be understood as a commentary on the bearing of the context. The whole is divided into TWENTY lectures.

15. An Analysis of the History of Joseph, upon the Principles of Professor Lee's Hebrew Grammar. By Alfred OLLIVANT, M.A. London, 1828. Second edition, 1833, 8vo.

16. Essentials of Hebrew Grammar, with points, arranged agreeably to the plan of Gesenius, for the use of Students. By

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the Rev. J. CROCKER, M.A. Cambridge and London, 1829, 8vo. Also on a folio sheet.

17. A Grammar of the Hebrew Language, with Points; together with a short Sketch of the Chaldee Grammar. By Selig NEWMAN, Professor of the Hebrew Language. London, 1827, 8vo.

18. The Elements of Hebrew Grammar, with a Praxis on the Book of Jonah. By William Thomas PHILIPPS, B.D. Bristol and London, 1830, 8vo.

"This is a very well-printed volume. The author has adopted in this work the plan of a grammar published many years ago by Dr. Bennet. Every section is numbered, and a praxis upon a portion of the Bible is added, from which continual references are made to the preceding rules. The advantage to be derived from this method is, that the most necessary rules are the most frequently referred to, and consequently make an impression on the memory in proportion to their importance; and as the learner is not obliged, in the first instance, to make himself master of all the rules, there can be no reason for limiting their number, or omitting any thing which may be essential to his future progress. The first part of this grammar explains the elements; the second, the etymology; the third contains the syntax." (Journal of Education, July, 1833, p. 97.)

19. A Grammar of the Hebrew Language, in two parts: I. Orthography, &c.; II. The Etymology and Syntax. By Hyman HURWITZ. London, 1831, 8vo.

20. An Easy Introduction to the Hebrew Language, on the Principles of Pestalozzi. By Parens [Mr. ——— SYNGE.] London, 1831.

This Grammar is divided into three parts, containing I. A Teacher's Assistant for developing the elements of Hebrew, with a praxis; II. A short Hebrew Grammar, with and without points; and, III. The Hebrew Roots, arranged in twenty-four tables. "Mr. Synge does not intend, in this excellent elementary work, to provide for every possible case, and thus to encumber the outset with what ought to belong to a more advanced stage. He only provides for grammatical facts of frequent occurrence, leaving it to more elaborate works to furnish the explanation of insulated cases." (Journal of Education, July, 1833, p. 100.)

21. A Grammar of the Hebrew Language. By Edward HINCKS, D.D. Belfast, 1832, 8vo.

This Grammar "contains less learning than that of Stuart, but seems more intelligible for a beginner." (Journal of Education, July, 1833, p. 94.)

22. A Practical Introduction to Hebrew: with an Appendix, containing Observations on the Spanish and Portuguese Pronunciation of the Language. By S. G. WALKER. London, 1833, 8vo.

"Mr. Walker's pamphlet is rather a strange one. The preface contains a quantity of very ill-judged matter about Freemasonry. The account of the pronunciation and the nouns is very good; but what relates to the verbs is so meagre, that it does not afford, by any means, sufficient direction to a learner. There is a very fair praxis on the first psalm." (British Magazine, May, 1833, p. 586.)

23. A Manual Hebrew Grammar for the use of Beginners. By J. SEIXAS. Andover (Massachusetts), 1833, 8vo.

This Grammar is designed so exclusively for the author's pupils, or for such persons as may learn Hebrew from them, as to be of no use to any student out of the American Union. The author acknowledges his obligations to Professor Stuart's admirable Hebrew Grammar.

24. Hebrew Aids: being, I. A Digest of the Principles of the Hebrew Grammar. II. Paradigms of Verbs. In two Charts. London, 1833.

These charts are little more than a digest from Professor Gesenius of Halle, Professor Stuart of Andover, and other modern and ancient grammarians and Hebrew scholars.

[ii.] *In the Latin, French, and German Languages.*

1. Joannis BUXTORFFII Thesaurus Grammaticus Linguæ Sanctæ Hebraeæ. Basilæ, 1615, 8vo.

This manual is chiefly taken from the Hebrew Grammar of the Hebrew Language by the celebrated rabbi David Kimchi, and may be considered as the standard of Rabbinical Grammars.

2. Thomæ BENNET, S.T.P. Grammatica Hebræa cum uberrimâ praxi in usum tironum, qui linguam Hebraeam absque preceptoris vivâ voce (idque in brevissimo temporis compendio) ediscere cupiunt. Londini, 1726, 8vo.

3. Alberti SCHULTENS, Institutiones ad Fundamenta Linguæ Hebraeæ. Lugduni Batavorum, 1731, 4to.

4. Institutiones ad Fundamenta Linguæ Hebraeæ, edidit Nicl. Guil. SCHROEDER. Editio Tertia. Groningæ, 1810, 8vo. Edit. nova. Glasguæ, 1824, 8vo.

5. Grammatica Linguæ Hebraeæ; cum notis, et variis quæstionibus philologicis, in quibus præcipuè disseritur de natura et indole Linguæ Hebraeæ. Jacobo ROBERTSON, A.M. Ling. Orient. Professore in Academia Edinburgena, auctore. Edinburgi, 1758, 8vo.

This Hebrew Grammar, which has always been held in the highest estimation, contains the most useful and necessary of those principles and rudiments, which are laid down in the elaborate works of Professor Schultens and Schroeder. It is therefore more full and complete than either.

6. Grammatica Hebræo-Harmonica cum Arabica et Aramæa, methodo logico-mathematica, etc. ex Altingio, Buxtorfio, Beveridgio, Buchero, Chappelovvio, Dantzio, Erpenio, Gerhordi, Hasæo, Koolhasio, Martini, Michaelis, Pfeiffero, Schickardo, Schultens, Simonis, Vriemotio, contracta et emendata; Charta Lusoria, analytice delineata, et directorio elucidata. Auctore J. G. KALS. Amstelædami, 1758, 8vo.

Mr. John William Kals was for many years scholar, and afterwards assistant to the celebrated professor Albert Schultens; and for some time taught Hebrew at Oxford. His work consists of three parts. 1. A Hebrew Grammar, compiled from the labours of preceding writers on this branch of sacred philology; 2. *A Harmonic Grammar* of the Arabic and Syriac Languages; 3. An Analysis of the chief prophecies and promises concerning the Messiah.

7. Gottlob Christiani STORR Observationes ad Analogiam et Syntaxin Hebraicam pertinentes. Tubingæ, 1779, 12mo.

A very acute and accurate work: though defective in arrangement, it contains a mass of important observations on the genius and idiom of the sacred language. Much as it has been resorted to by modern Grammarians, it may still be considered as a valuable and almost indispensable help to the student who is desirous of becoming thoroughly acquainted with the Hebrew language.

8. Christ. Theo. WALTHERI Ellipses Hebraicæ, sive de Vocibus quæ in Codice Hebraico per Ellipsin supprimuntur.... Denuo edidit et Observationes Novas adjecit Joh. Christ. Frid. Schulz. Halæ, 1782, 12mo.

This work is on the plan of Lambert Bos's well-known and justly esteemed treatise entitled "Ellipses Græcæ:" it renders to the student the same valuable help for the Hebrew language which Bos has afforded to students of the Greek language.

9. Janua Hebraeæ Linguæ Veteris Testamenti, auctore Christiano REINECCIO. Ex recensione I. F. Rehkopf. Lipsiæ, 1788, 8vo.

10. Grammatica Linguæ Hebraicæ. Auctore Joanne JAHN. Viennæ, 1809, 8vo.

The manner in which the verbs are treated is said not to be so perspicuous as in some other grammars; but a learned friend informs the author of the present work, that every other part is excellent; the syntax, in particular, is admirable; and upon the whole this Grammar of Jahn is among the best which can be consulted by those who have made some progress in the study of the Hebrew language.

11. De Radicum Linguæ Hebraicæ Natura nominali Commentatio Grammatica; quam Lectionibus suis præmisit J. Th. PLÜSCHKE, Phil. D. Theologiæ Prof. Extr. Lipsiæ, 1817, 8vo.

The design of this tract is, to prove that many of the words, hitherto considered in the dictionaries as *radical* verbs, are in fact only words derived from nouns; and, 2. That even verbs to which no root can be assigned, are rather to be regarded as nouns than as verbs. (Melanges de Religion et de Critique Sacrée, publiées à Nismes, tom. i. Gazette Littéraire, p. 24.)

12. Elémens de la Grammaire Hébraïque, par J. E. CELLERIER, fils, Pasteur et Professeur de Langues Orientales, Critique, et Antiquité Sacrée, à l'Académie de Genève. Suivis des Principes de la Syntaxe Hebraïque, traduits librement de l'Allemand de Wilhelm Gesenius. Genève, 1820, 8vo.

To those who wish to study Hebrew *with* points, through the medium of the French language, this beautifully-printed volume will be peculiarly acceptable. That part of it which relates to the syntax is particularly valuable, as it presents in a small compass the results of the researches made by Professor Gesenius (noticed in page 86 No. 7.), whose prolixities he has abridged, while he has rendered clear what was left obscure, and has explained what the professor had stated with too much brevity.

13. Institutiones Linguæ Hebraeæ, concinnatæ per Joannem Nep. ALBER, S. Scripturæ Vet. Test. et Linguæ Hebraeæ Professorum. Budæ, 1826, 8vo.

It appears from the author's preface, that this is a new edition of a Hebrew Grammar, published by him in 1800. It is composed entirely after the system of the Masorites. At the end there is a very useful grammatical praxis of ninety-five pages upon several

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chapters taken from various parts of the Old Testament, to which is annexed a concise Lexicon of the Hebrew Roots.

14. Narratio de Josepho e Sacro Codice desumpta. Textum Hebraicum, punctis appositis Masoreticis, ad Analysin revocavit, notisque philologicis instruxit Stephanus REAY. Oxonii, e Typographeo Clarendoniano, 1822, 8vo.

15. Linguæ Hebraicæ Literæ, Accentus, Pronomina, Conjugationes, Declinationes, Nomina numeralia, et Particulæ. Jenæ, 1822, folio.

16. Jac. Chr. LINDBERG, Chrestomathia Hebraica historici argumenti, e libris Exodo, Numeris, et Deuteronomio, decerpta; præfatiunculâ de accentibus Hebraicis et de nominibus derivatis præmissâ. Havniæ, 1822, 8vo.

17. Nouvelle Grammaire Hébraïque Raisonnée et Comparée. Par M. SARCHI. Paris, 1828, 8vo.

This grammar, the most copious which is extant in the French language, consists of six chapters, the first of which "treats of pronunciation: the rules of this part of the grammar are given with clearness and precision; and the author has omitted nothing that is necessary, nor has he mentioned any thing superfluous. The second chapter is very large, containing one hundred and ninety pages, treating of lexicology: the matter contained in this chapter is developed with great superiority of talent. The third chapter treats of syntax, and contains many new and luminous ideas, which mark a consummate Hebraist. The fourth chapter treats of prosody: in this chapter the author has banished from his work a fantastical vocabulary imagined in the fifteenth century, which no one will regret but the lovers of routine, full of a blind respect to superannuated doctrines. The fifth chapter contains rules on orthography, letters, and vowel-points, &c.: this chapter contains new ideas on the point denominated *daguesch* (dagesh) which corresponds in general with the *teshdid* of the Arabs. Thematology forms the subject of the sixth chapter, which contains some excellent observations on servile and radical letters. The volume is terminated by an appendix on the Hebrew name of the Divinity, called ineffable by the Israelites, which they dare not pronounce. This dissertation proves the great erudition of the author." (Classical Journal, December, 1828, p. 332.)

18. Compendium Grammaticæ Hebraicæ. Oeniponti, 1829, 8vo.

19. Principes de Grammaire Hébraïque et Chaldaique. Par J. B. GLAIRE. Paris, 1832, 8vo.

This grammar is divided into three parts, which treat, 1. On the Elements of Hebrew Writing; 2. On the different parts of speech, the conjugation of verbs, &c.; and, 3. On the syntax of the Hebrew language. As the syntax of the Chaldee language is nearly the same as that of the Hebrew, M. Glaire has confined his observations on it to the two first parts, or the elements and grammar of the Chaldee language. As this Grammar is strictly elementary, the author has studiously avoided all those scientific and controverted questions, which belong to literary criticism, and which would only perplex beginners. This work is clearly and methodically written; the principles are perspicuously and concisely stated, and in an order which is calculated to assist the memory. At the end of this grammar is a supplement, in which M. Glaire has explained the principal critical signs used in manuscripts and editions of the Hebrew Bible. (Journal des Savans, Juin, 1832, p. 379.)

20. Grammatica Hebræa: auctore Tacone ROORDA. Lugduni Batavorum, 1831, 2 vols. 8vo.

The first volume treats on the elements and simple words of the Hebrew language. The syntax is copiously discussed in the second volume. Those observations, which, on a first perusal of this grammar, may be passed over by the student, are printed in smaller type.

21. Grammatik der Hebräischen Sprache des A. T. in völlstandiger Kürze, neu bearbeitet von Georg Heinrich August EWALD. Leipzig, 1832, 8vo.

This is an abridgment, or rather a condensation (with considerable improvements), of Professor Ewald's larger Hebrew grammar. "An ingenious novelty occurs in every page. In scientific arrangement and the explanation of anomalies, he is perhaps unrivalled. Many facts, which are faithfully and clearly stated singulatim by Gesenius, are exhibited by Ewald in a chain of philological relations, which at once removes the appearance of capriciousness from each, and helps the memory to retain them all." (Philadelphia Biblical Repertory for 1832, vol. iv. N. S. p. 575.)

22. Josephi MULLER Hebraicæ Linguæ Elementa. Wratislaviæ, 1833, 8vo.

*** Many important observations on Hebrew Grammar will be found in Glassius's Philologia Sacra, noticed in p. 73. *supra*: from which, as well as from other sources, Dr. Gerard has digested much valuable information in his Institutes of Biblical Criticism, pp. 40—51. 290—377.

§ 3. HEBREW GRAMMARS *without* POINTS.

1. Francisci MASCLEF Grammatica Hebraica a punctis aliisque inventis Masorethicis libera. Accesserunt tres Grammaticæ, Chaldaica, Syriaca, et Samaritana ejusdem instituti. Parisiis, 1731, 2 vols. 8vo.

Of all the writers of Hebrew Grammar without points, Masclef has enjoyed the highest reputation. A late eminent divine and professor of the university of Cambridge has said of his work, "I know none more to be recommended; as it gives rules for the Chaldee, Syriac, and Samaritan, as well as for what is commonly called Hebrew." (Dr. Hey's Norrisian Lectures in Divinity, vol. i. p. 23.)—As Masclef's work is now extremely scarce and dear, Professor Hey recommends,

2. Elements of Hebrew Grammar; to which is prefixed a Dissertation on the two modes of reading, with or without points. By Charles WILSON, Professor of Hebrew at the University of Saint Andrew's. London, 1782. Fourth edition, 1810, 8vo.

See an analysis of this work in the Monthly Review (O. S.), vol. lxviii. pp. 422—427.

3. The Hebrew Guide, or an English Hebrew Grammar without points; to which is added, a view of the Chaldaic, and, for the further satisfaction of the inquisitive, a brief Introduction to the Knowledge of Hebrew Punctuation. By Peter PETIT, M.A. London, 1752, 4to.

Though this Grammar contains nothing very extraordinary, besides what may be found in other productions of the same nature, yet it may be of considerable and peculiar use to learners. The author follows the plan of Masclef's Grammar, above noticed; but has reduced his work into a narrower compass, and has added a small praxis, consisting of short sentences, to illustrate the use of the several conjugations. For the sake of the more inquisitive scholar, who has acquired a competent knowledge of the Hebrew language, without points, Mr. Petit has subjoined a brief Introduction to the Knowledge of Hebrew Punctuation; which he does not give as a complete system, but as a collection of as many substantials of the doctrine, as are generally retained even by those who would be thought adepts in that part of learning. (Monthly Review (O. S.), vol. vii. p. 234.)

4. A Methodical Hebrew Grammar without points: adapted to the use of learners, and even of those who have not the benefit of a master. To which is subjoined the Hebrew Grammar at one view. By John PARKHURST, M.A. 8vo.

This is admitted by all competent judges to be the shortest and most compendious Hebrew Grammar extant in the English language. It is prefixed to the learned author's Hebrew and English Lexicon, which is noticed in p. 91. *infra*.

5. A New and Easy Introduction to the Hebrew Language, upon the plan of Grammar in general, designed to encourage and promote the study of that language, by facilitating the acquirement of its principles upon a plan, which in no work of the kind has been hitherto adopted. By the Rev. James William NEWTON, M.A. London, 1806, 12mo.

"The study of the Hebrew language has been attended with considerable difficulties, from the circumstance of there being no Grammar of that language constructed upon the model of grammar in general. In the present work this impediment has been removed, and the learner will find that, in acquiring a new language, he has to contend with none of those embarrassments that proceed from encountering a system of grammar entirely new to him; which to those who have been at the trouble of learning the grammar of several languages, is an obstacle which is not frequently to be surmounted. . . . . The work is conducted with a simplicity and perspicuity which afford every assistance to those who may be disposed to become acquainted with the rudiments of the Hebrew tongue." British Critic (O. S.), vol. xxvii. p. 441.

6. A Hebrew Primer. To which are prefixed the opinions of Melancthon, Luther, and others, on the Utility, Necessity, and Easiness of the Study of the Hebrew Language. Durham and London, 1808, 12mo.

7. Hebrew Elements: or a Practical Introduction to the Reading of the Hebrew Scriptures. London, 1807, 8vo.

Both these publications are by the Rt. Rev. Dr. BURGESS, the present learned Bishop of Salisbury; and together with his engraved copies of Hebrew letters and words, form the simplest and clearest introduction to the reading of Hebrew *without* points, which perhaps has ever been published.

A new edition of the two preceding articles, neatly printed in *one* volume, 12mo. issued from the university press, Glasgow, in 1823.

8. Extracts from the Books of the Old Testament; to which are prefixed Sketches of Hebrew and Chaldee Grammar, for the Use of Students in the University of Edinburgh. [By the Rev. Dr. BRUNTON.] Edinburgh, 1814, 8vo.

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9. An Easy Introduction to the knowledge of the Hebrew Language without the points. By James P. WILSON, D.D. 1818, 8vo.

This Grammar appeared in North America in 1818. We have not been able to obtain a sight of it, or to ascertain the place where it was printed.

10. An Introduction to Hebrew Grammar; in which the Genius of the Language is explained by a new and simple principle of Analysis, applied to the Improvements of the latest and most improved Grammarians; and particularly intended to reduce the Irregularities of the inflected parts of speech to the common analogy of the Language, and to explain the peculiarities of the construction by assimilating it to the Idiom of the English. By the Rev. Frederick NOLAN, LL.D. London, 1821, 12mo.

11. A Hebrew Dictionary and Grammar, without points; together with a complete List of such Chaldee Words as occur in the Old Testament, and a brief Sketch of Chaldee Grammar. By James ANDREW, LL.D. London, 1823, 8vo.

12. Three Tracts on the Syntax and Pronunciation of the Hebrew Tongue, with an Appendix, addressed to the Hebrew Nation. By Granville SHARP. London, 1804, 8vo.

Many very important rules and observations are comprised in these valuable tracts; of which a copious analysis appeared in the Christian Observer for the year 1804, p. 415.

§ 4. HEBREW GRAMMARS *with* AND *without* POINTS.

1. A Plain and Complete Grammar of the Hebrew Language, with and without points. By Anselm BAYLY, LL.D. London, 1774, 8vo.

2. Principia Hebraica; comprising a Grammatical Analysis of 564 verses, selected from the Hebrew Psalms, in which are found nearly all the radical words in common use occurring in the Hebrew Scriptures. To which is prefixed a concise Hebrew Grammar, adapted to the Analysis, and so arranged as to illustrate the principles of the language, both with and without points. By T[homas] K[EYWORTH], and D[avid] J[ONES]. London, 1817, 8vo.

In this very useful work, the Serviles are printed in hollow characters—the root and radical sense are pointed out—those rules of grammar are referred to, which account for the form of each word—and a literal version in English is interlined with the Hebrew text. "The authors have unitedly produced an introduction to the reading of the Hebrew Bible, of distinguished excellence and utility. Nothing so complete of the kind was ever before put into the hands of the English scholar, who is here provided with a guide to Hebrew reading worthy of his confidence. In awarding the high praise to which the authors have an unquestionable claim, we cannot omit the commendation due to their unassuming manner: their learning is never used for the purpose of display, but is invariably employed to promote the solid improvement of those persons who may choose to avail themselves of the means here provided for their correct instruction in the knowledge of Hebrew. They have furnished the student with every admissible facility for his initiation and progress in the Hebrew language. The work is very judiciously constructed for the use of the two different classes of Hebrew readers, the Punctists and the Anti-punctists; it is, however, particularly adapted for the latter." (Eclectic Review, Nov. 1818.)

3. The Analytical Part of Principia Hebraica. By Thomas KEYWORTH. London, 1825, 8vo.

This publication is a much improved impression of part of the preceding work, separate from the grammar which originally accompanied it. "In this new edition, which contains a compendium and a key, the entire Hebrew text, of which the Analysis is explanatory, is printed by itself without remark, and is distributed into lessons, comprising examples of nouns and verbs, the usage of servile letters and points, which are explained in the corresponding portions of the Analytical Part. These short lessons are followed by a selection of upwards of two hundred words; intended to familiarize the learner with the pronunciation and forms of words; and the remaining part of the compendium includes three hundred verses from the Psalms, arranged in classes, and forming a series of connected subjects. The second or analytical part of the work is a complete and very minute explanation of the words, vowels, and various forms and modifications contained in the compendium; the whole of the text is here reprinted, the serviles in hollow characters, and the places of the dropped radicals supplied by small letters, accompanied by a literal interlineary version. The whole work may be used with any grammar, and will be found a most valuable assistant to every student of the Hebrew language, who will find in its pages the means of satisfying himself in respect to almost every difficulty which may occur to a learner." (Eclectic Review (N. S.), vol. XIV. p. 439.)

4. Rudiments of the Hebrew Language, with and without points. By James NOBLE, A.M. Glasgow, 1832, 8vo.

For an analysis of this Grammar see the Journal of Education for July, 1833, pp. 75—80.

*** So great a number of Hebrew Grammars (considerably more than SIX *hundred*, we believe) has been published by distinguished Hebraists, at different times, that it is difficult to determine which is preferably to be adopted. An experienced tutor will be the best guide, in this case, to the Hebrew student. In the preceding pages, therefore, those only have been specified which have some pretensions to notice for their utility and simplicity of method.

§ 5. CHALDEE GRAMMARS.

1. A short Chaldee Grammar, without points, designed for the use of those who already understand Hebrew. [By the Rev. J. PARKHURST, M.A.]

This is subjoined to Mr. P.'s Grammar, which is prefixed to his Hebrew Lexicon. A Compendium of Chaldee Grammar is given in the second volume of Masclef's Grammatica Hebraica.

2. J. D. MICHAELIS Grammatica Chaldaica. Gottingæ, 1771, 8vo.

3. An Introduction to Chaldee Grammar; in which the Genius of the language is explained by a new and simple Principle of Analysis. By the Rev. Frederick NOLAN. London, 1821, 12mo.

4. Elements of the Chaldee Language; intended as a Supplement to the Hebrew Grammar, and as a General Introduction to the Aramæan Dialects. By the Rev. W. HARRIS, LL.D. London, 1822, 8vo.

5. De Chaldaismi Biblici Origine et Auctoritate Critica Commentatio. Scripsit Ludovicus HIRZELIUS. Lipsiæ, 1830, 4to.

6. A Manual of the Chaldee Language; containing a Chaldee Grammar, chiefly from the German of Professor G. B. Winer; a Chrestomathy, consisting of selections from the Targums, and including the whole of the Biblical Chaldee, with Notes; and a Vocabulary, adapted to the Chrestomathy. With an Appendix on the Rabbinical character and style. By Elias RIGGS, M.A. Boston [Massachusetts], 1832, 8vo.

This beautifully printed volume leaves nothing to be desired by the student of Chaldee literature. The plan and execution of the work throughout has received the high commendation of Professor Stuart, of Andover, who further says:—"The Grammar is brief, but quite copious enough for the student who is well versed in Hebrew. In the text, notes, and lexicon of the Chrestomathy, will be found all that is needful in an introduction to the Chaldee Language." (Pref. p. v.)

SECTION II.

HEBREW AND CHALDEE LEXICONS.

§ 1. HEBREW LEXICONS *with* POINTS.

1. JOANNIS BUXTORFFII Lexicon Hebraicum et Chaldaicum. Basileæ, 1634, 1645, 1675, 1720, or 1735, 8vo. Glasguæ, 1824, 8vo.

2. Joannis BUXTORFFII Lexicon Chaldaicum, Talmudicum et Rabbinicum. Basileæ, 1639, folio.

3. Petri GUARINI Lexicon Hebraicum et Chaldæo-Biblicum. Parisiis, 1746, 2 vols. 4to.

4. Christiani STOCKII Clavis Linguæ Sanctæ Veteris Testamenti. Jenæ, 1739, 1743, 1753 (best edit.), 8vo.

5. Lexicon et Commentarius Sermonis Hebraici et Chaldaici, post J. Cocceium et J. H. Maium, longe quam antehac correctius et emendatius edidit Joh. Ch. Fried. SCHULZ. Lipsiæ, 1777, 2 vols. 8vo.

Cocceius's Hebrew and Chaldee Dictionary was very highly esteemed in the former part of the last century. M. Schulz, in preparing his edition for the press, omitted all the superfluous Dutch and German words; and, in determining the signification of each Hebrew word, previously consulted the equivalent terms in the Arabic and other Oriental languages. He also restored to their true places several scattered roots, together with their derivatives. The work is neatly and correctly printed; and may frequently be obtained at a reasonable price.

6. Lexicon Hebraicum et Chaldæo-Biblicum, ordine alphabetico tam primigenia quam derivata Veteris Testamenti Hebraica et Chaldaica, et Latinas eorumdem Interpretationes ex Johannis Buxtorfii aliorumque eruditissimorum Virorum operibus excerptas, exhibens. Digessit, multisque auxit atque illustravit Josephus MONTALDI, Romæ in Collegio Germanico Controversiarum Fidei et Hebraeæ Linguæ Professor. Romæ, 1789, 4 tomis, 8vo.

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7. Johannis SIMONIS Lexicon Manuale Hebraicum et Chaldaicum ordine etymologico digestum: post J. Gothofr. Eichhornii curas denuo recensuit. emendavit, auxit Dr. Geo. Ben. WINER. Editio quarta. Lipsiæ, 1826, 8vo.

Dr. Winer has so greatly altered, corrected, and improved this Lexicon that it may be regarded as a new work, rather than a new edition of Simonis's Hebrew Lexicon.

8. The Smaller Hebrew and Chaldee Lexicon of Professor Simonis, translated and improved from his second edition (published at Halle in 1766). By Charles SEAGER, M.A. London, 1832, 12mo.

9. Philipp. Ulric. MOSER Lexicon Manuale Hebraicum et Chaldaicum, in quo omnium Textûs Sacri Vet. Test. Vocabulorum Hebraicorum et Chaldaicorum significatio explicatur, cum Indice Latino copiosissimo. Præfatus est D. Gottlob Christian Storr. Ulmæ, 1795, 8vo.

10. Joannis DINDORFII Novum Lexicon Linguæ Hebraico-Chaldaicæ. Lipsiæ, 1802, 2 vols. 8vo.

11. Lexicon Hebraicum et Chaldaicum Manuale, in Codicem sacrum Veteris Testamenti, curâ Everardi SCHEIDII et Joannis GROENEWOED. Lugduni Batavorum, 1805–10, 2 vols. 8vo.

12. A Hebrew, Latin, and English Dictionary; containing, 1. All the Hebrew and Chaldee words used in the Old Testament, including the proper names, arranged under one alphabet, with the derivatives referred to their proper roots, and the signification in Latin and English, according to the best authorities. 2. The principal words in the Latin and English languages, with those which correspond to them in Hebrew. By Joseph Samuel C. F. FREY. London, 1816, 2 vols. 8vo.

A book of more promise than performance, and now entirely superseded by the valuable Lexicons of Gesenius, which are noticed below.

13. E. F. C. ROSENMULLERI Vocabularium Veteris Testamenti Hebræo-Chaldaicum. Halæ (Librariâ Orphanotrophei), 1822, 8vo.

14. A Hebrew Lexicon to the Books of the Old Testament; including the Geographical Names and Chaldaic Words in Daniel, Ezra, &c. By D. Wilhelm Gesenius, Doctor and Professor of Theology at the University of Halle. Translated from the German by Christopher LEO, Teacher of Hebrew and German in the University of Cambridge, and late Professor of German at the Royal Military College, Sandhurst. Cambridge, at the University Press, 1825–28. In two vols. royal 4to.

This very beautifully printed work is a valuable translation of the first edition of Professor Gesenius's Hebrew and German Lexicon which was published at Leipzig in 1810–12, in two thick octavo volumes, alphabetically arranged. "The intrinsic value of a critical lexicon consists chiefly in the views of lexicography held by the author. The leading trait of Gesenius, in this respect, is judgment. He makes a sober and temperate use of the various means for determining the signification of a Hebrew word. His reasoning from grammatical analogy, from the usage of the Hebrew language, from the context, from the kindred dialects, and from the ancient versions, spontaneously commends itself to the understanding. It is not sufficient to say that he has rejected all mystical derivations. He has also avoided the error, nearly as dangerous, into which some modern lexicographers have run, in their extravagant use of Arabic derivations, in disregard of the fact, that the Hebrew is a distinct dialect, and as such has its peculiarities. But although Gesenius has restricted himself in this particular; yet his accurate knowledge of the oriental languages, especially of their constructions and inflections, sheds a constant and powerful light on Hebrew criticism. Much, too, depends on the arrangement of the various significations. Here Gesenius has been very successful in seizing hold of the primary physical acceptation of a word. This he has placed first; and the other significations in the order in which they might be supposed to be derived from the primary. Each signification and each construction is supported by pertinent citations; which, when attended with any peculiar difficulty, are written out and accompanied with a literal translation." The different shades of meaning, it is truly observed in the preface, can never be set in a clearer light than by citing the passage which presents the word in its most distinguished situation, with relation to other words. "Such a view of the different meanings of a word is the best commentary on all the passages cited. Where the different significations of a root appear to have no logical connection, they are distinguished by Roman numerals; in other cases only by Arabic numerals. Gesenius has introduced into his lexicon many things which other lexicographers either wholly or partially omit; as (1.) A full account of the construction of verbs with different prepositions and particles. This is the more necessary, as the Hebrews have no composite verbs, but vary the signification of the verb by means of the preposition following, as in other languages by the preposition in composition. (2.) A full explanation of phrases and idioms,—a very important part of a good lexicon. (3.) A notice of poetical words and inflections, with the corresponding prosaic expression. (4.) A notice of the peculiarities of the more modern Hebrew, in distinction from the more ancient. (5.) An account of those words which are defective in some of their forms, which are therefore borrowed from some other word, like the anomalous verbs in Greek. Gesenius first attended to this class of words in the Hebrew." In preparing his translation for the press, Professor Leo has not confined himself to merely rendering the Hebrew and German into the English language, but has made various improvements, which render this Lexicon preferable to every other. First, he has retained the original preface of Gesenius, in which reasons are assigned for retaining an old expression, or adopting a new one. Further, in order to afford beginners an opportunity of becoming more readily acquainted with the various forms of the conjugations of the verbs, he has added to each root of them the number of conjugations in which it occurs in the Bible. He has also verified all the citations of the Hebrew Scriptures with Van der Hooght's edition, and has thus tacitly corrected many errors which had escaped the critical eye of Gesenius. In this respect the translation has an advantage over the original. Lastly, Mr. Leo, having compared Gesenius's German abridgment of his lexicon with his own translation, and discovered several additions and improvements, he has interwoven them in his work; and has subjoined an appendix, containing an alphabet of such anomalous words as present more than ordinary difficulty to students.

15. Guilielmi GESENII Thesaurus Philologico-Criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti. Editio altera secundum radices digesta, priore Germanicâ longe auctior et emendatior. Pars I. Lipsiæ, 1827, 4to.; also on large paper in folio.

Professor Gesenius, after making preparations, for several years, for a full and complete Thesaurus of the Hebrew language, in Hebrew and Latin, printed the first portion of it so long since as the year 1827; but proceeded no further with this work. But in the mean time he has brought out two manual editions in German and Hebrew, which are the basis of Mr. Gibbs's Hebrew and English Lexicon, noticed in the next paragraph. The following are the leading characteristics of this Thesaurus:—(1.) Being intended for scholars, and not for beginners, the work is arranged in etymological order, while the Manuals are in alphabetical order. (2.) All the proper names are included and illustrated. (3.) In quoting a passage in which a word is found, in general *all* such passages are given, unless where the number is great, and the citation of them would be unimportant. (4.) When the author differs from the received opinions or sometimes from himself, the reasons are given at length, in order to avoid the charge of rashness. (5.) In the citation of authorities, reference is more frequently had to the older interpreters, and every where, as much as possible, to the ultimate sources. (Andover Biblical Repository, vol. i. p. 188.) The portion already published comprises the first three letters of the alphabet; the work is to be completed in three more parts or numbers. There are copies on thick folio paper, the typographical execution of which is truly beautiful.

16. A Hebrew and English Lexicon to the Old Testament, including the Biblical Chaldee, from the German Works of Prof. W. Gesenius. By Josiah W. GIBBS, A.M. Andover (North America), 1824, royal 8vo. London, 1827, 8vo. Second edition, 1832, 8vo.

This is, strictly speaking, a new Hebrew and English Lexicon. Its basis is the German abridgment or smaller Lexicon of Prof. Gesenius, which was published at Leipsic, in 1815, in 8vo.; but Mr. Gibbs has throughout consulted the Thesaurus or larger Lexicon, and has also made some corrections from Gesenius's later philological works, especially his (German) Commentary on the Prophecy of Isaiah, which was published in 1820–21. Still further to improve his Lexicon, Mr. Gibbs has not only corrected many errors and oversights which had crept into the original works of Gesenius, but has also commodiously broken the articles into paragraphs; making each signification of a word to commence a new paragraph; and he has, in addition, mentioned under each noun, which is found inflected in the Old Testament, the declension to which it belongs, as given in Prof. Stuart's Hebrew Grammar, which is noticed in p. 86.

The first London reprint was edited by the Rev. Lancelot Sharpe, M.A., who omitted the references to Prof. Stuart's Grammar, in order to render it more generally useful. Further, to insure greater correctness, the Hebrew words were printed from the second edition of Gesenius's "Neues Hebraisches Handwörterbuch," which appeared at Leipsic, in 1825. The second London edition was superintended by the Rev. Dr. Henderson. Both reprints are very neatly executed.

17. Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti libros. Latinè elaboravit, multisque modis retractavit et auxit Guil. GESENIUS. Lipsiæ, 1833, 8vo.

The third edition of Gesenius's Hebrew and German Lexicon is the basis of this work, which has been greatly enlarged and improved. It is formed upon the plan of the Thesaurus described in No. 15. supra.

18. A Manual Hebrew and English Lexicon, including the Biblical Chaldee, abridged with the latest Improvements from the Works of Professor W. Gesenius, and designed particularly for the Use of Students. By Josiah W. GIBBS, A.M. Ando-

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ver [Massachusetts], 1828, 8vo. Second edition, revised and enlarged, New Haven, 1832, 8vo. Reprinted at London, 1833, 8vo.

This manual Lexicon is intended to embrace, in a condensed form, all the *results* of the preceding larger Hebrew and English Lexicon. It is specially designed for the use of students in the higher schools and colleges, and for all in the first stages of their study. All supposititious meanings, resting only on inference and analogy, are excluded, as well as the quoting and commenting on passages of the Bible. Phrases and idioms are introduced only sparingly; and the more difficult and anomalous forms are omitted. Professor Gibbs has announced his intention of supplying this last defect by an alphabetical vocabulary of difficult and anomalous forms, accompanied with a full analysis. The second edition was very carefully revised and corrected throughout, and the definitions of many words were improved. This Manual is quite sufficient for all common purposes of the Hebrew student. The study of the Hebrew language is much facilitated by this work. "So cheap and manageable a Lexicon will be reckoned a great acquisition by all students, and especially by those who have used Gesenius's or Stuart's grammar, as it contains references to them in the declension of nouns." (British Magazine, May, 1833, p. 586.) The London reprint is very neatly executed.

19. Lexicon Hebræo-Chaldaicum, in quo omnes voces Hebrææ et Chaldææ Linguæ, quæ in Veteris Testamenti libris occurrunt, exhibentur, adjectis ubique genuinis significationibus Latinis. Accurante Chr. REINECCIO. Iterum editum, emendatum, auctum per J. Fr. REHKOPF, denuo edidit, emendavit, auxit, atque in ordinem redegit alphabeticum, A. Ph. L. SAUERWEIN, Hannoveræ, 1828, 8vo.

20. Lexicon Manuale Hebraico-Latinum et Chaldæo-Biblicum: auctore J. E. STADLER. Landishuti, 1831, 8vo.

21. Lexicon Manuale Hebraicum et Chaldaicum: auctore J. B. GLAIRE. Paris, 1831, 8vo.

22. Lexicon Hebraicum et Chaldaicum in Libros Veteris Testamenti, ordine etymologico compositum. Edidit Ernestus Fridericus LEOPOLD. Lipsiæ, 1832, 12mo.

This manual Lexicon is compiled expressly for the use of schools, and those who are commencing their studies in Hebrew literature. It is concise, yet comprehensive: it is very neatly printed, and is the cheapest Hebrew Lexicon which has issued from the press.

23. Thesauri Linguæ Hebraicæ, e Mischna augendi, Particula I. II. III. Auctore Ant. Theod. HARTMANN. Rostochii, 1825–26, 4to.

*** Those who are commencing their Hebrew studies with the book of Genesis, will find Leusden's *Clavis Hebraica Veteris Testamenti* (Utrecht, 1683, 4to.), and Robertson's *Clavis Pentateuchi* (Edinburgh, 1770, Norvici, 1824, 8vo.), to be very useful manuals, as Bythner's *Lyra Prophetica*, noticed in page 9, of this Appendix, and Messrs. Keyworth and Jones's *Principia Hebraica* (noticed in p. 89.), are to those who begin with the book of Psalms. Of J. H. MEISNER's *Nova Veteris Testamenti Clavis*, only two volumes have appeared (Lipsiæ, 1809, 8vo.): it is executed on the plan of Leusden's or Robertson's works, but does not go through the Old Testament. Its value is enhanced by the addition of the significations of Hebrew words from the Septuagint version; the differences of which from the Hebrew are often examined and accounted for with much critical acumen.

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§ 2. HEBREW LEXICON *without* POINTS.

An Hebrew and English Lexicon without Points; in which the Hebrew and Chaldee Words of the Old Testament are explained in their leading and derived Senses; the Derivative Words are ranged under their respective Primitives, and the Meanings assigned to each, authorized by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from various Authors. By John PARKHURST, M.A. London, 1792, 4to. Other editions in royal 8vo.

The first edition of this work (the value of which is sufficiently attested by the repeated impressions it has undergone) appeared in 1762; the second in 1778; and the third in 1792; all in quarto. The *third* is reputed to be the best edition, as being the last which was corrected by the learned author himself, who closed a long life of study and of piety in 1797. But the later *genuine* London editions, in royal 8vo., being printed under the critical eye of Mr. Parkhurst's accomplished daughter, are more easy of purchase, and justly claim a place in the library of every student. The Hebrew and Chaldee Grammars above noticed are prefixed to this Lexicon.

SECTION III.

GRAMMARS AND LEXICONS FOR THE GREEK TESTAMENT, AND FOR THE SEPTUAGINT VERSION.

§ 1. GRAMMARS AND OTHER TREATISES ON THE LANGUAGE OF THE NEW TESTAMENT.

A PLAIN and Easy Greek Grammar, adapted to the use of Learners, and of those who understand no other Language than English. By John PARKHURST, M.A. 4to. and 8vo.

This Grammar is prefixed to the learned author's Greek and English Lexicon; which is noticed in p. 93. *infra*.

2. De Verâ Naturâ atque Indole Orationis Græcæ Novi Testamenti. Auctore Henrico PLANCK. Gottingæ, 1810. [Also in the first volume of Rosenmüller's Commentationes Theologicæ.]

"The little tract of Professor Planck first opened the way fully to a correct estimate of the character of the style of the New Testament; and unfolded those philological principles of which the works of Wahl and Winer were intended to exhibit the practical application. Though of small dimensions, it is full of large views; and has exerted a wider influence in the critical world than all the ponderous tomes produced during the centuries of the Attic Controversy" respecting the style of the New Testament. (North American Review, for July, 1826, vol. xxiii. p. 106.) Two English translations of this treatise have appeared; one, in the first volume of the Andover Biblical Repository, the other, in the second volume of the Edinburgh Biblical Cabinet.

3. Grammatik des Neutestamentlichen Sprachidioms, als sichere Grundlage der Neutestamentlichen Exegese, bearbeitet von Dr. Georg. Benedict WINER. Dritte Auflage. Leipzig, 1830.

The first edition of this most valuable Grammar appeared at Leipsic in 1822, and was translated into English at Andover (Massachusetts) in 1825. [See the next article.] In 1826 the author published a second edition, which was soon followed by a second volume of excursus on some of the more important topics of the work. In 1830 the present (or third) edition was published, in which the former volumes are united, and the subjects are reduced to their proper order. Upon the elementary materials collected by Planck, and augmented by his own long-continued researches, Dr. Winer has erected a grammatical system of the later Greek as exhibited in the New Testament, including the deviations as to form and flexions of words, but having regard chiefly to the syntax, or at least to the use of words in connection, as well as to the structure of sentences. "In this," third edition, "the author has also given the further results of his continued studies; and especially those flowing from an attentive and systematic perusal of all the later Greek writers. It is not too much to say, that the labours of Planck and Winer have produced an entire revolution of opinion in regard to the language of the New Testament; and have placed the character of it in a light so strong and definite, that its general features can be no longer mistaken or perverted." (Andover Biblical Repository, vol. i. p. 640.)

4. A Greek Grammar of the New Testament translated from the German of George Benedict WINER, Professor of Theology at Erlangen. By Moses Stuart, Professor of Sacred Literature in the Theol. Seminary, Andover, and Edward Robinson, Assistant Instructor in the same Department. Andover, 1825. Large 8vo.

This is a translation of the first edition of the preceding work. The Anglo-American translators have greatly increased the value of this Grammar by verifying all the references to the New Testament, and by the addition of numerous learned notes, which are designated by the initials of their respective names.

5. Grammatica Linguæ Græcæ quâ N. T. Scriptores usi sunt, composita a Joanne Carolo Guilelmo ALT. Halis Saxonum, 1829, 8vo.

A valuable grammar of the Greek Language of the New Testament. The author professes to have availed himself of the labours of Winer, so far as they had been published.

6. De Modorum Usu in Novo Testamento: Quæstionis Grammaticæ Pars prima, Indicativi Usum explicans. Scripsit Carolus Henricus Adelbert LIPSIUS. Lipsiæ, 1827, 8vo.

7. Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament: containing many new Proofs of the Divinity of Christ, from Passages which are wrongly translated in the common English Version. By Granville SHARP. Second edition. Durham and London, 1803, 12mo.

8. Six Letters to Granville Sharp, Esq. respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament. By Christopher WORDSWORTH [now D.D.] London, 1802, 8vo.

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9. The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament. By T. F. MIDDLETON, D.D. [late Bishop of Calcutta.] London, 1808. Second Edition, Cambridge and London, 1828. Third Edition, London, 1833, 8vo.

The value of Bishop Middleton's treatise has been too long and too well known, to require any additional testimony to its merits in this place. The opposers of the doctrine of our Saviour's supreme divinity cavilled at, but could not fairly refute, the convincing philological proofs accumulated by Bp. M. The *second* impression was very carefully edited by the Rev. James SCHOLEFIELD, A.M. Regius Professor of Greek in the University of Cambridge, and the *third* by the Rev. Hugh James ROSE, B.D., who added many valuable remarks and illustrations. An Abstract of the Doctrine of the Greek Article, chiefly derived from Bishop Middleton's treatise, is prefixed to the first volume of Mr. Valpy's edition of the Greek Testament with English notes, printed in 1831.

10. Joannis VAN VOORST Animadversiones de Usu Verborum cum Præpositionibus compositorum. Pars I. Lugduni Batavorum, 1818. Pars II. 1822, 8vo.

It is an important philological question, whether the prepositions, which the sacred writers of the New Testament have prefixed to the verbs employed by them, are useless (as Prof. Fischer asserted), or are designed to determine, strengthen, or restrain the sense of a word, and whether in consequence they ought to be taken specially into consideration. M. van Voorst establishes this last opinion; and in the second part of his disquisition he has happily illustrated the force and meaning of several words occurring in the New Testament. (Mélanges de Religion, tom. vi. pp. 242, 243. Nismes, 1822.)

11. Christiani Abrahami WAHL Commentatio de Particulæ Ἐκ et Præpositionis Ἐκ apud N. T. Scriptores Usu et Potestate. Lipsiæ, 1827, 8vo.

12. Joh. Aug. Henr. TITTMANNI de Synonymis in Novo Testamento Liber Primus. Adjecta sunt alia ejusdem argumenti, Lipsiæ, 1829.—Ejusdem, Liber secundus. Post mortem auctoris edidit, alia opuscula exegetici argumenti adjecit, Guilielmus Becher, A.M. Lipsiæ, 1832, 8vo.

12*. Remarks on the Synonyms of the New Testament by John Henry Tittmann, D.D. Translated by the Rev. Edward Craig, M.A. Edinburgh, 1833–34, 2 vols. small 8vo.

The object of Dr. Tittmann was, to investigate the comparative force of those words in the New Testament, which appear to be synonymous, that is, which range under a common genus, as having one generic idea in common; but each of which have, in addition, a specific difference of meaning. Of these he has given an extensive list, which will be of great service to future lexicographers of the New Testament; and the present work consists of enlarged observations upon some of these synonyms. They exhibit the result of deep erudition. The work is well translated, and is enriched with some valuable notes by the author of the translation, which forms part of the Edinburgh Biblical Cabinet.

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§ 2. GLOSSARIES AND LEXICONS TO THE GREEK TESTAMENT.

Numerous Lexicons to the Greek Testament have been published at different times, a list of which is given by Schleusner, at the end of the preface to his Lexicon; and the *defects* of which are considered by J. F. FISCHER in his "Prolusiones de vitiis Lexicorum Novi Testamenti, Lipsiæ, 1791," 8vo. The causes why the lexicography of the New Testament, until of late years, has not been studied in proportion to its importance, together with a statement of the requisites of a good Lexicon, are specified by J. BRÖCHNER in his "Idea Lexicographiæ Novi Testamenti. Hauniæ, 1833," 8vo. The following are those most deserving of attention:—

1. Glossarium Græcum in Sacros Novi Fœderis Libros, ex MSS. primus edidit, notisque inlustravit Joannes ALBERTI. Ludg. Bat. 1735, 8vo.

2. Glossæ Sacræ HESYCHII, Græce. Ex universo illius Opere in Usum Interpretationis Libr. Sacr. excerpsit, emendavit, notisque illustravit Jo. Chr. Gottlieb Ernesti. Accesserunt Glossæ Græcæ in Psalmos, ex Catalogo Manuscriptorum Bibliothecæ Taurinensis denuo editæ. Lipsiæ, 1785, 8vo.

3. SUIDÆ et PHAVORINI Glossæ Sacræ Græcè, cum spicilegio Gloss. SS. Hesychii et Etymologici Magni: congessit, emendavit, et notis illustravit, J. C. G. Ernesti. Lipsiæ, 1786, 8vo.

Schleusner has extracted the most valuable matter from these works, and inserted it in his well-known and excellent Greek Lexicon to the New Testament.

4. Critica Sacra: containing Observations on all the Radices of the Hebrew Words of the Old, and the Greek of the New Testament. By Edward LEIGH, Esq. London, 1662, folio, with Supplement.

This work was first published in 1639 and 1646, in 4to. The folio impression of 1662 is the best English edition. The Critica Sacra was translated into Latin and printed at Amsterdam, with additional observations by John Heeser, 1696, in folio. Mr. Leigh was one of the most learned men of his time, and enjoyed the friendship of Archbishop Usher. His work is a very valuable help to the understanding of the original languages of the sacred writings; and as it may frequently be obtained at a low price, it may be substituted for either of the following works, which a student may not perhaps be able to purchase. The Critica Sacra not only gives the literal sense of every word in the Old and New Testaments, but enriches almost every definition with philological and theological notes, drawn from the publications of the best grammarians and critics then extant. To this work most succeeding lexicographers on the Old and New Testament have been greatly indebted.

5. Joannis KNOLLII Vocabularium Biblicum Novi Testamenti, ita secundum seriem capitum atque versuum adornatum, ut in lectione sacrorum Novi Testamenti Græci Librorum usum præbere possit extemporalem. Editio nova, auctior et emendatior, additis subinde præter Analysin Grammaticum Vocumque Themata Locorum difficiliorum explicationibus. Lipsiæ, 1777, 8vo.

6. Novum Lexicon Græco-Latinum in Novum Testamentum congessit et variis observationibus philologicis illustravit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1819. 4 parts in 2 vols. 8vo. Glasguæ, 1824. 4to. and also in 2 vols. 8vo.

This is the *fourth* and best edition of an invaluable work; the first appeared at Leipsic in 1791; the second in 1801; and the third in 1808. An elegant reprint of this Lexicon was executed at the University press, Edinburgh, in 1814, in two vols. 8vo.: the German quotations introduced by Schleusner are in this edition translated into English by the editors, Messrs. Smith, Strauchon, and Dickenson. Another reprint of this Lexicon issued from the Glasgow press in 1817, also in two volumes, 8vo. The *fourth* Leipsic edition contains many *additional words*, and new observations, which are interspersed through the work. The Preface contains a severe philippic against the two reprints just noticed. The Glasgow editions of 1824 are elegantly printed both in one volume, 4to. and in two vols. 8vo.[1]

7. Lexicon Græco-Latinum in Novum Testamentum. Congessit Joh. Frieder. Schleusner; in compendium redegit Joannes CAREY, LL.D. London, 1826, 8vo.

"The main principle of this volume is that it contains all Schleusner's Lexicographical interpretations, together with his Scripture references, and this without abridgment; while nothing is sacrificed but what, in a majority of instances, may be advantageously dispensed with. . . . . Dr. Carey's name is a guarantee for correct impressions." (Eclectic Review, vol. xxvi. N. S. p. 180.) This manual Lexicon is very neatly printed.

8. Christiani SCHOETGENII Novum Lexicon Græco-Latinum in Novum Testamentum: post J. T. Krebsium recensuit, et variis observationibus, philologicis et criticis, locupletavit G. L. SPOHN. Lipsiæ, 1790, 8vo.[1]

The first edition of Schoetgenius's Lexicon was published at Leipsic, in 1746: Kreb's corrected and enlarged edition appeared also at Leipsic, in 1765, both in 8vo. Previously to the appearance of Schleusner's work, Spohn's third edition was justly considered as the best Greek and Latin Lexicon to the New Testament, for which it may be substituted by those who cannot afford to purchase Schleusner's volumes.

9. A Greek and English Manual Lexicon to the New Testament, with Examples of all the irregular and more difficult Inflections. By J. H. BASS. London, 1820; second edition, 1829, 18mo.

This little volume is confessedly a manual Lexicon for young students of the Greek Testament. Its author has carefully abridged the more diffuse explanations of other Lexicons; but it is noticed here principally because it contains nearly *fifty* articles commonly omitted in other Lexicons of the New Testament, and which are supplied from the *fourth* edition of Schleusner above noticed. The second edition is much enlarged, and so materially improved, that it may almost be regarded as a new work. The definitions have

[1] Indispensable as the Lexicons of Schleusner and Spohn are to biblical students, the author cannot omit the following salutary advice of Bishop Jebb:—"I would," he says, "earnestly exhort those biblical students who may happen to use (as *with proper caution*, all *advanced* students will find it their advantage to use) the Lexicons of Spohn and Schleusner for the New Testament, and those of Schleusner and Bretschneider for the Septuagint and Apocrypha, to be particularly on their guard against alleged identity of meaning, in words whose ordinary signification is any thing but synonymous. In such cases let the cited passages be carefully examined: and I venture to affirm that, instead of synonymous, there will almost universally be found an important variation of meaning between the related members: commonly a progress in the sense, but always such a variation, as will quite supersede the necessity of resorting to an *unusual*, much less an *unprecedented*, acceptation of the terms employed." Bp. Jebb's Sacred Literature, p. 51.

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been amplified; references are made to passages in which words are used in peculiar acceptations; and examples are quoted of unusual combinations of language. While every thing has been retained which adapted this Lexicon to the wants of the mere learner, the author has aimed to accommodate it also (as far as its limits would permit) to the use of those whose perusal of the sacred volume is more critical and discriminating.

10. A New Greek and English Lexicon to the New Testament; in which the quantity of all the doubtful Vowels is carefully marked, and Genealogical Tables connected with the Sacred History are annexed. By the Rev. Henry LAING, LL.D. London, 1821, 8vo.

"It is a convenient work for all who wish to read the New Testament in the Original, without making any further progress in the language." (British Review, vol. xxii. pp. 409, 410.)

11. Clavis Philologica Novi Testamenti, auctore Christophoro Abrahamo WAHL. Lipsiæ, 1822, 2 tomis, 8vo. Editio secunda, auctior et emendatior. Lipsiæ, 1829, 2 tomis, 8vo.

This truly valuable Greek and Latin Lexicon to the New Testament is expressly designed for those who cannot afford to purchase Schleusner's Lexicon. It is founded on the philological principles first developed by Professor Planck, in his elaborate dissertation '*De Verâ Naturâ atque Indole Orationis Græcæ Novi Testamenti*," noticed in page 91. *supra*. "It was the object of the author to bring into a moderate compass the results of the latest and most extended investigations into both the philology and interpretation of the sacred volume; so that they might be made universally accessible, and be adapted to the daily convenience, and habitual use, of every student. The work was intended to embrace simply the *results*, without the *processes*, of investigation; with references to authorities sufficient to verify those results, should the student wish to prosecute his inquiries further. That such is the plan best suited to the purpose which the author had in view, there can be little doubt; nor can we hesitate to say that he has successfully accomplished that purpose. The object of a lexicon is not a *commentary*—not the exhibition of a system of theology: it is designed simply as an instrument in the hands of the student, by which he is to aid himself in ascertaining the sense of a writer, and making out practically, if not formally, a commentary for himself. To do this fully he must of course go back to the same sources of information from which the lexicon itself was drawn. In a work of this kind, moreover, a great deal of the merit must necessarily depend on the power which the writer may possess of condensing his thoughts, and expressing them in terms at once concise and perspicuous. In this respect we think that a high rank must be assigned to Wahl; and that he is far removed both from the diffuseness of Parkhurst, and from that prolixity and unnecessary copiousness for which Schleusner is distinguished." (North American Review for July, 1826, vol. xxiii. pp. 106, 107.) In the first volume of the Andover Biblical Repository (pp. 554—568.) there is an elaborate comparative criticism, by Professor Tholuck, of Halle, on the respective merits of Wahl's Lexicon and of that by Dr. Bretschneider, No. 14. *infra*.

12. Clavis Novi Testamenti Philologica usibus Scholarum et Juvenum Theologiæ studiosorum accommodata. Auctore Christophoro Abrahamo WAHL. Editio minor. Lipsiæ, 1831, 4to.

This abridgment of Dr. Wahl's second edition of his larger Lexicon fills 343 closely printed pages in large 4to. Professor Tholuck, of Halle, states that it "is very well done, although, viewed in the light of a truly Christian theology, it leaves much to be desired. The Spirit of God moves not upon the waters." (Andover Biblical Repository for 1832, vol. ii. p. 208.)

13. Greek and English Lexicon to the New Testament, from the Clavis Philologica of Christ. Abraham WAHL. By Edward ROBINSON, A.M., Assistant Instructor in the Department of Sacred Literature, Theol. Sem. Andover. Andover [Massachusetts], 1825, royal 8vo.

Though modestly announced as a translation from Wahl's Clavis, this beautifully and correctly printed work is, in fact, a new Lexicon to the New Testament, composed with great care and accuracy. The texts cited by Wahl have all been verified and corrected; and not a few of the references to classic authors have been corrected, where Mr. Robinson could have access to the editions consulted by Wahl. Many of the definitions have been framed *de novo* from the New Testament, rather than from the very general Latin definitions either of Wahl or Schleusner; and where any important remark or illustration could be derived from Schleusner or from other sources, Mr. R. has carefully introduced it. But, besides the labour of a general revision, he has introduced various improvements, which greatly enhance the value of his Lexicon. Wahl had *partially* given the various constructions of verbs and adjectives with their cases: Mr. Robinson has done this in every instance *throughout*: he has further endeavoured to make each article, as far as was possible, include a reference to every passage of the New Testament where the word is found: the result is, that his Lexicon is, to a very considerable extent, a concordance of the Greek Testament. The last improvement which deserves to be noticed relates to the mode of printing. In the original *Clavis* of Wahl, the articles are printed in a solid form, without any divisions whatever, and on an inferior paper, which renders the book by no means pleasant to read. Mr. Robinson has caused them to be printed in double columns, and has broken them into convenient paragraphs. The student who can afford to purchase this Lexicon, in addition to Mr. Parkhurst's valuable work (which contains a greater number, at length, of illustrations from classic authors as well as from modern writers), will possess a rich treasure of sacred philology.

14. Lexicon Manuale Græco-Latinum in Libros Novi Testamenti, auctore Carolo Gottlieb BRETSCHNEIDER. Lipsiæ, 1824; Editio secunda, auctior et emendatior, Lipsiæ, 1829, 2 tomis, 8vo.[1]

This manual Lexicon exhibits a less strict adherence to the philological principles developed by Planck and Wahl, above noticed. The illustrations are drawn more frequently from the Septuagint and the apocryphal books, and also from the apocryphal gospels published by Fabricius, with which he is intimately acquainted; and it is this circumstance which imparts the chief value to Dr. Bretschneider's work.

15. A Greek and English Lexicon to the New Testament: in which the Words and Phrases occurring in those Sacred Books are distinctly explained, and the meanings assigned to each, authorized by References to Passages of Scripture, and frequently illustrated and confirmed by Citations from the Old Testament and from the Greek Writers. To this Work is prefixed a plain and easy Greek Grammar, adapted to the Use of Learners, and those who understand no other Language than English. By John PARKHURST, M.A. A new Edition, comprising the more valuable Parts of the Works of some later Writers. By Hugh James ROSE, B.D. London, 1829, royal 8vo.

The first edition of this well-known and admirable Lexicon to the Greek Testament appeared in 1769, the second in 1794, both in quarto; the third in royal octavo, with the learned author's last corrections, and with large additions, in 1798. These have been retained in the numerous impressions which have subsequently appeared. In the course of the thirty years which have elapsed since the publication of Mr. Parkhurst's third and last edition, sacred philology has received great accessions; and, a new edition being required, the proprietors of this work confided it to the Rev. Hugh James Rose, B.D., who has conferred a high obligation on biblical students by the manner in which he has revised and edited the work. The following is the plan adopted by him:—

1. As Mr. Parkhurst was at least a great admirer of the peculiar cosmological opinions of Mr. Hutchinson, and had introduced many etymologies which were in the highest degree fanciful and uncertain, these etymologies, and the philosophical opinions of the Hutchinsonian school, have been omitted.

2. Valuable as Mr. Parkhurst's work confessedly was, it was defective in accurate discrimination between the various senses of the same word. Great inconvenience had also arisen from the paucity of instances given under each head, and the looseness of the references to profane authors. These defects had altogether banished Mr. P.'s Lexicon from the shelves of the critical reader, who had supplied its place by the labours of recent German lexicographers, especially those of Schleusner, Bretschneider, and Wahl. Mr. Rose has supplied both these defects, partly from his own researches, but principally from the valuable works of the scholars just named.

3. Various important additions have been made to Mr. Parkhurst's comprehensive Greek Grammar to the New Testament from the general Greek Grammars of the Professors Buttman and Matthiæ.

4. For the convenience of those students who are attending to the style of the New Testament, he has distinguished, by a convenient mark, those words which do not occur in the Septuagint version of the Old: and he has added in such cases examples from the apocryphal writings where such instances are found.

Mr. Rose's additions to the present edition are enclosed within square brackets [ ]; and, by enlarging the pages (which exceed the number in the former editions by more than two hundred), by omitting altogether the most fanciful etymologies of Parkhurst, as well as by throwing much less important matter into notes, and entirely rewriting many articles, Mr. Rose has added at least one third of new matter to this work; which, in its present greatly improved state, is indispensably necessary to every one who is desirous of acquiring a critical and correct knowledge of the New Testament.

16. A Greek-English Lexicon to the New Testament, translated from the Greek-Latin Lexicon of John Dawson, A.B., and considerably enlarged: to which is prefixed an Outline of Greek Grammar, for the Use of Biblical Students who have not received a Classical Education. By W. C. TAYLOR, A.M. London, 1831, 8vo.

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§ 3. LEXICONS TO THE SEPTUAGINT VERSION.

1. Jo. Christiani BIEL Novus Thesaurus Philologicus; sive Lexicon in LXX. et alios Interpretes et Scriptores Apocryphos Veteris Testamenti. Ex Autoris MScto edidit ac præfatus est E. H. Mutzenbecher. Hagæ Comitum, 1779–80, 3 tomis, 8vo.

[1] See the note in p. 92.

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Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegium I. et II. Post Bielium congessit et edidit Jo. Fried. SCHLEUSNER. Lipsiæ, 1784–86.

Lexici in Interpretes Græcos V. T. maxime Scriptores Apocryphos Spicilegia. Post Bielium et Schleusnerum congessit et edidit C. G. BRETSCHNEIDER. Lipsiæ, 1805, 8vo.

2. Novus Thesaurus Philologico-Criticus, sive Lexicon in LXX. et reliquos Interpretes Græcos, ac Scriptores Apocryphos Veteris Testamenti; post Bielium et alios viros doctos congessit et edidit Johannes Friedericus SCHLEUSNER. Lipsiæ, 1820, 1821; in 5 parts or vols. 8vo. Glasguæ et Londini, 1822. In three thick volumes, 8vo.

On the basis of Biel's Lexicon and his continuators, Schleusner has produced a Lexicon for the Septuagint Greek version, which, for philological research, is surpassed only by his Lexicon for the New Testament.

The edition which in 1822 issued from the University Press at Glasgow, reflects great credit on the printers, Messrs. A. and J. M. Duncan, as well as on the publisher (Mr. R. Priestley), at whose expense it was undertaken: it is very beautifully executed. In this edition, many typographical errors, particularly in the Greek and Hebrew quotations, have been corrected; and the references to the chapters and verses, which in the foreign edition are said to be very inaccurate, have been carefully amended. Professor Schleusner's German explanations of particular words uniformly have *English translations* attached to them; and to the third volume there is appended an index of all the Hebrew words occurring in the work, together with a collation of verses and chapters, as set out respectively in the editions of the Greek Septuagint superintended by Wechel and Bos. The former of these will in a great measure supply the want of a Hebrew Lexicon. This Appendix, which fills nearly three hundred pages, is not to be found in the Leipsic edition.

3. E. G. A. BÖCKEL Novæ Clavis in Græcos Interpretes Veteris Testamenti, Scriptoresque Apocryphos, ita adornatæ ut etiam Lexici in Novi Fœderis Libros usum præbere possit, atque Editionis LXX. Interpretum Hexaplaris, Specimina, 4to. Lipsiæ, 1820.

This work was never completed. In the fourth volume of the Commentationes Theologicæ (pp. 195—263.), edited by MM. Velthusen, Kuinöel, and Ruperti, there is a specimen of a *Clavis Reliquiarum Versionum Græcarum V. T.* by John Frederick Fischer: it contains only the letter A. Both these intended publications are superseded by Schleusner's elaborate Lexicon to the Septuagint just noticed.

4. A Greek and English Lexicon, originally a Scripture Lexicon, and now adapted to the Classics, with a Greek Grammar prefixed. By Greville EWING. Glasgow and London, 1827, 8vo.

The third edition, greatly improved, of a truly valuable Lexicon; the first edition appeared at Glasgow in 1801, and the second in 1812. "From its size, cheapness, and laudable brevity (in most respects), this book is capable of becoming generally useful." (British Critic and Theological Review, vol. iii. p. 326.) The Grammar is sold separately: besides being a general introduction to the study of the Greek language, it contains many valuable observations on the style of the Septuagint and New Testament.

SECTION IV.

GRAMMARS AND LEXICONS OF THE COGNATE OR KINDRED LANGUAGES.

§ 1. GENERAL TREATISES AND POLYGLOTT GRAMMARS OF THE COGNATE LANGUAGES.

1. INTRODUCTIO ad Lectionem Linguarum Orientalium:

Hebraicæ.	Syriacæ.	Ethiopicæ.
Chaldaicæ.	Arabicæ.	Armenæ.
Samaritanæ.	Persicæ.	Coptæ.

Consilium de earum studio fœliciter instituendo, et de Libris quos in hunc finem sibi comparare debent studiosi..... Per Brianum WALTON, S.T.D. Londini, 1655, 12mo.

"This little tract," says Dr. Adam Clarke, "is really well written, and must have been very useful at the time it was published. It does not contain *grammars* of the different languages mentioned in the title, but only the different alphabets, and directions how to read them. At the end of his exposition of the alphabet of each language is a specimen in the proper character, each line of which is included between *two* others; the first of which is a literal Latin version of the original, and the second, the letters of the original expressed by italics. Short as these examples are, they are of great utility to a learner." (Bibliogr. Dict. vol. ii. p. 11.) As the copy in the Library of H. R. H. the Duke of Sussex is designated as *editio secunda, priori emendatior*, 1655, it should seem that two editions of this treatise were printed in the same year. (Bibl. Sussex. vol. i. part ii. p. 74.)

2. Briani WALTONI Dissertatio, in quâ de Linguis Orientalibus, Hebraica, Chaldaica, Samaritana, Syriaca, Arabica, Persica, Armena, et Copta: et de Textuum et Versionum, quæ in Complutensibus, Regiis, Parisiensibus, et Anglicanis Polyglottis Bibliis, habentur, antiquitate, authoritate, et usu, breviter disseritur. Accessit Johannis Wouweri Syntagma de Græca et Latina Bibliorum Interpretatione. Daventriæ, 1658, 12mo.

This dissertation is sometimes, erroneously, confounded with the preceding work, but it "is entirely of a different character. It displays, like all the other productions of the learned author, much sound knowledge and learning." (Bibl. Sussex. vol. i. part ii. p. 74.)

3. Joh. Henrici HOTTINGERI Grammatica quatuor Linguarum, Hebraicæ, Chaldaicæ, Syriacæ, et Arabicæ. Accedit Technologia Linguæ Arabicæ Theologico-historica. Heidelbergæ, 1659, 4to.

4. Stephani MORINI Oratio Inauguralis de Linguarum Orientalium ad intelligentiam Sacræ Scripturæ utilitate. Lugduni Batavorum, 1686, 8vo.

5. Simonis OCKLEII Introductio ad Linguas Orientales. Cantabrigiæ, 1706, 12mo.

6. Gulielmi GESENII et J. A. HOFFMANNI Rudimenta Orientalia: seu Tabulæ Verborum, Nominum, et Pronominum, Hebr. et Chald. Syr. Samar. Rabbin. Æthiop. cum brevi Institutione Grammatica. Pars I. Dialectos Aramæas cum Hebræa complectens. Lipsiæ, 1825, 4to.

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§ 2. POLYGLOTT LEXICONS OF THE KINDRED LANGUAGES.

1. Lexicon Heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Ethiopicum, Arabicum, conjunctim; et Persicum separatim. In quo omnes voces Hebrææ, Chaldææ, Syræ, Samaritanæ, Ethiopicæ, Arabicæ, et Persicæ, tam Manuscriptis, quam impressis libris, cum primis autem in Bibliis Polyglottis, adjectis hinc inde Armenis, Turcicis, Indis, Japonicis, &c. ordine Alphabetico, sub singulis Radicibus digestæ, continentur, &c. Cui accessit brevis et harmonica (quantum fieri potuit) Grammaticæ omnium præcedentium Linguarum Delineatio. Authore Edmundo CASTELLO, S.T.D. Regiæ M. à sacris: Linguæ Arabicæ apud Cantabrigienses Professore, &c. Londini, imprimebat Thomas Roycroft, LL. Orientalium Typographus Regius, 1669, 2 vols. folio.

This work, which forms the companion to Bp. Walton's Polyglott Bible noticed in pages 20, 21 of this Appendix, is perhaps the greatest and most perfect undertaking of the kind hitherto performed by human industry and learning. "Dr. Castell expended both his fortune and his life in this immense undertaking. It is true he had help from several learned men. Dr. Murray lent him assistance in the Arabic; Mr. (afterwards Bishop) Beveridge, in the Syriac; and Dr. Wansleb, in the Æthiopic. But the person to whom he was most indebted was the celebrated Dr. Lightfoot, a man who, for the amiableness of his disposition, the purity of his manners, and the extent and depth of his literary knowledge, had, even in that age of profound learning, no superior, and since no equal. So implicitly did Dr. Castell depend on his judgment, that when he began that work, in 1657, he wrote to him for direction and advice, promising either to proceed in or suppress it, as he should determine. Dr. Lightfoot not only helped on this immortal work by his counsels, corrections, &c., but he also contributed money, and procured subscriptions, so that Dr. Castell acknowledged that there was no man in the three kingdoms to whom he owed so much. When Dr. Castell sent him his Lexicon, he acknowledged that it owed a great part of its perfection to his learning and industry, and thought his name should occupy a distinguished place in the title-page. The Persic Lexicon is the fruit of the joint labour of himself and Golius. This part of Dr. Castell's work has been undervalued by such as either did not or could not consult it; but it is an excellent work; and to it even Meninski and Richardson are indebted for a multitude of articles. Its chief fault is want of distinct arrangement; the words are sadly intermixed, and many Persian words are printed with Hebrew types, probably because they had but few Persian characters. Dr. Castell laboured at this work for seventeen years, during which time he maintained in his own house, at his own cost, seven Englishmen and seven foreigners, as writers, all of whom died before the work was finished. The names of those respectable literary drudges I have not been able to find. Besides the 12,000*l.* of his own property, which this great man expended on this work, he was obliged to borrow 1800*l.* more; and not being able to make up this money, he was constrained to make application to King Charles II. and entreat him, *ne carcer esset præmium tot laborum et sumptuum* —that a prison might not be the reward of so many labours and so much expense. This produced a letter from the king, in 1660, to all the archbishops, bishops, dukes, lords, and nobles of the realm

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recommending the work, and earnestly soliciting pecuniary assistance in behalf of its distressed and embarrassed author; which was followed, three years after, by one from the Archbishop of Canterbury, directed to all the clergy, on the same behalf; and, afterwards, by another from twenty-nine English and Irish prelates, earnestly entreating the public not to permit this great man to sink under his labours, and the pecuniary embarrassments, brought on him by a work, which he had undertaken for the honour of God, the promotion of religion and learning, and consequently the good of mankind. Is it not strange, that when the king and the clergy laid this so much to heart, and recommended it so warmly, the author's embarrassments should still continue? The reason seems to have been this—the nation was impoverished, and the exchequer itself emptied, by the late civil wars.

"At the end of the third page of his preface, he makes the following complaint, which no scholar can read without pain of heart: —'Socios quidem habui in hoc opere, sed perexiguo tempore mecum in illo commorantes, nescio an dicam, immensitate laboris plane exterritos. Per plures annos, jam ætate provectus, et una cum patrimonio satis competenti, exhaustis etiam animi viribus, oculis caligantibus, corporis variis in hoc opere confractis, et dislocatis membris, relictus sum solus, sine amanuensi, aut vel correctore ullo.' He died in 1685. Some copies of this Lexicon have in the title, 'Londini, Scott, 1686;' but this proves nothing more than a re-impression of the title; for there never was a second edition of the work." (Clarke's Bibliographical Dictionary, vol. i. pp. 268—270.) For other interesting particulars concerning this distinguished but ill-requited scholar, see Chalmers's Biographical Dictionary, vol. viii. pp. 398—400.)

2. V. SCHINDLERI Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum. Hanoviæ, 1612, folio.

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§ 3. SYRIAC GRAMMARS AND LEXICONS.

*** *Professor Hoffman has given a Catalogue of all the Syriac Grammars and Lexicons extant, up to the year 1823, both ancient and modern, interspersed with bibliographical and critical remarks. The modern grammarians are fifty-four in number; and the lexicographers, sixteen.* (Grammat. Syriac. pp. 36—59.) *Those only are here noticed which are most easily procurable, and, in his judgment, most deserving of attention.*

1. Theophili Philippi Christiani KAISER Commentarius, quo Linguæ Aramaicæ Usus adjudicanda et interpretanda plura Novi Testamenti loca, ea maximè quæ parallela sunt, novis exemplis defenditur. Norimbergæ, 1831, 8vo.

2. Caroli SCHAAF Opus Aramæum, complectens Grammaticam Chaldaicam et Syriacam, Selecta ex Targumim, cum versione Latina, necnon Lexicon Chaldaicum, &c. Lugduni Batavorum, 1686, 12mo.

The Syriac letters are expressed in Hebrew characters, and the work affords more assistance to the Chaldee than to the Syriac student. (Hoffmanni Gram. Syr. p. 52.)

3. Christ. Benedicti MICHAELIS Syriasmus; id est, Grammatica Linguæ Syriacæ, cum fundamentis necessariis, tum paradigmatibus penioribus, tum denique ubere syntaxi, et idiomatibus linguæ, instructa. Halæ Magdeburgicæ, 1741, 4to.

This Grammar, Prof. Hoffman states, was compiled by the elder Michaelis with singular industry and learning from the Syriac Version of the Old and New Testaments; and is better arranged, as well as better furnished with examples, than any other previous grammar of the Syriac language. (Hoffmanni Gram. Syr. p. 53.)

4. J. D. MICHAELIS Grammatica Syriaca. Halæ, 1784, 4to.

This is nearly a reprint of the preceding work, with a few additions and alterations.

5. Joannis JAHN Elementa Aramaicæ, seu Chaldæo-Syriacæ Linguæ. Latinè reddita, et nonnullis accessionibus aucta, ab Andr. Fr. OBERLEITNER. Viennæ, 1820, 8vo.

Professor Jahn's Grammar of the Aramæan Language was first published, in German, in the year 1793. An imperial edict having enacted that the Latin language should exclusively be used in all schools and academies within the Austrian dominions, Dr. Oberleitner translated Jahn's treatise into Latin, and made various important additions. This grammar is perspicuously written, and very neatly printed.

6. A Syriac Grammar, principally adapted to the New Testament in that Language. By Thomas YEATES. London, 1821, 8vo.

7. An Introduction to the Syriac Language; in which the Genius of the Language is explained by a new and simple Principle of Analysis. By the Rev. Frederick NOLAN, LL.D. London, 1821, 12mo.

8. Andreæ Theophili HOFFMANNI Grammaticæ Syriacæ Libri III. cum tribus Tabulis varia Scripturæ Aramaicæ genera exhibentibus. 4to. Halæ, 1827.

This is the most copious as well as the most elaborate treatise on Syriac Grammar which is extant. Prof. Hoffmann has availed himself of every previous accessible help. The prolegomena contain a history of the Syrians, as well as of their language, together with a review of the labours of his predecessors in this department of sacred literature, and the history and mode of writing which has obtained at different times. The first of the three books into which this Grammar is divided treats on the elements or characters of the Syriac language; in the second are discussed the different parts of speech; and the third is appropriated to the syntax, which is illustrated with a great number of examples. The notes, which are very numerous, refer to the best authorities ancient and modern, on every topic of Syriac Grammar; and the work concludes with a copious Index.

9. Martini TROSTII Lexicon Syriacum ex inductione omnium exemplorum N. T. Syriaci adornatum; adjecta singulorum vocabulorum significatione Latina et Germanica cum Indice triplici. Cothenis Anhaltinorum, 1623, 4to.

Although the pronouns and particles are wanting in this Lexicon (as they are in all the older Lexicons which preceded it), yet Trostius has done much in accurately investigating the genuine meaning of every word. (Hoffmanni Gramm. Syr. p. 57.)

10. Ægidii GUTBIRII Lexicon Syriacum, continens omnes N. T. Syriaci dictiones et particulas. Hamburgi, 1667, 12mo.

11. Caroli SCHAAF Lexicon Syriacum Concordantiale, omnes Novi Testamenti Syriaci voces, et ad harum illustrationem multas alias Syriacas, et linguarum affinium dictiones complectens, cum necessariis indicibus, Syriaco et Latino, ut et catalogo nominum propriorum et Gentilium N. T. Syr. Lugduni Batavorum, 1709, 4to.

This Lexicon fully answers the profession made in the title-page; and the reader of the Syriac New Testament, who may consult it, will rarely be disappointed. (Hoffmanni Gram. Syr. p. 59.) The work was published as a companion to the beautiful edition of the Syriac Testament printed at Leyden in the same year. In his preface, Schaaf makes honourable mention of the previous labours of Trostius, Gutbirius, and especially of the Syriac Lexicon contained in the Heptaglott Lexicon of our learned countryman Edmund Castell.[1]

12. Lexicon Syriacum ab Antonio ZANOLINI collectum, voces omnes quæ in N. T. translatione Syriacæ inveniuntur complectens. Accedit ejusdem auctoris Disputatio de Linguâ Syriacâ, Versionibus Syriacis et de Maronitis, quibus præcipuè nunc Lingua Syriaca in usu est. Patavii, 1742, 4to.

This work was composed by Dr. Zanolini for the use of the students in the seminary at Padua, where he was Professor of Oriental languages. Dr. Z. has not specified what authorities he consulted. Prof. Hoffmann states that he does not appear to have made any use of Schaaf's Lexicon. (Gramm. Syr. p. 59.)

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§ 4. ARABIC GRAMMARS AND LEXICONS.

1. Philippi GUADAGNOLI Breves Arabicæ Linguæ Institutiones. Romæ, 1642, 4to.

2. Thomæ ERPENII Grammatica Arabica. Cum fabulis Lokmani, et excerptis anthologiæ veterum Arabiæ poetarum, Arabice et Latine. Interprete Alberto Schultens. Lugduni Batavorum, 1748, 1767, 4to.

The first edition of Erpenius's Arabic Grammar appeared in 1636, in 4to. Those of 1748 and 1767 are considered the best.

3. Thomæ ERPENII Rudimenta Linguæ Arabicæ. Florilegium sententiarum et Clavem dialectorum adjecit Albertus Schultens. Lugduni Batovorum, 1770, 4to. Best edition.

4. A Grammar of the Arabic Language, in which the Rules are illustrated by Authorities from the best Writers. By John RICHARDSON. London, 1776, 4to.

5. Grammaire Arabe, par Silvestre de SACY. Paris, 1810, 2 tomes, 8vo. Seconde Edition, corrigée et augmentée. Paris, 1831, 2 tomes, 8vo.

"An immortal work, which consigns to obscurity, by its superior lustre, all previous works of the same nature: and which has thrown more light upon the forms of words, the idiom, and the syntax of the Shemitish languages, than has been cast before for many centuries. By this work, which contains 462 pages of syntax, Gesenius has been substantially aided in the compilation of his Hebrew Grammar; and a multitude of things pertaining to the grammar and idiom of the Hebrew (though they may be learned by the diligent student without the aid of this work, so as to be useful to him), are seen, without a knowledge of De Sacy's Arabic Syntax, only as through a glass, darkly. De Sacy has placed them in the meridian sun. That a work, which was not designed to have the most remote bearing upon the Hebrew Scriptures, should be thus made to contribute in a signal manner to their illustration, ought surely to be a matter of gratitude to the Great Disposer of events, who

[1] Castell's Syriac Lexicon was reprinted at Göttin en in 1788, in two parts, forming one volume, small 4to.

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can overrule the designs of men to the accomplishment of his own purposes." (Stuart's Dissertations on studying the original Languages of the Bible, p. 84.) The second volume of the second edition is enlarged by the addition of nearly fifty pages, on the subject of the Prosody and Versification of the Arabs. This dissertation was announced for sale, apart from the work, for the accommodation of purchasers of the first edition.

6. Institutiones Grammaticæ Arabicæ, auctore Antonio ARYDA. Vindobonæ, 1813, 4to.

7. Institutiones ad Fundamenta Linguæ Arabicæ: accedunt Sententiæ et Narrationes Arabicæ, una cum Glossario Arabico-Latino. Auctore Ern. Frid. Car. ROSENMÜLLERO, Theol. Doct. et in Academia Lipsiensi Prof. ordinario. Lipsiæ, 1818, 4to.

Of the very numerous grammars of the Arabic language which have been published in the Latin language, this of Professor Rosenmüller is considered the best. The author has made great use of Sacy's Grammaire Arabe; and the Chrestomathy, or selection of passages from Arabic writers, enhances the value of his publication.

8. J. A. VULLERS Grammaticæ Arabicæ Elementa et Formarum Doctrina, per Tabulas descripta. In usum prælectionum. Bonnæ, 1832, 4to.

9. Antonii GIGGEII Thesaurus Linguæ Arabicæ; seu Lexicon Arabicum Latinum. Mediolani, 1632, 4 vols. folio.

This is a very valuable work, though greatly inferior in point of correctness to the following Lexicon of Golius.

10. Jacobi GOLII Lexicon Arabico-Latinum, contextum ex probatioribus orientes Lexicographis. Accedit Index Latinus copiosissimus, qui Lexici Latino-Arabici vicem explere possit. Lugduni Batavorum, 1653, folio.

"This is an invaluable work, and the best on the subject ever published. It is in every respect well edited. The arrangement of the words, the definitions given, the paper, types, and typographical execution—are all in the first style of accuracy and elegance." (Bibliog. Dict. vol. iv. p. 7.) A new edition of this Lexicon has been announced, with very important additions and corrections, by Professor Freytag, of Bonn, whose edition is expected to form two large volumes in quarto.

11. Jacobi SCHEIDII Glossarium Arabico-Latinum Manuale. Lugduni Batavorum, 1769, 4to.

12. Johannis JAHN Lexicon Arabico-Latinum, Chrestomathiæ Arabicæ accommodatum, et Chrestomathia Arabica. Vindobonæ, 1802, 2 vols. 8vo.

For a full account of Arabic Grammars and Lexicons, the reader is referred to Schnurrer's Bibliotheca Arabica, in which their dates, &c. are particularly specified.

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§ 5. EGYPTIAN GRAMMARS AND LEXICONS.

1. Lexicon Ægyptiaco-Latinum, ex veteribus illius Linguæ monumentis summo studio collectum à Maturino Veyssiere La Croze. Edentibus Christiano Scholtz et Carolo Godofredo WOIDE. Oxonii e Typographeo Clarendoniano, 1775, 4to.

2. Christiani Scholtz Grammatica Ægyptiaca utriusque dialecti: quam breviavit, illustravit, edidit Carolus Godofredus WOIDE. Oxonii e Typographeo Clarendoniano, 1778, 4to.

These publications are not of common occurrence, and have acquired additional value since various fragments of the ancient Coptic and Sahidic versions of the New Testament have been published. Previously to the seventeenth century, Egyptian literature was but slightly regarded in Europe, and might possibly have been still disregarded, if the celebrated oriental traveller Bartolomeo De la Valle had not brought to Rome, from Egypt, among other curiosities, some Coptic or Egyptian manuscripts, of which he gave the perusal to Athanasius Kircher, a voluminous but very indifferent writer in regard to solidity and fidelity. Kircher, however, has the merit of being the first who published a book relating to the Egyptian language, under the title *Lingua Ægyptiaca Restituta* (Romæ, 1643, 4to.), which was, in fact, nothing but the manuscript dictionary or vocabulary of De la Valle. Theodore Petræus, who had been in Egypt in the same century, enriched Europe with several valuable manuscripts; and he, well understanding the Egyptian tongue, would have proved a restorer of Egyptian literature, had he met with proper encouragement; but he could nowhere find it, not even in London, where he printed the first psalm as a specimen of the Egyptian language. Happily his manuscripts were sold to the elector of Brandenburg, and placed in his library at Berlin. Dr. Wilkins, a German, and La Croze, a Frenchman, distinguished themselves, in the beginning of the eighteenth century, by their cultivation of the Egyptian tongue. The former met with encouragement and preferment in England, and printed at Oxford, in 1716, the Egyptian New Testament in the Coptic or Lower Egyptian dialect. He also printed the Pentateuch, at London, in 1731. But being unacquainted with the Sahidic or Upper Egyptian dialect, he mistook the Sahidic or Thebaidic manuscripts, in the Bodleian library, for faulty Coptic ones. La Croze, being librarian to the king of Prussia at Berlin, and having free access to the Egyptian manuscripts of Petræus in that library, compiled from them and some other manuscripts a valuable dictionary, which he finished in 1722. He was much assisted in this undertaking by Dr. Jablonski, a learned professor at Frankfort, who collected several materials for him in the Bodleian library, and that of the king of France, at Paris. Dr. Jablonski gave La Croze the first hint that besides the Coptic dialect, there was another of Upper Egypt, which is now commonly called the Sahidic or Thebaidic dialect. He gave him likewise a transcript of a manuscript of this kind (No. 8. Huntington in the Bodleian library), *De Mysteriis Literarum Ægyptiacarum*, from which La Croze took *Collectionem vocum quarundam Sahidicarum*, which is annexed to his Dictionary. Jablonski, on his travels had copied several Egyptian manuscripts, communicated them to his brother-in-law, Mr. Scholtz, chaplain in ordinary to the king of Prussia; who being furnished with the manuscripts at Berlin, and the Dictionary of La Croze, wrote, in 1750, an Egyptian Grammar of both dialects, in two vols. 4to. Several learned men wished that both the Dictionary and the Grammar might be published, but they could not find a printer furnished with Egyptian types, or who would hazard the undertaking; till, at last, the university of Oxford, on a noble principle of public spirit, determined to take the business in hand. When the Dictionary was in printing, Dr. Woide was desired to make some additions to it: but this not being proposed to him till more than half the work was printed off, he could extend his remarks to three letters only: and to render the undertaking more useful, he added an index.

It was intended to print the Grammar of Mr. Scholtz, in two 4to. vols. immediately after the Dictionary, but it being found too voluminous, Dr. Woide very properly abridged it; and the work is in no from losing by its abridgment, has gained very considerably: for Dr. W. has carefully examined, corrected, and improved the Grammar by means of manuscripts unknown to Mr. Scholtz, of which he gives an account in the preface prefixed to the Grammar. The Sahidic part, which is now to be found in this Grammar, was entirely supplied by Dr. Woide.

Two circumstances must particularly recommend this Grammar: first, that the rules laid down are illustrated and supported by examples, quoted from the above-mentioned manuscripts; secondly, that it exhibits both dialects, to one of which we have hitherto been entire strangers. (Monthly Review (O. S.), vol. lx. p. 1. Nichols's Anecdotes of Bowyer, vol. ix. pp. 9—11.)

3. Pauli Ernesti JABLONSKII Collectio et Explicatio Vocum Ægyptiacarum, quarum mentio apud Scriptores Veteres occurit. Apud Jablonskii Opuscula, Tom. I. Lugduni Batavorum, 1804. 8vo.

Jablonski was one of the most eminent scholars in Egyptian literature, in the eighteenth century. Besides various disquisitions which are collected in his Opuscula (of which an account will be found in a subsequent part of this Appendix), he laboured for many years at an Egyptian Glossary, in which he collected in alphabetical order, and explained, by the aid of the Coptic Dialect, all the Egyptian words dispersed in the writings of Greek and Latin authors, and also in the Hebrew text of the Old Testament. The latter are about fifty in number.) On his death, corrected copies of many of his dissertations and some of his MSS. were sent to the celebrated critic Ruhnkenius, at Leyden; where, after various impediments, they were at length published by Prof. Te Water, in four volumes, 8vo. between the years 1804 and 1813.

This Egyptian Glossary, which forms the entire first volume of Jablonski's Opuscula, is pronounced by M. Quatremère (the most competent judge in Europe of such subjects) to be the completest work in this department of literature, and to evince the most profound erudition; though, in some instances, he seems to have been rather too desirous of displaying his Coptic learning, and has hazarded many improbable etymologies. Important as this Glossary is in itself, its value is greatly enhanced by the editorial labours of Prof. Te Water; who, in addition to a preface containing many interesting details respecting Jablonski's life and writings, and especially concerning the Glossary, has contributed numerous very learned notes, together with a supplement containing such Egyptian words as had escaped the researches of Jablonski. (Quatremère, Recherches sur la Langue et Littérature de l'Egypte, pp. 87, 88.)

Mr. Tattam has also announced a new edition of the Egyptian Lexicon by La Croze, Scholtz, and Woide above noticed, which had become extremely rare; incorporating the results of all the most recent discoveries in Egyptian Literature.

4. Fr. A. Guil. SPOHN de Lingua et Literis Veterum Ægyptiorum. Accedunt Grammatica atque Glossarium Ægyptiacum. Edidit et absolvit G. Seyffarth. Lipsiæ, 1825, 4to.

5. A compendious Grammar of the Egyptian Language, as contained in the Coptic and Sahidic Dialects; with Observations on the Bashmuric: together with Alphabets and Numerals in the Hieroglyphic and Enchorial Characters; and a few explanatory Observations. By the Rev. Henry TATTAM, M.A. With an Appendix consisting of the Rudiments of a Dictionary of the ancient Egyptian Language, in the Enchorial Character. By Thomas YOUNG, M.D. London, 1830, 8vo.

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§ 6. ETHIOPIC GRAMMAR AND LEXICONS.

1. Jobi LUDOLPHI Grammatica Linguæ Amharicæ (vel Æthiopicæ), quæ vernacula est Hebessinorum. Francofurti ad Mœnum, 1698, folio; 1702, folio. Best edition.

2. Jobi LUDOLPHI Lexicon Amharico-Latinum. Francofurti ad Mœnum, 1698, folio.

This is commonly bound up with the first edition of Ludolph's Amharic Grammar.

3. Jobi LUDOLPHI Lexicon Æthiopico-Latinum. Francofurti ad Mœnum, 1698, folio.

§ 7. PERSIAN GRAMMARS AND LEXICONS.

1. Ludovici DE DIEU Rudimenta Linguæ Persicæ: accedunt duo priora capita Geneseos ex Persica translatione Jacobi Tawusi. Lugduni Batavorum, 1639, 4to.

2. Angeli à S. JOSEPH Gazophylacium Linguæ Persarum. Amstelodami, 1684, folio.

3. A Grammar of the Persian Language. By Sir William JONES. London, 1809, 4to. Seventh edition.

The first edition of this Grammar appeared in 1775, in 4to.: in that of 1809 the orthography is adapted to the mode of spelling adopted by Dr. Wilkins in his improved edition of Richardson's Persian Dictionary. Sir W. Jones's Grammar forms the fifth volume of the octavo edition of his works.

4. Francisci de DOMBAY Grammatica Linguæ Persicæ; accedunt dialogi, historiæ, sententiæ, et narrationes Persicæ. Viennæ, 1804, 4to.

5. A Grammar of the Persian Language. By M. LUMSDEN, LL.D. London, 1811, 2 vols. Small folio.

6. Francisci WILKEN Institutiones ad Fundamenta Linguæ Persarum, cum Chrestomathia et Auctario ad Chrestomathiam Lipsiæ, 1805; two parts, forming 1 vol. 8vo.

7. A Dictionary, Persian, Arabic, and English; with a Dissertation on the Languages, Literature, and Manners of Eastern Nations. By John RICHARDSON, Esq. F.S.A. A new Edition, with numerous Additions and Improvements, by Charles Wilkins, LL.D. F.R.S. London, 1806–1810, 2 vols. royal 4to.

The first edition of this great and elaborate work appeared at Oxford and London in 1777, in one large folio volume. Dr. Wilkins has revised it throughout, corrected the orthography of every word, and enlarged it to a great extent, with very numerous additions, which his long residence in India and profound knowledge of the Persian language peculiarly qualified him to make. As the bulk and price of this work rendered it accessible to comparatively few students of Persian, Mr. Hopkins compiled from it an abridgment, entitled a *Vocabulary, Persian, Arabic, and English*, which was printed at London in 1810, in 8vo.

8. Outlines of Persian Grammar, with Extracts. Edinburgh, 1822, 8vo.

These outlines were originally published for the use of students in the University of Edinburgh. The author's "view has evidently been, to simplify, as much as possible, the elements of the language. No extraneous matter has been introduced for a show merely of erudition; when, in reality, it can be of use for nothing, but to distract and impede the learner." (Edinburgh Christian Instructor for May, 1822, p. 329.)

The reader, who is desirous of further information respecting elementary works on Oriental Literature, is referred to Professor Lee's *Sylloge Librorum Orientalium, quibus Linguarum Biblicarum Studiosi maximo cum fructu uti queant.* (Cantabrigiæ, 1821, 8vo.) In this manual, Prof. Lee has particularly specified those treatises which are most worthy of the student's attention.

CHAPTER V.

COMMENTATORS, INTERPRETERS, AND PARAPHRASTS ON THE SCRIPTURES.

A COMPLETE History of Commentators would require a volume of no ordinary dimensions. The present list is therefore necessarily restricted to an account of the *Principal Commentaries* and *Critical Works* illustrating the Holy Scriptures. The reader, who may be desirous of prosecuting this subject more at length, will find much interesting information in the elaborate works of Rosenmüller, Dorscheus, and Simon, noticed below. Father Simon's Histoire Critique du Vieux Testament (pp. 416—466, 4to. 1680) also contains many valuable strictures on the Expositors of the Old Testament. The merits and demerits of commentators are likewise discussed in Walchius's Bibliotheca Theologica Selecta, vol. iv. pp. 369—931.; in Ernesti's Institutio Interpretis Novi Testamenti, part iii. cap. ix. pp. 278—311.; in Morus's Acroases Academicæ, vol. ii. pp. 204—340.; by Mr. Orme in his Bibliotheca Biblica (Edinburgh, 1824, 8vo.); by Rambach, in his Institutiones Hermeneuticæ, pp. 663—726.; by Professor Keil, in his Elementa Hermeneutices Novi Testamenti (8vo. Leipsic, 1811), p. 159. *et seq.*; and by Professor Beck, in his Monogrammata Hermeneutices Librorum Novi Fœderis (8vo. Lipsiæ, 1803), part i. p. 168. *et seq.*

1. Jo. Georg. ROSENMÜLLERI Historia Interpretationis Librorum Sacrorum in Ecclesia Christiana; ab Apostolorum ætate ad Literarum Instaurationem. Hildburghusæ et Lipsiæ, 1795–1814, 5 parts, 8vo.

2. Joh. Georg. DORSCHEI Biblia Numerata, seu Index Specialis in Vetus Testamentum ad singula omnium Librorum Capita, et Commata. Francofurti, 1674, 2 vols. folio.

This work contains a list of commentators (four hundred and ninety-one in number), with references to their several books, chapters, and pages, in which they have illustrated any book, chapter, or verse, and even every word, which has been the subject of controversy. The word "*Elohim*," for instance, has not fewer than sixty references. An edition of the *Biblia Enumerata* was published at Frankfort, in 1694, with numerous additions, by J. Gramm, son-in-law of the original author. (Biogr. Universelle, tom. xi. p. 598.)

3. Histoire Critique des Principaux Commentateurs du Nouveau Testament, depuis le Commencement du Christianisme jusques à notre Tems. Par le Père SIMON. Rotterdam, 1693, 4to.

SECTION I.

ON THE INTERPRETATION OF SCRIPTURE.

§ 1. GENERAL TREATISES ON THE INTERPRETATION OF SCRIPTURE.

1. ABICHTII (Jo. Georg.) Ars distinctè Legendi et Interpretandi Scripturam Sacram Veteris Testamenti. Lipsiæ, 1710, 8vo.

2. Hermeneutica Biblica Generalis, Usibus Academicis accommodata ab Antonio ARIGLER. Viennæ, 1813, 8vo.

A learned epitome of the general principles of interpretation. This author, as well as Jahn, was a Romanist professor, at Vienna; and the works of both have been prohibited within the dominions of the emperor of Austria.

3. BENNER (Joh. Herm.) Sylloge Thesium, Hermeneuticæ Sacræ inservientium. Francofurti et Giessæ, 1753, 12mo.

4. Joh. Benedicti CARPZOV Primæ Lineæ Hermeneuticæ et Philologiæ Sacræ cum Veteris, tum Novi Testamenti, brevibus aphorismis comprehensæ. Helmstadii, 1790, 8vo.

5. CHLADENII (Martini) Institutiones Exegeticæ. Wittebergæ, 1725, 8vo.

6. DANHAUERI (Joh. Conradi) Hermeneuticæ Sacra, sive Methodus exponendarum Sacrarum Literarum. Argentorati, 1684, 8vo.

7. Sinopsi della Ermeneutica Sacra, o dell' Arte di ben interpretare la Sacra Scrittura, del Professore G. Bernardo DE ROSSI. Parma, 1819, 8vo.

8. ERNESTI (Jo. Aug.) Institutio Interpretis Novi Testamenti, 8vo. Lipsiæ, 1761, 1809, 8vo.

The edition of 1809 is generally considered as the best of Ernesti's admirable little manual; but the prefatory remarks and some of the notes of Dr. Ammon must be read with *great caution*, as they are too frequently destitute of those primary and indispensable characteristics of a good interpreter, *sobriety and discretion*. Two volumes of Supplementary Remarks, by Professor Morus, entitled "*Acroases super Hermeneutica Novi Testamenti*," were published at Leipsic between 1795 and 1797, in 8vo.; they relate only to part of Ernesti's volume, and they contain much valuable matter respecting the criticism and interpretation of the New Testament

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An accurate English translation of the whole of Ernesti's Institutio, with valuable corrective notes, by the Rev. C. H. TERROT, M.A., was published at Edinburgh in 1832–33, in two volumes, small 8vo. forming part of the Edinburgh "Biblical Cabinet."

9. Elements of Interpretation, translated from the Latin of J A. Ernesti, accompanied with Notes. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. 12mo. Andover (Massachusetts), 1822. London, 1827, 12mo.

A translation of *part* of the preceding treatise. The work of Ernesti, in passing through the hands of its translator, has undergone some alterations. Some things have been omitted; notes have been added where the subject appeared to require further elucidation; and copious extracts are translated from Morus's Acroases, as well as from Beck's Monogrammata Hermeneutices Novi Testamenti, and Keil's Elementa Hermeneutices Novi Testamenti, noticed below. The London reprint was edited by the Rev. Dr. Henderson, who has increased the utility of this little manual by adding some valuable observations, the result of his own reading.

10. Matthiæ FLACII Illyrici Clavis Scripturæ Sacræ, seu de Sermone Sacrarum Literarum. Jenæ, 1674, folio.

This work was one of the best of the early Protestant treatises on the Interpretation of Scripture. Various editions of it were printed at Basle between the years 1567 and 1629: it was also printed at Leipsic, in 1695, and at Erfurt, in 1719; but Walchius states the Jena edition of 1674 to be the best. The "*Clavis*" of Flacius consists of two parts. The first is in the form of a Dictionary, in which all the words and forms of expression, occurring in the Bible, are explained. The second contains numerous rules of interpretation, and a series of tracts on the style of Scripture difficulties, and mode of surmounting them, &c.

11. FRANCKII (Aug. Herm.) Prælectiones Hermeneuticæ ad viam dextre indagandi et exponendi Sensum Scripturæ Sacræ.... Adjecta est in fine Brevis et Luculenta Scripturam Sacram cum fructu legendi Institutio. Halæ, 1717, 8vo.

12. FRANCKII (Aug. Herm.) Commentatio de Scopo Librorum Veteris et Novi Testamenti. Halæ, 1724, 8vo.

13. FRANCKII (Aug. Herm.) Christus S. Scripturæ Nucleus. Accedunt tres Meditationes cognati Argumenti. Ex Germanico in Latinum Sermonem vertit Henricus Grischovius. Halæ, 1724, 8vo.

14. FRANZII (Wolfgangi) Tractatus Theologicus novus et perspicuus de Interpretatione Sacrarum Literarum. Wittebergæ, 1619, 4to. 1708, 8vo. (best edition.)

15. GLASSII (Salomonis) Philologia Sacra, his temporibus accommodata. Post primum volumen Dathii in lucem emissum, nunc continuata, et in novi plane operis formam redacta a Georg. Laurent. Bauero. Tomi secundi, sectio posterior.—Hermeneutica Sacra. Lipsiæ, 1797, 8vo.

This volume, as already noticed in page 73. is a corrected edition of that part of Glass's Philologia Sacra which relates to the interpretation of the Scriptures. It is sometimes to be met with as a distinct work, with a separate title-page: and such in effect it is, the alterations and additions being so numerous as to render it a new publication. It is unquestionably of great value, and has furnished the writer of these pages with many important observations and explanations of Scripture; but it is at the same time so strongly characterized by that licentiousness of interpretation which so eminently marks many of the modern divines of Germany, that the student cannot be put too much on his guard with respect to Professor Bauer's volume.

16. Enchiridion Hermeneuticæ Generalis Tabularum Veteris et Novi Fœderis. Authore Johanne JAHN. Viennæ, 1812, 8vo.

17. Appendix Hermeneuticæ, seu Exercitationes Exegeticæ. Auctore Johanne JAHN. Fasciculi II. Vaticinia de Messiâ. Viennæ, 1813–15, 8vo.

18. Institutiones Hermeneuticæ Scripturæ Sacræ Veteris Testamenti, quas Joannes Nepomucenus ALBER, juxta Systema Theologiæ novissime præscriptum concinnatas, tertium edidit. Pestini [Pest, in Hungary], 1827, 3 tomis, 8vo.

The first edition of this work was published in 1807. In consequence of the system of theology which is taught in the University of Vienna having been introduced into that of Pest, Professor Alber re-modelled and revised his work, in order to render it conformable to that system. The first volume contains a summary of Biblical Archæology; the second, an introduction to the several books of the Old Testament; and the third, the principles of interpretation, and an exegetical elucidation of various difficult passages of the Old Testament.

19. Institutiones Hermeneuticæ Scripturæ Sacræ Novi Testamenti, quas Joannes Nep. ALBER, juxta Systema Theologiæ novissime præscriptum concinnatas, edidit. Pestini, 1818, 3 tomis, 8vo.

The first volume contains general rules of interpretation, a general introduction to the writings of the New Testament, and an apology for them; the second and third volumes comprise a special introduction to the various books, and an exegetical exposition of the most difficult and important passages.

Throughout both this and the preceding work, Professor Alber evinces himself to be an able and vehement adversary of the modern school of German neologists.

20. Thomæ HUNT de Usu Dialectorum, ac præcipuè Arabicæ, in Hebraico Codice interpretando, Oratio. Oxonii, 1748, 4to.

21. Monogrammata Hermeneutices Librorum Novi Fœderis. Scripsit Christianus Daniel BECKIUS. Pars Prima. Hermeneutice N. T. universa. Lipsiæ, 1803, 8vo.

This work was never completed. An English translation of it, so far as it has been published, is given in the first volume of Dr. Hodge's "Biblical Repertory," Princeton (New Jersey), 1825, 8vo.

22. KEILII (Car. Aug. Theoph.) Elementa Hermeneutices Novi Testamenti, Latine reddita à Christ. Aug. Godefr. Emmerling. Lipsiæ, 1811, 8vo.

23. Hierolexicon, sive Sacrum Dictionarium Variorum Sacræ Scripturæ Sensuum, cum Locorum, in quibus hos patiuntur, Annotatione. Opera et studio Francisci Philippi L'ALOUETTE. Lutetiæ Parisiorum, 1694, 8vo.

A book not of common occurrence. It consists, in fact, of three parts. In the first are delivered rules for interpreting the Bible; the second contains a summary of the contents of the several books of Scripture, in Latin hexameter verses; and the last part of the volume contains an alphabetical index of the various senses of Scripture, with references to passages which, in the author's judgment, admit of those senses. Some of his interpretations are rather fanciful.

24. LANGII (Joachimi) Hermeneutica Sacra, exhibens primùm Genuinæ Interpretationis Leges de Sensu Litterali et Emphatico investigando; deinde Idiomata Sermonis Mosaïci, Davidici, et Prophetici, necnon Apostolici et Apocalyptici; cum uberiori ipsius Praxeos Exegeticæ appendice. Halæ, 1733, 8vo.

25. Six Sermons on the Study of the Holy Scriptures, their Nature, Interpretation, and some of their most Important Doctrines, preached before the University of Cambridge in the years 1827–8. To which are annexed two Dissertations; the first on the Reasonableness of the Orthodox Views of Christianity as opposed to the Rationalism of Germany; the second on the Interpretation of Prophecy generally, with an Original Exposition of the Book of Revelation, showing that the whole of that remarkable Prophecy has long ago been fulfilled. By the Rev. Samuel LEE, B.D. [now D.D.], Regius Professor of Hebrew in the University of Cambridge. London, 1830, 8vo.

26. LOESCHER (Val. Ern.) Breviarium Theologiæ Exegeticæ, Legitimam Scripturæ Sacræ Interpretationem tradens. Wittebergæ, 1719, 8vo.

27. MONSPERGER (Josephi Juliani, in Universitate Vindobonensi P. O.) Institutiones Hermeneuticæ V. T. Prælectionibus Academicis accommodatæ. Lovanii, 1787, 2 vols. 8vo.

28. Institutio Interpretis Veteris Testamenti, auctore Joanne Henrico PAREAU, Litterarum Orientalium Professore in Academia Rheno-Trajectina. Trajecti ad Rhenum, 1822, 8vo.

A very valuable compendium of the principles of Sacred Hermeneutics.

29. Disputatio de Mythica Sacri Codicis Interpretatione. Auctore Joanne Henrico PAREAU. Editio altera, additamento et indicibus aucta. Trajecti ad Rhenum, 1824, 8vo.

This treatise contains a masterly investigation and refutation of the notion advocated by the modern school of German neologists. It was originally a prize essay, published in 1814 in the transactions of the Teylerian Society, with a Dutch translation. In this new edition the learned author has revised and corrected his treatise, and has enlarged it with valuable additions at the end, and with a copious index.

30. PFEIFFERI (Augusti) Hermeneutica Sacra, sive Tractatio luculenta de Interpretatione Sacrarum Literarum. Dresdæ, 1684, 8vo. Lipsiæ, 1690, 4to.; also in the second volume of the collective edition of his philological works.

31. PFEIFFERI (Joach. Ehrenfrid.) Institutiones Hermeneuticæ Sacræ, veterum atque recentiorum et propria quædam præcepta complexa. Erlangæ, 1771, 8vo.

32. De Usu Philonis in Interpretatione Novi Testamenti. Scripsit Gulielmus SCHEFFER. Marburgi, 1831, 8vo.

33. The Literal Interpretation of Scripture exposed. By T. Pell PLATT, Esq. London, 1831, 8vo.

"This pamphlet is little more than an attack on some expositions contained in the excellent volume of Sermons on the Divine Au-

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thority and Perpetuity of the Lord's Day, published by the Rev. Daniel Wilson [D.D., now Bishop of Calcutta], and an Encomium on the Modes of Interpretation adopted by certain divines, and a recommendation of the *soi-disant* Students of Prophecy, as those who have called men back to the literal Interpretation of Scripture."—*Congregational Magazine, May*, 1831, vol. xiv. p. 314.)

34. RAMBACHII (Johannis Jacobi) Institutiones Hermeneuticæ Sacræ, variis observationibus copiosissimisque exemplis biblicis illustratæ. Cum præfatione Jo. Francisci Buddei. Jenæ, 1723, 8vo.

35. SEEMILLERI (Sebastiani) Institutiones ad Interpretationem Sanctæ Scripturæ, seu Hermeneutica Sacra. Augsburgi, 1771, 8vo.

35*. Sacred Hermeneutics, or the Art of Biblical Interpretation: containing Principles and Rules for expounding the Scriptures of the Old and New Testament, translated from the German of George Frederick SEILER, by the Rev. William Wright, LL.D., with the comments of the Dutch Professor Jodocus Heringa, and additional notes by the Translator. London, 1834, 8vo.

36. SEMLERI (Jo. Sal.) Apparatus ad Liberalem Veteris Testamenti Interpretationem. Halæ Magdeburgicæ, 1773, 8vo.

37. SEMLERI (Jo. Sal.) Apparatus ad Liberalem Novi Testamenti Interpretationem. Illustrationis exempla multa ex epistola ad Romanos petita sunt. Halæ Magdeburgicæ, 1767, 8vo.

"*Liberal*, indeed, with a vengeance; if it be deemed liberality to give up all material points to those who impugn the authenticity of the sacred books."—Such is the severe but just censure of Bishop Blomfield (Diss. on the Tradit. Knowl. of a Promised Redeemer, p. 123.) on the first of these works of Semler, which is equally applicable to the second. On the value of this heterodox German critic's labours, see Conybeare's Bampton Lectures for 1825, pp. 277—279.

38. TURRETINI (Joan. Alphonsi) De Sacræ Scripturæ Interpretandæ methodo, Tractatus bipartitus. Trajecti Thuriorum, 1728, small 8vo. Francofurti ad Viadrum, 1776, 8vo. Also in Vol. II. of the quarto edition of his collective works, with the author's last corrections.

The edition of 1776 is *considered* the best; it professes to be "restitutus et auctus," by William Abraham Teller, some of whose remarks are certainly valuable; but others convey doctrinal interpretations which Turretini (or Turretin as he is most usually termed) held in utter abhorrence. The edition of 1728 is therefore to be preferred, when his collective works cannot be consulted.

39. Hermeneutica Biblica Generalis juxta Formam Studii Theologici in Imperio Austriaco præscriptam, edita à Casparo UNTERKIRCHER. Œniponti, 1831, 8vo.

The basis of this work is Arigler's Hermeneutica Biblica, No. 2. p. 97., *supra*, with which the editor has made very free, altering some things, omitting others, and adding many more, in order to adapt it to the modern standard of Romish orthodoxy established in the Austrian dominions.

40. An Inquiry into the General Principles of Scripture Interpretation, in Eight Sermons preached before the University of Oxford in the year 1814, as the Lecture founded by the late Rev. John Bampton, M.A. By the Rev. William VANMILDERT, D.D. [now Bishop of Durham]. Oxford, 1815, 8vo.

41. Dissertatio de SS. Scripturarum Interpretatione, secundum Patrum commentarios. Auctore Daniele WHITBY. Londini, 1714, 8vo.

42. G. B. WINER Oratio de Emendanda Interpretatione Novi Testamenti. Lipsiæ, 1823, 8vo.

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§ 2. TREATISES ON THE INTERPRETATION OF THE FIGURATIVE LANGUAGE, AND ON THE SPIRITUAL AND TYPICAL INTERPRETATION OF SCRIPTURE.

1. RAMBACHII (Johannis Jacobi) Commentatio Hermeneutica de Sensûs Mystici Criteriis, ex genuinis principiis deducta, necessariisque cautelis circumscripta. Jenæ, 1728; 1731, 8vo.

2. The Bampton Lectures for the year 1824. Being an Attempt to trace the History, and to ascertain the Limits of the Secondary and Spiritual Interpretation of Scripture. Bp. J. J. CONYBEARE, M.A. Oxford, 1824, 8vo. Price 10*s.* 6*d.*

3. A Course of Lectures on the Figurative Language of Holy Scripture, and the Interpretation of it from the Scripture itself. To which are added, four Lectures on the Relation between the Old and New Testaments, as it is set forth in the Epistle to the Hebrews. By the Rev. William JONES, M.A. London, 1786, 8vo. and various subsequent editions.

These valuable and pious lectures were delivered in the learned author's parish church of Nayland, in Suffolk: they are also to be found in the fourth volume of Mr. Jones's Theological, Philosophical, and Miscellaneous Works.

4. On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge in the year 1826, at the Lecture founded by the Rev. John Hulse. By the Rev. Temple CHEVALLIER, M.A. Cambridge, 1826, 8vo.

The subject chosen is important and interesting, and has been illustrated with ability and judgment. (British Critic, October, 1827, p. 442.)

5. The Nature and Use of a Type. By George LAVINGTON [D.D. and afterwards Bishop of Exeter]. London, 1724, 8vo.

6. A Brief View of the Figures, and Explication of the Metaphors contained in Scripture. By the late Rev. John BROWN. Edinburgh, 1803, 12mo. Also in the first volume of the author's collected smaller works.

7. A Key to open the Scripture Metaphors and Types; to which are prefixed Arguments to prove the Divine Authority of the Holy Scriptures. By Benjamin KEACH. London, 1779, folio.

This is usually considered as the best edition: the work was first published towards the close of the seventeenth century. Many of the Metaphors and Types are spiritualized almost to absurdity: still the work contains good materials, which persons of sober judgment may employ to advantage. The Introduction was translated from Glassius's Treatise de Typis et Metaphoris, in his Philologia Sacra.

8. A Treatise on the Nature and Use of the Tropes of the Holy Scripture. By J. WOOD. Bristol, 1831, 12mo.

This little volume is extracted principally from the introduction to the preceding work of Keach.

9. Moyse Devoilé, ou l'Explication des Types et Figures du Vieux Testament. Par Jacob GIRARD. Génève, 1670, 8vo.

10. Moses and Aaron; or, the Types and Shadows of our Saviour in the Old Testament opened and explained. By T. TAYLOR, D.D. London, 1653, 4to.

This book was repeatedly printed in the course of the seventeenth century; a circumstance that marks the estimation in which it was held. It was also translated into Latin, and several times printed in Germany. It contains many fanciful analogies; a remark which is applicable to the two following works.

11. The Figures or Types of the Old Testament, by which Christ and the Heavenly Things of the Gospel were preached and shadowed to the People of God of old; explained and improved in sundry Sermons. By Samuel MATHER. Dublin, 1673, 4to.

11*. The Gospel of the Old Testament: an Explanation of the Types and Figures, by which Christ was exhibited under the Legal Dispensation. Re-written from the work of Samuel Mather. By [Mrs. Caroline WILSON (late FRY)] the Author of the "Listener," &c. London, 1833, 2 vols. 12mo.

12. Grace and Truth; or, the Glory and Fulness of the Redeemer displayed in an Attempt to explain the most Remarkable of the Types, Figures, and Allegories of the Old Testament. By William MAC EWEN. Edinburgh, 1763, 12mo. and various subsequent editions.

13. A Popular Inquiry into the Doctrine of Scripture Types. By John WILSON. Edinburgh, 1823, 8vo.

14. De Symbolis ac Typis Scripturæ Sacræ Dissertatio. Auctore S. RUDELBACH. Hauniæ, 1824, 8vo.

The author does not stop to copy his predecessors; he endeavours to give a solid foundation to his discussion. After fixing the general nature of a Symbol and Type, and determining the meaning of the figurative diction of the Scriptures, and the relation subsisting in this respect between the Old and New Testament, he proceeds to apply it to the interpretation of the Symbols and Types. He allows those prophetic images only to be real Types, which have been fulfilled in the life, passion, and death of Christ, and in the ulterior state of the Church; and requires that such fulfilment be indicated in express terms in the New Testament. (Revue Encyclopédique, Novembre, 1826, p. 410.)

15. The Character and Offices of Christ illustrated by a Comparison with the Typical Characters of the Old Testament. In a Series of Discourses by John CROMBIE, A.M. London, 1827, 8vo.

16. Typical Instruction considered and illustrated, and shown to be suited to all, but particularly to the early ages of the church By John PEERS, A.M. London, 1828, 8vo.

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§ 3. TREATISES ON THE INTERPRETATION OF SCRIPTURE PARABLES, PROVERBS, AND PROMISES.

1. G. A. Van Limburg BROUWER de Parabolis Jesu Christi. Lugduni Batavorum, 1825, 8vo.

2. Wesselii SCHOLTEN Diatribe de Parabolis Jesu Christi. Delphis Batavorum. 1827, 8vo.

The order pursued in each of these treatises is similar, but the mode of discussing the particular topics is somewhat different. Each consists of two parts, in the first of which are considered the nature of a parable, and the different classes into which the parables of Jesus Christ may be divided. The second part discusses the interpretation of parables; and each treatise contains many ingenious remarks peculiar to itself.

3. De Parabolis Jesu Christi Indole Poeticâ Commentatio. Auctore A. H. A. SCHULTZE. Gottingæ, 1827, 4to.

4. De Parabolarum Naturâ, Interpretatione, Usu. Juvenibus potissimum Theologiæ cultoribus aperuit Augustus Fridericus UNGER. Lipsiæ, 1828, 8vo.

5. Martini DELRII Adagialia Veteris ac Novi Testamenti. Lugduni, 1614–18, 2 tomes, 4to.

6. Joannis DRUSII Adagia Hebraica. Apud Crit. Sacr. tom. viii. folio.

7. Andreæ SCHOTTI Adagialia Sacra Novi Testamenti Græco-Latina, selecta atque exposita. Antverpiæ, 1629, 4to.

8. Joannis VORSTII Diatribe de Adagiis Novi Testamenti. In Crenii Opusculorum Fasciculo III. Roterodami, 18mo. Also in Fischer's second edition of Leusden, de Dialectis Nov. Test. pp. 168—252.

9. The Wells of Salvation opened; or, a Treatise discovering the Nature, Preciousness, and Usefulness of Gospel Promises, and Rules for the Application of them. By William SPURSTOWE. London, 1655, 8vo. Reprinted at London, 1814, 12mo.

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§ 4. TREATISES ON THE INTERPRETATION OF SCRIPTURE PROPHECIES.

1. The Use and Intent of Prophecy, in the several Ages of the World. To which are added four Dissertations. 1. The Authority of the Second Epistle of Peter; 2. The Sense of the Ancients before Christ, upon the Circumstances and Consequences of the Fall; 3. The Blessing of Judah, Gen. xlix.; 4. Christ's Entry into Jerusalem. By Thomas SHERLOCK, D.D., Bishop of London. Fourth edition. London, 1744, 8vo.

2. Campegii VITRINGÆ Typus Doctrinæ Propheticæ. Franeckeræ, 1708, 8vo.

3. Aug. Herm. FRANCKII Introductio ad Lectionem Prophetarum, I. Generalis, II. Specialis ad Lectionem Jonæ, quæ in reliquis exemplo esse possit: Utrâque directâ ad comparandam è prophetis agnitionem Jesu Christi. Halæ, 1724, 8vo.

4. Christiani Augusti CRUSII Hypomnemata ad Theologiam Propheticam. Lipsiæ, 1764–71–78, 3 parts, 8vo.

A work very little known in this country. The first part or volume comprises a general introduction to the study of Prophecy: the other two volumes contain illustrations of the principal predictions in the Old Testament, from the Book of Genesis to the Prophecies of Isaiah, inclusive. A copy of this work is in the library of the University of Cambridge.

5. Hermanni VENEMA Prælectiones de Methodo Propheticâ, seu de Argumento Prophetiarum Veteris et Novi Testamenti ac utriusque periodis. Quibus accedunt Sermones Academici quatuor. Leovardiæ, 1775, 4to.

6. The Divine Origin of Prophecy illustrated and defended, in a Course of Eight Sermons, preached before the University of Oxford, at the Lecture founded by the Rev. John Bampton, M.A. By George RICHARDS, [D.D.] Oxford, 1800, 8vo.

7. A Key to the Language of Prophecy, with References to Texts of the Old and New Testaments. By the Rev. William JONES, M.A. In Vol. XI. of his Theological, Philosophical, and Miscellaneous Works.

8. The Fulfilling of the Scriptures. By Robert FLEMING. London, 1726, folio.

9. Dissertations on the Prophecies which have been remarkably fulfilled, and at this time are fulfilling in the World. By Thomas NEWTON, D.D., Bishop of Bristol. London, 1759 or 1766, 3 vols. 8vo. Various subsequent editions in 2 vols. 8vo. and 12mo.; also in one volume, 8vo.

10. History the Interpreter of Prophecy. By the Rev. Henry KETT, B.D. Oxford, 1799, 3 vols. 12mo. and various subsequent editions in 2 vols. 8vo.

11. A Key to the Prophecies: or, a Concise View of the Predictions contained in the Old and New Testaments. By the Rev. David SIMPSON, M.A. Macclesfield, 1795; and numerous subsequent editions.

A valuable compendium of the fulfilment of prophecy, worthy the attention of students who may not be able to procure larger or more expensive works on this subject.

12. Lectures on Scripture Prophecy. By William Bengo COLLYER, D.D. London, 1811, 8vo.

13. A Manual of Prophecy; or, a Short Comparative View of Prophecies contained in the Holy Scriptures, and the Events by which they were fulfilled. In which are introduced several new Observations on several of them, and particularly on difficult Passages in Isaiah and Daniel. By the Rev. Peter ROBERTS, A.M. London, 1818.

14. A Dissertation on the Prophecies that have been fullfiled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apostacies; the Reign of Antichrist; and the Restoration of the Jews. By George Stanley FABER, B.D. Fifth edition. London, 1814–18, 3 vols. 8vo.

15. The Sacred Calendar of Prophecy. By George Stanley FABER, B.D. London, 1830, 3 vols. 8vo.

This work (the learned author has announced) is designed to supersede entirely the preceding treatise. Mr. Faber has endeavoured to combine together the various prophecies both of the Old and New Testament, which treat of the grand double period of seven times; a period coinciding with those times of the Gentiles, which are styled by Mr. Mede "the Sacred Calendar of Prophecy." In the present more extensive work, the author has rectified various errors in his preceding publications on Prophecy. For an analysis of it, see the British Critic for April, 1833, vol. vii. pp. 328—343.

16. Evidence of the Truth of the Christian Religion, derived from the literal fulfilment of Prophecy; particularly as illustrated by the History of the Jews, and by the Discoveries of recent Travellers. By the Rev. Alexander KEITH. Sixth edition, enlarged. Edinburgh, 1832, 12mo. Also a handsome edition, in 8vo.

The design of this treatise is to give a general and concise sketch of such of the prophecies as have been distinctly foretold and clearly fulfilled, and as may be deemed sufficient to illustrate the truth of Christianity. Very many illustrations are derived from the discoveries of recent voyagers and travellers. The subjects discussed are, Prophecies concerning Jesus Christ and the Christian Religion,—the Destruction of Jerusalem,—the Jews,—the land of Judæa and the circumjacent countries,—and predictions relative to the Macedonian, Tyrian, Egyptian, and Roman Empires, the subversion of the Jewish State, &c.,—long continued spiritual tyranny of the papacy, and the Turkish empire. This beautifully printed volume contains a large mass of valuable information, condensed into a comparatively small compass, and at a moderate price. The multiplied editions, which have been required within a very few years, sufficiently attest the high estimation in which Mr. Keith's work is deservedly held.

17. The Signs of the Times, as denoted by the Fulfilment of Historical Predictions, traced down from the Babylonish Captivity to the present Time. By Alexander KEITH, D.D. Edinburgh, 1832, 2 vols. 12mo., and various subsequent editions.

The portions of prophecy illustrated in this work are, Daniel's Visions of the great Images and of the Four Beasts, interpreted kingdoms, and of the Ram and He-Goat, and his literal prophecy of the things noted in the Scripture of Truth. These are followed by an original exposition of the prophecies contained in the Apocalypse. In many parts of his work, Dr. Keith has with great felicity applied the history of the infidel Gibbon to the fulfilment of prophecy. "Among the expounders of prophecy, we are inclined to assign Mr. [Dr.] Keith a high place. It is perfectly true that in some of his views we are unable to go along with him, and dissent from some of his conclusions. But it is refreshing to meet with a writer, who treats such a subject in a cautious and reverent manner. There is no presumptuous attempting to penetrate into what is hidden, no rash anticipation of future history, no arrogant assumption of the prophetic character, and no impious denunciation of vengeance on those who acquiesce not in his views, or deny his divine mission. He writes every where in the very best spirit, and if he does not always command our convictions, he uniformly secures our respect." (Edinburgh Christian Instructor, Sept. 1832, p. 638.)

18. The Scheme and Completion of Prophecy, wherein its Design and Use, together with its Sense and Application as the grand fundamental Proof of Religion, specially adapted to all Periods of the World, and all Stages of the Church, are considered and explained; together with an Inquiry into the Shekinah

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and Cherubim in the Holy of Holies, and the Visions of the Prophets. By the Rev. John WHITLEY, D.D. London, 1830, 8vo.

19. Les Caractères du Messie vérifiés en Jesus de Nazareth. [Par M. CLEMENCE.] Rouen, 1776, 2 tomes, 8vo.

"The author determines the characteristical marks of the Messiah with precision and accuracy; points out in consequence of these characters (which are drawn from the clearest predictions) the prophecies that, taken in a literal sense, regard the Messiah; and, by a comparison of these prophecies with the events, sets the divine mission of Christ in the most striking light. There is a great deal of good erudition and sound judgment in this work" (Monthly Review, O. S. vol. lvi. p. 218.), which is now both scarce and dear.

20. Prophéties concernant Jesus Christ et l'Eglise, éparses dans les Livres Saints, avec des Explicationes et Notes. [Par M. le Président AGIER.] Paris, 1819, 8vo.

A concise and valuable little manual of Scripture Prophecies relative to Jesus Christ.

Warburtonian Lectures on Prophecy.

*** These Lectures were founded by Dr. William Warburton, Bishop of Gloucester (each course consisting of twelve Sermons, to be preached in Lincoln's Inn chapel), for the purpose of proving "the truth of Revealed Religion in general, and of the Christian in particular, *from the completion of the Prophecies of the Old and New Testament*, which relate to the Christian Church, and especially to the apostacy of Papal Rome." The following portions of these Lectures are all that have been published.

Besides illustrating the completion of the prophecies, in conformity with the founder's design, most of the lecturers have treated, in a greater or less degree, upon the Symbolical Language of Scripture Prophecy.

1. An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome. By Richard HURD, D.D. [afterwards Bishop of Worcester]. London, 1772, 8vo.

This elegantly written and learned volume has long been known and duly appreciated by the public. The subject of Prophecy is here opened in the most masterly and instructive manner by Bishop Hurd; who "discussed, in the first place, the true idea of prophecy, and the general argument deducible from it; then specified some prophecies of primary importance, and more particularly those which relate to the rise of Antichrist. In relation to this subject, he combated the prejudices most generally entertained against the doctrine; he considered and explained the prophetic style; and after opening the style and method of the Apocalypse, and the prophetic characters of Antichrist, he concluded by pointing out distinctly the uses of the whole inquiry." (British Critic, O. S. vol. xxvii. pp. 652, 653.)

2. Twelve Sermons on the Prophecies concerning the Christian Church: and, in particular, concerning the Church of Papal Rome. By Samuel HALIFAX, D.D. [afterwards Bishop of Gloucester]. London, 1776, 8vo.

"Bishop Halifax paid his primary attention to the Prophecies of Daniel, and next to those of Saint Paul concerning the man of sin; and he concluded by establishing the canon and authority of the Apocalypse, and by giving a clear and able view of its visions. His two concluding discourses contain a history of the corruptions of Popery, and a just and luminous vindication of the Reformation." (British Critic, O. S. vol. xxvii. p. 653.)

3. Twelve Discourses on the Prophecies, concerning the first Establishment and subsequent History of Christianity. By Lewis BAGOT, LL.D. [afterwards Bishop of Norwich]. London, 1780, 8vo.

"Bishop Bagot opened his Lectures by preliminary observations on the nature and value of the evidences drawn from prophecies; including some pointed remarks on Lord Monboddo and Mr. Gibbon. The subjects of his subsequent discourses were, the promise of a second dispensation under the first; the progressive nature of the kingdom of God; the distinctive characters of the Messiah, and the nature of his kingdom; the time limited by the prophets, and the proofs of its fulfilment; the conformity of the life of Christ and of his kingdom to the predictions; the prophecies concerning the latter times; and the general recapitulation of the whole subject." (British Critic, vol. xxvii. p. 653.)

4. Discourses on Prophecy. By East APTHORP, D.D. London, 1786, 2 vols. 8vo.

"Dr. Apthorp began by giving the history of Prophecy. He then carefully laid down the canons of interpretation: after which he proceeded to the prophecies relating to the birth, time, and theological characters of the Messiah. The prophecies of the death of Christ are next distinctly handled, and those which relate to his earthly kingdom. Finally, he traces the characters of Antichrist, gives a view of the mystic Tyre, and concludes by the prophecies which he considers as announcing the Reformation. Though some of this author's applications will to most readers appear harsh, and some questionable, yet his books display altogether much knowledge of the subject, much learning, and no small share of ingenuity." (British Critic, O. S. vol. xxvii. p. 653.)

5. A Connected and Chronological View of the Prophecies relating to the Christian Church. By Robert NARES, A.M., Archdeacon of Stafford. London, 1805, 8vo.

These Lectures are divided into two parts, viz. I. The Prophecies which relate to our Saviour as the Author and perpetual Head of the Christian Church; and, II. Those which foretell the fate of his disciples, whether adverse or prosperous, from the time of his departure from them to that of his last most solemn advent.

6. Twelve Lectures on the subject of the Prophecies relating to the Christian Church. By Edward PEARSON, D.D. London, 1811, 8vo.

The design of Prophecy,—the progress of Christianity as predicted in the Scriptures,—the state of the Christian Church as supposed to be predicted in the apostolic epistles,—the corruptions of the Christian faith as predicted by Daniel, and the various fortunes of the Christian Church, from her first foundation to the end of the world, as foretold in the Apocalypse,—are the subjects discussed in these lectures: a copious analysis of which is given in the British Critic, O. S. vol. xl. pp. 238—248. 467—479.

7. Twelve Lectures on the Prophecies relating to the Christian Church, and especially to the Apostacy of Papal Rome. By Philip ALLWOOD, B.D. London, 1815, 2 vols. 8vo.

"The first six of these Lectures discuss the predictions relative to Jesus Christ; and the remaining Lectures are devoted to an exposition of the Apocalypse, particularly with reference to the apostacy of the Romish Church. See an analysis of them in the British Critic, N. S. vol. ix. pp. 44—65.

8. Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration: being the Substance of Twelve Sermons preached by John DAVIDSON, B.D. London, 1824, 8vo.

The first of these Discourses is employed in treating of the Christian Evidences in general, and the connection of Prophecy with the rest; and the second, in considering the contents of the prophetic volume as distinguished from its predictions. The next four discuss the structure of prophecy and the cause of its dispensation: and in the last six, its inspiration and divine prescience are examined. "The subject of the work is one of very general importance, and which will excite an interest with every reader of Scripture. More especially must value attach to every part of the inquiry, from the admirable practical tendency which is every where given to it; so that, while the student is carried forward by the interest of critical research, and his understanding enlightened by the wide and clear views opened to him, his piety will not fail to be warmed, his faith strengthened, and his best affections exalted and improved." (British Critic, N. S. vol. xxii. p. 389.)

Besides the preceding valuable Lectures, the subject of Prophecy is discussed at considerable length in the great Collection of the Boyle Lectures, published in 1739, in three vols. folio.

SECTION II.

JEWISH WRITERS AND COMMENTATORS, AND ILLUSTRATIONS OF THE SCRIPTURES DERIVED FROM JEWISH SOURCES.

§ 1. JEWISH WRITERS AND COMMENTATORS.

1. PHILONIS JUDÆI, quæ reperiri potuerunt, omnia. Textum cum MSS. contulit; quamplurima e codd. Vaticano, Mediceo, et Bodleiano, scriptoribus item vetustis, necnon catenis Græcis ineditis, adjecit; interpretationemque emendavit; universa notis et observationibus illustravit Thomas MANGEY, S.T.P. Canonicus Dunelmensis. Londini, 1742, 2 tomis, folio.

This is a noble edition, equally creditable to the editor, the Rev. Dr. Mangey, and to the printer, the celebrated William Bowyer. Dr. M. revised the works of Philo, which he collated with thirteen manuscripts, and corrected the Latin version of them, which had been made by Sigismund Gesenius, Moreli, and others. The different treatises are arranged in a much better order than that which appears in preceding editions, and many obscure and difficult passages are excellently corrected and illustrated.

2. PHILONIS JUDÆI Opera omnia, Græcè et Latinè, ad editionem Th. Mangey, collatis aliquot MSS. Edenda curavit Aug. Frider. PFEIFFER. 8vo. Vols. I.—V. Erlangæ, 1785–1792.

The text of Dr. Mangey is adopted in this valuable edition, which has never been completed, in consequence of the death of the learned editor, whose critical materials for the sixth and concluding volume are reported to be still preserved. Pfeiffer collated three Bavarian manuscripts, and retained only such of Mangey's notes as contain either some new information, or some emendation of the text; to which he added observations of his own, chiefly settling the various lections.

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3. PHILONIS JUDÆI Opera omnia, Græce. Textum ad fidem optimarum editionum edidit Carolus Ernestus RICHTER. Lipsiæ, 1828–29, 8 tomis, 12mo.

The most complete edition of the works of Philo. In preparing it for the press, the editor followed the text of Dr. Mangey's edition (No. 1.), with which he collated Pfeiffer's edition (No. 2.), and another, printed at Paris in 1640. To the previously published treatises of Philo, M. Richter has added two others, viz. 1. *De Festo Cophini*, and 2. *De Parentibus colendis*, which were discovered by Signor Maï in the Medicean Library at Florence, and published for the first time at Milan, in 1818, with a Latin version and notes. The last volume contains copious indexes of matters, and of the texts of Scripture explained by Philo.

3*. Quæstiones Philonæ. I. De Fontibus et Auctoritate Theologiæ Philonis. Quæstionis primæ Particula prima. II. De Ἀγῶν Philonis. Quæstio altera. Scripsit C. G. L. GROSSMANN. Lipsiæ, 1829, 4to.

4. Flavii JOSEPHI Opera, quæ reperiri potuerunt, omnia. Ad codices fere omnes, cum impressos tum manuscriptos, diligenter recensuit, nova versione donavit, et notis illustravit Johannes Hudsonus. Oxonii, e Theatro Sheldoniano, 1720, 2 vols. folio.

Those distinguished bibliographers, Fabricius, Harwood, Harles, and Oberthür, are unanimous in their commendations of this elegant and most valuable edition. The learned editor, Dr. Hudson, died the year before its publication, but, fortunately, not till he had acquired almost every thing requisite for a perfect edition of his author. "He seems to have consulted every known manuscript and edition. The correctness of the Greek text, the judgment displayed in the annotations, the utility of the indexes, and the consummate knowledge which is evinced of the history and antiquities of the time, render this work deserving of every thing said in commendation of it. Copies on large paper are very rare and dear, as well as magnificent." Dibdin on the Classics, vol. ii. p. 11.

5. Flavii JOSEPHI, quæ repiriri potuerunt, Opera omnia, Græcè et Latinè, ex nova versione, et cum notis Joannis Hudsoni. Accedunt Notæ Edwardi Bernardi, Jacobi Gronovii, Fr. Combefisii, Ezechielis Spanhemii, Adriani Relandi, et aliorum, tam editæ quam ineditæ. Post recensionem Joannis Hudsoni denuo recognita, et notis ac indicibus illustrata, studio et labore Sigeberti Havercampi. Amstelodami, 1726, 2 vols. folio.

This is usually considered the *editio optima*, because it contains much more than Dr. Hudson's edition. The Greek text is very carelessly printed, especially that of Josephus's seven books on the wars of the Jews with the Romans. Havercamp collated two manuscripts in the library of the university at Leyden; and, besides the annotations mentioned in the title, he added some observations by Vossius and Cocceius, which he found in the margin of the *editio princeps*, printed at Basil, in 1644, folio. The typographical execution of Havercamp's edition is very beautiful.

6. Flavii JOSEPHI Opera, Græcè et Latinè, excusa ad editionem Lugduno-Batavam Sigeberti Havercampi cum Oxoniensi Joannis Hudsoni collatam. Curavit Franciscus Oberthür. Lipsiæ, 1782–1785. Vols. I.—III. 8vo.

This very valuable edition, which has never been completed, comprises only the Greek text of Josephus. The succeeding volumes were to contain the critical and philological observations of the editor, who has prefixed to the first volume an excellent critical notice of all the preceding editions of Josephus. "The venerable Oberthür is allowed to have taken more pains in ascertaining the correct text of his author, in collating every known MS., in examining every previous edition, and in availing himself of the labours of his predecessors, than have yet been shown by any editor of Josephus." It is therefore deeply to be regretted that such a valuable edition as the present should have been discontinued by an editor so fully competent to finish the arduous task which he has begun. (Dibdin on the Classics, vol. ii. p. 13. 3d edition.)

7. Flavii JOSEPHI Judæi Opera omnia [Græce]. Textum edidit Carol. Ernest. RICHTER. Lipsiæ, 1826, 6 tomis, 12mo.

A very neatly printed edition: it forms the first portion, as the works of Philo form the second part, of a Bibliotheca Patrum, which is to be edited by M. Richter.

Several English translations of Josephus have been published by Court, L'Estrange, and others; but the best is that of Mr. Whiston, folio, London, 1737, after Havercamp's edition; to which are prefixed a good map of Palestine, and seven dissertations by the translator, who has also added many valuable notes, correcting and illustrating the Jewish historian. Whiston's translation has been repeatedly printed in various sizes.

8. Mischna: sive Totius Hebræorum Juris, Rituum, Antiquitatum ac Legum Oralium, Systema: cum clarissimorum Rabbinorum Maimonidis et Bartenoræ Commentariis integris Hebraice et Latine. Notis illustravit Gul. SURENHUSIUS. Amstelodami, 1698, 6 tomis, folio.

"This is a very beautiful and correct work, necessary to the library of every biblical critic and divine. He who has it, need be solicitous for nothing more on this subject." (Dr. A. Clarke's Succession of Sacred Literature, p. 56.)

9. Talmud Babylonicum Integrum Hebraice. Berolini et Francofurti, 1715, 12 tomis, folio.

10. Talmud Hierosolymitanum. Hebraice. Amstelodami, 1710, folio.

A few only of the Jewish Rabbins have illustrated every individual book of the Old Testament: those only are specified which are held in the highest estimation by the Jews.[1]

10*. RABBI SOLOMON JARCHI, Ben Isaac, usually cited as RASCHI from the contraction of his names, was a native of Troyes in Champagne; he wrote commentaries on the entire Bible, as well as the chief part of the Talmud, and from his extensive learning is accounted one of the most eminent Jewish expositors. His style, however, is so exceedingly obscure as to require an ample comment to make it intelligible. He died A.D. 1180. Many of his commentaries have been printed in Hebrew, and some have been translated into Latin by Christians; as that on Esther by Philip Daquin, that on Joel by Genebrard, and those on Obadiah, Jonah, and Zephaniah, by Pontac.

11. Rabbi ABRAHAM ABEN EZRA was a native of Spain, and flourished in the twelfth century; his Commentaries on the Scriptures, written in an elegant style, are much esteemed both by Jews and Christians.

12. Rabbi DAVID KIMCHI was also a native of Spain, and flourished towards the close of the twelfth century; he wrote Commentaries on the Old Testament, which are highly valued, particularly that on the prophet Isaiah.

13. Rabbi LEVI BEN GERSHOM, a Spanish Jew, was contemporary with Kimchi: his Commentaries on the Scripture, especially on the Pentateuch, are much esteemed. He accounted for the miracles from natural causes.

14. Rabbi AARON BEN ELIHU was an eminent Jewish teacher, who flourished in the fourteenth century. He left a Commentary on the Pentateuch.

15. Rabbi ISAAC ABARBENEL, or ABRAVANEL (as he is sometimes called), a Portuguese Jew, flourished in the fifteenth century, and wrote Commentaries on the Pentateuch, the whole of the Prophets, and some other books of Scripture: notwithstanding his inveterate enmity against Christianity, his writings are much valued by Christians, and are highly extolled by the Jews.

16. Rabbi SOLOMON ABENMELECH, a native of Spain, flourished in the sixteenth century, and wrote Scholia on the whole of the Old Testament, in which he has interspersed the best of Kimchi's Grammatical Observations.

The Commentaries of these Rabbins are inserted in the *Biblia Rabbinica*, published by Bomberg at Venice, in 4 vols. folio, 1518, and again in 1525 and 1526, and in Buxtorf's edition, printed at Basle, 1618, in 4 vols. folio.

17. Rabbi MOSES BEN HAIMON, usually called Maimonides, though not a commentator on the whole of the Old Testament, ought not to be omitted, on account of his *Moreh Nevochim*, or Teacher of the Perplexed, a valuable work, that explains difficult phrases, passages, parables, and allegories. The best edition of this work is that of Basil, 1629, 4to. An English translation of this treatise was published in 1827 by the Rev. Dr. Townley, entitled "The Reasons of the Laws of Moses." Dr. T. has enriched his translation with a life of Maimonides, and with numerous valuable notes and dissertations. The *Porta Mosis* of Maimonides was edited by Pococke (in Arabic and Latin) at Oxford, 1645, 4to., and his treatises *De Jure Pauperis, &c.* (Heb. and Lat.) by Prideaux, Oxford, 1679; and *De Sacrificiis*, 4to. London, 1683.

Several parts of the works of the above-mentioned Rabbins have been printed in a separate form; viz.:—

1. AARON the Karaite.—Libri Coronæ Legis, id est, Commentarii Karaitici inediti, ab Aarone ben Elihu seculo decimo quarto conscripti, Particulam ex duobus codicibus manuscriptis, altero Jenensi, altero Lugdunensi, edidit, in Latinum transtulit, atque illustravit J. G. L. Kosegarten. Jenæ, 1823, 4to.

2. ABARBENEL.—Commentarius in Pentateuchum, curâ Henrici Van Bashuisen. Hanoveræ, 1710, folio.

[1] In this account of the Jewish Expositors, we have chiefly followed Carpzov, in his *Introductio ad Libros Canonicos Veteris Testamenti*, p. 35. et seq., and De Rossi's scarce work, entitled *Bibliotheca Judaica Antichristiana, quâ editil le inediti Judæorum Libri recensetur.* Royal 8vo. Parma, 1800. Wolfius has also treated on the Jewish Commentators in his *Bibliotheca Hebræa*, tom. ii. p. 368. et passim. For an account of the Chaldee Paraphrases, see Part I. Chap. II. Sect. I. pp. 198—202. of the first Volume.

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Ejusdem, Commentarius in Prophetas priores, curâ Augusti Pfeiffer. Lipsiæ, 1686, folio.

Ejusdem, Commentarius in Hoseam, Latine, cum notis Fr. ab Husen. Lugd. Bat. 1686.

Ejusdem, Commentarius in Nahum, curâ J. D. Sprecheri. Helmstadii, 1703, 4to.

3. ABENMELECH.—Ex Michlal Jophi seu Commentario R. Salom. Abenmelech in Veteris Testamenti Libros, una cum spicilegio R. Jac. Abendanæ, Particula, complectens prophetiam Jonæ. Heb. et Lat. edente Ernest. Christ. Fabricio. Gottingen, 1792, 8vo.

4. JARCHI.—R. Sal. Jarchii Commentarius in omnes Veteris Testamenti Libros, versus et illustratus a Jo. Frid. Breithaupto, 3 vols. 4to. Gothæ, 1713.

5. KIMCHI.—R. D. Kimchii Commentarius in Jesaiam, Latine versus a Cæsare Malamineo. Florentiæ, 1774, 4to.

6. MALACHIAS, cum Commentariis Aben Exræ, Jarchii et Kimchii disputationibus. Curâ Sam. Bohl. Rostochii, 1637, 4to.

7. HOSEAS, illustratus Chaldaica Versione et philologicis celebrium Rabbinorum Raschi, Aben Exræ, et Kimchii Commentariis. Helmstadii, 1702, 4to. Reprinted at Gottingen, 1780.

8. JOEL et OBADIAH, cum Paraphrasi Chaldaica, Masora, et Commentariis trium Rabbinorum. Heb. et Lat. curâ Jo. LEUSDEN. Utrecht, 1657, 4to.

9. Johannis MERCERI Commentarii in Vates quinque priores, quibus adjuncti sunt R. Sal. Jarchii, Aben Exræ, et Dav. Kimchii Commentarii, ab ipso Latinitate donati. Editio altera, curâ G. C. Bürklini. Gissæ, 1695.

10. J. B. CARPZOVII Collegium Rabbinico-Biblicum in libellum Ruth. Heb. et Lat. Lipsiæ, 1703, 4to.

This work contains the Hebrew text of the book of Ruth, the Targum, the great and little Masora, and four Rabbinical Commentaries, together with Latin versions, and copious notes by the editor, J. B. Carpzov. Calmet states, that this book will be found of great service to those who are learning Hebrew, and will also serve as an introduction to the reading of the rabbinical writers.

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§ 2. ILLUSTRATIONS OF THE HOLY SCRIPTURES, DERIVED FROM JEWISH SOURCES.

1. Georgii Johannis HENKII Dissertatio de Usu Librorum Apocryphorum Veteris Testamenti in Novo Testamento. Halæ, 1711, 4to.

2. Christ. Theophili KUINÖEL Observationes ad Novum Testamentum ex Libris Apocryphis Veteris Testamenti. Lipsiæ, 1794, 8vo.

3. Joh. Benedicti CARPZOVII Exercitationes in S. Pauli Epistolam ad Hebræos ex Philone Alexandrino. Præfixa sunt Philoniana Prolegomena, in quibus de non adeo contemnenda Philonis eruditione Hebraica, de convenientia stili Philonis cum illo D. Pauli in Epistola ad Hebræos, et de aliis nonnullis varii argumenti exponitur. Helmstadii, 1750, 8vo.

4. J. B. CARPZOVII Stricturæ Theologicæ in Epistolam Pauli ad Romanos. Adspersi subinde sunt Flores Philoniani. Helmstadii, 1758, 8vo.

This is the second and best edition of Carpzov's Observations on St. Paul's Epistle to the Romans; they originally appeared in detached portions, at Helmstadt, in quarto, between the years 1752 and 1756.

5. Christophori Frederici LOESNERI Observationes ad Novum Testamentum e Philone Alexandrino. 8vo. Lipsiæ, 1777.

This work was preceded by a quarto tract of Loesner's, entitled *Lectionum Philonianarum Specimen*, published at Leipsic, in 1758. The force and meaning of words are particularly illustrated, together with points of antiquity and the readings of Philo's text. The light thrown upon the New Testament, by the writings of Philo, is admirably elucidated by Loesner; to complete whose work there should be added *Adami Frid.* KUHNII *Spicilegium Loesneri Observationum ad N. T. e Philone Alexandrino.* Sorau, 1783, 4to.; 2d ed. Pforte, 1785, 8vo. The second is the best edition.

6. Jo. Baptistæ OTTII Spicilegium, sive Excerpta è Flavio Josepho ad Novi Testamenti Illustrationem. Curâ Sigeberti Havercampi. Lug. Bat. 1741, 8vo.

7. Jo. Tobiæ KREBSII Observationes in Novum Testamentum e Flavio Josepho. Lipsiæ, 1755, 8vo.

Both these works are necessary to the Biblical Student, as Krebs has illustrated a great number of passages in the New Testament, from Josephus, which are not noticed in Ott's Spicilegium. In pp. 527—612. of the latter publication, there is a curious collection of *sixty-eight* articles, omitted by Josephus, of which he could not have been ignorant; and to this is annexed an interesting dissertation of C. Bos, on the genuineness of the celebrated passage concerning Jesus Christ.

8. Mellificium Hebraicum, sive Observationes ex Hebræorum Antiquiorum monumentis desumptæ, unde plurima cum Veteris, tum Novi Testamenti, loca explicantur vel illustrantur. Autore Christophoro CARTWRIGHTO. In the eighth volume of the Critici Sacri, pp. 1271—1426.

To our learned countryman Cartwright belongs the honour of being the first who applied the more ancient writings of the Jews to the illustration of the Bible. He was followed in the same path of literature by Drusius, whose *Præterita sive Annotationes in Totum Jesu Christi Testamentum* (4to. Franequeræ, 1612) contain many valuable illustrations of the New Testament. Some additions were subsequently made to his work by Balthasar Scheidius, whose *Præterita Præteritorum* are included in the publication of Meuschen, noticed in No. 11. below.

9. The Works of the Rev. John LIGHTFOOT, D.D., Master of Catharine Hall, Cambridge. Edited by the Rev. J. R. Pitnam, A.M. London, 1822–25, 13 vols. 8vo.

The writings of Dr. Lightfoot are an invaluable treasure to the Biblical Student. By his deep researches into the Rabbinical writings, he has done more to illustrate the phraseology of the Holy Scriptures, and to explain the various customs, &c. therein alluded to, particularly in the New Testament, than any other author before or since. Two editions of this learned Divine's works were published previously to that now under consideration, viz. 1. The English edition of Dr. G. Bright, in two folio volumes, London, 1684; and, 2. A Latin edition, published at Rotterdam, in 2 vols. folio, 1686, entitled Joannis Lightfooti Opera Omnia, and again at Franeker in three folio volumes, which were superintended by the celebrated critic, Leusden. These foreign editions are taken from the English one, the English parts being translated into Latin: the third volume in Leusden's edition is composed chiefly of several pieces, which Lightfoot had left unfinished, but which were too valuable to be altogether omitted. They were communicated by Mr. Strype, who in 1700 published "*Some genuine Remains of the late pious and learned John Lightfoot, D.D.*" in 8vo. In preparing his edition, Mr. Pitman has adopted for his basis the London edition of 1684, and Strype's supplemental volume, incorporating the additional matter in Leusden's edition: and, by indefatigable researches, he has succeeded in recovering some pieces of Lightfoot's which were never before published. New Indexes and other facilities of reference, are given in the concluding volume of this edition. It is but justice to add that they are neatly and correctly printed, and from their reasonable price, demand a place in every biblical library. In order to complete Dr. Lightfoot's *Horæ Hebraicæ et Talmudicæ, or Hebrew and Talmudical Exercitations on the New Testament*, which proceed no further than the first Epistle to the Corinthians, Christian SCHOETGENIUS published

10. Horæ Hebraicæ et Talmudicæ in Universum Novum Testamentum, quibus Horæ Jo. Lightfooti in libris historicis supplentur, epistolæ et apocalypsis eodem modo illustrantur. Dresdæ, 1733, 2 tomis, 4to.

In this elaborate work, Schoetgenius passes over the same books on which Dr. Lightfoot has treated, as a supplement, without touching the topics already produced in the English work; and then continues the latter to the end of the New Testament. Copies in good condition generally sell at from two to three guineas.

11. Novum Testamentum ex Talmude et Antiquitatibus Hebræorum illustratum, a Johanne Gerhardo MEUSCHENIO. Lipsiæ, 1736, 4to.

In this work are inserted various treatises by Danzius, Rhenford, Scheidius, and others, who have applied themselves to the illustration of the New Testament from the Jewish writings.

SECTION III.

CHRISTIAN COMMENTATORS, INTERPRETERS, AND PARAPHRASTS ON THE SCRIPTURES.

§ 1. COMMENTARIES BY THE FATHERS, AND OTHER DIVINES OF THE CHRISTIAN CHURCH, PREVIOUSLY TO THE REFORMATION.

THE following are the principal commentators on the sacred writings, who are to be found among the PRIMITIVE FATHERS OF THE CHRISTIAN CHURCH: but, in consulting their writings, the best editions only should be referred to, especially those by Protestants; as the editions superintended by divines of the

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Romish Church are not only frequently corrupted, but spurious writings are also often ascribed to the fathers, in order to support the anti-scriptural dogmas of that church.[1]

[i.] *Greek Fathers.*

ORIGENIS in Scripturas Sacras Commentaria, quæcunque Græce reperiri potuerunt. Edidit, partim Latinè vertit, et universa notis et observationibus illustravit Petrus Daniel Huetius. Rothomagi, 1668, 2 tomis, folio.

ORIGEN flourished in the latter part of the second and through the first half of the third century; and was distinguished not more by his learning than by his piety and eloquence. He wrote *Commentaries* on the Old and New Testaments, the greater part of which is now lost: the best separate edition of what has been preserved is this of Huet. He also wrote Scholia or short notes explanatory of difficult passages of Scripture, in which he chiefly attended to the literal sense. Of these Scholia some extracts only are preserved in the collection made by Gregory Nazianzen and Basil the Great, entitled *Philocalia*, and published at Paris, in 1618, 4to. His Homilies, in which he addressed himself to the capacities of the people, as well as his numerous other works, both practical and controversial, our limits permit us not to detail; and his critical labours on the sacred writings are noticed in another part of this work.[2] In the Commentaries above mentioned, Origen gave full scope to his learning and imagination, in what appeared to him to be the historical, literal, mystical, and moral sense of the Bible.[3] Origen's grand fault is that of allegorizing the Scriptures too much; and this method of interpretation he adopted from the Alexandrian philosophers, in the hope of establishing an union between heathen philosophy and Christian doctrine. His fundamental canon of criticism was, that, wherever the literal sense of Scripture was not obvious, or not clearly consistent with *his* peculiar tenets, the words were to be understood in a spiritual and mystical sense; a rule by which he could easily incorporate any fancies, whether original or borrowed, with the Christian creed. Mosheim has justly characterized this father as one of the most eminent of the writers of the third century, who distinguished themselves by their learned and pious productions; and as "a man of vast and uncommon abilities, the greatest luminary of the Christian world that this age exhibited to view. Had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superior talents, all encomiums must have fallen short of his merit. Yet, such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men."[4]—The expository writings of Origen are to be found in the collective editions of his works: the most complete is the edition published by M. de la Rue, in four vols. folio, Paris, 1733–59; reprinted by M. Oberthür at Wurceburg, in 15 vols. 8vo. 1780 and following years.

2. Joannis CHRYSOSTOMI Sermones tres in Genesim;—Quatuor Homiliæ in Psalmos;—Expositio perpetua in Novum Jesu Christi Testamentum; folio. In the various editions of his collective works.

JOHN CHRYSOSTOM, who flourished in the fourth century, was a pupil of Diodorus of Tarsus, who had himself been a disciple of Origen's. He wrote homilies on the greater part of the Old Testament, and on the whole of the New Testament, with the exception of the Catholic epistles. His homilies on the New Testament are every way preferable to those on the Old. Ernesti is of opinion that none of the productions of the fathers are equal to those of Chrysostom on St. Paul's Epistles; and that all subsequent Greek commentators on them have exclusively followed him. On the historical books, his commentary on St. Matthew is incomparably the best and most copious, and is particularly worthy of being perused. Chrysostom's manner of expounding is this: he first takes a verse of Scripture, which he explains; and then investigates and elucidates the meaning of particular words, pointing out the scope of the sacred author, whose style and genius he examines, and rendering all Hebraisms by equivalent intelligible Greek expressions. He throughout adheres to the literal sense, which he maintained to be the true one. The homilies are found in the beautiful Editio Princeps of his works published by Sir Henry Saville, in 8 vols. folio, Eton, 1612; and in Montfaucon's edition, which is the best, published at Paris, in 13 vols. folio, 1718–1738. An admirable French translation of a selection from Chrysostom's Homilies, and other works, was printed by Auger, at Paris, 1785, in 4 vols. 8vo. In 1807, Matthiæ published fifty-two of his homilies at Moscow, in 8vo. with various readings, a commentary and index.[5]

3. THEODORETI, Episcopi Cyrensis, Explanationes in Pauli Epistolas omnes. Inter Opera, Parisiis, 1608, 2 tomis, folio. Parisiis, 1642, 4 tomis, folio. Halæ, 1769–74, 5 tomis, 8vo.

THEODORET, Bishop of Cyrus, or Cyropolis, in Syria, wrote in the fifth century: though he chiefly follows Chrysostom in his commentary on St. Paul's Epistles, he has added many new and striking observations of his own, and has successfully vindicated many passages against the Arians and other sectaries of his time. The critical merits of Theodoret as an expositor of Scripture, were investigated by M. Richter in a treatise entitled De Theodoreti Epistolarum Paulinarum Interprete Commentarius Historico-Exegeticus. Lipsiæ, 1822, 8vo.

4. NONNI Panopolitæ Metaphrasis Evangelii Joannei. Recensuit, Lectionumque varietate instruxit Franciscus Passovius. Accessit Evangelium Joannis. Defuncto Passovio editionem curavit Nicolaus Bachius. Lipsiæ, 1833, 8vo.

NONNUS, of Panopolis in Egypt, lived in the early part of the fifteenth century. His paraphrase on St. John's Gospel, which is written in Greek verse, contains some various readings which have been noticed by Mill, Bengel, Wetstein, Griesbach, and Scholz in their several critical editions of the Greek Testament. Passow's edition of Nonnus is the best that has ever been published.

[ii.] *Latin Fathers.*

1. HIERONYMI Quæstiones Hebraicæ in Genesin;—Ejusdem Commentarii in Ecclesiasten; duæ in Canticum Canticorum Homiliæ, ex Græco Origenis;—Commentarii in Iesaiam;—Homiliæ novem in Visiones Isaiæ, ex Græco Origenis;—Commentarius in Jeremiam;—Commentarii in Ezechielem Libri XIV.;—Commentarius in Danielem. Homiliæ Origenis XXVIII. Explanationes in Jeremiam et Ezechielem continentes;—Commentarii in XII Prophetas Minores; Commentarii in Matthæum Libri IV.;—Commentarii in Pauli Epistolas ad Galatas, Ephesios, Titum, et Philemonem, folio. In the different editions of his works.

JEROME, of all the Latin fathers, has rendered the most important services to the Christian world, by his elaborate Commentary on the Scriptures, and his prefaces to the different books. His commentary on the Prophets is reckoned the best part of his works: his valuable Latin version of the Scriptures has been noticed in the latter part of the first volume. The principal editions of this eminently learned father's works are those of Paris, 1693—1706, in five vols. folio) and of Verona, 1734–1742, in eleven vols. folio.

2. HILARII Commentarius in Psalmos et in Evangelium Matthæi, folio, in the various editions of his works.

HILARY, Bishop of Poitiers, in the fourth century, wrote Commentaries on the Psalms, and on the Gospel of St. Matthew, which consist more of what he borrowed from Origen than of the results of his own studies: and on this account Morus is of opinion, that little assistance can be derived from consulting them. This author must not be confounded with Hilary, surnamed the Deacon, from the office which he filled in the Church at Rome in the middle of the fourth century: and who wrote a Commentary on St. Paul's Epistles, which is printed in the second volume of the Benedictine edition of Ambrose's works (Paris, 1686–1690, 2 vols. folio), to whom they are erroneously ascribed.

3. Aurelii AUGUSTINI Commentarii tam in Vetus quam in Novum Testamentum, ex omnibus ejusdem lucubrationibus collecti. Studio et labore Joannis Gastii. Venetiis, 1543, 2 vols. 4to.

AUGUSTINE, the celebrated Bishop of Hippo in Africa, in the fourth century, wrote several Treatises on the Scriptures, and particularly Commentaries on the Psalms, neither of which are now held in much estimation, notwithstanding the high rank he holds in ecclesiastical history. His piety, indefatigable application, sublime genius, unwearied pursuit of truth, and the acuteness of his wit, are universally allowed. "It is however certain," says Mosheim, "that the accuracy and solidity of his judgment were by no means proportionable to the eminent talents now mentioned: and that upon many occasions, he was more guided by the violent impulse of a warm imagination, than by the cool dictates of reason and prudence. Hence that ambiguity which appears in his writings, and which has sometimes rendered the most attentive readers uncertain with respect to his real sentiments; and hence also the just complaints which many have made of the contradictions that are so frequent in his work, and of the levity and precipitation with which he set himself to write upon a variety of subjects, before he had examined them with a sufficient degree of attention and diligence."[6] Jahn has remarked that the genius of Augustine resembled that of Origen rather than that of Jerome, to both of whom he was greatly

[1] See numerous proofs of this remark in James's Treatise of the Corruption of Scripture Councils and Fathers by the prelates, &c. of the church of Rome, for maintenance of popery, pp. 1—271. London, 1688, 8vo.

[2] See Vol. I. Part I. pp. 267, 268.

[3] Jahn's Enchiridion Hermeneuticæ Generalis, pp. 163, 164. A further account of Origen's expository labours may be seen in Ernesti's Institutio Interpretis Novi Testamenti, pp. 286, 287. and in Morus's Acroases super Hermeneutica Novi Fœderis, tom. ii. pp. 230—236.; in Rosenmüller's Historia Interpretationis Librorum Sacrorum, tom. iii. pp. 17—156. and Simon's Hist. Crit. du Vieux Test. liv. iii. ch. ix. pp. 439—442.

[4] Mosheim's Eccl. Hist. vol. i. p. 270. edit. 1806. On the merits of Origen as an interpreter of Holy Writ, see Conybeare's Bampton Lectures for 1824, pp. 131—143.

[5] Several editions of Chrysostom's Homilies are enumerated by Harles, in his Brevior Notitia Literaturæ Græcæ, pp. 739—741.; to which work, as well as to those of Ernesti and Morus, above referred to, we are chiefly indebted for the following notices of the Commentaries of the Greek fathers.

[6] Mosheim's Ecclesiastical History, vol. i. p. 353.

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inferior in learning, being totally ignorant of Hebrew, and but moderately versed in Greek.[1] His Treatises on the Scriptures form the third, and his Commentaries on the Psalms the fourth volume of the Benedictine edition of his works. He accommodates the Scriptures more frequently to his own ideas than he accommodates these to the former, and is perpetually *hunting out* mysteries, especially in numbers.[2] Such was the authority in which the writings of Augustine were held, that his expositions continued to be followed by all Latin interpreters from his time until the Reformation; who have selected expositions not only from his professedly biblical labours, but also from his other practical and controversial writings. Among the principal compilations of this kind is the *Gloss*, or short interpretation of Strabo, which is mentioned in the next column, No. 1.

[iii.] *Later Divines of the Greek and Latin Churches.*

Of the Doctors, or Divines of the Greek and Latin Churches, who flourished between the sixth and fourteenth centuries, the following are reputed to be the most judicious commentators.

Greek Writers.

1. THEOPHYLACTI Archiepiscopi Bulgariæ Enarrationes, sive Commentarii in IV. Evangelia, Græce, Romæ, 1542, folio; Græce et Latine, Parisiis, 1631, folio.—Ejusdem Explicationes in Acta Apostolorum, Græce et Latine, Coloniæ, 1567, folio.—Ejusdem Commentarii in D. Pauli Epistolas, Græce et Latine, Londini, 1636, folio.—Ejusdem Commentarii in Epistolas et in aliquot Prophetas Minores, Latine, Parisiis, 1542, folio.

THEOPHYLACT, metropolitan of Bulgaria, flourished in the 11th century: his Scholia on the principal books of Scripture are chiefly abridged from Chrysostom. Those on the Gospels, Acts, and St. Paul's Epistles, are particularly valuable. Professor Stuart, characterizing the Greek Commentators on the Epistle to the Hebrews, observes that "Theophylact is by far the most agreeable, especially for beginners in the study of Greek Commentary. He comprises all that is valuable in Chrysostom, and, for the most part, nearly in Chrysostom's words; while at the same time he has given to the whole more ease, simplicity, and compactness. Seldom does he venture upon any new opinion of his own; and when he does, it is with great deference to his predecessors." (Commentary on the Hebrews, vol. i. p. 345.) The best edition of his works is that published at Venice, 1754–1763, in 4 vols. folio.

2. ŒCUMENII Commentaria in Acta Apostolorum, in omnes Pauli Epistolas, et in Epistolas Catholicas omnes. Accesserunt Arethæ, Cappadociæ Episcopi, Explanationes in Apocalypsin. Græce et Latine, cura Fred. Morelli. Parisiis, 1631, 2 tomis, folio.

ŒCUMENIUS, Bishop of Tricca in Thessaly, towards the close of the tenth century, wrote Commentaries on the Acts of the Apostles, and the whole of the Epistles. His work is a judicious compilation from Origen, Chrysostom, Eusebius, and others. It is worthy of observation, that the controverted clause in St. John's First Epistle (1 John v. 7.) was not known to this writer. The best edition is that of Paris, 1631, in 2 vols. folio.

3. Very similar to the works of Theophylact and Œcumenius above noticed, are the CATENÆ, or Commentaries on the Scriptures, consisting of several passages or interpretations of the fathers, reduced to the order of chapters and verses of the books; they are denominated Catenæ, because as a chain is composed of several links connected together, so these compilations consist of numerous different passages, or the sentences and expositions of different writers, so connected together as to form one continued work.

The earliest compiler of a Catena was Procopius of Gaza, whose entire work on the Scriptures has never been printed; though particular portions have been published, as his Catena on the Octateuch, or eight first books, in Latin, Tiguri (Zurich), 1555, folio: on the two books of Kings and Chronicles, Gr. Lat. 4to. Lug. Bat. 1620; a specimen of his Catena on the Heptateuch, or seven first books, and on the Song of Solomon, edited by Ernesti, Leipsic, 1785, 4to.; on Isaiah, edited by Courtier, folio, Paris, 1580. Procopius was followed by Olympiodorus, who is supposed to have flourished in the seventh century; his Catena on the book of Job was published at Venice in 1587, 4to. A Catena on Job, Psalms, Matthew, and John, was printed by Plantin at Antwerp, in Greek and Latin, in seven vols. folio, 1630, and following years. One of the most valuable works of this kind is the Catena of Nicephorus on the Octateuch, the two books of Samuel, and the two books of Kings; it is a compilation from fifty-one writers, and was published in Greek, in 2 vols. folio, at Leipsic, 1792. Possin and Corderius published a Catena in Greek and Latin, on the four Evangelists, in 1628, 1630, 1646, and 1647, at Antwerp and Thoulouse, in four large folio volumes; and a Greek Catena of Victor, a presbyter of Antioch, and other fathers, on the Gospel of St. Mark, was edited by Matthæi, at Moscow, 1775, in 2 vols. 8vo.[3]

4. EUTHYMII Zigabeni Monachi Commentarii in Psalmos, Græce et Latine; apud Theophylacti Operum Tom. IV. Venetiis, 1763, folio.

Euthymii Zigabeni Commentarius in quatuor Evangelia, Græce et Latine. Textum Græcum nunquam antea editum ad fidem duorum Codicum Membranaceorum Bibliothecarum S. S. Synodi Mosquensis auctoris ætate scriptorum, diligentur recensuit, et repetita Versione Latinâ Joannis Hentenii suisque adjectis animadversionibus edidit Christianus Frider. Matthæi. Lipsiæ, 1792, 3 tomis, 8vo.

EUTHYMIUS ZIGABENUS, a monk of Constantinople, in the early part of the twelfth century, wrote commentaries on different parts of the Bible, the whole of which have not been printed. His principal work is a commentary on the four Gospels, published by Matthæi at Leipsic, in 1792, in 3 vols. 8vo. The hitherto inedited Greek text is diligently revised from two MSS. in the library of the Holy Synod at Moscow, written in the time of the author. Vol. I. contains the prefaces and Gospel of St. Matthew; Vol. II. the Gospels of St. Mark and St. Luke; Vol. III. the Gospel of St. John, with Hentenius's Latin version of the whole of Euthymius's Commentary, his Critical Remarks, and those of the learned editor. Euthymius's Commentary on the Psalms was published with the works of Theophylact.

Latin Writers.

1. Biblia Sacra cum Glossa Ordinaria a Walafrido STRABO; et Postilla Nicolai LYRANI, necnon additionibus Pauli Burgensis Episcopi, et Matthiæ Doringi replicis. Duaii, 1617, 6 tomis, folio.

WOLAFRIDUS STRABO or STRABUS, who flourished in the ninth century, composed a work on the whole Bible, which was called *Glossa Ordinaria* or *marginalis*; because the entire margin, at the top and bottom, as well as on each side of the page, was filled with annotations. His work is, in fact, a catena or collection of comments from all the Latin fathers who preceded him, and particularly from Augustine and Rabanus Maurus, whose pupil Strabo was, and who wrote a voluminous *catena* on the Gospel of St. Matthew, and St. Paul's Epistles, besides an entire comment on the Bible, which is still in manuscript. Strabo endeavours to show the literal, historical, and moral sense of the Scriptures, but not always with success. For many years the labours of Strabo continued to be received as the sole authorized interpretation of the Bible. The best edition of his work is that of Antwerp, 1634, folio.[4]

NICHOLAS DE LYRA or LYRANUS, so called from the place of his nativity, Lire, a small town in Normandy, is reputed to have been a Jew by descent, but having embraced Christianity, he entered into the religious society of Friars Minors at Verneuil. He flourished towards the beginning of the fourteenth century; and deservedly holds a distinguished rank among commentators, his explanations of the Scriptures being far superior to the manner and spirit of the age in which he flourished. His compendious expositions of the Bible were called *postills*, from his manner of placing them, viz. first exhibiting the sacred text, and *post illa* (after the words of the text) offering his own explication. They were repeatedly printed in the latter part of the fifteenth and in the early part of the sixteenth century; and (as in the edition above noticed) were sometimes printed in conjunction with the gloss of Strabo. In his postils, Lyra shows a greater acquaintance with the literal sense of Scripture than any preceding commentator, and has availed himself of his intimate knowledge of Hebrew to select the best comments of the most learned Rabbins, particularly Jarchi. Being, however, less intimately acquainted with the Greek than with the Hebrew, he is less happy in his expositions of the New Testament than in those of the Old. His notes are allowed to be very judicious, and he principally attends to the literal sense, with which, however, he occasionally intermingles the subtilties of the schoolmen. "It is no inconsiderable praise that, by the general soundness and justness of his expositions, he attracted the admiration, and contributed probably in some measure to the instruction of Luther and of his great coadjutors in the work of reformation." The best edition of Lyra's commentary is that of Antwerp, 1634, in 6 vols. folio; it is also found in the *Biblica Maxima*, edited by Father de la Haye, in 19 vols. folio. Lyra was also the author of *Moralia*, or Moral Commentaries upon the Scriptures.[5]

[1] Jahn, Enchiridion Hermeneuticæ Generalis, p. 167.
[2] Rambachii Instit. Herm. p. 679.

[3] Morus (tom. ii. p. 253.) has enumerated several catenæ on particular parts of the New Testament. The best account of these compilations is to be found in Ittigius's *Tractatus de Catenis Patrum*, Leipsic, 1707, 8vo.; and in Noesselt's *Observationes de Catenis Patrum Græcorum in Novum Testamentum*, Halæ, 1762, 4to. See also Walchii Bibliotheca Theologica, vol. iv. pp. 388—391.

[4] Much curious information relative to the *Biblia Glossata*, or Glosses on the Scriptures, is contained in Masch's edition of Le Long's Bibliotheca Sacra, part ii. vol. iii. cap. ii. sect. iii. p. 353. et seq.

[5] Masch's edition of Le Long's Bibliotheca Sacra, part ii. vol. iii. pp. 357—362. Conybeare's Bampton Lectures for 1824, pp. 210—215. Lyra's Commentaries were attacked by Paul, Bishop of Burgos (Paulus Burgensis), a converted Jew, and were defended by Matthias Doring. Ibid. pp. 363, 364. Walchii Bibliotheca Theologica, vol. iv. pp. 396, 397.

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2. Thomæ AQUINATIS, Doctoris Angelici, Commentaria in quosdam libros Veteris et Novi Testamenti; scilicet, in Job; Prima Quinquagena Davidis; Canticum Canticorum; Essaiam: Jeremiam, et Lamentationes; in Evangelia secundum Matthæum et Joannem; Catena Aurea in quatuor Evangelia; ex dictis Patrum connexa; Commentaria in omnes D. Pauli Apostoli Epistolas; folio, inter operum Tomos XIII–XVI. Venitiis, 1593–4, besides numerous editions of detached portions in various sizes.

THOMAS AQUINAS, a celebrated scholastic doctor of the thirteenth century, compiled a Catena on the four Gospels, from upwards of eighty Greek and Latin fathers, whose words he chiefly gives, rather than their meaning, and quotes the Greek fathers from *Latin versions* of their works. His comment long held a distinguished place in the Western Church.

There were however a few, though but few, interpreters of better note, who flourished during the period now under consideration, and who followed a better mode of interpretation. We shall briefly enumerate them.

3. BEDÆ Expositio in Libros Historicos Veteris Testamenti, in librum Tobiæ, Jobum, Parabolas Salomonis, et Cantica Canticorum: Expositio in Novum Testamentum, Retractationes et Quæstiones in Acta Apostolorum, folio. In his works.

The venerable BEDE, who lived in the eighth century, composed a Catena on nearly the whole of the New Testament, from the writings of the fathers, in which he interspersed but few remarks of his own. Deeply versed in Greek literature, he has the peculiar praise of drawing from original sources.

4. ALCUIN, the countryman and contemporary of BEDE, compiled a commentary on some parts of the Scriptures, in which he made selections from Jerome, Chrysostom, Augustine, Bede, and other writers; not always with the best judgment. His biblical labours are contained in the editions of his collected works, printed at Paris in 1617, and at Ratisbon in 1777, in 2 volumes, folio.

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§ 2. SCHOLIA ON THE ENTIRE BIBLE, OR THE GREATER PART THEREOF.

1. Joannis MARIANÆ Scholia in Vetus et Novum Testamentum. Paris, 1620, folio.

2. HUGONIS GROTII Annotationes ad Vetus et Novum Testamentum.

The Scholia on the Old Testament were first published at Paris, in 1644: and those on the New Testament at the same place, in three volumes, in 1641, 1646, and 1650. They are also to be found in the fourth volume of his *Opera Theologica* (Basil, 1732, folio), as well as in the *Critici Sacri*, and in Calovius's *Biblia Illustrata*. They were republished in 4to., with numerous corrections by Vogel, vol. i. Halæ, 1775; vol. ii. and vol. iii. were published in 1776 by Doederlein, who, in 1779, published an *Auctarium*, also in 4to., which was separately sold under the title of *Scholia in Libros Poeticos Veteris Testamenti*. An edition of them was published by Mr. Moody, in two vols. 4to., London, 1727; and his Scholia on the New Testament were reprinted at Erlang in 1755 and following years, in 4to. In 1830 a very neat edition of the Scholia on the New Testament appeared at Groningen, in 8 vols. 8vo., the anonymous editor of which professes that he carefully corrected the numerous errors which had crept into preceding impressions. We have been thus minute in stating the editions of Grotius's Scholia, on account of their intrinsic value. Father Calmet has criticised many parts of them with great severity, particularly his preface to and explanation of the Canticles. "Grotius," says Dr. Doddridge, "has done more to illustrate the Scriptures, by what is generally called profane learning, than perhaps almost all the other commentators put together; nevertheless he too often gives up prophecies which, in their original sense, relate to the Messiah. His notes on some texts are large and learned dissertations, which might have profitably been published by themselves." "His learning," says an eminent biblical critic of the present day, "was very extensive; his erudition profound; and his moderation on subjects of controversy highly praiseworthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man more successfully applied them to the illustration of the sacred writings. He is, perhaps justly, suspected of Socinian sentiments; and is, in general, so intent upon the *literal* meaning of the Scriptures, as to lose sight of the spiritual." (Dr. A. Clarke).[1] On the New Testament Grotius is particularly valuable for understanding the history and Hebraisms. The character of Grotius, as a commentator, is both fairly and ably estimated by Mr. Conybeare in his Bampton Lectures for 1824, pp. 259–263.

3. DIODATI (John) Annotations on the Bible, translated from the Italian. London, 1664, folio.

[1] The references above, as well as in the following pages, to Drs. Doddridge and Adam Clarke, are to the "Lectures on Preaching" of the *former*, inserted in the fifth volume of his detached Works, printed at Leeds, 1804, p. 471. et seq., and to the "*General Preface*" of the *latter*, prefixed to vol. i. of his Commentary on the Bible, which is noticed in a subsequent page.

Diodati was an eminent Italian divine and reformer in the early part of the 17th century; his annotations are properly *Scholia*, rather practical than critical, but containing many useful hints; a considerable portion of them was introduced into the "Assembly's Annotations," noticed in p. 109. No. 4.

4. Jo. Christ. Frid. SCHULZII et Geo. Laur. BAUERI Scholia in Vetus Testamentum. Norimbergæ, 1783—1797, 10 vols. 8vo.

The three first volumes only of these learned Scholia were *ostensibly* written by Professor Schulze,[2] who states in his preface, that, in imitation of Rosenmüller's Scholia on the New Testament, he undertook similar short notes on the Old Testament. For this purpose, he has made extracts from the best philological and critical Scholia, chiefly from German works which are not readily accessible or intelligible by foreigners; this is no small advantage; and, independently of it, Schulze has added numerous critical notes of his own, besides the contributions of his learned friends. (Maty's Review, vol. v. pp. 406—412.) On the death of Schulze, Professor Bauer continued the work, and published the remaining seven volumes on the same plan.

5. Ernest. Frid. Car. ROSENMÜLLERI Scholia in Vetus Testamentum. Lipsiæ, 1795—1826, 18 vols. 8vo. 1823–34.

The Scholia of the younger Rosenmüller have long enjoyed a high reputation on the Continent. When he began to publish the first edition of his work, he was a neologian of the lowest class. In the new edition, he has given up many of these offensive tenets. He now admits the Pentateuch to be the composition of Moses, and finds predictions concerning the Messiah almost as often as one could desire; although some few of the psalms he still considers as not referring to the Messiah. But now and then the wary reader will plainly see that, as to any belief in inspiration, he is still as much a rationalist as ever he was. The student will find in most of his works very important treasures, if he knows how to make a right use of them. (Andover Biblical Repository for Jan. 1832, pp. 213—215.) The new edition of Rosenmüller's larger Scholia appeared at Leipsic in the following order:—

Parts I. and II. comprising the Pentateuch. Vol. I. Genesis, 1821; Vol. II. Exodus, 1822; Vol. III. Leviticus, Numbers, Deuteronomy.
Part III. Isaiah, 3 vols. 8vo. 1818—1829—1833.
Part IV. The book of Psalms, 3 vols. 1821—1823.
Part V. The book of Job, 1824.
Part VI. Ezekiel, 2 vols. 8vo. 1826.
Part VII. The Minor Prophets; Vol. I. Hosea and Joel, 1827; Vol. II. Amos, Obadiah, and Jonah, 1827; Vol. III. Nahum, Micah, and Habakkuk; Vol. IV. Zephaniah, Haggai, Zechariah, and Malachi.
Part VIII. Jeremiah, 2 vols. 1826–27.
Part IX. The Writings of Solomon, Vols. I. and II., 1829.
Part X. Daniel, 1833.
Part XI. The Historical Books. Vol. I. Joshua, 1832.

6. Ern. Frid. Car. ROSENMÜLLERI Scholia in V. T. in Compendium redacta. Vols. I. III. Lipsiæ, 1828—1833, 8vo.

"In a brief preface to the first volume, the author states that he had frequently been solicited to publish an abridged edition of his copious original work, which amounts to [upwards of] twenty volumes; and several others are yet to be added, in order to complete his design. The price of this is so high, even in Germany, that many who wish for the work are unable to purchase it. Principally with a view to accommodate persons of this class, the author has undertaken to publish a compendium of his original work. This labour he performs in the main by proxy. The gentleman, who actually executes the task, is named John Christopher Sigismund LECHNER, and is evening preacher at St. Paul's church in Leipzic. The professor speaks of him as 'vir clarissimus, in sacrarum literarum dextre versato.' His commission is, to select from the larger commentary whatever pertains to the explanation of the meaning and forms of words in which there is any difficulty; also, whatever is requisite in order to give a correct understanding of facts and events, ancient rites, the names of persons and places, and other things of a similar nature. In passages of special difficulty, some account of the views of other critics is given. Various readings that are important, are also noticed. The commission being executed, the whole is reviewed by Rosenmüller himself; corrections are made of his former opinions where he deems them necessary; now and then new matter is added; and a reference is made to important works on various subjects pertaining to sacred criticism, which have been published since the last edition of the larger Commentary. Such is the plan of the Compendium; a work which, in many respects, will be welcome to all the friends of sacred literature. Mr. Lechner appears to have executed his task with

[2] Jahn affirms that they were not written by Schulze himself, but by *Schoeder* under his name: and he further adds, that, in general, on difficult passages, an ancient and a modern interpretation is given, and the decision between them is left to the reader's judgment. (Jahn, Enchiridion Hermeneuticæ Generalis, p. 173.) Whether Schöeder or Schulze wrote the first three volumes, is not material now to know: useful as the work unquestionably is, the reader should be informed that the author has adopted the *fashionable* hypothesis of many German divines, that Moses was a clever *mythologue*, who compiled his history from certain mythi or traditional narratives! This hypothesis is also adopted by Dathe; and it was embraced by the late Dr. Geddes in his version of the Bible. See it examined, and (we trust satisfactorily) refuted, *supra*, Vol. II. Part V. Chap. I Sect. II.

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great diligence and care. He remains true to his original throughout, so far as I have been able to make the comparison. The slight differences, that now and then occur between the abridgment and the original, I presume, are to be attributed to the author himself, and not to the writer of the Compend." (Professor Stuart, in the Andover Biblical Commentary for 1832, vol ii. p. 211.)

The volumes hitherto published contain the following Books of the Old Testament, viz. Vol. I. the Pentateuch; [Vol. II. will contain Isaiah]; Vol. III. the Psalms; Vol. IV. the book of Job; Vol. V. the book of Ezekiel. Besides the abridgment of Rosenmüller's Scholia, this volume comprises a literal Latin translation of the fortieth, forty-first, and forty-second chapters of Ezekiel's Prophecies (illustrated by three engravings representing the plan of the temple as described by Ezekiel), executed by Julius Frederick Boettcher, who has endeavoured to elucidate that very difficult portion of the prophet's writings.

7. J. G. ROSENMÜLLERI Scholia in Novum Testamentum. Edit. Nova, Norimbergæ, 1801—1808. Editio sexta, 1827 et annis sequentibus. 5 vols. 8vo.

These Scholia on the New Testament are written by the father of the author of the preceding Scholia. His work is characterized by Professor Stuart as "a very neat specimen of the second order of commentary, that is, an explanation of words and phrases. He is almost every where a *local* investigator; and scarcely ever does he take a stand, from which he looks out and surveys the whole field in which he is labouring. His philology, in the main, is safe, and worthy of credit: but he is one of those commentators who are more successful in explaining *easy* than difficult things. Where you most need aid, you find yourself often deserted.....The student must not expect to find in Rosenmüller those high and commanding views, which such a man as Calvin was capable of taking. The development of ratiocination, design, and great object, are not his province. A secondary, but a pleasant, and generally accurate annotator on the philology of particular passages and expressions, he will find in him.....Much of Rosenmüller's commentary is like the production of the poet, whom Horace introduces:—Trecentos in horâ versus —— *stans pede in uno.* It might be written, and doubtless was written, off-hand. It is none the worse for this, so far as it respects the beginner in the study of exegesis. But he must not expect to obtain from it the higher and ultimate ends of commentary of the first order; to meet and to solve formidable difficulties; to throw strong light on the general cause of thought and reasoning; to compare with other writers, and educe a harmonious sentiment from the whole; to render prominent the great doctrines which are urged.....His book was designed, as it seems to me, for tyros; and, as such, it remains, for philological tyros, still a very valuable book." (Andover Biblical Repository for January, 1833, vol. iii. p. 153.) The sixth edition was revised and edited by John Christopher Sigismund LECHNER.

8. REEVES.—The Holy Bible, containing the Old Testament and the New, translated out of the Original Tongues, and with the former translations diligently compared and revised. London, printed for John REEVES, Esq., one of the Patentees of the office of King's Printer, 9 vols. royal 4to. 9 vols. royal 8vo. 9 or 10 vols. crown 8vo.

Although the beautiful editions of the Bible here noticed do not profess to be commentaries, yet, as they are accompanied by short explanatory and philological Scholia, it would be injustice towards Mr. Reeves's splendid and public-spirited efforts to render the Scriptures attractive to the higher classes, were we to pass them in silence. On this account Mr. Reeves's editions may justly claim a place in the present list of Scholia on the Bible. His Scholia are selected from the labours of Bishop Patrick, Lowth, Whitby, and others; and his mode of printing the text is admirable. The historical parts, which are in prose, are printed in continuous paragraphs: and the poetical parts are divided into verses. Each book is divided into sections, conformable to the natural divisions of the several subjects; and, to facilitate reference, the chapters and verses are distinctly pointed out in the margin. There is a learned preface to all the editions. In our analysis of the different books of Scripture, particularly of the Old Testament, we have frequently adopted Mr. Reeves's sectional divisions, which are for the most part very judiciously made. It may be proper to add, that the printing of Mr. Reeves's editions was executed by Messrs. Bulmer & Co., and by Mr. Bensley, and may safely challenge competition with the most beautiful specimens of British typography. There are some copies extant in four volumes, 8vo., without the Scholia.

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§ 3. THE PRINCIPAL COMMENTATORS ON THE SCRIPTURES GENERALLY SINCE THE REFORMATION.

[i.] *Foreign Commentators on the whole Bible.*

1. The illustrious reformer, MARTIN LUTHER, wrote Commentaries on most of the books of Scripture. A collection of them was published at Wittenberg, in four volumes, folio, 1549; and an octavo edition of them appeared at Erlang in 1829 and following years. All the writings of this great man are deservedly held in the highest estimation in Germany, especially his Commentaries on Genesis and on St. Paul's Epistles to the Romans and Galatians. His Commentary on the Galatians is best known in this country by a translation, which was first printed in 1580, in 4to. and subsequently in folio, 8vo. and in two vols. 12mo. In 1821, was published, in 8vo. a translation of Luther's "Commentary on the Psalms called Psalms of Degrees; in which, among many other valuable Discourses on Individual, Household, and Civil Affairs, the Scriptural Doctrine respecting the divinely instituted and honourable Estate of Matrimony is explained and defended against the Popish Perversion of enforced Celibacy, Monastic Vows, Orders, &c. &c. To which is prefixed, An Historical Account of the Monastic Life, particularly of the Monasteries of England."

2. The biblical writings of JOHN CALVIN another illustrious reformer, consists of Commentaries, Homilies, and Lectures on almost the whole of the Scriptures: they are to be found in the folio edition of his works, printed at Amsterdam, in 1671, in nine volumes. His Harmony of the last four Books of the Pentateuch has been much and deservedly admired for its ingenuity. The history contained in them forms a distinct part. The rest is comprised under the following divisions:—1. Those passages which assert the excellence of the LAW, by way of *preface*;—2. The *Ten Commandments*, under each of which are comprehended all those parts of the law which relate to the same subject, and this forms the great body of the harmony;—3. The *Sum of the Law*, containing those passages which enjoin love to God, and love to our neighbour;—4. The *Use of the Law*; and, lastly, its *Sanctions* of promises and threats. The Commentaries and other expository writings of this great man have always been deservedly celebrated and admired; though it has been the fashion with some modern divines to depreciate them, on account of those peculiar dogmas which Calvin deduced from the Sacred Writings. "Calvin's Commentaries," says the learned Matthew Poole, in the preface to the "Synopsis Criticorum Sacrorum," noticed below, "abound in solid discussions of theological subjects, and in practical improvements of them. Subsequent writers have borrowed most of their materials from Calvin; and his interpretations adorn the books even of those who repay their obligation by reproaching their master." The great critic Scaliger said that no commentator had better hit the sense of the prophets than Calvin; and another eminent critic of our own time (Rosenmüller) has remarked, that although Calvin was not deeply versed in Hebrew, yet as he possessed an acute and subtle genius, his interpretations of Isaiah in particular contain many things which are exceedingly useful for understanding the prophet's meaning. Nothing, indeed, can more satisfactorily evince the high estimation to which the commentaries of Calvin are still entitled from the biblical student, than the following eulogium of one of the most learned prelates that ever adorned the Anglican church—Bishop HORSLEY. "I hold," says he, "the memory of Calvin in high veneration; his works have a place in my library; and in the study of the Holy Scriptures, he is one of the Commentators whom I most frequently consult." To this testimony may be added that of another accomplished scholar lately deceased, the Rev. J. J. CONYBEARE. The Commentaries of Calvin, he says, "though in the exercise of our Christian liberty we may freely question and dissent from many points, both of doctrine and discipline, maintained by their illustrious author, are yet never to be perused without admiration or instruction."[1] The writer of these pages has not often had occasion to refer to the writings of Calvin in the prosecution of this work; yet he has never consulted them but with advantage and with pleasure.

3. VICTORINUS STRIGELIUS was nearly contemporary with Luther and Calvin, and wrote arguments and notes to the whole of the Bible, which were published at different times between the years 1565 and 1586, and in various sizes.[2] They are much admired for their exactness, particularly his Ὑπομνήματα on the New Testament, which are noticed in a subsequent page.

4. LUDOVICI DE DIEU Critica Sacra, sive Animadversiones in Loca quædam difficiliora Veteris et Novi Testamenti. Amstelodami, 1693, folio.

[1] Conybeare's Bampton Lectures for 1824, p. 237. In the Andover Biblical Repository for 1832 (vol ii. pp. 541—568.), there is an elaborate essay on the merits of Calvin as an interpreter, translated from the German of Professor Tholuck, of Halle; under whose auspices (aided by funds furnished by some friends to sacred literature in England) a new, very neat, and cheap edition of Calvin's Commentary on the New Testament was published in small 8vo. volumes, between the years 1831 and 1834.

[2] Masch has given the titles and dates of their respective publications; vol. iii. pp. 424—427.

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A work of acknowledged character: "Perhaps no man ever possessed a more consummate knowledge of the Oriental languages than de Dieu, nor employed his knowledge to more useful purposes." (Bibliog. Dict. vol. iii. p. 123.)

5. SEBASTIANI SCHMIDII Commentarii in Genesin, Josuam, Ruth, Reges, Samuelem, Jobum, Psalmos, Ecclesiasten, Iesaiam, Jeremiam, Hoseam, Evangelium Johannis, et Epistolas Pauli ad Romanos, Galatas, et Hebræos. Argentorati, 1687, et annis sequentibus. 4to.

Sebastian Schmidt was at least the most laborious and voluminous commentator of his age (the seventeenth century). Mosheim's Eccles. Hist. vol. v. p. 296.

6. CRITICI SACRI: sive Annotata doctissimorum Virorum in Vetus ac Novum Testamentum; quibus accedunt Tractatus varii, Theologico-Philologici, 9 tomis in 12 voluminibus. Amstelodami, 1698, folio.

This great work, first published at London in 1660, in 9 vols. folio, under the direction of Bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman, is considerably augmented in the above second and best edition. The notes of Grotius, Vatablus, and Drusius, Munster, Castalio, Clarius, Junius, and Tremellius, are to be found in this collection, besides a multitude of commentators on particular books, and numerous valuable disquisitions on particular subjects, which are enumerated by Dr. A. Clarke in the general preface to his Commentary, vol. i. p. xiii. To complete this great work, there were published at Amsterdam, in 1701, Thesaurus Theologico-Philologicus, in 2 vols. folio, and in 1732, in two folio volumes also, Thesaurus Novus Theologico-Philologicus,—two valuable collections of critical and philological dissertations by the most eminent biblical critics of that day. These are necessary to complete the Critici Sacri; of which great work an admirable abridgment has been published under the title of,

7. MATTHÆI POLI Synopsis criticorum aliorumque SS. Interpretum. London, 1669—1674, 5 vols. folio. Utrecht, 5 vols. folio, 1684; also Frankfort, 1712, 5 vols. folio, and 1694, 5 vols. large 4to.

On this most elaborate work the learned author spent *ten* years; it consolidates with great skill and conciseness all the Critici Sacri of the London edition into one continued comment, besides many valuable additions from other authors of note, Hammond, &c. and his own corrections and decisions in several places. It has many advantages over the Critici Sacri, not only in point of size, but also in its admirable arrangement and concentration of evidence, and in the author's remarks; and it furnishes a most complete material index to the Critici Sacri. (Dr. Hales's Analysis of Chronology, vol. ii. preface, p. xviii.) Of the various editions above noticed, that edited at Utrecht by Professor Leusden, is by far the best and most correct. The folio Frankfort edition is not worth purchasing, on account of its incorrectness. The 4to. edition, which is somewhat better, is nevertheless very inaccurate: it is badly printed, and sells at a very low price.

8. Biblia Sacra Vulgatæ Editionis, Sixti V. et Clementis VIII. Pont. Max. auctoritate recognita, unà cum selectis Annotationibus ex optimis quibusque Interpretibus excerptis, Prolegomenis, novis Tabulis Chronologicis, Historicis, et Geographicis illustrata, Indiceque Epistolarum et Evangeliorum aucta. Auctore J. B. DU HAMEL. Parisiis, 1706, 2 tomis, folio.

The Prolegomena treat briefly on the canon and inspiration of the Holy Scriptures, and on their transmission to our times, incorrupt; on the authority and various editions of the Hebrew text and ancient Versions; and on the exposition of the Bible, including its style, figurative language, and spiritual sense. A short Chronological and Geographical Appendix is subjoined, in which the weights, measures, and money of the Hebrews are discussed.

9. LA SAINTE BIBLE, expliquée par DAVID MARTIN. Amsterdam, 1707, 2 vols. folio.

M. Martin revised the Geneva version of the French Bible, and corrected it so materially, that it is frequently considered as a new translation. The short notes, which he has annexed, contain much good sense, learning, and piety.

10. JOANNIS CLERICI Translatio Librorum Veteris Testamenti, cum ejusdem Paraphrasi perpetuâ, Commentario Philologico, Dissertationibus Criticis, Tabulisque Chronologicis et Geographicis, folio, 4 vols. Amstelodami, 1708, 1710, 1713.—Ejusdem, Translatio ex Anglicâ Linguâ Henrici Hammondi Paraphrasis et Adnotationum in Novum Testamentum, Animadversionibus suis illustrata. Francofurti, 1714, 2 vols. folio.

Le Clerc's Translation and Commentary are highly commended by Bishop Watson: of Dr. Hammond's Paraphrase and Notes on the New Testament, some account is given below. Many of Le Clerc's observations throw great light on the Scriptures; in others he has indulged his own fancy, and, what is most to be regretted, has completely frittered away the meaning of the Prophecies concerning our Saviour. He considers miracles as effects of nature. His commentaries on the Prophets and on the Hagiographa are greatly inferior to those on the Pentateuch. John Justus von Einem published a volume of *Animadversiones ad Joannis Clerici Commentarios*, at Magdeburg, 1735, 8vo.

11. OSTERVALD (Jean-Frederic) La Sainte Bible, avec les Argumens et Réflexions. Neufchatel, 1772. folio.

M. Ostervald was an eminent divine of the French Protestant church. The French text of the Bible is that of the Geneva version, revised and corrected by himself; whence it is often considered as a new version. Ostervald's arguments and reflections are very valuable, and have been liberally consulted by later commentators. A detached translation of them, in three vols. 8vo., was published by Mr. Chamberlayne in the early part of the eighteenth century at the request and under the patronage of the Society for promoting Christian Knowledge: the latter editions of this translation are in two volumes, 8vo.

12. JOANNIS COCCEII Commentarii in Sacras Scripturas, in ejus Operibus. Amstelodami, 10 vols. folio.

The Commentaries of Cocceius are also extant in quarto and folio, under different dates as they were published. It is the fault of this learned man, that he has in the Old Testament *spiritualized* every thing to the utmost; his commentaries, however, particularly on the *New* Testament, abound with valuable illustrations, and will amply repay the trouble of perusal. He is "a commentator from whom a judicious expositor may derive much assistance. Often fanciful, and even fanatical, he is learned, pious, and far more discerning in the true scope of prophecy than many who succeeded him." (Dr. Apthorpe's Disc. on Prophecy, vol. i. p. 106.)

13. CALMET.—Commentaire Littéral sur tous les Livres de l'Ancien et du Nouveau Testament, par Augustin CALMET. Paris, 1719—1726, 8 tomis, in 9 vols. folio.

It contains the Latin text of the Vulgate, and a French version in collateral columns, with the notes at the bottom of each page. It has a vast apparatus of prefaces and dissertations, in which immense learning, good sense, sound judgment, and deep piety are invariably displayed. "This is without exception the best comment on the Sacred Writings ever published, either by Catholics or Protestants." (Dr. A. Clarke.) Walchius (Bibl. Theol. vol. iv. p. 433.) has pronounced an equally strong but well-deserved eulogium on this valuable work, to which we have been largely indebted in the course of these volumes.

14. La Sainte Bible de Vence, en Latin et en Français, avec des Notes Littéraires, Critiques et Historiques, des Prefaces, et Dissertations, tirées du Commentaire de Dom Calmet, Abbé de Senones, de l'Abbé de Vence, et des autres auteurs les plus célèbres, pour faciliter l'intelligence de l'Ecriture Sainte; enrichie d'un Atlas et de Cartes Géographiques. Cinquième édition, soigneusement révue et augmentée d'un grand nombre de Notes par M. DRACH, Rabbin converti, et enrichie de nouvelles Dissertations. Paris, 1827—1834, 27 tomes, 8vo. Avec Atlas.

This was, originally, a reprint of the Bible published in Latin and French by L. E. RONDET, first in 1748 in fourteen volumes, quarto, and, a second time, between the years 1767 and 1774. The date of the third edition we have not been able to ascertain. The French translation, with the exception of a few corrections, is that of father Carrières. Besides the Latin Vulgate and French version, this work contains prefaces to the several books, notes, and dissertations, chiefly taken from Calmet, but abridged in some places, and in others altered or enlarged: most of the alterations are pointed out. There are also notes, and several dissertations from the Abbé DE VENCE, and the fathers Houbigant and Carrières, with many additions by Rondet; though these last are not very distinctly specified. The critical and historical dissertations, which are one hundred and seventy in number, treat on various passages of Scripture and biblical subjects. There are seven large indexes relative to Scripture chronology and geography, to the Hebrew, Chaldee, Syriac, and Greek names, and in general to the contents of the text, prefaces, dissertations, notes, &c. The Atlas contains thirty-eight maps and engravings. There is an edition of this Bible printed at Nismes, in seventeen volumes, 8vo. (Peignot. Manuel du Bibliophile, tom. ii. p. 134. Month. Rev. O. S. vol. lii. p. 344.) The fourth edition was published at Paris in 1820—1824, in twenty-five volumes, 8vo.

The superintendence of the fifth edition was confided to M. DRACH, formerly a Jewish rabbi, who embraced Christianity in the form professed by the Romish church. This edition was intended, at first, to be a mere reprint of the Bible de Vence, revised and accompanied with additional notes. But, with the seventh volume, the editor entirely changed the plan which he had adopted at the commencement of the undertaking, and instead of revising the French version of father Carrières, he has so altered the latter in the seventh, and following volumes, as to render it a new translation. M. Brunet states that these alterations, which were made in order to please the then dominant party in the Romish Church in France, were by no means satisfactory to divines. (Supplément au Manuel du Libraire, tom. i. p. 152.) Besides the correction of typographical errors, this edition contains the following among other improvements: viz. 1. New Dissertations relative to alleged difficulties drawn from geology, astronomy, chronology, the zodiac of Dendera, &c. &c. by various distinguished scholars, especially the Abbé Halma;—2. References to the best authors who have refuted, in detail, the objections of modern infidels;—3. Numerous notes by M.

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Drach;—4. A *new and corrected Atlas*, on thirty-seven plates, consisting of maps and other engravings, to illustrate the Scripture History;—and, 5. A notice of the best works treating on the Bible generally, and on each book in particular. And as M. Drach in his notes often refers to his "Letters d'un Rabbin Converti aux Israelites ses Frères" (Paris, 1825—1827, 8vo.), it will be desirable to add these letters to the work itself. An Italian translation of M. Drach's edition of the Bible de Vence was published at Milan in 1830 and following years.

15. CHAIS.—La Sainte Bible, avec un Commentaire Littéral, et des Notes choisies, tirées de divers Auteurs Anglois, &c., par Charles CHAIS. Hague, 1743—1790, 7 vols. 4to.

Besides a French translation, which in general is judicious, this learned and elaborate work contains a valuable comment on the Old Testament as far as the end of the historical books. The seventh volume was posthumous, and was edited by the late Rev. Dr. Maclaine. "It is much to be regretted that the learned and pious author did not complete the whole. What he has published however, at long intervals, is excellent. His notes are chiefly taken, as he professes, from the best English commentators, to whom he gives a decided preference above the foreign, Houbigant, Calmet, &c.; all of whom he appears to have carefully studied. It may therefore be justly considered as a considerable and valuable improvement upon his predecessors, of every description, as far as it goes." (Dr. Hales.)

16. HOUBIGANT.—Careli Francisci HOUBIGANTII Notæ Criticæ in Universos Veteris Testamenti Libros, cum Hebraice, tum Græce scriptos. Cum integris ejusdem Prolegomenis. Francofurti ad Mœnum, 1777, 2 tomis, 4to.

A neat reprint of the Prolegomena and notes annexed by Houbigant to his Critical Edition and Version of the Old Testament, which has already been noticed in p. 35. of this Appendix.

17. Jo. Aug. DATHII Libri Veteris Testamenti, ex Recensione Textûs Hebræi et Versionum Antiquarum, Latine versi, notis philologicis et criticis illustrati. Halæ, 1773—1789, 6 vols. 8vo.

This work is in high repute on the Continent: see a notice of Dathe's Latin version in p. 32. of this Appendix. The difficult and obscure passages are illustrated by notes placed at the bottom of the page. After M. Dathe's decease, Rosenmüller edited a collection of his *Opuscula ad Crisin et Interpretationem Veteris Testamenti spectantia*, 8vo. Lipsiæ, 1795. These should be added to the above work, as they contain critical disquisitions on some ancient versions, &c.

18. Interpretatio Sacræ Scripturæ per omnes Veteris et Novi Testamenti Libros, ab Joanne Nep. ALBER, Clerico Regulari e Scholis Piis, S. Theologiæ Doctore, Linguarum Orientalium et Sacræ Scripturæ in Archiepiscopali Lyceo Professore. Pesthini [Pesth, in Hungary], 1801—1804, 10 large vols. 8vo.

Though published upwards of thirty years since, this exposition was unknown in England until the year 1827, when a few copies were imported. Professor Alber dedicated it to the clergy of the Romish church in Hungary, for whose use he undertook its compilation. There are three maps, and to each volume there is a list of numerous errata, besides a copious supplementary list in the last volume, all of which ought to be corrected before the work can be consulted. To the first volume are prefixed about fifty pages of preliminary observations on the various aids for the interpretation of Scripture, which are not characterized either by novelty or depth of information. The following is the method pursued by the author. At the beginning of each book are placed a short preface, treating on its author, and a synopsis of its contents. The text of the Latin Vulgate is then inserted: and when any passage occurs which appears to be either difficult or obscure, he endeavours to elucidate it,—more in the way of exposition than of concise critical annotations. Dr. Alber professes to have consulted the various exegetical labours, both of Protestants and Romanists; and that he has endeavoured to state the various points of difference between them without asperity and with Christian candour. In this endeavour, truth requires it to be stated, that the author has succeeded. Wherever an occasion presents itself, he fails not to impugn and to refute the notions of the antisupernaturalist divines of Germany, as well as of the enemies of divine revelation. The profoundest reverence to the opinions of the fathers of the Christian church, and to the doctrinal decisions and decrees of the Romish church, pervades this exposition.

19. Libri Sacri Antiqui Fœderis ex Sermone Hebræo in Latinum translati; notatione brevi præcipuæ Lectionum et Interpretationum diversitatis addita. Auctoribus D. Henrico Augusto SCHOTT et Julio Friederico WINZER. Volumen primum. Altonæ et Lipsiæ, 1816, 8vo.

This volume comprises the Pentateuch only. With a few exceptions, the version is said to be close; and the annotations, which are very brief, are strictly confined to the indication of the principal various lections, and of the different interpretations proposed by eminent biblical critics. The three first books were translated by Dr. Schott, and the last two by M. Winzer. This work has not been continued.

20. Commentarius Grammaticus, in Vetus Testamentum in usum maxime Gymnasiorum et Academiarum adornatus. Scripsit Franc. Jos. Valent. Dominicus MAURER. 3 Fasciculi forming one volume. Lipsiæ, 1832–1834, 8vo.

This is strictly a grammatical commentary, the author of which has a strong leaning in favour of those neologian interpretations which explain the Messianic Prophecies of any one rather than the Messiah himself. Dr. Maurer has so perpetually referred his readers to the valuable Hebrew Grammars of Gesenius and Ewald (expressly in order that they may familiarize themselves with them), that his work is of comparatively little use, except to those who may happen to possess those Grammars.

21. La Sainte Bible, en Latin et en François, suivie d'un Dictionnaire Etymologique, Géographique, et Archéologique. Paris, 1828–1834, 13 tomes, 8vo.

The principal recommendation of this beautifully printed but costly edition of the French Version of the Scriptures, is the Etymological, Geographical, and Archæological Dictionary, which was announced as being compiled by M. Barbier du Bocage, under whose direction an Atlas, possessing more than ordinary claims to attention on account of its accuracy, was to be designed and engraved. The version is that of De Sacy, which is printed in columns, and below it is given in smaller characters the Latin Vulgate. The first volume contains a Dissertation on the Authenticity of the Books of the Old Testament; and to each book of Scripture is prefixed a short preface explanatory of its contents. The work is adorned with sixty-four engravings, executed by the most distinguished French artists, after the designs of Devéria. The thirteenth volume contains the Chronology of the Bible, together with an index of the matters contained in the Scriptures, an explanatory Dictionary of the Hebrew, Chaldee, Syriac, and Greek names occurring therein, and an archæological and philological Dictionary of the Bible. This last is for the most part derived from Calmet's well-known Dictionary: those articles, which are not designated by his name, have been compiled from the most recent authorities.

[ii.] *British Commentators on the whole Bible.*

1. THE REFORMER'S BIBLE.—The Holy Bible, containing the Old and New Testaments, according to the Authorized Version; with short Notes by several learned and pious Reformers, as printed by Royal Authority at the time of the Reformation, with additional Notes and Dissertations. London, 1810, 4to.

The notes on the Old Testament in this edition are reprinted from those appended to the English version of the Bible, published at Geneva by Coverdale, Sampson, and other reformers, who fled to that city during the reign of Queen Mary: whence their translation is generally known by the appellation of the Geneva Bible. An account of this is given in p. 36. of this Appendix. The annotations on the New Testament are translated from the Latin of Theodore Beza. Although in this edition the orthography is modernized, and the style has in some few instances been improved, the editor (the Rev. Thomas WEBSTER, B.D.) states that the utmost caution has been observed, that no alteration should be made in the *sentiments* of the reformers, whose "notes and illustrations" the late eminent Bishop Horsley (no mean judge of biblical literature) has pronounced to be "*very edifying*, except that in many points they savour too much of Calvinism." The notes on the Apocalypse are selected by the editor from various commentators: he has also occasionally supplied arguments to the different books of the Old and New Testaments: his dissertations on which, though concise, are sufficiently comprehensive for those readers who have not leisure to consult more expensive commentaries. A few useful maps and tables accompany the work, which is further ornamented with some neatly executed vignette engravings.

2. HALL (Bishop).—Contemplations on the Old and New Testaments. London, 1808, 2 vols. 8vo.

These have been reprinted at various times and in different forms; the edition now noticed was published by the Rev. Josiah PRATT, B.D., and is very correctly printed. Bishop Hall's Contemplations "are incomparably valuable for language, criticism, and devotion." (Dr. Doddridge.) The Bishop also wrote a "Paraphrastic Exposition of hard Texts," which forms the 3d and 4th vols. of Mr. Pratt's edition of his whole works. These expository notes Dr. D. pronounces to be "very valuable, especially for showing the spirit and force of many expressions that occur." They do not, however, contain much learned criticism. Most of them, if not all, are inserted in the valuable Commentary of Bp. Mant and Dr. D'Oyly, noticed below.

3. MAYER.—A Commentary upon the Bible; wherein the Divers Translations and Expositions, Literall and Mysticall, of the most famous Commentators, both ancient and modern, are propounded and examined, by John MAYER. London, 1653, 5 vols. folio.

4. Annotations upon all the Books of the Old and New Testament: this third, above the first and second editions, so enlarged, as they make an entire Commentary on the Sacred Scripture;

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the like never before published in English. Wherein the text is explained, doubts resolved, Scriptures paralleled, and various readings observed; by the labour of certain learned divines thereunto appointed, and therein employed, as is expressed in the preface. London, 1657, 2 vols. folio.

This valuable work (for valuable and learned it is, considering the time when it was composed), is usually called the "ASSEMBLY'S Annotations;" from the circumstance of its having been composed by members of the Assembly of Divines who sat at Westminster during the great rebellion. The reader will find an account of its authors in Dr. Calamy's Life of Mr. Baxter, p. 86. et seq.

5. POOLE.—Annotations upon the Holy Bible, wherein the sacred text is inserted, and various readings annexed; together with the parallel Scriptures. The more difficult terms are explained; seeming contradictions reconciled; doubts resolved, and the whole text opened. By the Rev. Matthew POOLE. London, 1683, 2 vols. folio. Edinburgh, 1803, 4 vols. 4to.

The Annotations are mingled with the text, and are allowed to be very judicious; the author (who was an eminent non-conformist divine) wrote them only as far as the 58th chapter of Isaiah; the remainder of the notes was compiled after the same manner, by several eminent dissenting ministers.

6. CLARKE.—The Old and New Testament, with Annotations and parallel Scriptures. By Samuel CLARKE, A.M. London, 1690, folio.

The selection of parallel texts is admirable; and the notes, though very brief, are written with great judgment. The work was commended in very high terms by Drs. Owen and Bates, as well as by Mr. Baxter and Mr. Howe. "It has been an excellent fund for some modern commentators, who have republished a great part of it with very little alteration." (Chalmers's Biog. Dict. vol. ix. p. 403.) This work, notwithstanding the learned author was a non-conformist, is inserted in the list of books recommended by Bishop Cleaver to the attention of the younger clergy. It is unfortunately very scarce and dear. The purchaser must be careful that he be not misled by another Bible published also in *one* vol. folio, in 1811, in the name of S. Clarke, in numbers; and which is a very *indifferent* compilation by some anonymous editor from various commentators, all of whom lived long after the time of Mr. Clarke.

7. The Rev. Dr. Edward WELLS published a Help for the Right Understanding of the Scripture, in various parts, between the years 1709 and 1728. As this useful work is not often to be met with *complete*, the following bibliographical notice of it is copied from the Rev. Dr. Cotton's List of Editions of the Bible and of parts thereof. (Appendix, pp. 163—165.)

Wells's Paraphrase of the Old Testament.

Part I. The Title, "An Help for the more easy and clear understanding of the Holy Scriptures: being the book of Genesis explained after the following method: viz. The common English Translation rendered more agreeable to the original. A paraphrase. Annotations." Oxford, printed at the Theatre, 1724. "A preface to the reader," 5 pages. "The general preface," xv pages. "A discourse of the year, &c. in use among the Jews," p. 1—91. "A Chronological Account," &c. 23 pages, not numbered. Additional notes, 6 pages, not numbered. The text, p. 1—277. A synopsis to the Pentateuch, 2 pages.

Part II. Title, "An Help," &c. as before: containing Exodus, Leviticus, Numbers, and Deuteronomy, printed 1725. "A preface to the reader," p. i—xi. Errata, 1 leaf, not numbered. Exodus, p. 1—149. Leviticus, p. 1—86. Numbers and Deuteronomy, p. 1—236.

Part III. Title, "An Help," &c. containing Joshua, Judges, and Ruth: printed 1725. A preface to the reader, 11 pages. Joshua, p. 1—84. Synopsis, 1 leaf, not numbered. Judges and Ruth, p. 1—102.

Part IV. "An Help," &c. containing two books of Samuel, and two of Kings: printed 1726. Preface, p. i—vi. Samuel to 1 Kings, chapter i. p. 1—182. Errata, 1 leaf, not numbered. 1 Kings, chapter ii. &c. p. 1—148.

Part V. "An Help," &c. containing Chronicles, Ezra, Nehemiah, and Esther: printed 1727. Preface to the reader, p. i—v. Chronicles, p. 1—136. Ezra, Nehemiah, and Esther, p. 1—80. a continuation of Jewish history, p. 81—109. Chronological tables, 2 pages.

Part VI. "An Help," &c. containing Psalms, Proverbs, Ecclesiastes, and Canticles: printed 1727. Preface to the reader, 2 pages. Job to Psalm lx. p. 1—160. Psalm lxi—cl. p. 1—115. Preface to Proverbs, &c. 4 pages, unnumbered. Proverbs, &c. p. 1—116.

Part VII. "An Help," &c. containing Isaiah, Jeremiah, and Lamentations: printed 1728. A general discourse, p. i—xvi Isaiah, p. 1—162. Jeremiah and Lamentations, p. 1—168.

Part VIII. "An Help," &c. containing Ezechiel: printed 1728. The text of Ezechiel, p. 1—178.

Part IX. "An Help," &c. containing Daniel: printed 1716. Dedication, 4 pages, not numbered. General preface, with a table, p. 1—10. Discourse, with four tables, p. 11—44. Daniel, p. 1—134. Synopsis, 1 leaf. Various readings, p. 137—170. N. B. This edition of Daniel was published with the New Testament: a second was printed 1728.

Part X. "An Help," &c. containing the twelve Minor Prophets: printed 1723. General preface, p. i—v. Preface to Hosea, p. i—vi. Hosea to Obadiah, p. 1—121. Jonah to Zephaniah, p. 1—88. Haggai to the end, p. 1—77. N. B. A second edition was published in 1729, containing a preface, 2 pages. Text, p. 1—244.

Paraphrase of the New Testament.

Part I. "An Help," &c. containing the Gospels and Acts Oxford, at the Theatre, 1718. General preface, p. i—iv. Two discourses, p. v—xx. Chronological tables, p. xxi—xxxv. The contents of St. Matthew and St. Mark, 5 pages, not numbered. Then follows a second title, "An Help," &c. containing the Gospels of St. Matthew and St. Mark, dated 1717. The text, p. 3—411.

Part II. "An Help," &c. containing St. Luke and the Acts: dated 1719. Advertisement, &c. 6 pages. St. Luke, p. 1—225. Acts, p. 1—209.

Part III. "An Help," &c. containing St. John's Gospel: dated 1719. Advertisement, &c. 4 pages. Text, p. 1—195.

Part IV. A treatise on the harmony of the four Gospels, with a table. Preface, 2 pages. The treatise, p. 1—83.

Part V. "The second part of an Help," &c. containing the Epistle to the Romans: dated 1711. Preface, 2 pages. Proemial discourse, p. 1—24. Text, p. 1—125. A second edition was published in 1715, with a title professing the part to contain all St. Paul's Epistles. General preface, synopsis, and lists of books written by Dr. E. Wells, 6 pages, not numbered. Advertisement, &c. 2 pages. Proemial discourse, p. 1—20. Text, p. 21—145.

Part VI. "An Help," &c. containing the Epistles to the Corinthians: printed 1714. Errata, 1 leaf. Text, p. 1—171.

Part VII. "An Help," &c. containing the Epistles to the Ephesians, Philippians, Colossians, Timothy, Titus, and Philemon: printed 1715. The text, p. 1—173.

Part VIII. "A specimen of an Help," &c. being the Epistles to the Thessalonians and Galatians: printed 1709. Dedication, 2 pages. Preface, 5 pages. Text, p. 1—76. N. B. In 1716 was published a second edition; the contents and pages the same.

Part IX. "An Help," &c. containing the Epistle to the Hebrews: printed 1713. Preface, 2 pages. Text, p. 1—95.

Part X. "An Help," &c. being the Catholic Epistles: printed 1715. Advertisement, &c. 2 pages. Text, p. 1—149.

Part XI. "An Help," &c. being the Revelation of St. John: printed 1717. Dedication, 2 pages. Preface, 3 pages. Table and Explanation. Text, p. 1—184.

8. PATRICK, LOWTH, WHITBY, and ARNALD'S Commentary on the Bible. London, 1727–1760, 7 vols. folio. London, 1809, 8 vols. 4to. 1821, 7 vols. 4to.

Bishop PATRICK wrote the commentary on the historical and poetical books of the Old Testament, in 2 vols.; Mr. W. LOWTH (father of Bishop Lowth) that on the Prophets, in one vol.; Dr. WHITBY that on the New Testament, in 2 vols.; and Mr. ARNALD the commentary on the Apocryphal books. The four volumes of Patrick, Lowth, and Arnald, are justly valued, as containing one of the best commentaries on the Old Testament and Apocrypha which we have in the English language. As Dr. Whitby's work on the New Testament is very frequently found separate from the above commentators, the reader will find some account of it, *infra*, in the list of commentators on the New Testament.

9. HENRY.—An Exposition of the Old and New Testament, by the Rev. Matthew HENRY, folio, 5 vols. 4to. 6 vols. various Editions; also in 6 vols. 4to. London, 1827, 3 vols. imperial 8vo. London, 1828.

More than a century has elapsed since this Exposition was first published. It is chiefly practical; yet, without any parade of learning, it frequently contains good explanations of difficult passages. The numerous editions through which it has passed sufficiently attest the great estimation in which it has been held. It is perhaps the only commentary, "so large, that deserves to be entirely and attentively read through. The remarkable passages should be marked: there is much to be learned in this work in a speculative,

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and still more in a practical way." (Dr. Doddridge.) The London quarto edition of 1811 was superintended by the Rev. Messrs. Burder and Hughes, and is very correct. The text of this impression has been followed in the beautifully printed edition of 1827, to which is prefixed an Introductory Essay by the Rev. Edward Bickersteth. The imperial octavo edition is also beautifully printed: to the first volume is prefixed a Life of the Author, by Mr. J. B. Williams.

10. GILL.—An Exposition of the Old and New Testament, in which the sense of the sacred text is given; doctrinal and practical truths are set in a plain and easy light; difficult passages explained; seeming contradictions reconciled; and whatever is material in the various readings, and the several Oriental versions, is observed. The whole illustrated by notes from the most ancient Jewish writings. By John GILL, D.D. London, 1748—1763, 9 vols. folio. London, 1809, 9 vols. 4to.

In rabbinical literature Dr. Gill had no equal, and he has hence been enabled to illustrate many important passages of Scripture. But he has often spiritualized his text to absurdity. "The massy volumes of Dr. Gill might almost form a class of their own, as they comprehend every method of interpretation; and sometimes, by giving to the same passage too great a variety of meanings, they leave the weak reader to doubt whether that book can have any certain meaning, which an ingenious expositor can interpret, or rather *torture* in so many different ways." An occasional reference to this learned work is all, perhaps, that can be recommended.

11. PURVER.—A New and Literal Translation of all the Books of the Old and New Testaments, with Notes critical and explanatory. By Antony PURVER. London, 1764, 2 vols. folio.

The author of this translation was a member of the Society of Friends or Quakers; who, under very considerable disadvantages, acquired a competent knowledge of the Hebrew and other Oriental languages, and also of the Greek. His work was published at the expense of Dr. J. Fothergill. Although it contains many improved renderings and useful notes, it "has never been highly valued, and is much less literal and much less simple than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect." (Dr. A. Clarke.) See a further account in the Monthly Review (O. S.), vol. xxxii. pp. 194—205.

12. WESLEY.—Notes on the Old and New Testaments, by the Rev. J. WESLEY, M.A. Bristol, 1764, 4 vols. 4to.

In consequence of the author being obliged to retrench his notes, in order to comprise the work within the prescribed limits of four volumes, "the notes on the Old Testament are allowed on all hands to be meagre and unsatisfactory. The notes on the New Testament, which have gone through several editions, are of a widely different description; though short, they are always judicious, accurate, spiritual, terse, and impressive, and possess the happy and rare quality of leading the reader immediately to God and his own heart." (Dr. A. Clarke.) The Rev. Dr. Hales pronounces these notes to be "commendable for their conciseness, and acutely pointed to the hearts and consciences of his readers;" and he mentions the notes on the Apocalypse, which are chiefly abridged from the critical and expository writings of Bengel, as being the most valuable part of Mr. Wesley's work. (Analysis of Chronology, vol. ii. pp. 1287, 1288.) The text is inserted in continuous paragraphs, the verses being thrown into the margin, and it contains several happy corrections of the received version, which are frequently cited by Mr. Granville Sharp and Dr. Hales.

13. The Holy Bible, containing the Old and New Testaments, according to the present authorized English Version, with Notes, critical, explanatory, and practical; all the marginal readings of the most approved printed copies of the Scriptures, with such others as appear to be countenanced by the Hebrew and Greek originals; a copious collection of references to parallel texts; summaries of the contents of each book and chapter, and the date of every transaction and event recorded in the Sacred Oracles, agreeably to the calculation of the most correct chronologers. By the Rev. Joseph BENSON. London, 1811—1818, 5 vols. 4to. Various subsequent editions, also in five volumes, quarto.

An elaborate and very useful commentary on the Sacred Scriptures, which (independently of its practical tendency) possesses the merit of compressing into a comparatively small compass the substance of what the piety and learning of former ages have advanced, in order to facilitate the study of the Bible. Its late learned author was particularly distinguished for his critical and exact acquaintance with the Greek Testament.

14. CRUDEN.—The Complete Family Bible: or a Spiritual Exposition of the Old and New Testament; wherein each chapter is summed up in its context, and the sacred text inserted at large, with Notes, spiritual, practical, and explanatory. By the Rev. Mr. CRUDEN. London, 1770, 2 vols. folio.

The compiler of this indifferently executed commentary is not to be confounded with Mr. Alexander Cruden, author of the well-known Concordance to the Holy Scriptures. It appears to have been originally published in numbers, which circumstance may account for the paucity of copies now to be met with.

15. DODD.—A Commentary on the Books of the Old and New Testaments, in which are inserted the Notes and Collections of John Locke, Esq., Daniel Waterland, D.D., and the Right Hon. Edward Earl of Clarendon, and other learned persons, with practical improvements. By W. DODD, LL.D. London, 1770, 3 vols. folio.

In the compilation of this work, Dr. Dodd availed himself liberally of the labours of Calmet, Chais, and Houbigant, besides the most eminent commentators of our own country, and the manuscript collections mentioned above. The purchaser should see that vol. i. contains a Dissertation on the Pentateuch, and vol. iii. another on the Inspiration of the New Testament; which are not unfrequently wanting, especially the first, probably from the work being originally published in numbers. Dr. Dodd's Commentary was reprinted a few years since by the Rev. Dr. Coke, with several retrenchments and some unimportant additions, in six handsome volumes, quarto.

16. GOADBY.—An Illustration of the Holy Scriptures by Notes and Explications on the Old and New Testaments. 3 vols. folio.

The publication of this work commenced in the year 1759, and it has been frequently reprinted. It was edited by Mr. GOADBY of Sherborne; "it contains many judicious notes:" but "while it *seems* to be orthodox, is written entirely on the *Arian* hypothesis." (Dr. A. Clarke.) The false and erroneous interpretations contained in this work were forcibly and ably exposed by the Rev. Walter Sellon, in his "Remarks upon certain passages in a work entitled an Illustration of the Holy Scriptures." London, 1765, 12mo.

17. HAWEIS.—The Evangelical Expositor; or a Commentary on the Holy Bible wherein the Sacred Text is inserted at large, the sense explained, and different passages elucidated, with practical observations, &c. By T. HAWEIS, LL.B. M.D. London, 1765, 2 vols. folio.

18. WILSON (Bishop).—The Holy Bible; containing the Books of the Old and New Testaments, carefully printed from the first edition (compared with others) of the present translation: with notes by Thomas WILSON, D.D., Bishop of Sodor and Man, and various renderings, collected from other translations, by the Rev. Clement Crutwell, editor. London, 1785, 3 vols. 4to.

This edition contains a translation of the apocryphal third book of Maccabees, which has not appeared in any English Bibles since Becke's edition of 1551. The text and marginal references are printed with equal beauty and correctness. "The editor has greatly increased the value of this edition by inserting in the margin different renderings of the same passage, from all the translations he could procure. He also prefixed a particular account of the several English translations of the Bible, and of their authors. The bishop's notes are only to be considered as brief hints either for the explanation or the practical improvement of particular passages. As illustrations of the text, their value is inconsiderable. (Monthly Review, O. S. vol. lxxiv. p. 297.)

19. YONGE.—A Practical and Explanatory Commentary on the Holy Bible, taking the whole in one point of view, from the Creation to the End of the World. By I. YONGE. London, 1787, 4to.

"The point of view in which the Scriptures are here considered, is their reference to the redemption of the world by Jesus Christ; which great event is traced through the historical and prophetical writings of the Old Testament, and the narrative and epistolary records of the New, to show that the whole has one leading object and design. This work is rather intended as a practical help to the meditations of the pious Christian, than as a critical elucidation of the sacred writings." (Monthly Review, O. S. vol. lxxviii. p. 173.)

20. SCOTT.—The Holy Bible, containing the Old and New Testaments; with original notes, practical observations, and copious marginal references. By Thomas SCOTT, Rector of Aston Sandford. London, 1822, 6 vols. 4to. Fifth and best edition, with the author's last corrections. Also in 1830, in 3 vols. imperial 8vo.

The first edition of this work (the constant and increasing sale of which proves the high estimation in which it is deservedly held), begun in 1788, and published in numbers, consisted of five thousand copies; the second, in 1805, of two thousand; the third, in 1810, of two thousand; the fourth, in 1812, of three thousand; and the fifth and latest edition, completed and published in 1822, is *stereotyped*—the largest work ever submitted to that process. Besides these, eight other editions, consisting altogether of twenty-five thousand two hundred and fifty copies, were printed in the United States of America from 1808 to 1819; where the local and temporary prejudices, from which the writer could not escape in his own country, having less force, its value seems to have been at once acknowledged. On the last edition of this Commentary its learned author was engaged at the time of his death, and bestowed the utmost pains upon its revision, so as to render it as accurate as possible. More particularly, 1. As sundry small variations have, during

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the lapse of two centuries, crept into our common Bibles, considerable pains have been taken, by the collation of different editions, to exhibit an accurate copy of the sacred text according to the authorized version.—2. Not only have the marginal references throughout been revised with the utmost care, but it will be found that the author has inserted, in the notes, and practical observations, frequent references to other parts of his Commentary. To this improvement he attached considerable importance: and its value will, no doubt, be felt by those readers who may bestow sufficient pains upon the subject to enter into his design. The student may be advantageously referred to the book of Proverbs for a specimen of this addition to the work.—3. But the most important improvement which it has received, consists in the copious critical remarks which have been introduced. Many of these occur in the Old Testament, in all which the original words in Hebrew characters, pointed, have been substituted for the English letters, by which they had been before expressed, wherever any thing of the kind occurred. In the New Testament these remarks are numerous. Here also new authorities are adduced in support of the criticisms which had been previously made, particularly from Schleusner, to whose valuable Lexicon of the Greek Testament the author was indebted for much assistance. The critical remarks, it is also to be observed, are now uniformly carried to the end of the note, instead of being interspersed in the body of it.—4. Mr. Scott had finished the actual revision of this great work nearly to the end of the Second Epistle to Timothy. The last passage to which he put his hand was that striking declaration of St. Paul (2 Tim. iii. 1, 2.) so applicable to the present times. Although several alterations (and some of them of considerable importance) have been made in the fifth edition, subsequent to the verse just named; yet these have not been introduced without authority, but are taken, according to the author's directions, from a copy of the fourth edition, which he read over soon after its publication, making such corrections as occurred. The critical remarks also, contained in the former edition, have been, to the close, arranged, as nearly as possible, according to the plan adopted in the preceding parts of the work.

"The capital excellency of this valuable and immense undertaking, perhaps, consists in following, more closely than any other, the fair and adequate meaning of every part of Scripture, without regard to the niceties of human systems: it is, in every sense of the expression, a scriptural comment. It has likewise a further and a strong recommendation in its originality. Every part of it is thought out by the author for himself, not borrowed from others. The later editions, indeed, are enriched with brief and valuable quotations from several writers of credit—but the substance of the work is entirely his own. It is not a compilation, it is an original production, in which you have the deliberate judgment of a masculine and independent mind on all the parts of Holy Scripture. Every student will understand the value of such a work. Further, it is the comment of our age, presenting many of the last lights which history casts on the interpretation of prophecy, giving several of the remarks which sound criticism has accumulated from the different branches of sacred literature, obviating the chief objections which modern annotators have advanced against some of the distinguishing doctrines of the Gospel, and adapting the instructions of Scripture to the peculiar circumstances of the times in which we live. I may observe, also, that the faults of method and style, which considerably detract from the merit of some of his other writings, are less apparent here, where he had only to follow the order of thought in the sacred book itself; whilst all his powers and attainments had their full scope. It was the very undertaking which required, less than any other, the qualifications which he did not possess, and demanded, more than any other, those in which he excelled. It required matured knowledge of Scripture, skill as a textuary, sterling honesty, a firm grasp of truth, unfeigned submission of mind to every part of the inspired records, a holy temper of heart, unparalleled diligence and perseverance: and these were the very characteristics of the man. When to these particulars it is added that he lived to superintend four editions, each enriched with much new and important matter, and had been engaged above three years in a new one, in which for the fifth time he had nearly completed a most laborious revision of the whole work, we must at least allow the extent and importance of the author's exertions. Accordingly the success of the work has been rapidly and steadily increasing from the first, not only in our own country, but wherever the English language is known. It will soon be in the hands of most careful students of the holy volume, whether, in the first instance, they agree with the author's chief sentiments or not. Nor is the time distant when, the passing controversies of the day having been forgotten, this prodigious work will generally be confessed, in the Protestant Churches, to be one of the most sound and instructive commentaries produced in our own or any other age."—(The Bishop of Calcutta's Sermons, occasioned by the death of the Rev. Thomas Scott, pp. 33—35. 98. 3d edition.) To the preceding just character of this elaborate commentary, the writer of these pages (who does not view all topics precisely in the same point of view with its late learned author) deems it an act of bare justice to state that he has never consulted it in vain on difficult passages of the Scriptures. While occupied in considering the various objections of modern infidels, he for his own satisfaction *thought out* every answer (if he may be allowed the expression) for himself: referring only to commentaries in questions of more than ordinary difficulty. And in every instance—especially on the Pentateuch—he found, in Mr. Scott's Commentary, brief but solid refutations of alleged contradictions, which he could find in no other similar work extant in the English language The edition in imperial 8vo. was superintended by the Rev. Messrs Josiah Pratt (sen. and jun.), upon the following plan:—the Practical Observations, as found in the stereotyped quarto editions, are divided according to the portions of the text to which they belong; and are printed, not as in those editions, at the foot of the page, but immediately after their respective portions of the text. Headlines of Contents are prefixed to the respective columns. The Marginal References and Renderings are omitted; such excepted as appear to be of considerable importance, and these are interwoven with the notes; various passages more strictly philological, and involving Hebrew or Greek criticism, are likewise omitted. Some remarks in the notes, of a more practical nature, have been removed, and introduced, in their proper places, into the Practical Observations. The high estimation in which this commentary is held in France, caused it to be translated into French. Three portions have appeared, comprising the Gospel of St. Matthew, the Acts of the Apostles, and the Epistle of St. Paul to the Romans.

21. MACRAE.—A revised Translation and Interpretation of the Sacred Scriptures, after the Eastern manner, from concurrent authorities of critics, interpreters, and commentators, copies, and versions; showing that the inspired writings contain the seeds of the valuable sciences, being the source whence the ancient philosophers derived them, also the most ancient histories and greatest antiquities, and are the most entertaining as well as instructing to both the curious and serious. [By David MACRAE.] Glasgow, 1799, 8vo. Second edition, 1815, 4to.; also in 3 vols. 8vo.

We have transcribed the long title of this work, in which the author has certainly succeeded in introducing very many approved renderings; but in which he has also marred exceedingly that venerable simplicity and dignity which are so eminently conspicuous in the authorized version. His explanations of different passages are included in short paraphrases, comprehended between parentheses. No sober student or critic, however, can approve of the manner in which the author has attempted to elucidate "Solomon's Allegoric Song" (as he terms it) "on the mutual love of Christ and the church, written *twenty years* after his Egyptian nuptials." As this work is very little known, we transcribe the first seven verses of the twelfth chapter of Ecclesiastes, containing Solomon's admirable portraiture of old age, by way of specimen:—

"1. Remember thy Creator in the days of youth, before the days of affliction come, and the years *of old age* approach, when thou shalt say, I have no pleasure in them. 2. Before the sun, and the light, and the moon, and the stars, become dark *to thee*, and the clouds return after rain, *or one trouble come upon another*. 3. When (the arms) the keepers of the (corporeal) house shall shake, and the strong ones (the limbs) be feeble, and (the teeth) the grinders shall cease, as being few (and unfit for use); and they that look out at the windows (the optic nerves of the eyes) become dim; 4. And the doors be shut in the streets (the lips fall in, the teeth being gone), and the sounding of the grinding (in eating) be low; and they shall rise up at the sound of the bird (sleep being diminished, and easily broken); and all the daughters of music (the accents of the voice, and acuteness of the ear) fail. 5. They shall also be afraid of (ascending) the place which is high (being weak and breathless); and fears (of stumbling) shall be in the way; and (grey hairs like) the almond tree's leaves shall flourish; and the grasshopper shall be a burden (small matters being troublesome, as being crooked and fretful); and the desire of enjoyment shall fail; for man goeth to his long home, and the mourners go about the streets. 6. Before the silver cord (the marrow of the backbone, with its root and branches) be contracted; or the golden vial (the brain's membranes) be cracked, or the pitcher be broken at the fountain (the cavities and conveyers of the blood from the heart), or the wheel be broken at the cistern (the returners of it from the lungs, liver, head, hands, and feet); the double, yea, quadruple, circulation (galal and run), being repeated, be interrupted and cease. 7. Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

22. BULKLEY.—Notes on the Bible, by the late Rev. Charles BULKLEY, published from the author's manuscript by Joshua TOULMIN, D.D. London, 1802, 3 vols. 8vo.

"These notes are not so much of a philological as of an explanatory nature. They are filled with what the author considers parallel passages in the Greek and Roman classics, in which the same moral precepts and sentiments occur. Sometimes the coincidence appears to be striking; at other times, the correspondence is far from marked. There is a great mass of quotation, which would seem to answer no valuable purpose, unless to produce the belief, that a book nearly as good as the Bible might be compiled from the writings of the poets and philosophers of Greece and Rome." (Orme's Bibliotheca Biblica, p. 64.)

23. PRIESTLEY (Dr.)—Notes on all the Books of Scripture, for the use of the Pulpit and of Private Families, by Joseph PRIESTLEY, LL.D. F.R.S. Northumberland (N. Am.), 1803, 4 vols. 8vo.

These notes are well worthy of being consulted by the advanced biblical student; for, though the author "keeps his own creed"

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[modern socinianism] "continually in view, especially when considering those texts which other religious people adduce in favour of theirs, yet his work contains many invaluable notes and observations, particularly on the philosophy, natural history, geography, and chronology of the Scriptures: and to these subjects few men in Europe were better qualified to do justice." (Dr. A. Clarke, Commentary on the Bible, vol. i. p. xi.)

24. TRIMMER (Mrs.)—A Help to the Unlearned in the Study of the Holy Scriptures; being an attempt to explain the Bible in a familiar way, adapted to common apprehensions, and according to the opinions of approved Commentators. By Mrs. TRIMMER. London, 1805, 8vo. Also in 2 vols. 12mo.

The benevolent authoress of this work was well known by her unwearied assiduity in promoting the welfare of the rising generation. Novelty of information she did not pretend to offer; but without approving of *every* sentiment asserted in her work, it is but just to say, that it is a most useful help to the unlearned, and that the object announced in her preface has been fully accomplished; viz. —To render "the study of the Bible easy and profitable to those who have but little leisure, or who may not be able to understand expositions of Scripture, in which more learning is displayed. The endeavour of the compiler has been to explain what is difficult, as far as is necessary for Christians in general to understand it; and to direct the attention of the Bible student to such passages and texts as require particular consideration, in order to produce a rational faith, and a right practice, founded immediately upon the word of God."

25. BURDER.—The Scripture Expositor; a new Commentary, Critical and Practical, on the Holy Bible. By the Rev. Samuel BURDER, A.M. London, 1809, 2 vols. in 4 parts, 4to.

One prominent object of this work, which is both critical and practical, is, to illustrate the Scriptures by the assistance of Eastern customs. The author is advantageously known by his *Oriental Customs* and *Oriental Literature*, which publications are noticed in the subsequent part of this Appendix.

26. FAWCETT.—The Devotional Family Bible; containing the Old and New Testaments, with copious notes and illustrations, partly original, and partly selected from the most approved Commentators, both ancient and modern. With a devotional exercise or aspiration at the close of every chapter, by way of improvement. By John FAWCETT, D.D. London, 1811, 2 vols. royal 4to.

This work is wholly designed for family use; but the marginal renderings and parallel texts have been entirely omitted. The absence of these is inexcusable in any edition of the Bible above the size of a duodecimo volume.

27. HEWLETT.—The Holy Bible, containing the Old and New Testament, with the Apocrypha, with critical, philological, and Explanatory Notes. By the Rev. John HEWLETT, B.D. London, 1812, 3 vols. 4to.

The typographical execution of this *variorum* edition of the Scriptures is singularly correct and beautiful; the parallel texts and marginal renderings are put at the foot of the text, and above the notes, which are selected with great industry. To the first volume are prefixed very copious prolegomena, containing every requisite information relative to the authenticity and inspiration of the Scriptures; the formation of the sacred Canon, MSS. and editions of the Bible, sects, &c., with a variety of useful tables; and to the third volume is prefixed a compendious history of the Jews, from their restoration to Judæa, to the destruction of Jerusalem by the Romans; the whole forming a connection between the history of the Old and New Testament; and the work is terminated by three useful indexes. There are, however, some discrepancies in the notes, which are stated and animadverted upon in an ably conducted critical journal. (See British Critic, New Series, vol. ii. pp. 339. *et seq.*) Several of Mr. Hewlett's notes are elaborate critical disquisitions on important topics. Copies of this work may be purchased with maps, and numerous well executed engravings, after pictures by the most celebrated painters. In 1816, an edition of the notes, &c. was published *without* the text, entitled "Commentaries and Disquisitions on the Holy Scriptures," in 5 vols. 8vo., which may frequently be obtained at a very low price.

28. D'OYLY and MANT.—The Holy Bible according to the Authorized Version, with Notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland; together with appropriate introductions, tables, indexes, maps, and plans, prepared and arranged by the Rev. G. D'OYLY, B.D. (now D.D.), and the Rev. Richard MANT, D.D. (now Bishop of Down and Connor). Oxford and London, 1814, 3 vols. 4to., and various subsequent editions printed at Cambridge and Oxford. New York, 1818–20, 2 vols. 4to.

This work, which is published under the sanction of the venerable Society for promoting Christian Knowledge, professes to communicate only the result of the critical inquiries of learned men, without giving a detailed exposition of the inquiries themselves. These *results*, however, are selected with great judgment, so that the reader who may consult them on difficult passages will rarely be disappointed. Of the labour attending this publication some idea may be formed, when it is stated that the works of upwards of one hundred and sixty authors have been consulted for it, amounting to several hundred volumes. On the fundamental articles of Christian verity,—the Deity and atonement of Jesus Christ, and the personality and offices of the Holy Spirit,—this work may be pronounced to be a library of divinity. The maps and engravings, though only outlines, are executed with much spirit. An index of matters is subjoined. There is a useful concordance in 4to., edited by the Rev. T. W. Bellamy, B.D., which is usually bound up with this commentary: and in the year 1818, the Rev. Dr. Wilson published another index, which is much more complete than that annexed to the work; and the student who can meet with it will do well to purchase it. The reprint at New York, which is very neatly executed in two large quarto volumes, was edited by the Rt. Rev. John Henry Hobart, D.D., Bishop of the Protestant Episcopal Church in the State of New York; who has greatly enhanced the value of this work by numerous additional notes, selected from the writings of upwards of thirty of the most eminent divines (not noticed by the Drs. Mant and D'Oyly), whose names are a sufficient pledge for the orthodoxy of the annotations taken from their writings. Among the authors thus consulted are Bishops Brown, Law, Leng, Mant, Middleton, and Van Mildert, of the Anglican Church; Bp. Gleig, of the Scottish Episcopal Church; and Bps. Seabury and White, of the Protestant Episcopal Church in the United States of America; Archdeacons Pott and Daubeny, Rev. Drs. Nott, Rennel, William Sherlock, Spry, Wordsworth, A. Clarke, Scott, Allestree and Bisse, &c. &c. Many other notes are likewise selected from several of the authors cited by Bp. Mant and Dr. D'Oyly. Bp. Hobart's additional notes are twofold; 1. Critical and Explanatory; and, 2. Practical. The latter are most numerous, and are calculated greatly to increase the value of this Commentary as a FAMILY BIBLE.

28*. The Plain Reader's Help in the Study of the Holy Scriptures; consisting of Notes, explanatory and illustrative, chiefly selected or abridged from the Family Bible published by the Society for promoting Christian Knowledge. By the Rev. William Thomas BREE, M.A. Coventry, 1821–22. In two parts, forming one volume in small quarto.

Although the greater part of the present volume is extracted or abridged from the preceding work, the editor has not confined himself exclusively to it. He has given some notes, which, though they do not occur in the Family Bible, are yet extracted from the same authors to whom Bp. Mant and Dr. D'Oyly had recourse in their compilation. Besides these, the editor has occasionally added a few notes of his own; and he has further availed himself of such notes in Sir John Bailey's edition of the book of Common Prayer, as suited his purpose. The editor's aim has been, to comprise within the space of a cheap and moderately sized volume a collection of notes on the Holy Scriptures, adapted to the capacity of ordinary readers, and designed for the benefit of such as have it not in their power to procure or consult larger works. This cheap and unpretending work, which is very little known, is neatly printed on two sorts of paper, in order to accommodate every class of purchasers.

29. CLARKE (Dr. A.)—The Holy Bible, containing the Old and New Testaments: the Text carefully printed from the most correct copies of the present authorized translation, including the marginal readings and parallel texts; with a Commentary and Critical Notes, designed as a help to a better understanding of the Sacred Writings. By Adam CLARKE, LL.D. F.A.S. London, 1810–1826, 8 vols. 4to. A new edition, revised and improved, 1833–34, in five volumes, royal 8vo. also in quarto.

The commentary on the New Testament fills three volumes of this elaborate work: the remainder is devoted to the elucidation of the Old Testament. In this commentary, Dr. Clarke states, that the whole of the text has been collated with the Hebrew and Greek originals, and all the ancient versions: "the most difficult words are analyzed and explained; *the most important readings in the collections of Kennicott and De Rossi on the Old Testament, and in those of Mill, Wetstein, and Griesbach, on the New, are noticed;* the date of every transaction, as far as it has been ascertained by the best chronologers, is marked; the peculiar customs of the Jews and neighbouring nations, so frequently alluded to by the prophets, evangelists, and apostles, are explained from the best Asiatic authorities; the great doctrines of the Law and Gospel of God are defined, illustrated, and defended; and the whole is applied to the important purposes of practical Christianity." The work concludes with a copious index, and a selection of important various Readings of the New Testament, from *ten* ancient MSS. The literary world in general, and biblical students in particular, are greatly indebted to Dr. Clarke for the light he has thrown on many very difficult passages. The royal 8vo. edition was revised throughout, and prepared by the learned author for the press, before his decease. It is a cheap and very beautifully printed work.

30. THOMSON.—The Old Covenant, commonly called the Old Testament, translated from the Septuagint.—The New Covenant, commonly called the New Testament, translated from the Greek. By Charles THOMSON, late Secretary to the Congress of the United States. Philadelphia, 1808, 4 vols. 8vo.

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This translation is, upon the whole, faithfully executed, though that of the Old Testament, being a *version of a version*, can hardly afford much assistance to the biblical student. The translation of the New Testament is much improved in the punctuation, and also in the arrangement of the objections and replies that occasion such frequent transitions in St. Paul's Epistles. The notes which accompany this work are very brief, but satisfactory as far as they go. Very few copies of Mr. Thomson's work have reached England; and even in America it has become very scarce and dear.

31. BELLAMY.—The Holy Bible, newly translated from the original Hebrew, with Notes, critical and explanatory. By John BELLAMY. London, 1818–21, 4to.

Three parts only of this *new* translation have been published. The arrogant claims of the author and his extravagancies of interpretation have been exposed in the Quarterly Review, vols. xix. pp. 250—280. and xxiii. pp. 290—325.; in the Eclectic Review, vol. x. N. S. pp. 1—20. 130—150. 280—299.; in the Anti-jacobin Review, vol. liv. pp. 97—103. 193—207. 305—316.; in Mr. Whittaker's Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, and Supplement to it, 8vo., Cambridge, 1819, 1820; in Professor Lee's Letter to Mr. Bellamy, Cambridge, 1821; and last, though not least in value, in Mr. Hyman Hurwitz's "Vindiciæ Hebraicæ," London, 1821, 8vo.

32. BOOTHROYD.—A new Family Bible, and improved Version, from corrected Texts of the Originals, with Notes, critical and explanatory; and short Practical Reflections on each Chapter. By the Rev. B. BOOTHROYD, LL.D. Pontefract and London, 1818, 1821, 1823, 3 vols. 4to.

The Rev. Dr. Boothroyd has long been advantageously known as the editor of the critical edition of the Hebrew Bible with philological notes, of which we have given an account in page 8. of this Appendix. His improved English Version of the Bible will be found a valuable help to the critical understanding of the Sacred Scriptures. Where any reading in the original is supported by the authority of ancient MSS. and Versions, Dr. B. has availed himself of it, and has inserted it in the text; always apprizing his readers of such changes, which (as we have had occasion to remark in our chapter on various readings) are not unfrequently real improvements. The Historical Books are printed in continuous paragraphs, the Poetical Books being printed in single lines. The first two volumes contain the Old Testament; the third, the New Testament. The numbers of the different verses are judiciously thrown into the margin; and the notes, which are placed at the foot of each page, possess the rare merit of condensing much important critical and explanatory matter in comparatively a small compass. To the whole, Dr. B. has prefixed a well-executed abridgment of Michaelis's Commentaries on the Law of Moses.

33. WILLIAMS.—The Cottage Bible and Family Expositor; containing the Authorized Translation of the Old and New Testaments, with Practical Reflections and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. By Thomas WILLIAMS. London, 1825–27, 3 vols. 8vo.

This unassuming but cheap and useful commentary on the Holy Scriptures, though professedly designed for persons and families in the humbler walks of life, is not unworthy the attention of students of a higher class, who may not be able to purchase more bulky or more expensive commentaries; and on this account it is here noticed. The work is dedicated by permission to the learned and venerable Bishop of Salisbury. The first volume contains the whole of the Historical Books, and also the Book of Job: the second volume comprises the rest of the Old Testament. The New Testament forms the third volume. The following is the plan of publication: The authorized Version is neatly and clearly printed. Long chapters are broken into paragraphs of a suitable length, regulated by the subject-matter of them; and the Genealogies, Enumerations of the Tribes, and certain Ceremonial Laws of the Jews, which are not suitable for reading in families or schools, are printed in a *smaller* type, and are so distinguished that they may be omitted in reading, without difficulty or confusion. A few words, which are not in strict accordance with modern European ideas of propriety, are exchanged for others; and to each chapter is given a concise practical exposition, compiled from various sources, together with brief critical notes (in which are interwoven the principal marginal readings and references) on difficult and obscure passages, especially such as have been alleged to be contradictory. The editor has carefully indicated the sources whence he has drawn his annotations;—a practice which, it were to be wished, had been followed by the anonymous compilers of some commentaries now circulating in numbers, as also in volumes, who have contrived to comprehend the most valuable remarks of others without any acknowledgment of the authors to whose labours they are indebted. Mr. Williams has also paid a laudable attention to those passages against which objections have been taken by modern skeptics; for which portion of his work he was well qualified by his former very useful publications in reply to the cavils and objections of Paine and other infidels of the last century. A concise Introduction is prefixed, vindicating the divine authority of the Holy Scriptures, and the learning and fidelity of the translators of our authorized English Version, and also pointing out the sources of Scripture difficulties, together with the means of their removal. The fine paper copies are handsome library books.

34. Devotional Comments: being a Series of Scriptural Expositions, with a Prayer annexed to each subject. By Mrs. STEVENS. Knaresborough and London, 1823–31, 20 vols. 8vo.

35. The Comprehensive Bible; containing the Old and New Testaments, according to the authorized Version, with the various readings and marginal notes usually printed therewith: a general introduction, containing disquisitions on the genuineness, authenticity, and inspiration of the Holy Scriptures,—various divisions and marks of distinction in the sacred writings,—ancient versions,—coins, weights, and measures,—various sects among the Jews: introductions and concluding remarks to each book: the parallel passages contained in the Rev. J. Scott's Commentary, Canne's Bible, Rev. J. Brown's Self-Interpreting Bible, Dr. A. Clarke's Commentary, and the English Version of the Polyglott Bible [noticed in p. 21. of this Appendix], systematically arranged; philological and explanatory notes. With chronological and other indexes. [By William GREENFIELD.] London, 1827, crown 4to. demy 4to. and royal 4to.

36. A Commentary on the Holy Bible, from Henry and Scott. With occasional observations and notes from other writers. Vols. I.—III.—V. [comprising Genesis to Solomon's Songs, and the Gospel of Matthew to the Acts of the Apostles. By George STOKES.] 1831–34, royal 12mo. or crown 8vo.

The object of this work is, to provide a commentary on the Holy Scriptures, compact in size and moderate in price, which may be useful to those whose opportunities for reading, or whose means of purchasing, render such a publication desirable; while the contents are suited for Christians of every station, rank, and denomination. The valuable Commentaries of Henry and Scott have principally supplied the materials for the present publication. Their most important observations are condensed and blended together, so as to form a continuous exposition. The editions used, are Henry's Exposition, edited by the Rev. Messrs. Burder and Hughes; and the first edition of Scott's Commentary. Numerous extracts from other authors (one hundred in number) have been inserted where they appeared needful, and explanatory notes upon some passages have been added, most of which are designed to meet the misrepresentations of infidels. Due acknowledgment is made to the authors from whom the additional paragraphs are taken. The commentary, which is published at the expense of the Religious Tract Society, is beautifully and correctly printed with a new type. As the text is not inserted, it may be used with any edition of the authorized English version of the Bible: but, in size, it is peculiarly adapted to the beautifully printed Oxford ruby Bible in small 8vo. published in 1827.

37. The Christian Expositor; or, Practical Guide to the Study of the Holy Scriptures, intended for the use of General Readers. By the Rev. George HOLDEN, A.M. London, 1824–30, 3 vols. 12mo.

Although many expositions of the Bible, of great and deserved celebrity, are happily extant in our language, a commentary sufficiently short to be read by those who have not leisure to consult learned and extensive works, yet sufficiently comprehensive to serve as a guide to the study of the Holy Scriptures, for general readers, is a desideratum. To supply this deficiency is the object of the present beautifully printed, cheap, and truly valuable work, which, though 'intended for the use of *general* readers,' comprises so much and such various information in a condensed form, expressed in neat and perspicuous language, that not only general readers but also critical students, may gladly, profitably, and safely avail themselves of Mr. Holden's labours, without any apprehension of having imposed upon them the neologian interpretations of modern German critics and commentators. Every page indicates Mr. Holden's intimate acquaintance with all the best exegetical works on the Holy Scriptures, both British and Foreign. Vols. I. and II. appeared in 1834, Vol. III., containing the New Testament, was published as a separate work in 1830. See a notice of it in § 6. No. 46. p. 130. *infra*.

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§ 4. PRINCIPAL COMMENTATORS ON THE OLD TESTAMENT AND ON DETACHED BOOKS THEREOF.

[i.] *Commentators on the Old Testament.*

1. RICHARDSON (Bishop).—Choice Observations and Explanations upon the Old Testament, containing in them many remarkable matters, either not taken notice of, or mistaken by most: which are additionals to the large annotations made by some of the Assembly of Divines: to which are added some further and larger Observations on the whole book of Genesis. By John RICHARDSON, Bishop of Ardagh. London, 1665, folio.

Bishop Richardson has been characterized by his contemporaries as a man of profound learning, well versed in the Scriptures, and of exact knowledge in sacred chronology. His Harmony of the Four Gospels, in which he led the way to a more exact arrangement

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of the narratives of the four evangelists, is printed in Archbishop Usher's Annals. Bishop Richardson's Annotations were published after his death: as they sell at a low price, they are not unworthy of the student's attention.

2. PYLE.—A Paraphrase with short and Useful Notes on the Books of the Old Testament. By the Rev. Thomas PYLE, M.A. London, 1717—1725, 4 vols. 8vo.

These volumes extend to all the historical books of the Old Testament. Dr. Doddridge calls it "an elegant and judicious contraction" of Bishop Patrick's work, noticed in p 110 *supra*; and adds, that it is "vastly to be preferred to his Paraphrase on the Epistles," which is mentioned in p. 131. *infra*.

3. MARCHANT.—An Exposition of the Books of the Old Testament, extracted from the Writings of the best Authors, ancient and modern. By John MARCHANT. London, 1745, folio.

4. ORTON.—A short and plain Exposition of the Old Testament, with devotional and practical Reflections for the use of families, subjoined to each chapter, somewhat in the manner of Dr. Doddridge's Family Expositor. By the late Rev. Job ORTON. 6 vols. 8vo. 1788—1791; second edition. London, 1822, 6 vols. 8vo.

The work was published after the author's death by Mr. Gentleman of Kidderminster: it contains notes chiefly collected from modern expositors, of which "it cannot be said that they are eminently critical; but they often convey valuable instruction, and the reflections are admirably adapted to promote the purposes of serious religion." (Biographia Britannica, 2d edit. vol. v. p. 311. See also Month. Rev. O. S. vol. lxxix. p. 329.) To form a complete comment on the Scriptures, Mr. Orton's paraphrase may be joined with Mr. Palmer's abridgment of Dr. Doddridge, noticed in page 129. *infra*.

5. GEDDES.—The Holy Bible, or the Books *accounted sacred*, otherwise called the Books of the Old and New Covenants, faithfully translated from the corrected Texts of the Originals, with various readings, explanatory notes, and critical remarks. By Alexander GEDDES, LL.D. 4to. London, vol. i. 1792, vol. ii. 1797. Critical Remarks on the Hebrew Scriptures, 4to. London, 1800, vol. i. on the Pentateuch.

The two volumes of Dr. Geddes's version include the historical books from Genesis to Chronicles, and the book of Ruth. Of the doctor's heterodox commentaries and versions, the reader may see an ample examination and refutation in the 4th, 14th, 19th, and 20th volumes of the British Critic, old series. The learned doctor's work is here noticed, lest the author should be charged with designedly omitting it.

[ii.] *Commentators on detached Books of the Old Testament.*

ON THE PENTATEUCH.

1. Horæ Mosaicæ; or a Dissertation on the Credibility and Theology of the Pentateuch. By George Stanley FABER, B.D. Second Edition. London, 1818, 2 vols. 8vo.

This elaborate Treatise contains the substance of the eight Bampton Lectures delivered by Mr. Faber before the University of Oxford, and published in 1801. "Those who have not the means or leisure to consult the very valuable works of Mr. Bryant, Mr. Maurice, and Sir W. Jones, in this line, will find in these volumes many of the most striking facts brought together, and so arranged as jointly to corroborate and confirm the events recorded in the Pentateuch. The references to other authors are numerous; nor are these confined solely to the ancients. Additional notes and illustrations are to be found at the end of each volume." (Brit. Crit. vol. xix. O. S. pp. 382. 388.) The second edition, published in 1818, is very materially enlarged and greatly improved by its learned author.

1*. Principles for the Proper Understanding of the Mosaic Writings stated and applied. By the Rev. J. J. BLUNT, B.D. London, 1833, 8vo.

2. The Character of Moses established for Veracity as an Historian, recording Events from the Creation to the Deluge. By the Rev. Joseph TOWNSEND, M.A. Vol. I. London, 1813; Vol. II. Bath, 1815, 4to.

For an analysis of this work, see the Quarterly Review, vol. xiv. pp. 96—112. and the Eclectic Review, O. S. vol. x. pp. 32—49.

3. Annotations upon the Five Books of Moses, the Book of Psalms, and the Song of Songs or Canticles. By Henry AINSWORTH. London, 1639, folio.

This work "is a good book, full of very valuable Jewish learning; and his translation is in many places to be preferred to our own, especially on the Psalms." (Dr. Doddridge.) It was translated into Dutch in 1690, and is highly esteemed on the continent.

4. A Commentary on the Five Books of Moses, with a Dissertation concerning the Author or Writer of the said Books, and a general argument to each of them. By Richard KIDDER, Bishop of Bath and Wells. London, 1694, 2 vols. 8vo.

A learned and valuable work, though now not often to be met with.

5. Johannis MARCKII in præcipuas quasdam partes Pentateuchi Commentarius: seu ultimorum Jacobi, reliquorum Bilhami, et novissimorum Mosis, quæ leguntur Genes. xlvii. 9. Numer. xxiii.—xxiv. et Deut. xxix.—xxxiii. Analysis Exegetica. Lugd. Bat. 1713, 4to.

6. A Critical and Practical Exposition of the Pentateuch; with Notes, theological, moral, critical, philosophical and historical. To which are subjoined two Dissertations:—1. On the Mosaic history of the creation, and 2. On the destruction of the seven nations of Canaan. London, 1748, folio.

This Exposition is compiled with considerable industry from the labours of the best interpreters ancient and modern. It was originally published in numbers, and was designed to have been a complete commentary on the entire Bible: but not meeting with sufficient encouragement, the author (a Mr. JAMESON) proceeded no further than the Pentateuch. It is not of common occurrence.

7. A New and Literal Translation, from the original Hebrew, of the Pentateuch of Moses, and of the Historical Books of the Old Testament to the end of the second book of Kings; with Notes, critical and explanatory. By the late Rev. Julius BATE. London, 1773, 4to.

"It is most certainly a new translation, and so very literal as to be really unintelligible to a plain English reader." (Monthly Review, O. S. vol. l. p. 106.)

8. The Pentateuch, or the Five Books of Moses illustrated being an Explication of the Phraseology incorporated with the text, for the use of Families and Schools, By the Rev. S. CLAPHAM. London, 1818, 12mo.

"As a substitute for expensive commentaries on the Bible, and as the means of providing in many interesting respects for the instruction and edification of those persons who may not have leisure to procure more copious volumes, the present work will be acceptable. The plan of it is judicious, and the execution is on the whole respectable, and must have cost the editor no inconsiderable expense of labour." (Eclectic Review, N. S. vol. xiii. p. 74.)

9. An Analytical Exposition of the whole First Book of Moses, called Genesis, and of xxiii. chapters of his Second Book, called Exodus. Wherein the various readings are observed; the original text explained; doubts resolved; Scriptures paralleled; the Scripture Chronology from the Creation of the World to the giving of the Law at Mount Sinai cleared; and the whole illustrated by doctrines collected from the text. Delivered in a Morning Exercise on the Lord's Day. By George HUGHES, B.D., late Minister of the Gospel in Plymouth. (Plymouth), 1672, folio.

A very elaborate and curious work; it is not of common occurrence.

10. The Hebrew Text of the Parallel Prophecies of Jacob and Moses, relative to the Twelve Tribes, with a translation and notes, and the various lections of near forty MSS., &c. &c. By D. DURELL, D.D., Principal of Hertford College. Oxford, 1764, 4to.

GENESIS.

11. Joannis MERCERI Commentarius in Genesin. Genevæ, 1598, folio.

12. Hexapla in Genesin: that is, a Sixfold Commentary upon Genesis, wherein six several translations are compared, where they differ, with the Originall Hebrew, and Pagnine and Montanus' Interlinearie Interpretation. Together with a sixfold use of every chapter, showing 1. The Method or Argument; 2. The Divers Readings; 3. The Explanation of Difficult Questions, and Doubtfull Places; 4. The Places of Doctrine; 5. Places of Confutation; 6. Morall Observations. By Andrew WILLET. London, 1608, folio.

13. A Few and New Observations upon the Book of Genesis; also a Handful of Gleanings out of the Book of Exodus. By John LIGHTFOOT, D.D. Works, vol. i. p. 698. London, 1684, folio.

14. A Specimen of an Universal View of all the Eminent Writers on the Holy Scriptures: being a Collection of the Dissertations, Explications, and Opinions of the learned Men, in all ages, concerning the Difficult Passages and Obscure Texts of the Bible; and of whatever is to be met with in profane authors which may contribute to the better understanding of them. By the Rev. Jonathan SMEDLEY, Dean of Clogher. 1728, folio.

This Specimen contains only the first chapter of Genesis; the work which it announces never having been published. The

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author proposed, 1. To exhibit at length the words of the inspired authors; 2. To quote the chief commentators in Pool's Synopsis, on every subject, as they are ranged by him; 3. To set down the judgment of ancient historians, philosophers, poets, &c.; and to reserve the last place for moderns, especially English and French Divines. A copy of this specimen is in the library of the British Museum.

15. A New English Translation, from the original Hebrew, of the First Three Chapters of Genesis, with marginal illustrations, and notes, critical and explanatory. By Abraham DAWSON, M.A. London, 1763, 4to.

16. A Fourth and Fifth Chapter of Genesis, translated from the original Hebrew. By Abraham DAWSON, M.A. London, 1772, 4to.

17. The Sixth, and Eleven following Chapters of Genesis, translated from the original Hebrew, &c. &c. By Abraham DAWSON, M.A. London, 1786, 4to.

For an account of these publications see the Monthly Review, Old Series, vol. xxix. pp. 293—299.; vol. xlvii. pp. 1—7.; and vol. lxxvii. pp. 140—147.

18. Annotations upon Genesis, with Observations, doctrinal and practical. By the Rev. Thomas HARWOOD. London, 1789, 8vo.

This is a compilation from various authors, "which, if not a brilliant, may in some degree be considered as a useful performance." (Month. Rev. New Series, vol. iv. p. 106.)

19. Sacred Literature, or Remarks on the Book of Genesis, corrected and arranged to promote the knowledge and evince the excellency of the Scriptures. By James FRANKS, A.M. London, 1802, 8vo.

This work is nearly similar in design and execution to the preceding; it consists principally of extracts from other books. The author "has contented himself with forming the arrangement, which is clear and good, and inserting short passages to serve for connection and elucidation. The volume begins with general remarks on the Scriptures, and then proceeds through the book of Genesis in the order of the chapters; containing in the whole three hundred and fifteen remarks upon that book, illustrative of the matter contained in it, and collected from the best authors of all descriptions." (Brit. Crit. O. S. vol. xxi. pp. 680, 681.)

20. Hermanni VENEMA Dissertationes Selectæ ad Sacram Scripturam Veteris et Novi Testamenti: quarum Tom. I. Pars I. continet Dissertationes quinque ad Librum Geneseos: Pars II. continet Commentarium ad Gen. xlix. 1—27. Leovardiæ, 1747–50, 4to.

21. Critical and Explanatory Notes on Genesis, Exodus, Isaiah, Jeremiah, Ezekiel, Daniel, and the Minor Prophets; together with some Dissertations on several difficult Passages of Scripture, &c. &c. By the Rev. Henry DIMOCK. Gloucester, 1804, 4to.

22. A Dissertation on the Fall of Man; in which the Literal Sense of the Mosaic Account of that Event is asserted and vindicated. By the Rev. George HOLDEN, M.A. London, 1823, 8vo.

The Scripture History of the Fall of Man has met with many strenuous adversaries, who have endeavoured to explain it away in various ways; while it is utterly rejected by many of those who have rejected the doctrine of the atonement. In the second volume of this work (Chap. I. Sec. II. pp. 205, 206.), the literal sense of the first three chapters of Genesis is briefly vindicated; but it has been reserved for Mr. Holden to consider the subject *most fully and distinctly*. All the efforts of perverted criticism to reduce the Mosaic History of the Fall of Man to allegory, fable, or mythos, are here examined in detail; and the objections of its adversaries to the literal sense of that history are *minutely* and *satisfactorily refuted*.

23. Two Dissertations:—1. On the Tree of Life in Paradise, with some Observations on the Fall of Man. 2. On the Oblations of Cain and Abel. By Benjamin KENNICOTT, M.A. Oxford, 1747, 8vo.

24. An Essay towards a Vindication of the vulgar Exposition of the Mosaic History of the Fall of Man. By John WITTY. London, 1705, 8vo.

25. The Historical Sense of the Mosaic Account of the Fall, proved and vindicated. By William WORTHINGTON. London, 1751, 8vo.

26. The Defence of the Veracity of Moses, in his Records of the Creation and General Deluge; illustrated by Observations in the Caverns of the Peak of Derby. By Philobiblos [Thomas RODD]. London, 1820, 8vo.

27. STÄHELIN (J. J.) Animadversiones quædem in Jacobi Vaticinium, Genes. cap. XLIX. Basileæ, 1827, 4to.

28. Brief Observations upon some of the first Chapters of the Book of Genesis. London, 1827, 8vo.

29. Libri Geneseos secundum Fontes rite dignoscendos Adumbratio nova. In usum Prælectionum scripsit Dr. C. P. W. GRAMBERG, Lipsiæ, 1828, 8vo.

This writer adopts the hypothesis of some modern German critics, that the book of Genesis is a compilation by a third person from two primary documents, which he designates by the terms "Jehovista" and "Elohista," from the appellation of Jehovah and Elohim given to the Almighty. He adopts the untenable notion that the history of the creation and Fall of Man is a philosophical and poetical *mythos*, or fable.

30. T. P. C. KAISER Commentarius in priora Geneseos Capita, quatenus universæ populorum mythologiæ claves exhibent. Norimbergæ, 1829, 8vo.

31. An Essay on the Book of Genesis; being an attempt to reconcile the Incongruities in the Mosaical Account of the Creation of the World. Dublin, 1830, 12mo.

31*. The Worship of the Serpent traced throughout the world, and its Traditions referred to the Events in Paradise; proving the Temptation and Fall of Man by the Instrumentality of a Serpent Tempter. By the Rev. John Bathurst DEANE, M.A. London, 1830, 8vo. Second Edition, 1833, 8vo.

Though not a commentary on the book of Genesis, "The Mosaic History of the Creation of the World, illustrated by Discoveries and Experiments derived from the present State of Science, by Thomas WOOD" (8vo. London, 1818), deserves a notice in this place, as a very elaborate illustration of the first chapter of Genesis. Science is here rendered the handmaid of Revelation. To the work is prefixed a view of the cosmogony of the ancients, which exhibits very considerable research. The religious improvements are both natural and scriptural: the doctrine of the Trinity is here scripturally defended, and its authorities are clearly adduced. A philosophical exposition of the first chapter of Genesis is attempted in "The Ancient Principles of the True and Sacred Philosophy, as lately explained by John Hutchinson, Esq. Originally published in Latin by A. S. Catcott. Translated with Notes, and a Preliminary Dissertation on the Character and Writings of Moses. By Alexander MAXWELL." London, 1822, 8vo.

EXODUS.

32. Hexapla in Exodum: that is, a sixfold Commentary upon the Book of Exodus, according to the Method propounded in Hexapla upon Genesis. By Andrew WILLET. London, 1608, folio.

33. Exodus; a corrected Translation, with notes, critical and explanatory. By William HOPKINS, B.A. London, 1784, 4to.

The translator has, in general, executed his task with fidelity; and, "where it could be done with propriety (or where the readings of the Samaritan copy would permit it) 'he has adopted,' he says, 'the English vulgar translation, in order to prevent any prejudices that might be infused into the minds of the common people by uncharitable bigots.' In the notes we meet with little that can gratify the taste of curious and critical readers; and his severe reflections on the articles and liturgy of the Church of England might well have been spared in a work of this nature." (Monthly Rev. O. S. vol. lxxii. p. 412.)

JOSHUA AND THE OTHER HISTORICAL BOOKS.

34. Josuæ Imperatoris Historia, illustrata atque explicata ab Andrea MASIO. Antwerp, 1574, folio; and also in the Critici Sacri.

A work of very considerable value, on account of its containing the readings of the Syriac Hexaplar version, the manuscript of which Masius possessed. This manuscript is said to have been written in the year 606, and is the only one that preserves the readings of Joshua, as given by Origen.

35. C. H. van HERWERDEN Disputatio de Libro Josuæ, sive de diversis ex quibus constat Josuæ Liber monumentis, deque ætate quâ eorum vixerunt auctores. Groningæ, 1828, 8vo.

36. Historia RUTH, ex Ebræo Latinè conversa et Commentario explicata. Ejusdem Historiæ Translatio Græca ad Exemplar Complutense, et Notæ in eandem. Opera ac Studio Joannis DRUSII. Amsterdami, 1632, 4to.

37. A Comment on Ruth by T[homas] F[ULLER], B.D. London, 1654, 8vo.

38. John Henr. MICHAELIS, Chr. Ben. MICHAELIS, et Joh. Jac. RAMBACHII, Notæ Uberiores in HAGIOGRAPHA. Halæ, 1735—1751, 3 vols. 4to.

Of this work, the elder Michaelis wrote the annotations on the first book of Chronicles, the Psalms, book of Job, and Song of Solomon; C. B. Michaelis was the author of those on Proverbs

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the Lamentations of Jeremiah, and the Prophet Daniel; and the notes on the second book of Chronicles, Ruth, Esther, Nehemiah, and Ecclesiastes, were written by Rambach.

39. J. D. DAHLER, de Librorum PARALIPOMENORUM auctoritate atque fide historica. 8vo. Lipsiæ, 1819.

40. GREY (Richard) The Last Words of David, divided according to the Metre, with Notes critical and explanatory. London, 1749, 4to.

41. Commentatio ad Elegiam Davidis in Saulum et Jonathanem. Auctore Antonio Henrico PAREAU. Groningæ, 1829, 4to.

This dissertation consists of three parts. In the first is given a critical examination of David's exquisitely beautiful elegy on the death of Saul and of Jonathan; in the second we have an exegetical interpretation of it; and the third contains an ingenious comparison of it with the other elegiac productions of the Hebrew Sacred Poets, and with those of other Oriental poets and of the Greeks. The result of this collation establishes more satisfactorily the infinite superiority of David's elegy over every similar composition, sacred or profane.

42. A. G. F. SCHIRMER, Observationes Exegetico-Criticæ in Librum ESDRÆ. Vratislaviæ, 1820, 4to.

ON THE POETICAL BOOKS GENERALLY.

43. The Annotations of MICHAELIS above noticed, in No. 38.

44. A Paraphrase on the Books of Job, Psalms, Proverbs, and Ecclesiastes, with notes, critical, historical, and practical. By Lawrence HOLDEN, 1764, 4 vols. 8vo.

"To what class of readers this performance will be useful or agreeable, we really know not; but this we verily believe, that persons of taste, learning, or judgment, will find very little in it to engage their attention." (Monthly Review, O. S. vol. xxxi. p. 73.) The public opinion seems to have been in unison with that of the Monthly Reviewers; the book has never been popular, and it is to be purchased at a very low price; on which account, this notice is inserted as a caution to the student who may be inexperienced in the real value of books.

45. Critical Remarks on the Books of Job, Proverbs, Psalms, Ecclesiastes, and Canticles. By D. DURELL, D.D. London, 1772, 4to.

See an analysis of this work in the Monthly Review, O. S. vol. xlvii. pp. 119—129.

46. Joh. Chr. DODERLEIN Scholia in Libros Veteris Testamenti Poeticos. Halæ, 1779, 4to.

47. The Poetical Parts of the Old Testament newly translated from the Hebrew, with notes critical and explanatory. By William GREEN, M.A. London, 1781, 4to.

For an account of this work, see the Monthly Review. O. S. vol. lxviii. pp. 1—8.

JOB.

48. Friderici SPANHEMII FILII Historia Jobi. Genevæ, 1670, 4to. Also in the second volume of the folio edition of his collective works published at Leyden, in 1701–3, in 3 volumes, folio.

49. A Translation of the Book of Job, with annotations, arguments, and dialogues on each chapter, is given in the second tome or part of the celebrated Hugh BROUGHTON's works, pp. 246—294.

50. An Exposition, with Practical Observations on the Book of Job. By Joseph CARYL. London, 1676, 2 vols. folio.

This work was originally published in six volumes, 4to. at different times. I have never had an opportunity of examining it; but Wachi eulogizes it in very high terms. (Biblioth. Theol. vol. iv. p. 487.) It is now very little read or even consulted, few readers being able to wade through two large folio volumes.

51. Francisci VAVASSORIS Jobus, brevi Commentario et Metaphrasi Poeticâ illustratus. Paris, 1679, 8vo.

52. Dissertationes in Librum Jobi. Autore Samuele WESLEY. Londini, 1736, folio.

This volume contains fifty-three elaborate Dissertations, which embrace almost every critical question or difficulty that is to be found in the book of Job. The learned author collated all the copies which he could procure, both of the original Hebrew, and also of the Greek and other versions.

53. Liber Jobi, cum nova versione et commentario perpetuo. Edidit Albertus SCHULTENS. Lug. Bat. 1737, 2 vols. 4to.

Of this learned and elaborate work, an abridgment was printed at Halle, in 1773, by Prof. Vogel, entitled Alberti Schultensii Commentarius in Jobum, in compendium redactus, cum observationibus criticis et exegeticis. 2 vols. 8vo.

54. Liber Jobi in versiculos metrice divisus, cum Versione Latinâ Alberti Schultens, Notisque ex ejus Commentario excerpsit atque adnotationes suas adjecit Ricardus GREY. Londini, 1742.

A learned and valuable work. Mr. [afterwards Bp.] Warburton having attacked Dr. Grey, the latter defended himself in "An Answer to Mr. Warburton's Remarks so far as they concern the Preface to a late edition of the Book of Job." London, 1744, 8vo.

55. Some Observations tending to illustrate the Book of Job, and particularly Job xix. 25. By the Rev. Charles COSTARD, M.A. London, 1747, 8vo.

56. A Dissertation on the Book of Job, its Nature, Argument, Age, and Author. Wherein the celebrated Text, ch. xix. 25. is occasionally considered and discussed. To which is prefixed an Introductory Discourse, with a short Analysis of the whole Book. By John GARNETT, B.D. [afterwards Bishop of Clogher]. London, 1751. Second edition, 1754, 4to.

57. Observationes Miscellaneæ in Librum Jobi. [Auctore D. R. BOULLIER.] Amsterdami, 1758, 8vo.

This work is an attack on the labours of Professor Schultens, whose system of explaining Hebrew words and idioms, chiefly by the aid of the Arabic, is here severely criticised.

58. Elihu, or an Inquiry into the principal Scope and Design of the Book of Job. By Walter HODGES, D.D. London, 1759, 4to.

This work is written on the Hutchinsonian system, and is designed to show that Elihu was no other personage than the Son of God himself! See Monthly Review, (O. S.), vol. ii. pp. 219—225. 347—352.

59. A Commentary on the Book of Job, in which are inserted the Hebrew text and English translation, &c. By Leonard CHAPPELOW, B.D., Arabic Professor in the University of Cambridge. 1752, 2 vols. 4to.

See an account of this work in the Monthly Review (O. S.), vol. vii. pp. 197—205.

60. An Essay towards a New English Version of the Book of Job, from the original Hebrew, with a Commentary, and some account of his Life. By Edward HEATH, Esq. London, 1756, 4to.

"It is but justice to this new Essay upon Job, to observe, that the translation is in many places very different from that in common use; and that, in the notes, there are many observations entirely new—all of them ingenious, and many of them true." (Month. Rev. O. S. vol. xiv. p. 156.)

61. A Critical Dissertation on the Book of Job. By Charles PETERS, A.M. Second edition. London, 1757, 8vo.

The first edition of this work appeared in 1751. (See Month. Rev. O. S. vol. iv. pp. 401—409.) In it, the author particularly considers Bishop Warburton's account of the Book of Job, vindicates its antiquity, and shows that the ancient Jews *did* believe in a future state.

62. The Book of Job in English verse, translated from the original Hebrew; with remarks, historical, critical, and explanatory. By T. SCOTT. London, 1773, 8vo.

A close and exact translation, as far as a metrical version can be. The notes display much research and good sense.

63. An Improved Version attempted of the Book of Job, with a preliminary Dissertation and Notes, critical, historical, and explanatory By Charles GARDEN, D.D. London, 1796, 8vo.

A book of great pretensions, but indifferent execution. See an analysis of it in the British Critic, O. S. vol. ix. pp. 168—175.

64. Jo. Jac. REISKE Conjecturæ in Jobum et Proverbia, cum ejusdem oratione de studio Arabicæ Linguæ. Lipsiæ, 1779, 8vo.

65. Jobi antiquissimi Carminis Hebraici Natura atque Virtutes. Scripsit Carolus David ILGEN. Lipsiæ, 1789, 8vo.

66. Animadversiones in Librum Job; scripsit Jac. Christ. Rud. ECKERMANN. Lubecæ, 1779, 8vo.

67. Joannis Henrici PAREAU Commentatio de Immortalitatis ac Vitæ Futuræ Notitiis ab antiquissimo Jobi scriptore in suos usus adhibitis. Accedit Sermo Jobi de Sapientia mortuis magis cognita quam vivis; sive Jobeidis caput XXVIII. philologicè et criticè illustratum. Daventriæ, 1807, 8vo.

68. The Book of Job, metrically arranged according to the Masora, and newly translated into English; with Notes, critical and explanatory, accompanied, on the opposite page, by the authorized English version. By the Right Rev. Joseph STOCK, D.D., Bishop of Killala. Bath, 1805, 4to.

This translation was executed in the short space of *six weeks* Many of the author's opinions and conjectural emendations were

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severely criticised by Archbishop Magee, who has shown that his objections to the antiquity of the Book of Job were unfounded. (On the Atonement, vol. i. pp. 354—422.)

69. The Book of Job, translated from the Hebrew, by the late Miss Elizabeth SMITH: with a preface and annotations, by the Rev. T. Randolph, D.D. London, 1810, 8vo.

This was a posthumous publication of an amiable and accomplished young lady.—"Considering the age of Miss Smith, and the circumstances under which she studied the Hebrew language, her translation of the Book of Job may certainly be deemed a very surprising work; and had it not been characterized in the extravagant terms of commendation with which Dr. Randolph has introduced it to the public, it might have borne generally a more favourable report than it will gain from that scrutiny which his eulogium seems to challenge. It was evidently left in an unfinished state; and the editor felt himself bound in honour not to make the smallest correction. We have it, therefore, just as Miss Smith wrote it; and we receive it as a monument of her industry and genius, though we cannot regard it as having effected much towards the elucidation of the Book of Job." (Month. Rev. N. S. vol. lxv. p. 152.) See also a similar critique in the Eclectic Review, vol. vi. part ii. p. 780.

70. The Book of Job, literally translated from the original Hebrew, and restored to its natural arrangement, with Notes, critical and illustrative, and an Introductory Dissertation on its scene, scope, language, author, and object. By John Mason GOOD, M.D. F.R.S. &c. London, 1812, 8vo.

"On the whole, we regard this work as a valuable accession to our stock of sacred literature; and we can recommend it with confidence to the biblical student, as containing a great mass of useful information and valuable criticism." (Christian Observer, vol. xii. p. 306.)

71. Henr. MIDDELDORPF Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplari Ambrosiano Mediolanensi. 4to. Vratislaviæ, 1817.

72. Le Livre de Job, nouvellement traduit d'après le texte original non ponctué et les anciennes versions, notamment l'Arabe et la Syriaque; par J. Louis BRIDEL, Professeur de Langues Orientales, et de l'interprétation des Livres Saints, dans l'Académie de Lausanne. Paris, 1818, 8vo.

73. The Book of Job, translated from the Hebrew by George HUNT. Bath, 1825, 8vo.

74. Le Livre de Job, traduit en Vers Français, avec le Texte de la Vulgate en regard; suivi de Notes Explicatives, ainsi que de Variantes, tirées de plus célèbres Interprètes de la Bible. Par B. M. F. LEVAVASSEUR. Paris, 1826, 8vo.

75. A New Translation and Exposition of the very ancient Book of Job; with Notes, explanatory and philological. By the Rev. John FRY, B.A. London, 1827, 8vo.

76. An Amended Version of the Book of Job, with an Introduction, and Notes, chiefly explanatory. By George R. NOYES. Cambridge [North America], 1827, 8vo.

"Mr. Noyes, in the present translation, has aimed at combining the fruits of the labours of the learned in sacred literature, as far as they relate or can be applied to the book of Job. He has presented the public with a version of this highly interesting portion of Scripture, the basis of which is laid in the former received" [our authorized] "translation; but into which have been incorporated, with a judicious selection, the most important suggestions of the critics, lexicographers, and divines, which have been made since the received version of the Bible was promulgated.....To the general ability, fidelity, good sense, and good taste, with which he has executed his task, we bear willing and ample testimony." (United States' Review and Literary Gazette, vol. ii. p. 343.)

77. The Book of Job, in the words of the Authorized Version, arranged and pointed in general conformity with the Masoretical Text. Dublin, 1828, 8vo.

"The principal feature in this work is the adoption of what the editor calls a *half-pause* in each line of every verse, which he has marked by a dot, placed, like the Greek colon, at the top of the last letter of the word to which it is affixed. In the determination of this pause he has been directed by the Masoretical punctuation, which not only divides the respective verses into couplets or triplets, but every line into two distinct parts. The editor has not followed Bishop Lowth and others in printing each line separately, but has retained the usual form of the verse, as in the authorized version, and as established by the Masorets. The words also of the English translation have been retained throughout, except where a slight alteration was rendered necessary by the change in their collocation, in which the order of the Hebrew is followed as closely as the difference of language will permit. By this means the majestic simplicity of the original is materially preserved; and, in many instances, the sense of a passage more accurately developed." (Christian Remembrancer, vol. x. pp. 492, 493.)

78. Conjectures concerning the Identity of the Patriarch Job, his Family, the Time when he lived, and the Locality of the Land of Uz. By the Rev. Samuel LYSONS, B.A. Oxford and London, 1832, 8vo.

79. J. G. STICKEL Commentatio Historico-philologico-critica in Jobi locum celeberrimum, cap. XIX. 25—27. de Goele. Jenæ, 1832, 8vo

PSALMS.

80. GREGORII BARHEBRÆI Scholia in Psalmum quintum et decimum octavum, e Codicis Bibliothecæ Bodleianæ Apographo Bernsteniano edidit, interpretatus est, et annotationibus prolegomenisque instruxit Joannes Theophilus Guilielmus Henricus RHODE. Vratislaviæ, 1832, 8vo.

81. Annotations upon the Book of Psalms. By Henry AINSWORTH. See p. 115, No. 3. *supra*.

82. Marci MARINI, Brixiani, Annotationes Literales in Psalmos, Novâ Versione ab ipsomet illustratos. Editæ operâ et studio Joannis Aloysii Mingarelli. Bononiæ, 1748–50, 2 vols. 4to.

A learned and useful work, the author of which died in 1594. To his profound knowledge of Hebrew literature the younger Buxtorf, Le Long, Turretini, and other eminent philologists of the seventeenth century, have borne ample testimony. These Annotations are strictly literal; and to them is prefixed the original Hebrew text of the Psalms, together with the Vulgate Latin version, and a new translation of them by Marco Marini.

83. A brief Explication of the Psalms. By David DICKSON, Professor of Divinity in the College of Edinburgh. London, 1653–54, 3 vols. 8vo. Glasgow and London, 1834, 12 vols. 12mo.

This work was very popular during the latter part of the seventeenth century. The Glasgow reprint is very neatly executed, and is enlarged with a memoir of the author, by the Rev. Robert Wodrow.

84. Paraphrases and Annotations upon the Book of Psalms By Henry HAMMOND, D.D. London, 1659, folio.

Dr. Hammond's notes are exceedingly valuable, and contain many learned observations that had escaped preceding commentators on the Book of Psalms. They are also to be found in the fourth volume of his collected works, published at London in 1684, in folio.

85. David's Harp Strung and Tuned: or an Easie Analysis of the whole Book of Psalms, cast into such a method that the Summe of every Psalm may be quickly collected and remembered. With a Devout Meditation or Prayer at the end of every Psalm, framed for the most part out of the words of the Psalm, and fitted for several Occasions. By William [NICHOLSON], Bishop of Gloucester. London, 1662, folio.

In this work every verse of the Psalms is divided and subdivided with great minuteness; it is wholly practical and explanatory. In his explications, the Rt. Rev. Author steers between the two extremes of literal and spiritual interpretation. The prayers at the end of each Psalm are expressed nearly in the very words of the inspired authors. Though the quaint and scholastic mode which obtains in this work is somewhat repulsive, it may nevertheless be consulted with advantage by those who cannot command other and more critical commentaries; especially as the book may be occasionally met with at a low price. Dr. A. Clarke has inserted Bishop Nicholson's Analysis in his commentary on the Psalms, omitting his prayers.

86. Martini GEIERI Commentarius in Psalmos Davidis, fontium Ebræorum mentem, et vim vocum phrasiumque sacrarum sensumque adeo genuinum, adductis copiose locis parallelis, collatis etiam (ubi opus) versionibus interpretumque sententiis, et enodatis difficultatibus, cum curâ eruens. Lipsiæ, 1681; 1697; Amstelodami, 1685; Dresdæ, 1709, folio.

Geier was an eminently learned divine of the Lutheran church, and Professor of Hebrew at Leipsic, where the substance of his commentary on the Psalms was delivered in lectures to the students. It is very little known in this country; but on the continent it is very highly esteemed for its erudition and piety. (Walchius, vol. iv. p. 495.)

87. The Book of Psalms, with the argument of each psalm, and a preface giving some general rules for the interpretation of this sacred book. By a Divine of the Church of England. [Peter ALLIX, D.D.] London, 1701, 8vo.

88. An Essay towards a New English Version of the Book of Psalms, from the original Hebrew. By Z. MUDGE. London, 1744, 4to.

The learned author of this work, which is now of rare occurrence, professes to give a plain literal version, without offering to deviate into any affected ornaments. The transitions of persons and scenes which are frequent in the Psalms, are carefully indicated; and the numerous, though brief, notes are designed partly to point out the critical meaning of each psalm, and partly to account to the reader for the changes made in the version. Some of these notes, however, are more ingenious than solid. How highly Mr

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Mudge was esteemed by Dr. Johnson, may be seen, in the character of him drawn by the latter, in Boswell's Life of Dr. Johnson, vol. iv. pp. 80—84.

89. A new English Translation of the Psalms, from the original Hebrew, reduced to Metre by the late Bishop Hare; with Notes critical and explanatory; Illustrations of many passages drawn from the classics; and a preliminary Dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated and proved at large. By Thomas EDWARDS, A.M. London, 1755, 8vo.

The design of this learned work was "to make Bishop Hare's discovery of the Hebrew metre better known; to show its truth and certainty; and to prove that, by a judicious application of it, great light may be thrown upon the poetical parts of the Holy Scriptures." (Monthly Review, O. S. vol. xii. pp. 485—487.) Mr. Edwards was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an overhasty determination, and partly from too scrupulous a veneration for the Hebrew text. Of Dr. Hare's system, a short account is given.

90. The Psalter, in its original form; or the Book of Psalms reduced to lines, in an easy and familiar style, and a kind of blank verse of unequal measures, answering for the most part to the original lines, with arguments pointing out the general design of each Psalm, and notes, accounting for some passages in the translation; opening and explaining also, in some places, the prophetical views, &c. [By the Rev. George FENWICK, B.D.] London, 1759, 8vo.

The object of this publication is, to show that the Psalms were written in the spirit of prophecy, with a special and direct reference to Christ and his church, in the different ages and periods of the Christian dispensation. Writing on this hypothesis, Mr. Fenwick is often fanciful in his interpretations. He has, however, many happy renderings.

91. Phil. Davidis BURKII Gnomon Psalmorum. Stutgardiæ, 1760, 2 vols. 4to.

This work "is written in a pure strain of piety, but rather too much in a technical form." (Dr. Clarke.)

92. A New Translation of the Psalms from the Hebrew Original, with Notes critical and explanatory; to which is added a Dissertation on the last prophetic words of Noah. By William GREEN, M.A. 1762, 8vo.

This work contains "some judicious alterations in the version, and valuable criticisms in the notes; which throw considerable light on many obscure passages in the Psalms, and will cause those excellent compositions, which have been the admiration and delight of pious minds through so many ages, to be read with still more pleasure and advantage." But "the language of the translation, though correct, has neither that force nor harmony which we find in the common version in our Bibles." (Monthly Review, O. S. vol. xxviii. p. 267.)

93. Hermanni VENEMA Commentarius ad Psalmos: quo singulorum Argumentum, Tempus et Hypothesis explicandi studiose inquiritur, eorumque Partes continuâ Paraphrasi et selectis Observationibus illustrantur. Leovardiæ, 1762–67, 6 tomis, 4to.

"Through its great scarcity, the work is little known in Great Britain. What was said by David of Goliath's sword, may be justly said of Venema's Commentary on the Book of Psalms — There is none like it." (Dr. Clarke.) It is held in the highest esteem abroad, particularly in Holland.

94. Francisci VATABLI Annotationes in Psalmos, subjunctis Hugonis Grotii Notis, quibus Observationes suas adspersit G. J. L. Vogel. Halæ, 1767, 8vo.

95. Annotations on the Psalms. By James MERRICK, M.A. Reading, 1768, 4to.

This volume is adapted to Mr. Merrick's Poetical Version of the Psalms, published in 1765, in 4to. and justly considered as the best English poetical translation extant. In the compilation of these notes he was assisted by Bishop Lowth (then Bishop of Oxford) and Archbishop Secker. "A large part of them relate to the readings of the ancient versions, and propose the conjectural emendations of various writers. Many of them abound with passages, principally from the Greek authors, which justify the modes of expression used by the Psalmist; and for this part of his design Mr. Merrick was admirably qualified, by his extensive and uncommon acquaintance with Grecian literature. Some of the notes, which are the most curious and entertaining, are those which treat upon the plants, trees, and animals mentioned in the Psalms." (Monthly Review, O. S. vol. xl. p. 374.)

96. Mosis AMYRALDI Paraphrasis in Psalmos Davidis, una cum Annotationibus et Argumentis. Editio altera, emendatior et auctior, nova Præfatione Jac. Cremeri. Traj. ad Rhenum, 1672, 4to.

97. A Commentary on the Book of Psalms; in which the literal or historical sense, as they relate to King David and the People of Israel, is illustrated; and their application to the Messiah, to the church, and to individuals as members thereof, is pointed out. By George HORNE, D.D. [late Bishop of Norwich]. 4to. 2 vols. Oxford, 1771; also in one and two volumes, 8vo.; 12mo. 3 vols.; and 18mo. 2 vols. They also form vols. ii. and iii. of the collective edition of his works in 6 vols. 8vo.

The variety and number of the editions of this learned and pious work sufficiently attest the very high estimation in which it is held: the critics of the day, however, when it first appeared, were of opinion that Bishop Horne applied too many of the Psalms to the Messiah. A judicious "Selection" from this work was published by Mr. Lindley Murray, in 12mo. 1812, comprising the most striking, pathetic, and instructive parts of the commentary.

98. Davidis aliorumque Poetarum Hebræorum Carminum Libri quinque, e Codd. MSS. et Antiquis Versionibus recensuit et Commentariis illustravit Jo. Aug. STARK. 8vo. vol. i. pars 1. et 2. Regiomonti, 1776.

These two parts contain only an introduction to the Psalms; the work was never continued.

99. A new Literal Version of the Book of Psalms, with a Preface and Notes. By the Rev. Stephen STREET, M.A. London, 1790, 2 vols. 8vo.

The author's object in this work is to give a close literal translation of the Psalms. In several instances, the Monthly Reviewers state that this version "is an improvement of those which have preceded it; that in some the alterations are doubtful, and that in many others they are unnecessary, if not mistaken; yet that *all* are worthy of attention, and may open the way to further amendments. We consider this work as a useful addition to this branch of learning. The author may, perhaps, be too ready in advancing conjectures; but he always gives notice when he does it, and he never dogmatically affirms." (Monthly Review, N. S. vol. viii. p. 50.)

100. Notes on the Books of Psalms and Proverbs. By the Rev. H. DIMOCK. Gloucester, 1791, 4to.

101. J. F. STANGE Anticritica in Locos Psalmorum varios. Lipsiæ et Halæ, 1791—1795, 2 vols. 8vo.

102. A New and Liberal Version of the Psalms into Modern Language, according to the Liturgy Translation, with copious Notes and Illustrations, partly original, and partly selected from the best Commentators, calculated to render the Book of Psalms intelligible to every capacity. By the Rev. W. WAKE. Bath, 1793, 2 vols. 8vo.

The alterations in this version are by no means such as to render it intelligible to every capacity. "This fault pervades the book, which in other respects is well executed. The arguments in general are well drawn up, and the notes appear to be judicious. The translation of the Psalms contained in the liturgy is by many considered to be the best, though the most ancient. At all events, as it is used so much, it ought to be duly explained. This book will, we doubt not, be well received among persons of some education." (British Critic, O. S. vol. iv. p. 311.)

103. An Attempt to render the Daily Reading of the Psalms more intelligible to the Unlearned, with a Paraphrase selected from the best Commentators, and illustrated with occasional Notes. By F. T. TRAVELL, A.M. Oxford, 1794, 8vo.

The design of the work is "to make the daily reading of the Psalms more easy and pleasant to those serious and unlearned Christians who make it a point of conscience to attend the public worship of God, and are desirous of joining in *his praises with understanding*." (Preface, p. xi.) "Mr. Travell appears to have studied carefully, and explained judiciously, the scope of the several psalms, and the sense of their distinct parts. A plain Christian, who takes up this book with the best of all purposes, that of being made better by it, can hardly fail of success." (British Critic, O. S. vol. vi. pp. 625. 627, 628.)

104. Psalmi, ex recensione Textûs Hebræi et Versionum Antiquarum Latine versi, notisque criticis et philologicis illustrati [à N. M. BERLIN]. Upsaliæ, 1805, 8vo.

This is one of the most useful Latin versions of the Psalms that has appeared in modern times; it is faithfully executed, without being servilely literal. The notes, though brief, are sufficiently explicit, and are designed to explain obscure passages; to elucidate, by a short paraphrase, peculiar expressions that could not be rendered in the text by a single word; to point out the principal various readings worthy of note; to state briefly those arguments for the renderings of particular words, concerning which interpreters are by no means agreed, with references to philological works in which those arguments are more copiously discussed; and to suggest probable meanings to words of doubtful interpretation, which are submitted to the reader's judgment.

105. A New Translation of the Book of Psalms from the Original Hebrew, with various Readings and Notes. By the late Alexander GEDDES, LL.D. London, 1807, 8vo.

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This is a posthumous publication of Dr. Geddes, edited by Dr. Disney and Charles Butler, Esq. The doctor's version extends only to the eleventh verse of Psalm cxviii.; the rest is added from an interleaved copy of Bishop Wilson's Bible, corrected by Dr. G., who professes to have confined himself to the direct and literal meaning of the inspired authors, leaving secondary applications to professed commentators. "Though many things have displeased us in the perusal of this work, we are not prepared to say that the learned editors should have altogether withheld this new version from the public. Dr. Geddes was undoubtedly a considerable scholar, and his lucubrations may be turned by other scholars to good account, though they cannot be implicitly adopted." (British Critic, O. S. vol. xxxiii. p. 358.)

106. Psaumes nouvellement traduits sur l'Hébreu, et mis en leur ordre naturel, avec des Explications et Notes Critiques. [Par le Président AGIER.] Paris, 1809, 2 tomes, 8vo.

106*. An entire New Version of the Book of Psalms; in which an attempt is made to accommodate them to the worship of the Christian Church, with original Prefaces, and Notes critical and explanatory. By the Rev. Wm. GOODE, M.A. London, 1811, 2 vols. 8vo.

A useful help to the devotional understanding of the Psalms, which are here translated into English verse, and in various metres.

107. The Book of Psalms, translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, LL.D., late Lord Bishop of St. Asaph. London, 1815, 2 vols. 8vo.

This was a posthumous work of Bishop Horsley, many of whose applications of the psalms to the Messiah are fanciful. For a copious critique on it, see the British Review, vol. xi. pp. 1—25.

108. Lyra Davidis; or, a New Translation and Exposition of the Psalms. By the Rev. John FRY, B.A. London, 1819, 8vo.

This work is avowedly grounded on the principles adopted in the posthumous work of the late Bishop Horsley; viz. that these sacred oracles have for the most part an immediate reference to Christ, and to the events of his first and second advent. Of course it is subject to the same defects which characterize all those interpreters of the Book of Psalms who expound them wholly of the Messiah.

109. Practical Reflections on the Psalms. To which is added a Prayer adapted to each Psalm. By Mrs. SHERIFFE. London, 1821, 2 vols. 12mo.

110. The Book of Psalms in an English Metrical Version founded on the Basis of the English Bible Translation, and compared with the original Hebrew; with Notes critical and illustrative. By Richard MANT, D.D., Bishop of Down and Connor. London, 1824, 8vo.

The notes of Bishop Mant are always interesting, and are particularly valuable for pointing out the poetical beauties of the psalms. His work is much less known than it deserves.

111. A Key to the Book of Psalms. By the Rev. Thomas BOYS, M.A. London, 1825, 8vo.

An ingenious application of Bp. Jebb's system of Poetical Parallelisms to the Interpretation of the Book of Psalms. "If we have not felt ourselves at liberty to award to Mr. Boys's labours the full measure of value which he claims for them, still we cannot but consider them as well employed; and we may safely recommend the present work to the attention of every biblical student, as deserving of a careful examination, and as entitling the author to his thanks for the curious and interesting discussions which it comprises." (Eclectic Review, N. S. vol. xxvi. p. 25.)

112. A Literal Translation of the Psalms of David, solely upon the Authority of the Rev. J. PARKHURST, M.A. London, 1825, 8vo.

113. A Practical Illustration of the Book of Psalms. By the Author of the Family Commentary on the New Testament. [Mrs. —— THOMSON.] York, 1826, 2 vols. 12mo.

114. Psalms according to the Authorized Version; with Prefatory Titles, and Tabular Index of Scriptural References, from the Port Royal Authors, marking the Circumstances and Chronologic Order of their Composition. To which is added an Essay upon the Psalms, and their Spiritual Application. By Mary Ann SCHIMMELPENNINCK. London, 1825, 12mo.

115. The Psalter; or Psalms of David according to the Version of the Book of Common Prayer: illustrated, explained, and adapted to general use, in public and private worship: with Preliminary Dissertations and accompanying Notes. By the Rev. Richard WARNER. London, 1828, 8vo.

116. A New Translation of the Book of Psalms from the Original Hebrew, with explanatory Notes. By William FRENCH, D.D. and George SKINNER, M.A. Cambridge and London, 1830, 8vo.

The text, taken for their standard by the translators (whose labours have not been appreciated according to their value) is that of Vander Hooght; from which, utterly disregarding all conjectural emendations, they have rarely departed without the authority of manuscripts. Their aim has been to produce an accurate and faithful version: and in no case have they intentionally departed from the literal meaning of the text, further than the difference between the English and the Hebrew idioms seemed absolutely to require. The notes, though concise, are judicious, and strictly explanatory of the Psalms of David.

117. A New Translation of the Book of Psalms, with an Introduction. By George R. NOYES. Boston [Massachusetts], 1831, 12mo.

In this publication "Mr. Noyes has admitted no unnecessary changes. The language of our authorized version, which in many of the best psalms has become, by its beauty and expressiveness, the favourite language of devotion, is retained, whenever a true interpretation will admit. The translator has been too faithful to his work, to multiply corrections merely for the sake of correction." (Christian Register, Boston, 1831.) The Introduction is chiefly derived from Rosenmüller's elaborate preface to his Commentary on the Book of Psalms.

118. An Explanation of the Psalms as read in the Liturgy of the Church. By the Rev. James SLADE, M.A. London, 1832, 12mo.

119. A Plain and Familiar Explanation of the most difficult Passages in the Book of Psalms, interwoven with the Text. By the Rev. J. A. GOWER. London, 1831, 12mo.

120. A Commentary on the Second Psalm. By John HUDROP, M.A. London, 1742, 8vo.

121. Specimen Academicum inaugurale, exhibens Commentarium in Psalmum XVI. Quam.....publico examini submittit Marius Antonius Gisbertus VORSTMAN. Hagæ Comitum, 1829, 4to.

122. HASSLER (C. D.) Commentatio Critica de Psalmis Maccabaicis quos ferunt. Particula I. Ulmæ, 1827, 4to.

123. Psalmi Quindecem Hammaäloth, philologicè et critice illustrati; a Theodoro Adriano CLARISSE, Theol. Doct. Lugduni Batavorum, 1819, 8vo.

An ingenious and useful commentary on Psalms cxx.—cxxxv. which are usually called Psalms of Degrees.

124. C. G. FRIEDRICHII Symbolæ Philologico-criticæ, et Lectionis Varietatem continentes, ad interpretationem Psalmi Centesimi. Lipsiæ, 1814, 4to.

125. The Hundred and Ninth, commonly called the Imprecating Psalm, considered on a Principle by which the Psalm explains itself. [A Sermon.] By the Rev. William KEATE, M.A. London, 1794, 4to.

125. The Hundred and Ninth Psalm explained and vindicated, in a Sermon, by Samuel PARTRIDGE, M.A. London, 1798, 8vo.

The principle established by Mr. KEATE is, that the imprecations introduced in the hundred and ninth psalm are not the imprecations of David against his enemies, but those of his enemies against him, which he recites in order to show their malice. This principle is adopted by Mr. PARTRIDGE, who has successfully obviated some little difficulties which remained after the researches of Mr. Keate. (See the Analysis of these two publications in the British Critic, O. S. vol. v. pp. 157—159. and vol. xii. p. 429.)

126. Commentatio in Psalmum Centesimum Decimum. Auctore Johanne Theodoro BERGMAN. Lug. Bat. 1819, 4to.

Many valuable critical illustrations of the Psalms will be found in Dr. Kennicott's "Remarks on several Passages in the Old Testament." London, 1777, 8vo.

THE WRITINGS OF SOLOMON COLLECTIVELY.

127. Salomonis Regis et Sapientis, quæ supersunt ejusque esse perhibentur, Omnia ex Ebræo Latine vertit. Notasque, ubi opus esse visum est, adjecit Josephus Fridericus SCHELLING. Stuttgardiæ, 1806, 8vo.

PROVERBS.

128. CARTWRIGHTI (Thomæ) Commentarii succincti et dilucidi in Proverbia Salomonis. Amstelodami, 1638, 4to.

129. Proverbia Regum et sapientissimi Salomonis, cum curâ enucleata à Martino GEIERO. Lipsiæ, 1669, 1725, 4to.

This work is executed on the same plan, and with the same ability, as Geier's Commentary on the Psalms, already noticed in p. 118.

130. Proverbia Salomonis: Versionem integram, ad Hebræam fontem expressit, atque Commentarium adjecit, Albertus SCHULTENS. Lugd. Bat. 1648, large 8vo. (sometimes called 4to.)

An abridgment of this elaborate work was printed at Halæ in 8vo. 1769, by Professor Vogel, who added some critical remarks

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The preface was written by Semler, and an *auctarium* was furnished by Teller.

131. Cornelii DE WITT Trias Dissertationum ad Clariorem Proverbiorum Salomonis Elucidationem. Amstelodami, 1762.—Ejusdem Pentas Dissertationum ad Proverbiorum Salomonis Elucidationem. Amstelodami, 1766.—Ejusdem Dissertationum Trias altera, quâ Proverbiorum Divinitas, cæteraque eorum Attributa asseruntur. Amstelodami, 1770, 8vo.

132. Observations on several Passages in the Book of Proverbs: with Two Sermons. By Thomas HUNT, D.D., Regius Professor of Hebrew, &c. Oxford, 1775, 4to.

These observations are twenty-six in number. "They display in a very advantageous light the critical acumen of the author, and his extensive acquaintance with the eastern languages." (Monthly Review, O. S. vol. liii. p. 302., where the result of Dr. Hunt's elaborate criticisms is given, first in the words of the authorized translation, and then in the version proposed by him.) As the book is neither very scarce nor very dear, it will be worth the student's while to procure it.

133. Joannis Jacobi REISKE Conjecturæ in Jobum et Proverbia Salomonis. Lipsiæ, 1779, 8vo.

134. The Proverbs of Solomon; translated from the Hebrew, with Notes. By the Rev. Bern. HODGSON, LL.D., Principal of Hertford College. Oxford, 1788, 4to.

"The notes are not numerous, and, we must say, not very important. They are intended chiefly to explain, or to justify, the version, where it departs from the usual mode of translating. On the whole, though we do not think that Dr. H. has been singularly happy as a translator, yet we cannot frequently charge him with wanton deviations from the common version: he has not often changed merely for the sake of changing." (Monthly Review, N. S. vol. v. p. 294.)

135. Observations in Proverbiorum Salomonis Versionem Alexandrinam, scripsit Jo. Gottliebb JAEGER. Meldorpi et Lipsiæ, 1788, 8vo.

136. Commentarii Novi Critici in Versiones Veteres Proverbiorum Salomonis, à J. F. SCHLEUSNERO. Goettingæ, 1794, 8vo.

137. An Attempt towards an improved Translation of the Proverbs of Solomon, from the original Hebrew; with Notes, critical and explanatory, and a Preliminary Dissertation. By the Rev. George HOLDEN, M.A. London, 1819, 8vo.

This is the most valuable help to the critical understanding of the Book of Proverbs extant in our language. The translation is, in substance, the same as that in general use, with such alterations only as appear to be warranted by a critical interpretation of the original Hebrew, and to be demanded by evident necessity. In those passages where the author has deemed it right to desert the authorized translation, he has laudably endeavoured to assimilate his version to its style and manner of expression. The notes accompanying Mr. Holden's version, and which are in no case unnecessarily prolix, are partly critical, and partly explanatory. The former are designed to ascertain the full meaning of the sacred text, by a philological inquiry into the signification of words and phrases. In the latter the author has explained the allusions to ancient facts and customs; has introduced such observations as may serve to illustrate the original; and has occasionally presented, in a short paraphrase, an exposition of the meaning intended by the inspired author of the Book of Proverbs. The notes on the *eighth* chapter will be read with peculiar interest by the Christian student. Mr. Holden expounds the attributes there given to Heavenly Wisdom, of the second Person in the Holy Trinity: and he has supported this exposition by proofs and arguments not easily to be refuted, which he has drawn from Scripture, and from the fathers of the church during the first three centuries, as well as from the ancient Jewish writers.

139. A New Translation of the Proverbs of Solomon, from the original Hebrew, with explanatory Notes. By William FRENCH, D.D. and George SKINNER, M.A. Cambridge and London, 1831, 8vo.

This translation is executed on the same principles as the version of the Psalms noticed in No. 116. p. 120. *supra*.

140. A Commentary on the Proverbs of Solomon. By R. J. CASE. London, 1822, 12mo.

ECCLESIASTES.

141. Martini GEIERI Commentarius in Salomonis Ecclesiasten. Lipsiæ, 1711, best edition, 8vo.

142. A Philosophical and Critical Essay on Ecclesiastes, wherein the author's design is stated; his doctrine vindicated; his method explained in an analytical Paraphrase annexed to a new version of the Text from the Hebrew; and the differences between that new translation and the received version accounted for, in philological Observations. By A. V. DESVŒUX. London, 1762, 4to.

In this work "the author has shown very considerable abilities as a critic, and appears in the character of a candid and judicious writer. He has taken infinite pains to render his work as perfect as possible; and those who are acquainted with the Hebrew language will find in his philological observations many new, and some pertinent remarks." (Monthly Review, O. S. vol. xxvii. p. 485.) Mr. Desvœux's elaborate essay was translated into German, and published at Halle, in 1764, 4to.

143. Ecclesiastes translated, with a Paraphrase and Notes. By Stephen GREENAWAY, A.B. Leicester, 1781, 8vo.

This singularly executed volume consists of three parts, the two former of which (originally sold for one penny and three-pence) are rarely to be met with. Besides Ecclesiastes, it contains translations of 2 Samuel xxiii. ver. 1. to 7. Isaiah vii. 20, 21, 22. and ix. 1. to 5.; also Psal. xxvii. in prose and verse. (Dr. Cotton's List of Editions of the Bible, p. 46.)

144. Ecclesiastes: a New Translation from the original Hebrew, by Bernard HODGSON, LL.D., Principal of Hertford College, Oxford. London, 1791, 4to.

The same remarks which have been offered on this author's version of the Book of Proverbs, are nearly applicable to his translation of Ecclesiastes. See Monthly Review, N. S. vol. ix. p. 59.

146. An Exposition of the Book of Ecclesiastes. By Edward REYNOLDS, D.D. Bishop of Norwich. Revised and corrected by the Rev. Daniel Washbourne. London, 1811, 8vo.

This work originally formed part of the collection of notes on the Bible, usually called the Assembly's Annotations, noticed in p. 109. *supra*. The editor of this impression states that the whole of the commentary has been carefully transcribed; and that the author's ideas are strictly and fully retained; he has however "deemed it necessary to alter the construction of most of the sentences, frequently to exchange obsolete words for those now in use, and in a few instances to omit redundant paragraphs." Bishop Reynolds's work concludes with important practical reflections.

147. An attempt to illustrate the Book of Ecclesiastes. By the Rev. George HOLDEN, M.A. London, 1822, 8vo.

Of the various publications which have been issued from the press relative to this, in many respects, difficult book, this "Attempt" (as its author modestly terms it) is the best that has fallen under the notice of the writer of the present work. It is a kind of Paraphrase (similar to that in Dr. Doddridge's Family Expositor); in which the expressions of the Hebrew author are interwoven with a commentary. Mr. Holden has taken the authorized version as his basis, from which he has departed only where a departure appeared to him absolutely necessary, and supported upon the soundest principles of criticism. The reasons of these deviations are stated in distinct notes. The work is further accompanied by useful notes, establishing the scope and design of the Book of Ecclesiastes, and imbodying such observations as seem proper to enforce and elucidate the whole. We are indebted to Mr. Holden's labours for the excellent view of the Scope and Synopsis of the Book of Ecclesiastes, given in the second volume of this work.

SONG OF SOLOMON.

148. Caroli Maria DE VEIL Explicatio Litteralis Cantici Canticorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis eruta. London, 1679, 8vo.

A rare and valuable work: the author confines himself to the explication of the literal sense.

149. Joannis MARCKII in Canticum Schelomonis Commentarius, sive Analysis Exegetica. Amsterdam, 1703, 4to.

150. Cantici Salomonis Paraphrasis Gemina, Notis Criticis et Philologicis illustrata. Auctore Joanne KER. Edinburgh, 1727, 12mo.

This illustration of Solomon's Song is not of common occurrence. Mr. Orme says that it "is a very beautiful little work. It is dedicated, in a poetical epistle, to the marquis of Bowmont, son of the duke of Roxburgh, the head of the family of Ker. There is then a long preface, giving some account of the opinions entertained of the Song, of the attempts which had been made to translate and explain it, and of the origin of Mr. Ker's translation. Then follow the two versions: the first, a kind of irregular verse; the second, in sapphic numbers. The notes, which are partly philological and partly explanatory, are inserted at the foot of the page of both versions. The poem is dramatically divided and arranged." (Orme's Biblioth. Biblica, pp. 271, 272.)

151. An Exposition of the Book of Solomon's Song, commonly called Canticles; wherein the divine authority of it is established; several versions compared with the original Text; the different senses both of Jewish and Christian interpreters considered; and the whole opened and explained. By John GILL, D.D. 1728, 1751, folio, 4to.; and again in 1767. In 2 vols. 8vo. 1805.

This work is frequently mistaken for an extract from Dr. Gill's commentary on the Bible, noticed in p. 111. *supra*, whereas it pre-

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ceded the latter by more than twenty years. It is highly allegorical in its interpretation.

152. A Dissertation concerning the Song of Solomon; with the original Text divided according to the metre, and a Poetical Version. [By Mr. GIFFORD.] London, 1751, 8vo.

153. The Song of Solomon, newly translated from the original Hebrew; with a Commentary and Annotations. [By Thomas PERCY, D.D., Bishop of Dromore.] London, 1764, 12mo.

The elegance of this version, and of its accompanying criticisms, has caused it to be held in the highest esteem; and all subsequent commentators have diligently availed themselves of it. It is now exceedingly scarce, and extravagantly dear.

154. Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East: containing, 1. Remarks on its general nature; 2. Observations on detached places of it; 3. Queries concerning the rest of the Poem. By the author of Observations on divers Passages of Scripture. London, 1768; second edition, 1775, 8vo.

For this valuable work, Bible students are indebted to the Rev. Thomas HARMER, whose Observations on divers Passages of Scripture are noticed in a subsequent page of this appendix: in it very many difficult passages of Solomon's Song are happily elucidated, and hints are offered, of which subsequent commentators have not failed to avail themselves. It bears a high price.

155. A Poetical Translation of the Song of Solomon from the Original Hebrew; with a Preliminary Discourse, and Notes, historical, critical, and explanatory. By Anne FRANCIS. London, 1781, 4to.

The translatress has chiefly followed the plan and illustrations of Mr. Harmer. Her version is elegantly executed.

156. Solomon's Song, translated from the Hebrew. By the Rev. Bernard HODGSON, LL.D. Oxford, 1785, 4to.

In this work the *literal meaning* only of Solomon's Song is illustrated, there being not the slightest allusion to its *mystical meaning*. An account of it, with extracts, may be seen in the Monthly Review (O. S.), vol. lxxvi. pp. 26—29.

154*. The Song of Songs, which is Solomon's. A new Translation, with a Commentary and Notes. By Thomas WILLIAMS. London, 1801, 8vo.

This version is as literal as our language will admit, and is rendered in conformity with the authorized translation whenever it was practicable. The notes are for the most part judiciously selected from the labours of all preceding commentators, and give a *sober* but practical and evangelical exposition of the allegory. Two dissertations are prefixed: 1. On the origin of language, particularly figurative and allegorical language, and on Hebrew poetry and music: and, 2. On the nature, design, and authority of Solomon's Song. In pp. 100—109. is given an interesting account of nearly 40 expositors and commentators on this book. See a further account of this work in the Monthly Review (N. S.), vol. xlvii. pp. 302—310.

155*. Song of Songs, or Sacred Idyls. Translated from the original Hebrew, with Notes critical and explanatory. By John Mason GOOD. London, 1803, 8vo.

"The present work offers two versions of the original; the one in prose, marked with the divisions of the Bible version; the other in couplet verses, of no inferior construction Each idyl is illustrated with notes, in which very various learning is displayed, with much taste in the selection of beautiful parallelisms from a great variety of authors.—So much elegant learning and successful illustration we have seldom seen within so small a compass as the present volume." (British Critic, O. S. vol. xxvi. pp. 454, 455.) See also Monthly Review, N. S. vol. xlvii. pp. 302—312.

156*. Canticles, or Song of Solomon: a new Translation, with Notes, and an attempt to interpret the Sacred Allegories contained in that book. To which is added an Essay on the name and character of the Redeemer. By the Rev. John FRY, A.B. London, 1811, 8vo. 2d edit. 1825, 8vo.

In this publication the author's plan is, first to give an accurate translation of the Song of Solomon, and to show the nature and design of the book. He has availed himself of the labours of previous translators, especially Bishop Percy and Dr. J. M. Good; after the latter of whom he considers the Song of Solomon as a collection of idyls or little poems, which are designed for instruction and edification in the mysteries of our holy religion. Though the translator has taken much pains in consulting other writers, his work bears ample testimony that he has not servilely followed them, but has evidently thought for himself.

157. Canticum Canticorum illustratum ex Hierographia Orientalium, à J. H. KISTEMAKER. Munster, 1818, 8vo.

158. A Brief Outline of an Examination of the Song of Solomon; in which many beautiful Prophecies contained in that inspired Book of Holy Scripture are considered and explained, with Remarks critical and expository. By William DAVIDSON. London, 1817, 8vo.

The author of this work considers the Canticles as an inspired song wholly referring to the spiritual Solomon, or Christ and his true spiritual church, and particularly to their espousals; and as giving a general prophetic outline of her history, from the preaching of John the Baptist, the baptism of our Lord, to the conversion of the Jews, and that of the wild Arabians, and their union with the Christian church. And while her particular, often invisible, progressive state here on earth is mentioned, and her duties are pointed out, her outward state, trials, and persecutions do not pass unnoticed. Mr. Davidson has consulted the previous labours of most of the commentators on this poem; and at the end of his volume he has divided it into hemistichs according to Dr. Kennicott's mode of printing the poetical parts of the Old Testament.

159. Canticum Canticorum. Præfatione, Versione Latina, et Commentario exegetico-critico, instruxit M. F. UHLEMANN. Lipsiæ, 1821, 8vo.

ON THE PROPHETS, GENERALLY.

160. Henrici Arentii HAMAKER Commentatio in Libellum de Vita et Morte Prophetarum, qui Græce circumfertur: sive Disputatio Historico-Chorographica de Locis, ubi Prophetæ Hebræorum nati et sepulti esse dicuntur. Amstelodami, 1833, 4to.

161. A Summary View and Explanation of the Writings of the Prophets. By John SMITH, D.D. Edinburgh and London, 1787, 12mo.

This work is a judicious abstract of all that is valuable in the writings of Bishop Lowth, Archbishop Newcome, Bishop Newton, and Drs. Kennicott and Blayney: it was originally compiled to accompany a Gaelic version of the Prophets, and was subsequently translated into English by the author himself. The writer of this account was informed many years since by one of the original London publishers (Mr. Kay, of the firm of Elliott and Kay, in the Strand), that Dr. Moore, at that time Archbishop of Canterbury, held this little work in great estimation, and was in the habit of purchasing copies for gratuitous distribution among students and others who could not afford to buy many books.

162. Les Prophètes, nouvellement traduits sur l'Hébreu, avec des Explications et Notes Critiques. [Par le Président AGIER.] viz.

Isaïe. Paris, 1820, 2 tomes, 8vo.
Jérémie, avec une Appendice. Paris, 1821, 2 parties, 8vo.
The appendix to this Version of the Predictions of Jeremiah contains the Lamentations, and the Apocryphal book of Baruch.
Ezéchiel. Paris, 1821, 2 tomes, 8vo.
Daniel. Paris, 1822, 2 tomes, 8vo.
Petits Prophètes. Paris, 1822, 2 tomes, 8vo.

163. A Commentary on the Prophecies and the New Testament; with an Epitome of Ancient History, Sacred and Profane, by way of Prelude. Printed with the Text. By John Webb COLE. London, 1826, 2 vols. 8vo.

164. A New Translation of the Hebrew Prophets, arranged in Chronological Order. By George R. NOYES. Vol. I. containing Joel, Amos, Hosea, Isaiah, and Micah. Boston [Massachusetts], 1833, 8vo.

Mr. Noyes has here followed the same judicious plan which he adopted in his new Translation of the Psalms (see No. 117. p. 120. of this Appendix). He has diligently availed himself of all the best critical aids. The volume is terminated by thirty-six pages of concise but useful explanatory notes. Mr. N. expects to complete his undertaking in two more volumes.

ISAIAH.

165. A Commentary on the Prophet Isaiah, wherein the Literal Sense of his Prophecies is briefly explained. By Samuel WHITE. London, 1709, 4to.

166. Campegii VITRINGÆ Commentarius in Librum Prophetiarum Jesaiæ. Leovardiæ, 1714, and 1720, 2 vols. folio.

In this most elaborate Commentary on the "Evangelical Prophet," to which all subsequent expositors have been deeply indebted, the literal sense is carefully investigated; the different interpretations of the prophetic visions are examined; and the interpretation which Vitringa has deduced from them is confirmed and illustrated by historical documents. Copious prolegomena are prefixed, treating of the prophet's personal history, the argument of his prophecy, his style, time of writing, and canonical authority. The value of the work is further augmented by the geographical and historical notices interspersed throughout, concerning the Babylonians, Philistines, Moabites, Syrians of Damascus, Egyptians, Tyrians, and other Gentile nations; by which not only Isaiah, but also very many other passages of Scripture, are admirably elucidated.

167. Isaiah: a New Translation with a preliminary Dissertation, and Notes critical, philological, and explanatory. By

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Robert LOWTH, D.D., Bishop of London, 4to. London, 1778, 2 vols. 8vo.

Of this sublime and admirably executed version, a German translation was published by M. Koppe, at Gottingen, 1779—1781, in 4 vols. 8vo. The preliminary dissertation is invaluable for the light it throws on the genius and structure of prophetic poesy. The merits of this work are ably appreciated in the British Critic, O. S. vol. xxix. pp. 144—146., and the integrity of the Hebrew text was asserted against some of the bishop's corrections in a tract that is now of rare occurrence, by Koecher in his *Vindiciæ Sacri Textus Hebræi Esaiæ adversus Lowthii Criticam*, 8vo. Bern, 1786, reprinted at Tubingen in 1790. The rarity of Koecher's book, however, is no great loss to the student; for the late eminent learned orientalist, the professor Henry Albert Schultens (of Leyden), speaking of his book, says:—"It violates the bounds of moderation and decency by the assertion that the text of Isaiah would not gain any thing by Dr. Lowth's conjectures. I am of a very different opinion. When in Oxford and London, *I was intimately acquainted with* Bishop Lowth, and had an opportunity of knowing his excellent disposition; *and am therefore* much vexed that Koecherus, from his fiery zeal against innovations, should have been induced to treat him with severity, as if the bishop had been a rash and petulant critic." (Letter of Professor Schultens to the late Dr. Finlay of Glasgow, cited in the Monthly Review, N. S. vol. xv. p. 504.) Bishop Lowth's version was attacked by the late Mr. Dodson, in his *supplementary* notes to his "*New Translation of Isaiah*" (8vo. London, 1790), with considerable asperity. The bishop was ably vindicated by the Rev. Dr. Sturges, in "Short Remarks on a New Translation of Isaiah" (8vo. London, 1790): to these Mr. Dodson replied in 1791, in a "*Letter to the Rev. Dr. Sturges*," in which he justifies the freedom with which he had censured Bishop Lowth's mistakes and defects. Mr. D.'s version and notes were framed in support of modern Socinian tenets, and were published by the (Socinian) "Society for promoting the Knowledge of the Scriptures." Some further "Remarks on the Principles adopted by Bishop Lowth in correcting the Text of the Hebrew Bible" were published by the Rev. J. ROGERS, M.A. at Oxford, in 1832, 12mo.

168. Esaias ex Recensione Textus Hebræi, ad fidem quorundam Codd. MSS. et Verss. Latine, vertit, Notasque varii argumenti subjecit, J. C. DOEDERLEIN. Norimbergæ, 1789, 3d edition, 8vo.

The first edition was published at Altdorf, in 8vo. 1780; the critical Notes are excellent.

169. The Book of the Prophet Isaiah, in Hebrew and English. The Hebrew Text metrically arranged; the Translation altered from that of Bishop Lowth. By the Right Rev. Joseph STOCK, D.D., Bishop of Killala. 1804, 4to.

"The right reverend translator had conceived a wish to see the original language of Isaiah reduced to a metrical arrangement, and to have this accompanied with the version of Bishop Lowth, reserving to himself the liberty of adding such corrections as later critics, or his own investigations, might supply. These corrections multiplied to such a degree as to assume almost the form of a new version. There is also a variety of notes, critical and explanatory, supplied partly by the translator, and partly by others. Many of these are very valuable for their uncommon depth and acuteness, and tend to elucidate, in a high degree, the subject matter of these prophecies." (British Critic, vol. xxviii. O. S. p. 466.) "Bishop Stock's version is by no means to be considered as an attempt to rival or to supersede that of Dr. Lowth. Both versions exhibit a close, nervous, and manly style. That of Dr. Lowth may by every class of readers be perused with profit. Superadded to this, Dr. Stock invites the Hebrew scholar to investigate and to compare, by the Hebrew and the English meeting the eye in the same page; and may tempt even the careless to know something of that language in which the oracles of God were originally conveyed." (British Critic, O. S. vol. xxix. p. 146. See also the Monthly Review, N. S. vol. xlix. p. 253—265.)

170. The Book of the Prophet Isaiah. Translated from the Hebrew Text of Vander Hooght. By the Rev. John JONES, M.A. Oxford and London, 1830, 12mo.

This version is made from the Hebrew text of Vander Hooght's edition of the Bible, which may now be regarded as the received Hebrew text. In the elucidation of obscurities, the translator has diligently compared the versions and illustrations of Schmidt, De Dieu, Vitringa, Bishops Lowth and Stock, Dathe, Rosenmüller, Gesenius, and others; and he states that he is indebted to the late distinguished orientalist, the Rev. Dr. Nicoll, for his kind and able assistance. No notes or criticisms accompany this translation. "On the whole, we consider it to be a valuable specimen of translation. The language of our authorized version is retained, where no change was absolutely required; the style is spirited and fluent throughout, and numerous passages, which have either been misconceived, or badly expressed, by former translations, are here presented to the view in harmony with the circumstances of the connection in which they occur, and adapted to easy and general comprehension. Comparing the two versions together" [the present and that of Mr. Jenour] "we consider that of Mr. Jones to be decidedly the better on the whole; but are nevertheless of opinion that Mr. Jenour generally gives the meaning of the original with fidelity and success." (Congregational Magazine, vol. xiv. p. 397.)

171. The Book of the Prophet Isaiah, translated from the Hebrew, with Critical and Practical Remarks: to which is prefixed a Preliminary Dissertation on the Nature and Use of Prophecy. By the Rev. Alfred JENOUR. London, 1831, 2 vols. 8vo.

The object of Mr. Jenour is to render the predictions of Isaiah more generally interesting than they ordinarily prove to the English reader. With this view he has endeavoured to combine the advantages of a critical and devotional commentary together with a new version and a metrical arrangement. His work is divided into sections, to each of which is prefixed a summary of its contents; then follow the version and explanatory notes, the practical remarks and the critical notes. Occasionally the sections are divided into interlocutory parts. "What constitutes the most valuable part of the work, are the explanatory and practical remarks with which each section is accompanied..... While the author throws light on numerous passages of this ancient book, which relate to people and places that have long since vanished from the theatre of human affairs, he brings forward much important matter, calculated to rouse the conscience, and to purify, console, and strengthen the heart." (Congregational Magazine, June, 1831, vol xiv. p. 355.) "We cordially recommend the work to all of our readers who may wish to possess the inspired productions of the greatest of the ancient prophets, excellently translated, and accompanied with a judicious and instructive commentary." (Eclectic Review, November, 1831, p. 421.)

172. Prophéties d'Isaïe, traduites en Français, avec des Notes. [Par M. PRUNELLE DE LIÈRE.] Paris, 1823, 8vo.

173. Caroli Ludovici HOHEISELII Observationes Philologico-Exegeticæ: quibus nonnulla *δυσκολωτερα* Esaiæ loca, ex indole linguæ sanctæ, ex accentuatione Ebræorum, et antiquitatibus, illustrantur et exponuntur, aliorumque versiones et interpretationes modeste examinantur. Gedani, 1729, 8vo.

174. A Commentary on the Fifty-third Chapter of Isaiah, By S. HARRIS, D.D. London, 1739, 4to.

175. Animadversiones Philologico-Criticæ in Loca difficiliora Jesaiæ; quibus præstantissimorum Interpretum Sententias exponit, suam novamque proponit Josephus Fridericus SCHELLING. Lipsiæ [1797], 8vo.

176. Critical Disquisitions on the Eighteenth Chapter of Isaiah, in a Letter to Edward King, Esq., F.R.S. A.S. By Samuel [HORSLEY], Lord Bishop of Rochester, F.R.S. A.S. London, 1801, 4to.

177. N. G. SCHROEDERI Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum, ad Jesai. III. v. 16—24., quo vocabulorum abstrusiorum tenebras, ad facem dialectorum, discutere conatus est. Lug. Bat. 1745, 4to.

178. Everhardi SCHEIDII Dissertatio Philologico-Exegetica ad Canticum Hiskiæ, Jes. xxxvii. 9—20. Lug. Bat. 1769, 8vo.

JEREMIAH, AND LAMENTATIONS.

179. A Translation of the Lamentations of Jeremiah, accompanied by short notes, is given in the second tome or part of the works of Mr. Hugh BROUGHTON, pp. 317—323, folio.

180. Hermanni VENEMA Commentarius ad Librum Prophetiarum Jeremiæ. Quo Conciones rite distinguuntur; Scopus, Nexus, et Series Sermonis accurate investigatur; perpetua Paraphrasi exponitur; et selectis Observatis Voces ac Phrases illustrantur, ac Implementi demonstratione, ubi opus fuerit, confirmantur. Leovardiæ, 1765, 2 parts, 4to.

181. Jeremiah, and Lamentations: a new translation, with Notes, critical, philological, and explanatory. By Benjamin BLAYNEY, D.D. Oxford, 1784, 4to. Edinburgh, 1810, 8vo.

This work is executed on the same plan as Bishop Lowth's version of Isaiah; "and, though not with equal success, yet with much credit to the author, both as a translator and a critic. His subject is not of equal eminence with that which was undertaken by the bishop. It has less variety in the matter, and contains a less fund for curious inquiry and critical illustration. The translation is very exact, and preserves the tone and majesty of sacred writing. The notes are very copious. Many of them are very useful, and some discover much critical knowledge in the Hebrew language and a good acquaintance with ancient history. The various readings are noticed with the most scrupulous exactness: conjectural emendation is sometimes hazarded, but not rashly or injudiciously." (Monthly Review, O. S. vol. lxxi. pp. 162, 163.) Besides a valuable preliminary discourse, there is an appendix, comprising a selection from Archbishop Secker's manuscript notes (now deposited in the archiepiscopal library at Lambeth), relative to the prophecy and lamentations of Jeremiah.

182. J. D. MICHAELIS Observationes Philologicæ et Criticæ in Jeremiæ Vaticinia et Threnos. Edidit, multisque animadversionibus auxit, Joh. Frid. SCHLEUSNER. Gottingen, 1793. 4to.

These observations were collected from the loose papers of that late eminent scholar, J. D. Michaelis, by Professor Schleusner

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with many additional remarks by the latter. M. Schleusner, in the same year published, at Tubingen, in 4to. Dissertationes Tres, quæ continent Observationes ad Vaticinia Jeremiæ.

183. Jeremias Vates, è Versione Judæorum Alexandrinorum, ac reliquorum Interpretum Græcorum emendatus, Notisque criticis illustratus à G. L. SPOHN. Vol. I. Lipsiæ, 1794. Vol. II. Lipsiæ, 1823. 8vo.

A continuation of the first volume of these illustrations of Jeremiah is given in Pott's and Ruperti's Sylloge Commentationum Theologicarum. These are enlarged and completed in the second volume, which was published, after the author's death, by his son, F. A. W. Spohn.

184. Jérémie, traduit sur le Texte Original, accompagné des Notes explicatives, historiques, et critiques. Par Jean-George DAHLER. Strasbourgh, 1825, 8vo.

Professor Dahler has conferred a considerable service on biblical literature by this translation of the predictions of Jeremiah. The historical parts are printed as prose; the poetical parts are in hemistichs, as in the original Hebrew. The introduction and notes are very judicious. Dr. D. announces a second volume (in the event of this first volume being favourably received), which will be particularly designed for ministers of the Gospel, and those who are studying for the sacred office.

185. Commentarii in aliquot Jeremiæ Loca. Auctore T. ROORDA. Groningæ, 1825, 8vo.

186. Threni Jeremiæ philologice et critice illustrati à Joh. Henr. PAREAU. Lugd. Bat. 1793, 8vo.

187. Threnos Jeremiæ et Vaticinium Nahumi metrice reddidit, Notisque Philologicis illustravit, C. A. BIORN. Hauniæ, 1814, 8vo.

187*. Curæ Exegetico-Criticæ in Jeremiæ Threnos; auctore Fr. ERDMANN. Rostochii, 1819. 8vo.

EZEKIEL.

188. Hieronymi PRADI et Jo. Baptistæ VILLALPANDI in Ezechielem Explanationes, et Apparatus Urbis ac Templi Hierosolymit. Commentariis illustratus. Romæ, 1596—1603, 3 vols. folio.

This is a work of extreme rarity, and the best commentary on the prophet Ezekiel that ever was written. An extract of Villalpandi's comment on Ezekiel, c. xlii. xli. xl. and xlvi., illustrating the prophetic vision of the temple, is to be found in the first volume of Bishop Walton's edition of the Polyglott Bible. Mr. Lowth made great use of this work in his learned commentary on Ezekiel.

189. An Exposition of the Prophecy of Ezekiel. By George GREENHILL. London, 1645, and following years, 5 vols. 4to.

This work is seldom to be found complete; the fifth volume is particularly scarce. A second edition of vol. i. appeared in 1649. The author was one of the Westminster Assembly of Divines; and his exposition was originally delivered in lectures to his congregation. "Like all the productions of the Puritans, it is evangelical, and stored with the knowledge of the Scriptures; but, like most of them, it is distinguished by its sound doctrinal and practical views, rather than by the elegance of the composition, or the critical acumen of the reasonings and illustrations." (Orme's Biblioth. Bibl. p. 217.)

190. Scholæ Propheticæ, ex Prælectionibus Georgii CALIXTI in Jesaiam, Jeremiam, et Ezechielem, collectæ. Quedlinburgi, 1715, 4to.

191. J. Fr. STARCKII Commentarii in Ezechielem. Francofurti ad Mœnum, 1731, 4to.

192. Hermanni VENEMA Lectiones Academicæ ad Ezechielem. Edidit et præfatus est Johannes Henricus Verschuir. Leovardiæ, 1790, 2 parts, 4to.

193. An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Prophet Ezekiel. By William NEWCOME, D.D. (Bishop of Waterford, afterwards Archbishop of Armagh). Dublin, 1788, 4to.

This work is executed on the same plan as the version of the minor prophets noticed in p. 125. "The numerous admirers of that valuable production will find not less to commend in the present work. They will observe with pleasure, that the right reverend author not only pursues the path which he had before so wisely chosen, but that, instead of treading only the smoothest and most flowery parts of it, he surmounts, with a firm, though cautious step, difficulties which the boldest traveller might shun without disgrace. Instead of lavishing most explanation on what is most intelligible, and betraying the pride of erudition where erudition is least necessary, he successfully employs his solid judgment and effectual learning in the elucidation of a writer who has been called the Æschylus of Hebrew poetry." (Monthly Review, N. S. vol iv. p. 1.)

DANIEL.

194. ROLLOCI (Roberti) Commentarius in Librum Danielis Prophetæ. Edinburgi, 1591, 4to.

195. Hexapla, or a Sixfold Commentary on Daniel. By Andrew WILLET. Cambridge, 1610, folio.

This "is a work of much information, as it contains the opinions of many authors on each point of difficulty." The same "author has written comments on Genesis, Exodus, Leviticus, Samuel, Romans, Jude, and some detached parts of books; but in none does he discover more skill and judgment than in the present work." (Dr. William's Christian Preacher, p. 431.)

196. A Translation of the Book of Daniel, with a Commentary in English and in Latin, is in the first tome or part of the learned but eccentric Hugh BROUGHTON's Works, pp. 164—337.

197. Martini GEIERI Prælectiones Academicæ in Danielem Prophetam. Leipsic, 1702, 4to, best edition.

One of the most valuable of all Geier's expository works.

198. Prodromus Danielicus, sive Novi Conatus Historici, Critici, in celeberrimas difficultates Historiæ Veteris Testamenti, Monarchiarum Asiæ, &c. ac præcipuè in Danielem Prophetam. Auctore Gerardo KERKHERDERE. Lovanii, 1710, 8vo.

199. Observations upon the Prophecies of Daniel, and the Apocalypse of St. John. By Sir Isaac NEWTON. London, 1733, 4to.

A Latin version of this well-known and elaborate work was published by M. Sudemann, in 4to., at Amsterdam, 1737. All subsequent commentators are largely indebted to the labours of Sir Isaac Newton.

200. Hermanni VENEMÆ Dissertationes ad Vaticinia Danielis Cap. II. VII. et VIII. Leovardiæ, 1745, 4to.—Ejusdem, Commentarius ad Danielis Cap, XI. 4.—XII. 3. Leovardiæ, 1752, 4to.

201. Daniel: an Improved Version attempted: with Notes, critical, historical, and explanatory. By Thomas WINTLE, B.D. London, 1807, 4to.

A very valuable translation, executed on the same plan as Bishop Lowth's version of Isaiah, and Dr. Blayney's of Jeremiah. In the fourth sermon of his Bampton Lectures (8vo. Oxford, 1795.), Mr. W. has some excellent remarks on the predictions of Haggai, Malachi, and Daniel. See an analysis of this work in the Monthly Review, N. S. vol. x. pp. 245—250.

202. An Essay towards an Interpretation of the Prophecies of Daniel, with occasional remarks upon some of the most celebrated Commentators on them. By Richard ARNER. London, 1776, 8vo.

The author adopts the exploded and untenable hypothesis of Grotius (who has been followed by Le Clerc and others), that all the prophecies of Daniel terminated in the persecution of the Jews by Antiochus Epiphanes. This work (which is noticed only to put the unwary reader on his guard against it) was reprinted in 1798, with some other tracts, tending to show that certain passages of Scripture, which clearly announce a future resurrection, relate to nothing more than a mere temporal deliverance! An exposure of some of this author's erroneous notions may be seen in the British Critic, O. S. vol. xiii. pp. 290—295.

203. Observations on the Visions of Daniel, and on part of the Book of the Revelation of St. John. With an appendix [on the Twenty-fourth Chapter of St. Matthew, &c.] By the Rev. William GIRDLESTONE, A.B. Oxford, 1820, 8vo.

204. Horæ Propheticæ; or Dissertations on the Book of the Prophet Daniel. By Joseph WILSON, A.M. Oundle, 1824, 8vo.

Numerous disquisitions relative to particular prophecies of Daniel have been published, particularly concerning the seventy weeks: the following are the most worthy of note.

205. Adriani KLUIT Vaticinium de Messia Duce Primarium, sive Explicatio LXX. Hebdomadum Danielis. Medioburgi, 1744, 8vo.

206. Joannis Davidis MICHAELIS Epistolæ de LXX. Hebdomadibus Danielis ad D. Joannem Pringle, Baronetum. London, 1773, 8vo.

For an account of these highly curious letters, see the Monthly Review, O. S. vol. xlix. pp. 263—267.

207. A Dissertation, by way of Inquiry, into the true Import and Application of the Vision related Dan. ix. 20. to the end, usually called Daniel's Prophecy of Seventy Weeks, &c. By Benjamin BLAYNEY, B.D. Oxford, 1775, 4to.

Dr. Blayney controverts some points of Professor Michaelis's opinion, which our limits permit us not to notice. The reader will find an account of this learned tract in the Monthly Review, O. S. vol. lii. pp. 487—491.

208. XX. Hebdomadum, quas Gabriel ad Danielem detulerat,

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Interpretatio, Paraphrasis, Computatio, cum Vocabulorum Difficiliorum Explicatione, &c. Auctore Johanne URI. Oxonii, 1788, 8vo.

209. A Dissertation on Daniel's Prophecy of the Seventy Weeks. By George Stanley FABER, B.D. London, 1811, 8vo.

210. A Dissertation on the Seventy Weeks of Daniel the Prophet. By the Rev. John STONARD, D.D. London, 1826, 8vo.

"The Dissertation is exceedingly elaborate, and for the distribution of the materials of which it is composed, and the order and fitness of the discussion which it includes, is entitled to high praise as the work of a scholar."....."On the whole, we feel bound, both on account of the interest, importance, and difficulties of the subject to which it relates, and of the manner in which it is executed, to recommend it to our theological readers, as highly deserving of their attention." (Eclectic Review, N. S. vol. xxvi. pp. 244. 257.)

211. A Dissertation concerning the Chronological Numbers recorded in the Prophecies of Daniel, as compared with those in the Revelation of St. John. By the Rev. Philip ALWOOD, B.D. London, 1833, 8vo.

COMMENTARIES ON ALL OR MOST OF THE MINOR PROPHETS.

212. Victorini STRIGELII Argumenta et Scholia in Duodecim Prophetas Minores. Lipsiæ, 1561, 8vo.

213. Joannis MERCERI Commentarii Locupletissimi in Prophetas Quinque Minores, inter eos qui Minores vocantur. Quibus adjuncti sunt aliorum, etiam et veterum (in quibus sunt Hebræi) et recentium Commentarii. Sine anno et loco.

214. Lamberti DANÆI Commentarius in Joelem, Amos, Micham, Habacuc, Sophoniam, Haggæum, Zachariam, et Malachiam. Genevæ, 1578, 8vo. Also with commentaries on the other four minor prophets, in 8vo. Geneva, 1586, 1594.

215. A Fruitfull Commentarie upon the Twelve Small Prophets, briefe, plaine, and easie, going over the same, verse by verse.....With very necessarie fore-notes for the understanding both of these and also all the other Prophets. Written in Latin by Lambertus DANÆUS, and newly turned into English by John Stockwood. London, 1594, 4to.

216. Johannis DRUSII Commentarius in Prophetas Minores. Amstelodami, 1627, 4to.

These commentaries were originally published at different times, between the years 1595 and 1627. They are also to be found in the third volume of the Critici Sacri.

217. As Fatidicus, sive Duodecim Prophetæ Minores, Latina Metaphrasi Poetica expositi, partim a Jacobo Augusto Thuano, partim a Cunrado RITTERSHUSIO. Ambergæ, 1604, 8vo.

This is a work of rare occurrence. The younger Rosenmüller pronounces the paraphrases of the celebrated president De Thou, and his coadjutor Rittershusius, to be executed with great elegance. Besides the arguments to the prophecies, and the summaries translated into Latin by Rittershusius from the Greek of Hesychius, a presbyter of the church of Jerusalem, this volume contains, 1. Three Latin paraphrases of the Lamentations of Jeremiah, by De Thou, Joachim Camerarius, and Adam Siberus;—2. A poetical paraphrase of the first chapter of Isaiah, by an anonymous French author;—3. A paraphrase of the third chapter of the same prophet, by Henry Meibomius;—4. A poetical paraphrase of chapters xxxvi.—xxxviii. of Isaiah, by John Conrad Rumellius;—5. Daniel preserved among the lions, by Rittershusius;—and, 6. Nine of the Psalms of David translated into Greek hexameters, also by Rittershusius. Rosenmüller has frequently cited this work in his Scholia on the Minor Prophets.

218. A Paraphrastical Explication of the Twelve Minor Prophets. By David STOKES. London, 1659, 8vo.

219. Caroli Mariæ DE VEIL Expositio Litteralis Duodecim Prophetarum Minorum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monimentis. Londini, 1660, 8vo.

220. Joannis TARNOVII in Prophetas Minores Commentarius, in quo Textus Analysi perspicua illustratur, ex fonte Hebræo explicatur, locis SS. parallelis confirmatur, à pravis expositionibus vindicatur; usus vero in locis communibus ex ipsa Scriptura natis et probatis indicatur, cum Præfatione Jo. Benedicti Carpzovii. Francofurti et Lipsiæ, 1688, 1706, 4to.

Tarnovius was justly considered as one of the most learned and eminent divines of his day. His commentaries on the several prophets were published at different times in a detached form, and were first collected together by the elder Carpzov.

221. Commentaries on the Prophecies of Hosea, Joel, Micah, and Malachi. By Edward POCOCKE, D.D.

These learned commentaries were published at several times between the years 1667 and 1691. They are also extant in the collective edition of his "Theological Works," published by Dr. Twells, in 2 vols. folio. London, 1740.

222. Joannis MARCKII Commentarius in Prophetas Minores, seu Analysis Exegetica, quâ Hebræus Textus cum Versionibus veteribus confertur, vocum et phrasium vis indagatur, rerum nexus monstratur; et in sensum genuinum, cum examine variarum interpretationum, inquiritur. Amstelodami, 1696—1701 4 vols. 4to.

These commentaries are much esteemed: they were reprinted in 1734, at Tubingen, in two folio volumes, under the care of Professor Pfaff, who prefixed an account of the life and writings of Marckius.

223. Phil. Davidis BURKII Gnomon in Duodecim Prophetas Minores, in quo, ex nativa verborum vi, simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur. Heilbron, 1753, 4to.

The remark already offered on Burkius's Gnomon Psalmorum (p. 120. *supra*) is equally applicable to his work on the minor prophets.

224. Vaticinia Chabacuci et Nachumi, itemque nonnulla Jesaiæ, Micheæ, et Ezechielis Oracula, observationibus historico-philologicis ex historia Diodori Siculi circa res Sardanapali illustrata. Auctore R. T. Gottlieb KALINSKY. Vratislaviæ, 1748, 4to.

A work of rare occurrence in this country: it is in the list of biblical treatises recommended to students by the late Bishop of Llandaff (Dr. Watson).

225. An Attempt towards an Improved Version, a Metrical Arrangement, and an Explanation of the Twelve Minor Prophets. By W. NEWCOME, D.D., Bishop of Waterford. London, 1785, 4to. Pontefract, 1809, 8vo.

"The notes are copious and pertinent, untainted by an ostentatious display of erudition, and abounding with such illustrations of eastern manners and customs as are best collected from modern travellers. As a commentator, the learned prelate has shown an intimate acquaintance with the best critics, ancient and modern. His own observations are learned and ingenious. It is, moreover, not the least merit of his criticisms, that they are continually enlivened by the introduction of classical quotations—an expedient by which the tædium of grammatical disquisition is happily relieved, the taste of the commentator displayed, and the text, in some instances, more successfully explained, than in diffuse and laborious modes of instruction." (Monthly Review, O. S. vol. lxxvi. p. 58.)—The 8vo. edition above noticed is a reprint of the 4to. edition, enriched with the addition of the most important of Bishop Horsley's criticisms on Hosea, and those of Dr. Blayney on Zechariah. It is neatly printed, and of easy purchase, but there are numerous errata in the Hebrew words.

226. Prophetæ Minores perpetua annotatione illustrati à Dre. Petro Fouerio ACKERMANN. Viennæ, 1830, 8vo.

A valuable commentary on the Minor Prophets. The author, who does not lay claim to much originality, offers it as a compilation from the works of preceding commentators, which are not accessible to every one: and he especially cites the more ancient expositors, for the purpose of showing that they were not quite so ignorant of the principles of Hermeneutics as some modern critics affect to suppose. Dr. Ackermann has made considerable use of the cognate dialects, for the more difficult forms of Hebrew words, as well as of the Septuagint Greek, and the Latin Vulgate versions, and the best modern commentators. He has further added his own philological observations, where they appeared to be necessary. Critical discussions respecting the authors, genuineness, and canonical authority, of the several books are designedly omitted; as Dr. Ackermann refers, for these topics, to his "Introductio ad Libros Canonicos Veteris Fœderis," of which a notice has been given in p. 171. *supra*.

227. A Literal Translation from the Hebrew of the Twelve Minor Prophets; with some Notes from Jonathan's Paraphrase in the Chaldee, and Critical Remarks from R. S. Yarchi, Abenezra, D. Kimchi, and Abarbenel. By A. PICK. London, 1833, 8vo.

The author of this version is a Jew, who, many years since, embraced the faith of the Gospel, from the full conviction that the Lord Jesus is indeed "THE Messiah, the Son of the living God." The design of his version is, not to supersede our venerable authorized translation, but to act as an assistant to it, by directing the reader to the plain grammatical sense of the original; in order that he may be enabled to enter more simply into the mind of the Spirit, unshackled by the views of men. The notes are strictly grammatical and explanatory.

228. Observationes Philologicæ atque Criticæ ad quædam Prophetarum Minorum Loca, subjuncta vernacula Chabacuci Interpretatione. Auctore J. Ch. DAHL. Neo-Strelitiæ (New Strelitz), 1798, 8vo.

HOSEA.

229. An Exposition, with practical Observations, on the Prophecy of HOSEA; first delivered in several Lectures at St. Michael's, Cornhill. By Jeremiah BURROUGHES. London, 1643—1650, 8vo.

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230. The Prophecies of Hosea, translated, with a Commentary and Notes. By James NEALE, A.M. London, 1771, 8vo.

231. Samuelis Henrici MANGERI Commentarius in Librum Propheticum Hoseæ. Campis, 1782, 4to.

232. Hoseæ Oracula, Hebraice et Latine, perpetua annotatione illustravit Ch. Fr. KUINÖEL. Lipsiæ, 1792, 8vo.

Prof. Kuinöel has applied Heyne's mode of illustrating Virgil to the elucidation of the prophecy of Hosea. The text rarely varies from the Masora.

233. Hosea: translated from the Hebrew, with Notes explanatory and critical. By Samuel HORSLEY, Bishop of Saint Asaph. 2d edition. London, 1804, 4to.

This edition contains additional notes and corrections: the first edition appeared in 1801; the preface contains a treasure of biblical criticism. "This translation, with its notes, forms a most valuable accession to sacred learning; and evinces at once the best qualities of the scholar and the divine, supported by sagacity and a powerful judgment." (British Critic, O. S. vol. xix. p. 176.) A new edition of this valuable work, with the learned author's last corrections and alterations, forms part of the third and fourth volumes of his "Biblical Criticism," which is noticed *infra*.

234. Hoseas Propheta. Introductionem præmisit, vertit, commentatus est Joannes Christianus STUCK. Lipsiæ, 1828, 8vo.

A valuable help to the study of the writings of Hosea. The Introduction contains a history of the prophet, and of the time when he lived; disquisitions on the genius and argument of his prophecy, and on some particular portions of it; philological observations on the prophet's style, and the history of his predictions, which are divided by Dr. Stuck into nineteen sections. He professes to have consulted the labours of preceding commentators and critics, especially Eichhorn, Kuinöel, Boeckhel, Rosenmüller, Gesenius, and Dr. Wette.

JOEL.

235. A Paraphrase and Commentary on the Prophecy of Joel. By Samuel CHANDLER. London, 1735, 4to.

236. Joel, Latine versus, et notis philologicis illustratus, ab A. SVANBORG, Lingg. OO. Professoris in Academia Upsaliensi. Upsal. 1806, 4to.

AMOS.

237. Amos Propheta, expositus, interpretatione nova Latina instructus, amplissimo commentario ex theologia Ebræa ac Israelitica illustratus, cum quatuor appendicibus. Cura et studio J. Ch. HARENBERGII. Lugd. Bat. 1763, 4to.

238. Oracula Amosi. Textum, et Hebraicum, et Græcum Versionis Alexandrinæ, notis criticis et exegeticis instruxit, adjunctaque versione vernacula [i. e. Germanicâ] edidit Joannes Severinus VATER. Halæ, 1810, 4to.

239. Disputatio Academica de Amoso. Quam.....publico examini submittit Theodorus Gulielmus Johannes JUYNBOLL. Lugduni Batavorum, 1828, 4to.

JONAH.

240. Aug. PFEIFFERI Prælectiones in Prophetiam Jonæ, recognitæ et in justum commentarium redactæ, quibus emphases vocum eruuntur, verus sacræ Scripturæ sensus exponitur, sententiæ variæ et Judæorum et Christianorum adducuntur, falsæ refelluntur, et quæstiones dubiæ resolvuntur. Wittebergæ, 1671, 1706; Lipsiæ, 1686, 4to.

This commentary is also extant in the collective edition of Pfeiffer's works, printed at Utrecht, in two volumes, 4to. in 1704. See tom. ii. pp. 1131—1165.

241. Jonah: a faithful translation from the original, with philological and explanatory Notes; to which is prefixed a preliminary discourse, proving the genuineness, the authenticity, and the integrity of the present text. By George BENJOIN. Cambridge, 1796, 4to.

Literally good for nothing.—In proof of this remark, see the British Critic, vol. x. O. S. pp. 493—506. 622—636.

MICAH.

242. Johannis TARNOVII in Prophetam Micham Commentarius. Rostochii, 1632, 4to.

NAHUM AND HABAKKUK.

243. Adami WILDII Meditationes Sacræ in Prophetam Nahum. Francofurti, 1712, 4to.

A learned and elaborate work, which contributes greatly to the elucidation of the prophet Nahum. (Walchius.)

244. Symbolæ Criticæ ad Interpretationem Vaticiniorum Habacuci, etc. Auctore Henr. Car. Alex. HAENLEIN. Erlang, 1795, 8vo.

245. Chabacuci Vaticinium Commentario Critico atque Exegetico illustratum. Edidit B. P. KOROD. Göttingæ, 1792, 8vo.

246. Prolusio ad Interpretationem tertii capitis Habacuci, Auctore Joanne Gustavo STICKEL. Neostadii, 1828, 8vo.

HAGGAI.

247. Haggeus, the Prophet; whereunto is added a most plentiful Commentary, gathered out of the Publique Lectures of Dr. J. J. Gryneus, faithfully translated by Christopher FEATHERSTONE. London, 1586, 12mo.

248. An Exposition upon the Prophet Aggeus. By James PILKINGTON, Master of St. John's College, Cambridge. London, 1560, 8vo.

ZEPHANIAH.

249. Spicilegium Observationum Exegetico-criticarum ad Zephaniæ Vaticinia. Auctore Dan. à CORLIN. Breslau, 1818, 4to.

250. Hermanni VENEMA Sermones Academici, vice Commentarii ad Librum Prophetiarum Zachariæ. Leovardiæ, 1787, 4to.

ZECHARIAH.

251. Zechariah: a New Translation, with Notes, critical, philological, and explanatory, etc. By Benjamin BLAYNEY, D.D., Regius Professor of Hebrew. London, 1797, 4to.

This work is executed on the same plan as the author's version of Jeremiah, already noticed in p. 123. *supra*. "We think it our duty to say that Dr. Blayney has produced a valuable illustration of Zechariah, and afforded great assistance to the biblical student." (British Critic, O. S. vol. xiii. p. 655.) See also the Monthly Review, N. S. vol. xxviii. pp. 26—28.

252. F. B. KORSTER Meletemata Critica et Exegetica in Zachariæ Prophetæ partem posteriorem, cap. ix.—xiv. pro tuenda ejus authentia. Göttingæ, 1818, 8vo.

253. A Commentary on the Vision of Zachariah the Prophet, with a corrected Translation, and Critical Notes. By John STONARD, D.D. London, 1824, 8vo.

"The specimens we have given will sufficiently recommend the volume to the perusal of our readers, as highly deserving of their most careful perusal, and as entitling the learned author to the cordial thanks of every biblical student." (Eclectic Review, N. S. vol. xxiii. p. 416. See also the Quarterly Theological Review, vol. i. pp. 339—347.)

254. An Amicable Controversy with a Jewish Rabbi on the Messiah's Coming. With a New Exposition of Zechariah on the Messiah's Kingdom. By J. R. PARK, M.D. London, 1832, 8vo.

MALACHI.

255. A Commentary upon the whole Prophesye of Malachy. By Richard STOCK. London, 1641, folio.

This work was recommended by Bishop Wilkins as the best extant in his day on the prophet Malachi.

256. A Brief and Plain Commentary, with Notes not more useful than seasonable, upon the whole Prophecie of Malachy; delivered sermonwise divers years since at Pitminster in Summerset. By William SCLATER, D.D. London, 1650, 4to.

257. Salomonis VAN TIL Malachias Illustratus. Lugd. Bat. 1701, 4to.

258. Hermanni VENEMA Commentarius ad Librum Elenchtico-Propheticum Malachiæ; quo variis simul aliis Scripturæ Sacræ locis nova lux infunditur. Leovardiæ, 1759, 4to.

259. C. F. BAHRDT Commentarius in Malachiam, cum Examine Critico Versionum Veterum, et Lectionum Variarum Houbigantii. Accedit Specimen Bibliorum Polyglottorum. Lipsiæ, 1768, 8vo.

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§ 5. COMMENTATORS ON THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT.

1. A Critical Commentary on such Books of the Apocrypha as are appointed to be read in Churches: viz. Wisdom, Ecclesiasticus, Tobit, Judith, Baruch, History of Susannah, and Bel and the Dragon. With two Dissertations on the Books of Maccabees and Esdras. By Richard ARNALD, B.D. Second edition, corrected. London, 1760, folio; also various editions in 4to.

This valuable Commentary on the Apocryphal Books originally appeared at different times: it is frequently bound up with the Commentaries of Patrick, Lowth, and Whitby on the Canonical Books of Scripture, and is deservedly held in high estimation.

2. Jo. Phil. BAUERMEISTERI Commentarius in Sapientiam Salomonis, Librum Veteris Testamenti Apocryphum. Göttingæ, 1828, 8vo.

*** Some Commentaries, annexed to critical editions of particular Apocryphal Books, will be found in p. 163. of this Appendix.

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§ 6. PRINCIPAL COMMENTATORS ON THE NEW TESTAMENT, AND ON DETACHED BOOKS THEREOF.

[i.] *Commentators on the entire New Testament.*

1. Laurentii VALLÆ Annotationes in Novum Testamentum, ex diversorum útriusque linguæ, Græcæ et Latinæ, codicum collatione. Parisiis, 1505, 8vo.

Valla held a distinguished rank among the revivers of literature, and was one of the first who considered the sense of the New Testament as a critic rather than as a divine; whence he was led to make many corrections in the Latin Vulgate translation. His annotations were first edited by Erasmus: they are also to be found in the Critici Sacri.

2. Desiderii ERASMI Paraphrasis in Novum Testamentum. Basileæ, 1524, folio.

"Not inferior to any of the old commentators in sensible and ingenious remarks." (Dr. Harwood.) An edition of Erasmus's Paraphrase was printed at Berlin, 1777–1780, in 3 vols. 8vo. Erasmus was also author of a Latin version of the New Testament, which, together with his annotations, is printed in the sixth volume of Le Clerc's edition of his works, in 10 vols. folio. Leyden, 1703. The notes are chiefly grammatical, and designed to excite his contemporaries to the study of the New Testament in the original Greek.

3. Augustini MARLORATI Novi Testamenti Catholica Expositio Ecclesiastica: sive Bibliotheca Expositionum Novi Testamenti, id est, Expositio ex probatis omnibus Theologis collecta, et in unum corpus singulari artificio conflata, quæ instar bibliothecæ multis expositoribus refertæ esse posset. Apud Henricum STEPHANUM, 1561, 1564, 1570. Genevæ, 1583, 1585, 1593, 1596, 1620. Heidelbergæ, 1604, folio.

The multiplicity of editions, through which this work passed, attests the high and deserved estimation in which it was formerly held, though it is now but little known. It contains Erasmus's Latin version of the New Testament, together with various expositions, collected from the writings of the fathers of the church as well as from later interpreters, whether of the reformed or Lutheran Communions, with which the author has intermixed his own observations.

4. Ὑπομνήματα in omnes Libros Novi Testamenti, in quibus et genus sermonis explicatur, et series concionum monstratur, et nativa sententia testimoniis piis antiquitatis confirmata. Edita a Victorino STRIGELIO. Lipsiæ, 1565, 2 vols. 8vo.

"This is another of the most valuable books of sacred criticism. The observations are neat, and the critical judgment of Victorinus Strigelius is excellent." (Dr. Harwood.)

5. Jesu Christi Domini Nostri Novum Testamentum, cujus Græco contextui respondent interpretationes duæ; una, vetus; altera Theodori Bezæ; cum ejusdem Theod. BEZÆ annotationibus. Accessit etiam Joachimi Camerarii in Novum Fœdus Commentarius, in quo et Figuræ Sermonis, et Verborum Significatio, et Orationis Sententia, ad illius Fœderis intelligentiam certiorem, tractantur. Cantabrigiæ, 1642, folio.

The best edition of a most valuable work. "Beza is undoubtedly the best critic on the Greek language of any commentator we have. There is no translation that I know of equal to his: and his remarks on Erasmus and the vulgar Latin are wrought up to the utmost degree of exactness. On the whole, it is an invaluable treasure, and deserves to be read with the utmost attention." (Dr. Doddridge.) The Commentaries of Joachim Camerarius, which form a part of this work, are very useful: in them, the learned author expounds the text in a grammatical and critical manner only, according to the genius of the original languages, and without entering into any disputed points of doctrine. They are a reprint of Camerarius's *Notatio figurarum sermonis in libris quatuor evangeliorum, et indicata verborum significatio et orationis sententia, ad illorum scriptorum intelligentiam certiorem.* Lipsiæ, 1572, 2 vols. 4to.

6. Lucæ BRUGENSIS Commentarius in Quatuor Jesu Christi Evangelia. Antwerp, 1606, 3 vols. folio.

"A beautifully printed book, very scarce and valuable." (Dr. Harwood.)

7. Joannis MALDONATI Commentarii in Quatuor Evangelia. Paris, 1617, folio.

"A very ingenious commentator, distinguished for his elegant and neat Latinity." (Dr. Harwood.)

8. Martini CHEMNITII Harmonia Quatuor Evangelistarum. Hamburg. 1704, best edition, folio.

See a notice of this work in p. 159. of this Appendix.

9. Joannis PRICÆI Commentarii in varios Novi Testamenti Libros. Londini, 1660, folio.

These notes are inserted in the fifth volume of the Critici Sacri: they are greatly valued as containing "many valuable observations, particularly illustrating the modes of diction which occur in the sacred classics, from profane writers." (Dr. Harwood.)

10. Joh. Christoph. WOLFII Curæ Philologicæ in Novum Testamentum. Basil, 1741; the best edition, 5 vols. 4to.

This is a very valuable compilation; as "Wolfius does not simply relate the sentiments of others, but frequently animadverts upon them with great critical discernment." (Dr. Williams.) A continuation of this work was published by John Christopher Koecher, entitled "Analecta Philologica et Exegetica in Quatuor Evangelia." Altenburg, 1766, 4to.

11. Le Nouveau Testament de N. S. Jésus Christ, traduit en François, sur l'Original Grec, avec des notes littérales, pour éclaircir le texte: par Messieurs de BEAUSOBRE et L'ENFANT. Amst. 1741, best edition, 4to.

To complete this excellent work, there should be added, "*Remarques historiques, critiques, et philologiques sur le Nouveau Testament, par M. Beausobre, 4to. à la Haye,* 1742." Though a posthumous work, it is very valuable, and contains many judicious observations briefly expressed, but which nevertheless comprise the substance of remarks offered by the best interpreters. An English translation of St. Matthew's Gospel from this French version, was printed in 4to. several years since, which was republished in 8vo. London, 1816.

12. Novum Testamentum Græcum editionis receptæ cum Lectionibus variantibus Codicum manuscriptorum, Editionum aliarum, Versionum, et Patrum, necnon commentario pleniore ex Scriptoribus veteribus Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante. Opera et studio Joan. Jacobi WETSTENII. Amstelædami, 1751, 1752, 2 vols. folio. Editio altera, aucta et emendata, curante J. A. Lotze. Tom. i. Quatuor Evangelia complectens. Roterodami, 1832, large quarto.

The critical merits of these editions of the New Testament are considered in p. 12. of this Appendix. As a *merely critical comment*, this of Wetstein is unquestionably one of the most valuable: "almost every peculiar form of speech in the sacred text he has illustrated by quotations from Jewish, Greek, and Roman writers." (Dr. A. Clarke.) Almost every modern commentator of note has largely availed himself of the previous labours of Wetstein.

13. Joannis BENGELII Gnomon Novi Testamenti, in quo, ex nativâ Verborum Vi, Simplicitas, Profunditas, Concinnitas, et Salubritas sensuum cœlestium, indicatur. Ulmæ, 1763, 4to. best edition.

"This work contains an instructive preface, a perspicuous analysis of each book, with short notes, in the true taste of judicious criticism. His plan is a perfect contrast to that of Wolfius. *Simplicem fere veritatem, sine sylva multarum opinionum, propono.*" (Dr. Williams.) Bengel's Gnomon is a very valuable substitute for the more expensive critical commentaries on the New Testament; he excels in showing the connection and harmony of Scripture, and how Scripture is to be interpreted by Scripture. The generally cheap price of this book greatly enhances its value.

14. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Domini nostri Jesu Christi, cum Scholiis theologicis et philologicis. 8vo. 2 vols. Londini, 1768: 2d edit. 1776; 3d edit. 1820.

The editor of this work was the Rev. Mr. HARDY. "It was a very useful companion to every biblical student, and has gone through two editions (the second in 1776), the first of which is the best; but it must be acknowledged that the Greek text in both is inexcusably incorrect." (Dr. Clarke.) The *third* edition of this work is the most correct: it is beautifully printed. The notes are chiefly extracted from Poole's Synopsis.

15. Christ. Gottfr. KÜTTNERI Hypomnemata in Novum Testamentum, quibus Græcitas ejus explicatur, et Scholiis, quæ ex Scriptis recentiorum quorundam magni nominis philologorum excerpta sunt, illustratur. Lipsiæ, 1780, 8vo.

16. Novum Testamentum Græcè, perpetuâ Annotatione illustratum. Editio Koppiana. Vols. III.—X. Gottingæ, 1778—1826, 8vo.

G. B. KOPPE (from whom this edition derives its distinctive appellation), a man of extensive learning and uncommon critical acumen, in the year 1778, published a plan of a new edition of the New Testament, with a corrected text, short critical notes, and some *excursus*, or somewhat more extended philological ones on particular passages; and at the same time gave a specimen in the epistles of Paul to the Galatians, Ephesians, and Thessalonians. A second edition of this specimen appeared in 1791, and a third in 1823, corrected and enlarged by Professor T. C. Tychsen, which in the title-page is called Vol. VI. of the projected work. Koppe lived only to add another volume, numbered IV., on the epistle to the Romans, which was published in 1783. A third edition of this volume, with additional notes and philological excursus, by Dr. C. F. Ammon, appeared in 1825. Since the year 1783, at very irregular intervals, L. H. Heinrichs has published Vol. III. in two parts, containing the Acts of the Apostles (which is more particularly noticed in p. 134. *infra*), in 1809: Vol. VII. in two parts, 1792, containing the epistles to the Colossians, Philippians, Timothy, Titus, and Philemon; Vol. VIII., containing the epistle to the Hebrews, by Heinrichs, who published a second edition of it in 1823, and the Apocalypse in two parts, forming Vol. X., 1821. Of the Catholic Epistles, which are to form Vol. IX., D. J. Pott has

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published two fasciculi, the first containing the epistle of James, and the second containing the two epistles of Peter. The third fasciculus, which is to contain the epistles of John and Jude, has not yet appeared. In 1826, Pott published the first part of Vol. V., which is to comprise the two epistles to the Corinthians. Vols. I. and II., containing the four Gospels, are undertaken by persons, whom Heinrichs declares to be every way competent to the task.

The plan of this work appears to be excellent. There is, first of all, at the head of the page, a corrected text, agreeing for the most part with that of Griesbach's edition, with a punctuation entirely new, and divided into paragraphs according to the sense, while the ordinary notation of chapters and verses is given in the margin. Then follow brief notes, strictly critical, assigning the reasons for the variations from the *textus receptus*; and below these, at the bottom of the page, there are notes of a philological nature, of considerable extent. These notes are precisely of the kind which are to be found in the best critical editions of the classics. Their sole object is to enable the reader distinctly and accurately to apprehend the meaning of the original writers. To illustrate a phrase of doubtful meaning, first of all are brought forward the passages where the writer uses the same or a similar mode of expression; then other New Testament writers are appealed to; then the Greek translators of the Old Testament are cited; then the Apocryphal writers; and also Josephus and Philo; and, last of all, the classical authors are referred to. All doctrinal discussions are carefully avoided. To each book are prefixed prolegomena, in which questions relating to their author's authenticity, &c. are discussed: and to each book also are subjoined short *excursus*, or disquisitions, on passages of extraordinary obscurity, or on phrases of frequent occurrence, or which are used in a particular sense by the sacred writers. With regard to the execution of the plan thus detailed:—Koppe's two volumes are by far the best of the series: he is a remarkably cautious critic and judicious interpreter. But the *second* edition of his commentary on the Epistle to the Romans contains some very exceptionable notes by Professor Ammon: they are, however, carefully distinguished from those of Koppe. Both Heinrichs and Potts are, unhappily, tainted with that lax system of interpretation and excess of philological speculation which are the characteristics of the modern theologians and biblical critics of Germany." (Christian Monitor, vol. ii. pp. 642—644. Edinburgh, 1822, 8vo.)

17. G. F. HEZEL Novi Fœderis Volumina Sacra, Virorum Clarissimorum opera ac studio, è Scriptoribus Græcis, illustrata. Halæ, 1788, 8vo.

This work, which has never been completed, contains the Gospels of Matthew and Mark, *cum Notis Variorum*, and imbodies the labours of Wetstein, Raphelius, Palairet, Kypke, Alberti, Bos, and others.

18. Conjectures, with short Comments and Illustrations of various Passages in the New Testament, particularly in the Gospel of St. Matthew. To which is added a Specimen of Notes on the Old Testament. By Stephen WESTON, B.D. London, 1795, 4to.

19. Selecta e Scholis Lud. Casp. VALCKENARII in Libros quosdam Novi Testamenti, Editore Discipulo E. Van Wassenbergh, qui Dissertationem præmisit de Glossis Novi Testamenti. Amst. 1815–17, 2 vols. 8vo.

Valckenaer was one of the most distinguished critics of the last century. These extracts from his Scholia are wholly philological. To the first volume M. Wassenberg has prefixed a dissertation on those passages which he thinks were originally glosses, written in the margin of manuscripts, but which in the lapse of ages have become incorporated with the text. To the second volume he has also prefixed a Dissertation respecting the Trajections often necessary in the New Testament. Some of these Trajections or transpositions are arbitrary enough. Bishop Jebb has given a specimen of them, with some just castigatory remarks, in his Sacred Literature, pp. 128—130.

20. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum, cum Notis Theologicis et Philologicis. Londini, in ædibus typographicis A. J. Valpy, 1816, 3 vols. 8vo.

A work executed with equal correctness and elegance: there are a few copies on large paper, which are truly beautiful. The Greek is that of the received text, with the exception of some few passages, in which the editor acknowledges that he has followed Griesbach; and the Scholia are arranged in a similar order with those of Hardy's edition, noticed in p. 278. They are chiefly selected from Grotius, Elsner, Raphelius, Bos, Palairet, Kypke, and Rosenmüller. To each book is prefixed a short account of its author, occasion, and object, drawn up in pure and elegant Latinity. For this valuable auxiliary to sacred studies, the biblical student is indebted to the Rev. Edward VALPY, B.D. It is no mean commendation of this commodious and valuable edition of the New Testament, that a late eminent prelate of the Anglican Church (Bishop Huntingford), who examined it, signified his approbation of every passage on which any controversy was likely to be occasioned; and stated that, had *he* edited it, it would have been similarly edited.

21. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament with English Notes, critical, philological, and explanatory. [By the Rev. Edward VALPY, B.D.] A new edition. London, 1826, 3 vols. 8vo.

A new and greatly improved edition of the preceding work: as it is now accompanied with various readings, the reader will find a more particular account of it, as well as of the editions of the New Testament, with various readings and philological notes by the Rev. Drs. BURTON and BLOMFIELD, among the critical editions of the New Testament, in p. 19 of this Appendix.

22. Testamentum Novum Græcè. Cum animadversionibus Criticis, &c. a Joanne Severino VATER. Halæ Saxonum, 1824. 8vo.

See the title at length, and an account of the Notes, &c. of this edition of the New Testament, in p. 16. of this Appendix.

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23. A Commentary or Exposition on the New Testament with a Decad of Common Places. By John TRAPP. London, 1647, 2 vols. 4to.

A work containing many judicious observations, collected from various sources, but for the most part expressed in uncouth language. It is both scarce and dear.

24. A Paraphrase and Annotations on the New Testament, by Henry HAMMOND, D.D. London, 1702, folio, best edition.

The first edition of this valuable work appeared in 1653: it is in great and growing reputation. There are many good criticisms, but many that are much mistaken. Dr. Hammond "finds the Gnostics every where, which is his principal fault: many of Le Clerc's animadversions upon those places are very good; and his edition of his book in Latin I think much preferable to the original." (Dr. Doddridge.)

25. A Paraphrase on the New Testament, with Notes, doctrinal and practical. By the Rev. Richard BAXTER. London, 1695, 8vo.—Reprinted at London, 1810, 8vo.

The paraphrase is inserted between the verses of the text, and in a smaller type. The annotations are at the end of the chapter. They are for the most part very short, and contain much sound sense and piety. Mr. Baxter's "practical writings," said Dr. Barrow, "were never mended, and his controversial ones seldom refuted."

26. A Paraphrase and Commentary on the New Testament; to which is added a Chronology of the New Testament, and an Alphabetical Table of Places mentioned in the New Testament. By Daniel WHITBY, D.D. London, 1761, 2 vols. folio: also 1833, in 2 vols. 8vo.

This is considered as the best edition: the work was first published in 1703: and the 10th edition, in 4to. appeared in 1817. Divines of every denomination concur in pronouncing Dr. Whitby's commentary to be, upon the whole, the best upon the New Testament that is extant in the English language. It is inserted in almost every list of books that we have seen recommended to students.

27. Expository Notes, with Practical Observations on the New Testament of our Lord and Saviour Jesus Christ; wherein the Sacred Text is at large recited, the Sense explained, &c. &c. By William BURKITT, M.A. London, 1814, 4to.; also 1833, in 2 vols. 8vo.

The first edition of this deservedly popular work was printed early in the last century; and its practical utility has caused it to be several times reprinted in folio, besides the above-noticed edition in 4to. It does not profess to discuss critical questions, but is very useful for the *inferences* it deduces from the sacred text. Burkitt (says Dr. Doddridge) "has many schemes of old sermons: his sentiments vary in different parts of the work, as the authors from whom he took his materials were orthodox or not." The Reverend Dr. Glasse published an edition of this work, a few years since, in 2 vols. 4to.; which was soon afterwards followed by an abridgment, in one thick volume, 8vo. for the use of the poor.

28. The Practical Expositor; or, an Exposition of the New Testament in the Form of a Paraphrase, with occasional Notes, and serious Recollections at the end of each Chapter. By John GUYSE, D.D. London, 1739–52, 3 vols. 4to. Various editions are extant, in 6 vols. 8vo.

Dr. Guyse was an eminent dissenting divine of the eighteenth century, and in his religious principles Calvinistic. His paraphrase has never been very popular, though it "is said to display a sound judgment, intimate acquaintance with the original, and considerable critical powers." (Chalmers's Biographical Dictionary, vol. xvi. p. 490.)

29. An Exposition on the Books of the New Testament, extracted from the Writings of the best Authors, ancient and modern. By John MARCHANT. London, 1743, folio.

30. The Primitive New Testament. Part I. containing the Four Gospels, with the Acts of the Apostles. Part II. containing XIV. Epistles of Paul. Part III. containing the seven Catholic Epistles. Part IV. containing the Revelation of John [translated, with a few Notes, by William WHISTON]. 8vo. Stamford, 1743.

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A book not of very common occurrence: to render it complete, there should be prefixed a harmony "of the Resurrection of Jesus Christ, according to Beza's double copy of the Four Gospels and Acts of the Apostles."

The first part is translated "according to the Greek part of the MS. of Beza, the imperfections of which are supplied from the Vulgar Latin;" the second part is "according to the Greek of the Clermont manuscript;" the third and fourth parts are said to be "all according to the Greek Alexandrian MS., according to the collation in Dr. Mills, corrected." The modern distinctions of chapters and verses are retained.

31. The Family Expositor: or a Paraphrase and Version of the New Testament, with Critical Notes, and a Practical Improvement of each Section. By Philip DODDRIDGE, D.D. London, 1760–62, 6 vols. 4to. Also in 4 vols. 4to. London, 1808; and various editions in 6 vols. 8vo.: also in one volume, super-royal 8vo. London, 1825.

The late Bishop of Durham (Dr. Barrington), in addressing his clergy on the choice of books, characterizes this masterly work in the following terms:—"In reading the New Testament, I recommend Doddridge's Family Expositor, as an *impartial interpreter and faithful monitor*. Other expositions and commentaries might be mentioned, greatly to the honour of their respective authors, for their several excellencies; such as, elegance of exposition, acuteness of illustration, and copiousness of erudition: but I know of no expositor who unites so many advantages as Doddridge; whether you regard the fidelity of his version, the fulness and perspicuity of his composition, the utility of his general and historical information, the impartiality of his doctrinal comments, or, lastly, the piety and pastoral earnestness of his moral and religious applications. He has made, as he professes to have done, ample use of the commentators that preceded him; and in the explanation of grammatical difficulties, he has profited much more from the philological writers on the Greek Testament than could almost have been expected in so multifarious an undertaking as the *Family Expositor*. Indeed, for all the most valuable purposes of a Commentary on the New Testament, the Family Expositor cannot fall too early into the hands of those intended for holy orders." (Sermons and Tracts, p. 150.) This admirable commentary is in the lists of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.

An abridgment of the Family Expositor, upon a plan suggested by Dr. Doddridge himself, was published a few years since by the Rev. S. Palmer, entitled "The Family Expositor abridged, according to the plan of its author; containing his version, and the most useful explanatory notes, with practical reflections at the end of each section entire." 2 vols. 8vo. It forms a convenient companion to Mr. Orton's Exposition of the Old Testament, noticed in p. 115. of this Appendix.

32. The New Testament, carefully collated with the Greek, and corrected; divided and pointed according to the various subjects treated of by the Inspired Writers, with the common division into chapters and verses in the margin; and illustrated with Notes critical and explanatory. By Richard WYNNE, A.M. London, 1764, 2 vols. 8vo.

"Mr. Wynne seems to have made his divisions into chapters and verses, with a good deal of attention and judgment. As to the translation and many of the notes, they are so much taken from the Family Expositor of the late Reverend Dr. Doddridge, that the duty we owe the public obliges us to say, they are more the property of that learned critic than of our editor." (Monthly Review, O. S. vol. xxxi. pp. 406, 407.) The book, however, is useful, and not dear.

33. The New Testament or New Covenant of our Lord and Saviour Jesus Christ, translated from the Greek, according to the present idiom of the English tongue. With Notes and References. By John WORSLEY. London, 1770, 8vo.

The design of this version is to depart as little as possible from the authorized translation, while the author has endeavoured (and with some degree of success) to bring it nearer to the original, and to make the form of expression more suited to our present language. He professes to have paid especial attention to the correct rendering of the *particles*, many of which, it is well known, are omitted in the authorized version. The notes are very brief, and principally intended to confirm and illustrate the more literal or various renderings at the bottom of each page. "This work may be very usefully consulted; and persons who are unacquainted with the original, may be able from hence to form their judgment concerning the translation in common use among us, and to improve their knowledge of the Scriptures." (Month. Rev., O. S. vol. xliii. p. 12.)

34. The Christian Expositor: being a brief Explanation of the New Testament, whereby the Holy Scriptures are rendered easy to be understood by the meanest capacities. By the Rev. James ASHTON. London, 1774, 8vo.

"We think Mr. Ashton seems to have assumed rather too much in his title-page. We have looked over the volume, and find several pertinent illustrations; but we apprehend that this well-intended work will admit of a great deal of improvement." (Monthly Review, O. S. vol. lii. p. 365.)

35. An Exposition of the New Testament, intended as an Introduction to the Study of the Scriptures, by pointing out the leading sense and connexion of the Sacred Writers. By Wm. GILPIN, M.A. 2 vols. 8vo.

This justly-admired and ably-executed work has gone through several editions: it first appeared in one volume, 4to. 1790. "The plan of the author is, to give the whole substance of the New Testament, verse by verse, in such a kind of paraphrase as may make the historical parts run on in a pleasing style of narrative, and convey the doctrinal parts with such connection of the argument and illustration of the sense, as may induce even the idle to read the whole with pleasure. Sentences are occasionally thrown in for sake of explanation; but of this and every deviation from the apparent literal sense of the context, due notice is given in the notes; which are numerous, learned, and satisfactory. We have not seen any plan more likely to attract all kinds of readers to this best of studies; and we are happy to bear testimony that the plan is executed with good sense and without affectation." (British Critic, O. S. vol. iv. p. 122.)

36. A Translation of the New Testament. By Gilbert WAKEFIELD, B.A. Second edition, with improvements. London, 1795, 2 vols. 8vo.

The first edition of this work was published in three volumes, 8vo. 1792. For an account of the merits and defects of this version, see the Monthly Review, New Series, vol. viii. pp. 241—247. and vol. xx. p. 225. It was preceded, first, by *A New Translation of the Gospel of Saint Matthew, with Notes critical, philological, and explanatory. 4to. London*, 1782, of which a severe account is given in the same journal, vol. lxix. Old Series, pp. 48—59.; and, secondly, by *A New Translation of those Parts only of the New Testament which are wrongly translated in our common version*, 8vo. *London*, 1789. This is a small volume, but more valuable for reference than the work above noticed; as it consists simply of corrections of passages mistranslated, *without any comment or observations*.

37. A Translation of the New Testament, from the original Greek. Humbly attempted by Nathaniel SCARLETT, assisted by men of piety and literature. With Notes. London, 1798, 8vo.

This translation is executed in conformity with the tenets of the Universalists. "It is with sincere regret that we see so much piety and good intention so very expensively misemployed as in the present volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can possibly be expected from printing the historical parts of the Testament like a *play?*.... "It will hardly be credible to those who do not see the book, that this strange method is employed throughout, whenever it is practicable." (British Critic, O. S. vol. xiii. p. 435.)

38. An Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, and towards illustrating the Sense by philological and explanatory Notes. By William NEWCOME, D.D., Archbishop of Armagh. 1796, 2 vols. royal 8vo.

This work, though printed so long ago as 1796, was not published till some time after the right reverend author's decease in 1800. In his preface it is stated that his original intention extended no further than to improve our authorized translation of the Greek Scriptures, following the text of Griesbach's critical edition, except in a few instances. Finding, however, that his plan would be defective without a comment on the text of such a difficult book, he proceeded to add a selection of annotations from a body of notes which he had formed or compiled, with occasional additions supplied by able commentators, or by his own study of the sacred writings. This version was (much to the mortification of some of the archbishop's relatives) made the basis of the following work, which is here noticed, merely lest the author of these pages should be charged with designedly omitting it.

39. The New Testament in an IMPROVED VERSION, upon the basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes critical and explanatory, &c. &c. &c. London, 1808, 8vo.

This version is avowedly made to support the Unitarian scheme; for though the late learned Archbishop Newcome's name is specified in the title-page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors. The errors and perversions of this translation have been most ably exposed by the Rev. Dr. Nares, in his "Remarks on the Version of the New Testament, lately edited by the Unitarians," &c. &c. 8vo. London, 1808 (2d edit. 1814); by the Rev. T. Rennell, in his "Animadversions on the Unitarian Translation by a Student in Divinity," 8vo. London, 1811; and by the Rev. Dr. Laurence (now Archbishop of Cashel), in his "Critical Reflections on some important Misrepresentations contained in the Unitarian Version of the New Testament," 8vo. Oxford and London, 1811; and especially in the "Vindication of the Authenticity of the Narratives contained in the first two chapters of the Gospels of St. Matthew and St. Luke," by a Layman. London, 1822, 8vo. The three last-mentioned treatises discuss various topics, which it did not fall within Dr. Nares's plan to notice. Two short but very able critiques on the Unitarian Version may also be seen in the Quarterly Review, vol. i. pp. 315—336., and the Eclectic Review for 1809, vol. v. pp. 24—39., 236—251.

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40. The New Testament, translated from the Greek; and the Four Gospels arranged in Harmony, where the parts of each are introduced according to the Natural Order of the Narrative, and the Exact Order of Time. With some Preliminary Observations, and Notes critical and explanatory. By William THOMPSON, A.M. Kilmarnock, 1816, 3 vols. 8vo

This work the writer of these pages has never been able to procure: it is thus characterized by Mr. Orme:—"Mr. Thompson is entitled to respect, for his attempt to translate the New Testament, whatever opinion may be formed of his success. If a profound acquaintance with classical and biblical Greek, solidity of judgment, great nicety of taste, and acuteness of discernment, together with a command of pure and easy phraseology in our native tongue, be essential to a good translation of the Bible, this work will not stand the test. The author's attainments in all these respects were very moderate. The version is 'studiously made as literal as possible.' The English idiom is continually sacrificed to the Greek, so that grammatical propriety is often violated; and the desire to render the translation very faithful, and very clear, has often made it obscure and incorrect. He never departs from the received text in a single instance; so that, for him, Mill and Wetstein and Griesbach have all laboured in vain. The preliminary observations contain some feeble criticism on Dr. Campbell's Dissertations. The notes to the work are numerous, and sometimes long; but they rarely discover much ability. The piety of the author, and his attachment to the leading doctrines of the Gospel, are very apparent; and, with all its defects, some of the renderings are good, and many remarks occur which are worthy of attention." (Orme's Biblioth. Biblica, p. 430.)

41. Recensio Synoptica Annotationis Sacræ, being a Critical Digest and Synoptical Arrangement of the most important Annotations on the New Testament, exegetical, philological, and doctrinal; carefully collected and condensed from the best Commentators, both Ancient and Modern, and so digested as to form one consistent body of Annotation, in which each portion is systematically attributed to its respective author, and the foreign matter translated into English. The whole interspersed with a copious body of original Annotations. By the Rev. S. T. BLOOMFIELD, M.A. [now D.D.] London, 1827, 8 very large volumes, 8vo.

Copious as is the title-page of this elaborate work, it barely expresses the nature of its various contents. Purposely avoiding to treat on those subjects which are discussed in the Commentaries of Bp Mant and Dr. D'Oyly, of Dr. A. Clarke and of Mr. Hewlett, the annotations of Messrs. Elsley and Slade, the treatises of Bps. Tomline and Marsh, Michaelis's Introduction, and also in this work, Dr. Bloomfield has derived his exegetical and doctrinal annotations from the Scholiasts and Glossographers, as well as from Theophylact, Theodoret, Euthymius, and other ancient fathers of the church, especially the eloquent and erudite Chrysostom; while Elsner, Raphelius, Kypke, Weistein, Koppe, Rosenmüller, Tittmann, Kuinöel, Whitby, Macknight, Doddridge, and numerous other critics and commentators, both British and foreign, have largely contributed to his philological illustrations. Nor has he omitted to avail himself of the valuable aids for the elucidation of the Scriptures which are contained in the works of Cartwright, Buxtorf, Lightfoot, Pococke, Surenhusius, Schoettgenius, Meuschen, and others. Those only who have been engaged in similar studies can appreciate the labour of Dr Bloomfield's undertaking, to which he has devoted many years of patient research, amid the conflicting opinions of critics and theologians. There is scarcely a single difficult passage which is not elucidated; while the genuineness of some important texts, which had been impugned, is ably vindicated and established. Avoiding minor topics, on which real Christians may agree to differ in opinion, Dr. B. has laudably applied his learning to the defence of these cardinal doctrines of the New Testament,—the Deity and vicarious Atonement of Jesus Christ, and the Deity and Personality of the Holy Spirit. To those who have not the means of procuring the costly and voluminous publications of foreign commentators, these volumes will be most acceptable; while such as may possess them will here find a convenient manual of reference for their opinions on various topics. The value of Dr. Bloomfield's work is enhanced by the numerous glossarial notes which he has introduced on difficult words of rare or infrequent occurrence. The first part, which consists of three volumes, is appropriated to the elucidation of the four Gospels; the second, which is in five volumes, treats on the Acts and Epistles. Altogether, this is one of the most important works in sacred literature which has been offered to the attention of Bible students for many years.

42. The New Testament of our Lord and Saviour Jesus Christ; translated out of the original Greek, and with the former Translations diligently compared and revised. Arranged in Paragraphs, such as the sense requires; the divisions of Chapters and Verses being noted in the margin; with various tables, &c. By James NOURSE. New York, 1827, 8vo.

The common (or authorized) translation remains unaltered; the paragraphs are generally copied from those in Knapp's critical edition of the Greek Testament, noticed in p. 16. of this Appendix; though sometimes the paragraphs of Bengel's edition are preferred. A critical analysis of the contents is placed at the head of each page. A few notes are given on the punctuation of several passages, together with a short Introduction, on the origin and proper use of the Divisions into Chapters and Verses; an outline of a Harmony of the Gospels, arranged from Archbishop Newcome's; a Table of the Order and Date of the Books of the New Testament, and an Index of Quotations from the Old Testament.

43. The New Testament of our Lord and Saviour Jesus Christ. With an Introduction and Notes. By J. A. CUMMING. Second edition, revised and improved. Boston, 1827, 12mo.

44. The New Testament: with a Plain Exposition for the use of Families. By the Rev. Thomas BOYS, M.A. London, 1827, 4to.

45. Analecta Theologica. A digested and arranged Compendium of the most approved Commentaries upon the New Testament. By the Rev. William TROLLOPE, M.A. London, 1829–34, 2 large vols. 8vo.

The object of this laborious and comprehensive work is, to compress into as condensed a form as is consistent with perspicuity, the opinions, illustrations, and expositions of the principal theologians and biblical critics. The several arguments are digested and arranged in such a manner that the merits of any question may be seen at one view, without reference to the authors themselves; the bulk and high price of many of whose works place them beyond the reach of *junior biblical students*, for whose use Mr. Trollope's publication is especially designed. Those writers, who have taken different sides in certain questions, are distinctly marked; and the student is directed to that interpretation of the several disputed texts which seems to be best supported, and most generally approved. It is a primary and very important feature of this work, that it gives the WHOLE of the arguments on any contested topic in a conspicuous and connected form: whereas in some of those collections of notes which are much in use among junior students, the *heads* of such arguments only are given, leaving the inexperienced reader in a maze of conflicting opinions, and unable to form his own judgment without consulting the writers themselves; whose works in many cases he may not have the opportunity or the means of procuring.

46. The Christian Expositor, or Practical Guide to the Study of the New Testament, intended for the Use of General Readers. By the Rev. George HOLDEN, M.A. London, 1830, 12mo. Price 10*s.* 6*d.*

This volume also forms a part of Mr. Holden's commentary on the entire Bible, the plan of which is stated in page 114. No. 57. *supra*. "In the prosecution of his undertaking the author has given an explanation of every verse, and even of every phrase in the New Testament, which appeared liable to be misunderstood first, by a critical examination of the sacred text itself, and then by consulting the most eminent commentators and biblical critics, both British and foreign. Without any parade of sacred philology he has concisely given the results of his investigation; and the reader, who has recourse to his pages for the interpretation of really difficult passages, will rarely, if ever, be disappointed." (Christian Remembrancer, August, 1830, p. 480.) "As a practical expositor of the New Testament, convenient for ready, and, we may add, satisfactory reference, this is one of the most useful works that has for some time appeared, connected with biblical literature. Mr. Holden gives us, instead of philology, the results of philology, two extremely different things; and such words and passages only, as admit of ambiguity, are selected for explanation. The task is accomplished with great intelligence and learning." (Monthly Review, July, 1830, pp. 468, 469.)

47. The Devotional Testament, containing Reflections and Meditations on the different Paragraphs of the New Testament of our Lord and Saviour Jesus Christ; intended as a Help for the Closet and for domestic Worship. By the Rev. Richard MARKS. London, 1830. 4to.

48. Explanatory Notes upon the New Testament, with occasional Remarks, critical and practical. By the Rev. G. BLISS. London, 1832, 12mo.

49. A New and Corrected Version of the New Testament; or, a Minute Revision and professed Translation of the original Histories, Memoirs, Letters, Prophecies, and other productions of the Evangelists and Apostles. To which are subjoined a few generally brief, critical, explanatory, and practical Notes. By Rodolphus DICKINSON. Boston [Massachusetts], 1833, royal 8vo.

"Mr. Dickinson has *reformed* the titles of the several books of the New Testament, substituting for those generally received such as the following. *History by Matthew; Luke's History of Apostolic and Ecclesiastical Transactions; John's General Address to Christians; John's Letter to an eminent Christian Woman; John's Letters Visions, and Prophecies.* Whether there is not a ridiculous affectation in all this, let our readers judge. This work is announced on the title-page as a *professed* translation. By this we are, it is presumed, to understand, that it is not an *actual* translation, but a conception of materials in the vernacular tongue, designed to pass as a new translation. And we are very willing to believe it a pro-

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fessed translation; for a pretty thorough examination has failed to show us the faintest traces of a critic's hand. Where ill-chosen and ill-arranged phraseology has not made the work utterly unintelligible, the sense is generally the same with that of the received version, with here and there a modification borrowed from Campbell or Macknight.....Apart from its literary execution, this *professed translation* has no distinctive character: and, as the author (in his preface) places his chief reliance on the rhetorical embellishments with which he has adorned the sacred text, we are constrained to award a verdict of unqualified condemnation.

"The notes which form the Appendix to this volume are principally selected from English and American writers. They are excerpted indifferently from writers of widely varying creeds..... He has introduced many annotations from works not professedly critical. He has elevated some men to the rank of commentators on Scripture, who surely never anticipated that honour. He gives us on the Logos a note from Jefferson, and several of the largest notes are credited to such men as J. Q. Adams, Chancellor Kent, and Wirt. The Free Enquirer, an *infidel paper* published at New York, furnishes several short remarks. And there are some original notes, tinged with the translator's usual grandiloquence." (American Monthly Review for March, 1833, vol. iii. pp. 221, 222, 223.)

50. The Village Testament, according to the authorized version, with Notes, Original and Selected: likewise Introductions and concluding Remarks to each book, Polyglott References, and Marginal Readings, Geographical Index, Chronological and other Tables [and two Maps]. By the Rev. William PATTON. New York, 1833, second edition, 1834, 18mo.

A commodious edition of the New Testament, and neatly printed, with a minute but very distinct type. The notes have been compiled with much industry: a considerable portion of them is original.

51. The Pocket Commentary, consisting of Critical Notes on the New Testament; original and selected from the most celebrated Biblical Critics and Commentators. By David DAVIDSON. Second Edition. Edinburgh, 1834, 18mo.

52. A Pocket Expositor of the New Testament. By Thomas KEYWORTH. London, 1834, 18mo.

[ii.] *Commentators on detached Books of the New Testament.*

COMMENTATORS ON THE HISTORICAL BOOKS.

1. Novi Testamenti Libri Historici, Græci et Latini, perpetuo Commentario illustrati, a Baldvino WALÆO. Lugd. Bat. 1653; et Amstel. 1662, 4to.

This may, with great propriety, be termed an edition of the four Gospels and Acts of the Apostles, *cum notis variorum*. The notes of Beza, Grotius, Drusius, Heinsius, and others, are here inserted in regular order, the reader being left to decide for himself, which interpretation he will prefer. As the book sells at an easy price, it may be advantageously substituted for the larger editions of those eminent critics, where they cannot be conveniently referred to, or procured.

2. A Paraphrase on the Four Evangelists. By Samuel CLARKE, D.D. London, 2 vols. 8vo.

To form a complete paraphrase on the New Testament, there are usually associated with this valuable work of Dr. Clarke, a "Paraphrase on the Acts and Epistles," 2 vols. 8vo. and a "Paraphrase on the Revelations," in one volume, 8vo. by T. Pyle, M.A. Their deserved popularity has caused them to pass through repeated editions. "Dr. Clarke's paraphrase on the Evangelists deserves an attentive reading; he narrates a story in handsome language, and connects the parts well together; but fails much in emphasis, and seems to mistake the order of the histories." (Dr. Doddridge.) Pyle's Paraphrase on the Epistles Dr. D. considered to be inferior in ability to that on the Old Testament already noticed.

3. Samuelis Friderici BUCHERI Antiquitates Biblicæ ex Novo Testamento selectæ, consuetudines, ritus, formulas veterum examinantes. Vitembergæ et Lipsiæ, 1729, 4to.

A collection of notes—some of which are sufficiently prolix—on the four Gospels, elucidating them principally from the rabbinical writers.

4. Explanatory Notes upon the Four Gospels in a new method, for the use of all, but especially the unlearned English reader; in two parts; to which are prefixed three Discourses. By Joseph TRAPP, D.D. London, 1748. Oxford, 1805, 8vo.

The design of this very useful work is to take notice only of difficult texts, to correct the authorized version, and explain the diction of the sacred writings, but chiefly to reconcile apparently contradictory passages. The three discourses prefixed explain with much perspicuity many prophecies of the Old Testament that are cited in the New. The numerous impressions which this work has undergone sufficiently attest the high estimation in which it is deservedly held.

5. A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles; together with a New Translation of Saint Paul's First Epistle to the Corinthians, with a Paraphrase and Notes, to which are added other Theological Pieces. By Zachary PEARCE, D.D., late Bishop of Rochester. London, 1777, 2 vols. 4to.

"On the whole, Dr. Pearce deserves to be ranked with other writers of eminence who have employed their philological learning in illustrating the sacred writings." (Monthly Review, O. S. vol. lvi. p. 205.) "To Dr. Z. Pearce, Bishop of Rochester, we are indebted for an invaluable commentary and notes on the four Gospels," &c. "The deep learning and judgment displayed in these notes are really beyond all praise." (Dr. A. Clarke.)

6. Pericopæ Evangelicæ. Illustravit Christ. Theoph. KUINÖEL. Lipsiæ, 1796, 1797, 2 vols. 8vo.

This work contains critical and expository annotations on the Gospels for every Sunday in the year, according to the ritual of the Lutheran church, in which these portions of the New Testament usually form the subjects of the preacher's discourse. The passages selected are nearly the same as those used in the Liturgy of the Anglican church. The notes in this work are much enlarged and corrected in the ensuing article.

7. D. Christiani Theophili KUINÖEL Commentarius in Libros Novi Testamenti Historicos, Vols. I.—III. Lipsiæ, 1808—1812; Vol. IV. Lipsiæ, 1818, and various subsequent editions, all in 8vo. Londini, 1828, 3 tomis, 8vo.

This is one of the best *philological* commentaries on the historical books of the New Testament. "As a philologist, Kuinöel has exhibited a great deal of labour and care in the investigation of words and phrases.....In general, he is a sober, judicious critic, as to idiom, &c. Oftentimes he makes remarks with respect to the connection and scope of discourse that are valuable and important. In all these points of view he may be strongly commended to the student, who still should not be ready to give implicit credit to every thing which is said. By long and patient labour he has attained to making a summary of much important knowledge in his work." (Professor Stuart, in the Andover Biblical Repository for January, 1833, vol. iii. p. 133.) But there are some points on which the student cannot be too much upon his guard. Although now and then Kuinöel has successfully vindicated some important controverted passage from a neological interpretation; yet, in some cases, where there is apparently something of a miraculous nature which lies on the surface of the evangelical narration, he makes a shift, but with no great dexterity, to steer between the neologians and the orthodox, in order, as it would seem, to avoid giving offence to either. Professor Stuart (ibid. pp. 155—159.) has given several examples of these trimming interpretations, which we have not room to insert; and, with regard to the trinitarian controversy, he has shown that Kuinöel is what has been termed a high Arian. The Greek text is not inserted in the Leipzig edition of this commentary. Vol. i. contains the commentary on Saint Matthew's Gospel; vol. ii. those on the Gospels of Saint Mark and Saint Luke; vol. iii. that on Saint John; and vol. iv. that on the Acts of the Apostles. To each book are prefixed well-compiled prolegomena, in which the author's life, the authenticity of his narrative, the time, place, and the language in which he wrote, as well as his style and manner of writing, are fully discussed. The London reprint, from the press of Mr. Richard Watts, is preferable to the editions printed in Germany, not only for the beauty of the typography, but also for the reasonableness of its price. The various readings of Griesbach are subjoined to the textus receptus of the historical books of the New Testament.

8. The Harmony of the Four Gospels. By J. MACKNIGHT, D.D. 4to. 2 vols. 1756; 2d edit. 1763; 3d edit. 8vo. 2 vols Edinburgh, 1804.

See a notice of this excellent work in p. 16. No. 13. of this Appendix.

9. The Four Gospels translated from the Greek; with Preliminary Dissertations and Notes. By George CAMPBELL, D.D. F.R.S. Edinburgh; Principal of Marischal College, Aberdeen. 4to. 2 vols. London, 1790; 2 vols. 8vo. Edinburgh, 1807: 3d edit. London, in 3 vols. 8vo.

The extensive circulation of this valuable work, which has placed the author high in the rank of biblical critics, sufficiently attests the esteem in which it is held. Although his version has not altogether answered the expectations entertained of it, yet the notes which accompany it form an excellent philological commentary on the four Evangelists; and the dissertations are a treasure of sacred criticism. The narratives of the sacred writers are arranged in sections, regulated by the subject matter, and the divisions of chapters and verses are retained in the margin. Professor Campbell's work is in Bishop Tomline's list of books for students.

10. Annotations on the Four Gospels and the Acts of the Apostles. Compiled and abridged for the use of Students. 2d edit. London, 1812, 3 vols. 8vo.

Though published anonymously, this work is known to be the production of the Rev. Mr. ELSLEY, vicar of Burenston near Bedale; by whom the annotations on the Gospels only were first pub-

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lished in 2 vols. 8vo. 1799. "Altogether, we say, without the smallest reserve, we never saw a book more admirably adapted for the use of students, more creditable to an author's sagacity, diligence, and erudition, or more likely to make the investigation of the New Testament easy and agreeable." (British Critic, O. S. vol. xvi. p. 236. See also Monthly Review, N. S. vol. xxx. p. 441., and vol. lxxvi. p. 381.)

11. Quatuor Novi Testamenti, Evangelia recensuit et cum Commentariis perpetuis edidit Car. Freder. Augustus FRITSCHE. Tomus I. Evangelium Matthæi complectens. Lipsiæ, 1825, 8vo. Tom. II. Evangelia Marci et Lucæ. Lipsiæ, 1830, 8vo.

The grammatical meaning of words is admirably investigated in this work; but the theological interpretations are in the very worst style of the neologian school of Germany.

12. Annotations on the Historical Books of the New Testament. By M. BLAND, D.D. Vols. I. and II. [comprising the Gospels of St. Matthew and St. Mark.] Cambridge and London, 1828–29, 8vo.

These annotations are designed for the use of students at the university, and of candidates for holy orders: and by them these volumes may be profitably consulted. Dr. Bland has drawn his materials from the stores of our best old English divines, and has occasionally illustrated and confirmed his interpretations of particular passages by apposite quotations from the fathers of the Christian church, and other ecclesiastical writers.

12*. An Exposition of the Gospels of St. Matthew and St. Mark, and of some other detached parts of Holy Scripture. By the Rev. Richard WATSON. London, 1833, royal 8vo.

The sole object of this learned and original work is the elucidation of the Scriptures; and by this means to lay the foundation, rather than suggest those practical and pious uses to which they must be applied, if they make us "wise unto salvation." The author has aimed to afford help to the attentive general reader, whenever he should come to a term, phrase, or a whole passage, the meaning of which is not obvious, and to exhibit the true theology of the sacred volume. The notes, therefore, are brief upon the plainer passages, and most copious where explication appeared necessary. *No real difficulty has been evaded.* The author had contemplated the writing of expository notes on the entire New Testament; but lived only to complete his commentary on the Gospels of St. Matthew and St. Mark, and on Luke i.—xiii. 15. and Rom. i.—iii. 21.

SAINT MATTHEW AND SAINT MARK.

13. Caroli Mariæ DE VEIL Explicatio Litteralis Evangelii secundum Matthæum et Marcum, ex ipsis Scripturarum fontibus, Ebræorum ritibus et idiomatis, veterum et recentiorum monumentis, eruta. Londini, 1678, 8vo.

14. Jacobi ELSNERI Commentarius in Evangelia Matthæi et Marci. Zwollæ, 1767, et annis sequentibus. 3 vols. 4to.

SAINT MATTHEW.

15. A New Version of Saint Matthew's Gospel, with Select Notes; wherein the version is vindicated, and the sense and purity of several words and expressions in the Original Greek are settled and illustrated. By Daniel SCOTT, J.U.D. London, 1741, 4to.

16. Gottfridi OLEARII Observationes ad Evangelium Matthæi. Lipsiæ, 1743, 4to.

Professor J. B. Carpzov mentions this as an excellent commentary on St. Matthew's Gospel.

17. J. C. PORES Commentarius in Sanctum Jesu Christi Evangelium secundum Matthæum, etiam collatum cum evangelio Marci, Lucæ, et Joannis, in iis quæ habent communia, necnon in sanctum Jesu Christi Evangelium secundum Marcum, Lucam, et Joannem. Mechliniæ, 1823, 12mo.

18. Eccardi LEICHNERI de tempore Magorum, hoc est, quo Magi ex oriente recens natum Christum Bethlehemi adorârint, Commentatio Analytica. Arnsteti. 1655, 12mo.

19. Commentatio de Vi et Momento Infanticidii Herodiani in Historia Jesu Christi. Auctore T. L. DANZ. Jenæ, 1823, 4to.

20. H. P. T. VERHOEVEN Disputatio Theologica de Precatione Dominica. Lugduni Batavorum, 1829, 4to.

21. Commentatio de Solenni Jesu Christi in Urbem Hierosolymitaram Introitu. Auctore T. P. C. HUYDECOPER. Trajecti ad Rhenum, 1829, 8vo.

22. F. G. Nicolai SURINGAR Commentatio de Sensu Loci Matt. xxii. 37—40. Lugduni Batavorum, 1822, 4to.

23. De Consilio et Causis Proditionis Judæ Dissertatio. Auctore Josepho FERENCZY. Trajecti ad Rhenum, 1829, 8vo.

SAINT MARK.

24. Georgii Friderici HEUPELII Commentarius in Evangelium Marci. Argentorati (Strasburg), 1716, 8vo.

Carpzov has indicated this Commentary as being an excellent one; we have never seen it.

SAINT LUKE.

25. A Critical Essay on the Gospel of St. Luke, by Dr Frederick SCHLEIERMACHER. With an Introduction by the Translator [the Rev. Connop Thirlwall, M.A.], containing an account of the Controversy respecting the Origin of the Three first Gospels since Bishop Marsh's Dissertation. London, 1825, 8vo.

Dr. Schleiermacher is justly considered as one of the most distinguished Greek scholars in Germany; of this work the reader will find a copious account, together with a refutation of Dr. S.'s hypothesis respecting the Gospel of St. Luke, in the British Critic and Theological Review for October, 1827, pp. 342—398. The translator's Introduction is an admirable disquisition for the variety of important information which it condenses into a small compass.

26. Sam. Frid. Nath. MORI Prælectiones in Lucæ Evangelium, edidit C. A. Donat. Lipsiæ, 1795, 8vo.

27. The Gospel of St. Luke, with English Notes. By the Rev. J. R. MAJOR, A.M. London, 1826, 8vo.

This work is avowedly designed for students, who may not have access to more bulky or more expensive publications. Mr. Major has availed himself of every accessible source for the elucidation of the evangelist; and has succeeded in comprising within the compass of a single volume that information, which the inexperienced student could not otherwise obtain without great research and expense. The notes have been compiled principally with a view to the divinity examinations in the university of Cambridge. The volume is beautifully printed.

28. Scholia in Lucæ Evangelium, ad supplendos reliquorum Interpretum Commentarios, scripsit Fridericus Augustus BORNEMANN. Accesserunt curæ secundæ ad Actorum cap. XIX. sqq. et de Glossematis Novi Testamenti cautè dijudicandis Dissertatio. Lipsiæ, 1830, 8vo.

These annotations on the Gospel of St. Luke are strictly philological, and illustrate numerous passages which preceding commentators had passed by. The dissertation on the Gospels, which some critics imagine to have crept into the text of the New Testament, is particularly valuable.

29. Adriani Leonardi Vander BOON MESCH Interpretatio Hymni Zachariæ, quam Lucas servavit, Evang. I. 67—79. Lugduni Batavorum, 1817, 4to.

30. Dissertatio Theologica inauguralis de Hymno Mariæ, quam.....publico examini submittit Nicolaus Henricus Tatum ZUBLI. Lugduni Batavorum, 1829, 8vo.

The first part of this dissertation contains a grammatical interpretation of the Hymn of Mary (Luke i. 46—55.); and the second part investigates its sources, poetical structure, and the doctrine which it teaches, viz., the acknowledgment and celebration of the providence of God, and the advent of the Messiah who was promised to the patriarchs.

31. De Procuratore, Parabolâ Jesu Christi ex Re Provinciali Romanorum illustratâ, Commentatio Historico-Exegetica ad Luc. XVI. 1—9. Auctore C. G. L. GROSSMANN. Lipsiæ, 1824, 4to.

32. Chr. God. KLINCKHARDT, super Parabolâ Jesu Christi de Homine Divite et Lazaro in Evangelio Lucæ, cap. XVI. 19—31. consignatâ, Commentatio. Lipsiæ, 1831, 4to.

SAINT JOHN.

33. Caroli Wilhelmi STRONCK Specimen Hermeneutico-Theologicum de Doctrina et Dictione Johannis Apostoli. Trajecti ad Rhenum, 1797.

34. Joannis CLARISSE, Pro Evangelii Joannei ΑΥΘΕΝΤΕΙΑ Dissertatio Critico-Theologica. Harderovici, 1806, 8vo.

35. Caroli Gottlieb BRETSCHNEIDER Probabilia de Evangelii et Epistolarum Joannis Apostoli Indole et Origine. Lipsiæ, 1820, 8vo.

36. Caroli Gulielmi STEIN, Authentia Evangelii Joannis contra Bretschneideri Objectiones defensa. Additur Specimen Novi Lexici Joannei. Brandenburgi, 1821, 8vo.

This publication contains a satisfactory vindication of the genuineness of the writings of Saint John, against the objections of Dr. Bretschneider; who, in his 'Probabilia,' had asserted, contrary to all evidence, that the writings which bear that apostle's name were compiled after his decease by some Gentile Christian in the beginning of the second century, who passed himself for the apostle![1]

[1] In the Jena Literary Gazette for January, 1827 (Suppl. No. 1.), it is stated that Dr. Bretschneider, in the preface to the 2d edition of his Handbuch der Dogmatik (Manual of Dogmatic Theology), declares, that in his biblical criticisms he has, without any hesitation, used as genuine sources the writings of St. John; because the doubts respecting the genuineness of those writings, which he some time since laid before the public, were regarded by him merely as suggestions which might give occasion to a

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The six following publications were also occasioned by Dr. Bretschneider's Probabilia.

37. H. A. SCHOTT Programma, quo examinantur dubitationes quædam de authentia Evangelii Joannis nuperrime ex prioribus quatuor capitibus a Bretschneidero excitatæ. Jenæ, 1820, 4to.

38. Th. Ph. Ch. KAISER Commentationes III. de apologeticis Evangelii Joannei consiliis authentiam ejus commonstrantibus. Erlangæ, 1821–24–25, 4to.

39. A. F. G. M. GLASER Dissertatio Exegetico-Historica de Johanne apostolo, Evangelii, quod ejus nomen præ se fert, vero auctore, respectu recentiorum quarundam dubitationum atque criminationum. Helmstadii, 1823, 4to.

40. A. Th. CALMBERG, De antiquissimis Patrum pro Evangelii Joannei Αυθεντία Testimoniis. Lipsiæ et Hamburgi, 1823, folio.

41. Michaëlis WEBERI Authentia Capitis Ultimi Evangelii Johannis, hujusque Evangelii totius, et Primæ Johannis Epistolæ, Argumentorum Internorum Usu vindicata. Halis, 1823, 8vo.

42. Leonardi USTERII Commentatio Critica, in qua Johannis Evangelium genuinam esse, ex comparatis IV. Evangeliorum de cœnâ ultimâ et de passione Jesu Christi narrationibus, ostenditur. Turici, 1823, 8vo.

43. De Authentiâ Capitis XXI. Evangelii Joannei, e sola orationis indole judicanda. Scripsit J. C. L. HANDSCKE. Lipsiæ, 1818, 8vo.

44. An Exposition of the Gospel of Jesus Christ according to John. By George HUTCHESON, Minister of the Gospel at Edinburgh. London, 1657, folio.

A book not of common occurrence: it contains many valuable observations.

45. Commentarius Analytico-Exegeticus, tam literalis quam realis, Evangelii secundum Johannem. Authore Fred. Adol. LAMPE. Amstelædami, 1724—1726, 3 vols. 4to.

This is unquestionably the most valuable work on Saint John's Gospel that was ever published; every thing which the learned author could possibly collect, in order to illustrate the evangelist, being here concentrated. It is, however, a work better adapted to the *mature* scholar than to the student in divinity, who may not always be able to select with judgment from these ample tomes. Lampe also composed two quarto volumes of Dissertationes Philologico-Theologicæ, on Saint John's Gospel, which were published in 1737, by Dr. Gerdes. They are replete with solid erudition.

45*. Paraphrasis Evangelii Johannis, cum Notis et Cantabrigiensis Codicis Latino Textu, a Joanne Salomone SEMLERO. Halæ, 1771, 8vo.

Semler was one of the most celebrated biblical critics of Germany, during the last century: his writings, which illustrate with great ability many philological difficulties, bear a high price; but he espoused such *rational* dogmas, in certain points of doctrine, which are of fundamental importance, that the student cannot be too much on his guard against them.

46. Sam. Frid. Nathan. MORI Recitationes in Evangelium Joannis; animadversiones subjecit Tho. Imm. Dindorf. Pragæ, 1795, 8vo. Lipsiæ, 1808, 8vo.

47. Notes, Critical and Dissertatory, on the Gospel and Epistles of Saint John. By the Rev. R. SHEPHERD, D.D. F.R.S. London, 1796, 4to.

Though bearing the date of 1796, this volume was not published until the year 1801. See an analysis of it in the Monthly Review, N. S. vol. xxxviii. pp. 145—150.

48. Caroli TITTMANNI Meletemata Sacra, sive Commentarius Exegetico-Critico-Dogmaticus in Evangelium Joannis. Lipsiæ, 1816, 8vo.

The author of this work was superintendent of the Diocese of Dresden. Without vouching for *every* opinion Dr. Tittmann has offered, we have no hesitation in saying that his work is, upon the whole, the most valuable commentary on Saint John's Gospel extant in the compass of a single 8vo. volume; and though it does not render Lampe's expensive work unnecessary, it may be advantageously substituted for this, where the student cannot obtain access to it.

49. Symbolæ ad Interpretationem Evangelii Johannis ex Marmoribus et Numis, maxime Græcis. Auctore Fr. MUNTER. Hauniæ, 1826, 4to.

50. Disputatio Theologica inauguralis de Pretio, statuendo Precationi Jesu, quæ continetur Cap. XVII. Evangelio Johannis, quam ..... publico examini submittit Nicolaus Jacobus AARLAND. Lugduni Batavorum, 1829, 8vo.

An academical dissertation for a doctor's degree in Theology, in the university of Leyden. After treating on the author of the sublime prayer, contained in the seventeenth Chapter of St. John's Gospel, Dr. Aarland proceeds to give an exposition of it, and concludes with a practical view of the example which it affords to Christians, with regard to the things for which they ought to pray, as well as the words and temper with which they ought to offer their supplications.

THE ACTS OF THE APOSTLES.

51. Dissertatio de Lucæ ἀξιοπιστία in conscribendo Actuum Apostolorum Libro. Scripsit Adrianus Cornelius de MEIJIER. Hagæ Comitum, 1827, 8vo.

52. An Attempt to ascertain the Chronology of the Acts of the Apostles and of St. Paul's Epistles. By the Rev. Edward BURTON, D.D. London, 1830, 8vo.

53. The Apostolical History of Mr. Cradock, Dr. Benson's History of the first planting of Christianity, and Mr. Bevan's Life of Paul, all of which have been mentioned in p. 62 of this Appendix, deserve to be noticed in this place, among those writers who have materially illustrated the Acts of the Apostles.

54. Casparis STRESONIS Commentarius Practicus in Actorum Apostolorum, per Lucam Evangelistam descriptorum, capita priora sedecim. Amstelodami, 1658, 4to. Ejusdem, Commentarius in capita duodecim posteriora. Amstelodami, 1659, 4to. Hafniæ, 1717, 4to.

This work originated in the author's sermons (in Dutch) on the Acts of the Apostles: they were afterwards translated into Latin, and so arranged as to form a commentary on the Acts of the Apostles. Streso's work is commended by Walchius for its learning and piety.

55. Caroli Mariæ DE VEIL Acta Sanctorum Apostolorum ad litteram explicata. Londini, 1684, 8vo.

This is one of the scarcest of Dr. de Veil's expository publications: it was translated into English, and entitled *A Literal Explanation of the Acts of the Holy Apostles. Written in Latine, by C. M. du Veil, D.D., now translated into English out of a copy carefully reviewed and corrected by the Author. To which is added a learned Dissertation about Baptism for the Dead.* 1 Cor. xv. 29. *Written in Latine, by the famous Fredericus Spanhemius, Filius,* London, 1685, 8vo.

56. Joannis PEARSONII S.T.P. Cestriensis nuper Episcopi Lectiones in Acta Apostolorum. Londini, 1688, 4to.

These lectures are prefixed to Bishop Pearson's Opera Chronologica edited by Mr. Dodwell, Londini, 1688, 4to. They extend from the first to the ninth chapter of the Acts of the Apostles; and (as may be expected) contain many valuable critical and chronological observations for the elucidation of St. Luke's narrative.

57. The History of the Acts of the Holy Apostles confirmed from other authors, and considered as full evidence of the Truth of Christianity. By Richard BISCOE, D.D. London, 1742, 2 vols. 8vo. Oxford, 1829, in one volume, 8vo.

This learned and elaborate work contains the substance of Dr. Biscoe's sermons preached at Mr. Boyle's lecture between the years 1736 and 1738. Dr. Doddridge frequently refers to it as a work of great utility, and as showing, in the most convincing manner, how incontestably the Acts of the Apostles demonstrate the truth of Christianity. The Oxford reprint is beautifully executed.

58. Acta Apostolorum Græce, perpetuâ annotatione illustrata a Car. Hen. HEINRICHS. Gottingæ, 1809, 2 parts or vols. 8vo.

This forms a part of Koppe's edition of the New Testament, with notes, mentioned in pp. 127, 128. of this Appendix. Some of the expositions in this work are characterized by that lax system of interpretation which is adopted by some modern expositors and critics in Germany, and against which the student cannot be too much upon his guard.

59. Actions of the Apostles, translated from the original Greek, by the Rev. John WILLIS, B.D. London, 1789, 8vo.

This work "is divided into several sections, to which are added notes, styled Proofs and Illustrations. Some of the author's alterations, we think, are real improvements; others, the contrary; some are very fanciful; and there are others for which we cannot at all account." (Monthly Review, N. S. vol. iii. p. 154.)

60. Sam. Frid. Nathan. MORI Versio et Explicatio Actuum Apostolicorum. Edidit, animadversiones recentiorum suasque adjecit, Gottlob Immanuel Dindorf. Lipsiæ, 1794, 2 vols. 8vo.

61. ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ. Acta Apostolorum. Variorum Notis tum Dictionem tum Materiam illustrantibus suas adjecit Hastings ROBINSON, M.A. Cantabrigiæ, 1824, 8vo.

more minute and fundamental investigation of the proofs of such genuineness, which proofs at that time had appeared to him to be still incomplete; and also because he trusted that this inquiry would be fully accomplished by the publications respecting it that have already appeared, as well as by those which were announced as preparing for publication.

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This beautifully executed edition of the Acts of the Apostles contains the text of Griesbach, from which the editor has very rarely deviated; and beneath it are placed critical and philological Scholia. "This edition is well calculated to illustrate the peculiar expressions and grammatical construction of the Acts of the Apostles, and the author" [editor] "has judiciously added to his own remarks those of the best critics and theologians. Within a small compass much is contained....We should imagine it well adapted to the purposes of college-lectures and of public schools, as intended by the writer;—and it is a book which the more advanced critic may add with advantage to his library." (Universal Review, vol. ii. p. 173.)

62. D. Paulus Apostolus in Mari, quod nunc Venetus Sinus dicitur, Naufragus, et Melitæ Dalmatensis Insulæ post naufragium Hospes; sive de Genuino Significatu duorum Locorum in Actibus Apostolicis, cap. XXVII. 27. cap. XXVIII. 1. Inspectiones Anticriticæ. Auctore Ignatio GEORGIO. Venetiis, 1730, 4to.

The author of this learned treatise supports the notion, which was afterwards maintained by Mr. Bryant, that the island on which St. Paul was wrecked was not Malta, but Melita in the Adriatic Sea, on the coast of Dalmatia.

63. M. C. G. KUCHLER de anno, quo Paulus Apostolus ad Sacra Christiana conversus est, Commentatio. Lipsiæ, 1828, 8vo.

64. Arnoldi Gulielmi HASELAAR Dissertatio Exegetica de nonnullis Actuum Apostolorum et Epistolarum Paulinarum ad historiam Pauli pertinentibus locis. Lugduni Batavorum, 1806, 8vo.

65. Specimen Academicum Inaugurale de Oratione Pauli Apostoli Athenis habita, quod.....publico examini submittit Janus Adolphus ANSPACH. Lugduni Batavorum, 1829, 4to.

*** Many valuable philological and historical illustrations of the Acts of the Apostles are likewise to be found in Johannis Ernesti Immanuelis Walchii Dissertationes in Acta Apostolorum. Jena, 1756–59, 3 vols. 4to.

COMMENTATORS ON THE WHOLE OR GREATER PART OF THE EPISTLES.[1]

66. Joachimi LANGII Commentatio Historico-Hermeneutica de Vita et Epistolis apostoli Pauli, ita adornata, ut isagogen generalem et specialem historico-exegeticam præbeat in Acta Apostolorum et Pauli Epistolas, necnon in ipsam Hermeneuticam Sacram. Halæ, 1718, 4to.

A most valuable work, which is not of common occurrence; both Walchius and Michaelis concur in stating that it throws great light on St. Paul's Epistles, of which it presents very copious analyses. The Appendix contains similar analyses of the epistles of Peter, James, and Jude; and also numerous aphorisms on the Interpretation of Scripture, and particularly of the phraseology of St. Paul's Epistles. The latter were corrected, enlarged, and reprinted at Halle, in 1733, in a separate volume, the title of which is given at length in p. 98. No. 24. *supra*.

67. Jo. Francisci BUDDEI Ecclesia Apostolica, sive de Statu Ecclesiæ Christianæ sub Apostolis Commentatio Historico-Dogmatica; quæ et introductionis loco in Epistolas Pauli cæterorumque apostolorum esse queat. 8vo. Jenæ, 1729.

Buddeus has briefly treated on the state of the Christian Church during the apostolic age, with great judgment, and has referred to a great variety of useful writers.

68. Gulielmi ESTII in omnes Pauli et aliorum Apostolorum Epistolas Commentarius. Paris, 1679, folio.

The best edition of a most valuable work, which Romanists and Protestants alike concur to recommend as an excellent critical help to the exposition of the apostolic Epistles. The Prefaces of Estius are particularly valuable. A very useful abridgment of this work, as well as of the Commentary of Cornelius à Lapide, so far as concerns *St. Paul's Epistles*, was published by John Van Gorcum, at Antwerp, in 1620, 8vo. The best edition is that of Louvain, entitled—*Epitome commentariorum Gulielmi Estii S. Th. Doctoris, et Corn. à Lapide, e Soc. Jesu Theologi, in omnes D. Pauli Epistolas, per Johannem à* GORCUM, *Presbyterum, collecta. Editio nova, D. Pauli textu et G. Estii Præfectionibus aucta. Lovanii*, 1754, 8vo.

[1] Though not a *commentary*, in the strict sense of the term, the author cannot pass in silence BISHOP BURGESS's *Initia Paulina, sive Introductio ad Lectionem Pauli Epistolarum*. Londini, 1804, 12mo. This little volume contains, 1. Pauli Epistolam ad Philippenses Græce et Anglice, cum brevibus notis Kuttneri; 2. Theophylacti Procemia Epistolarum; 3. Ejusdem Interpretationem Epistolæ ad Philippenses; 4. Rosenmülleri Scholia ad eandem. Quibus præeunt Kuttneri Observata de Idiomatibus Novi Testamenti. Though not specified in the title-page, there are added two valuable extracts from Henry Stephens's and our learned countryman Gataker's Dissertationes de Stylo Novi Testamenti; "thus collecting some of the most valuable illustrations of the style of St. Paul's Epistles that can be offered to the attention of the student." (British Critic, O. S. vol. xxv. p. 413.) This valuable work is at present out of print, and extremely scarce and dear.

69. Explication des Epîtres de Saint Paul. Par Bernardin de PICQUIGNY. Paris, 1706, 3 tomes, 12mo. 1714, 4 tomes, 8vo. Troyes, 1826, 4 tomes, 12mo.

This is an abridgment of a larger work, by the same author, intituled *Epistolarum Pauli Apostoli Triplex Expositio*. Parisiis, 1703, folio. The exposition consists of three parts, viz. 1. An analysis, exhibiting the order and connection of the text; 2. A paraphrase, expressing in few words the sentiment of the apostle; and, 3. A commentary, with notes on obscure or difficult passages. (Walchii Bibliotheca Theologica, vol. iv. p. 678.) To each epistle is prefixed a prefatory account of its occasion, scope, and argument; and each chapter concludes with devotional and practical inferences. The reprint at Troyes, in 1826, is very neatly executed.

70. A New Literal Translation, from the Original Greek, of all the Apostolical Epistles; with a Commentary and Notes, philological, critical, explanatory, and practical. To which is added, a History of the Life of the Apostle Paul. By James MACKNIGHT, D.D. Edinburgh, 1795, 4to. 4 vols. London, 1806, 8vo. *with* the Greek Text, 6 vols. 2d edition, with the Life of the Author. *Without* the Greek Text, in 3 vols. 4to. and 4 vols. 8vo.

This work, together with the harmony noticed in p. 60. of this Appendix, is in Bishop Tomline's list of books for clergymen. A specimen of it, containing the Epistles to the Thessalonians, was published in 4to. in 1787; and the work itself, we are informed in Dr. M.'s Life (vol. i. 8vo. p. xv.), was the unremitting labour of nearly thirty years, during which period seldom less than eleven hours a day were employed on it. "We apprehend that few persons who shall peruse this work with competent judgment and due respect for the sacred writings, will hesitate to acknowledge that Dr. M. is also entitled to approbation and applause, as a faithful translator, a learned and able commentator, and a pious divine." (Monthly Review, N. S. vol. xviii. p. 411.) "It is a work of theological labour not often paralleled, and an ample storehouse of observations to exercise not only the student, but the adept of divinity. If we do not always implicitly coincide with the author in opinion (which, in such various matter, cannot reasonably be expected), we can always praise his diligence, his learning, and his piety; qualities which confer no trifling rank on any scriptural interpreter or commentator." (British Critic, O. S. vol. vii. Preface p. ii.)

71. A Paraphrase and Annotations upon all St. Paul's Epistles. Done by several eminent men at Oxford. Corrected and improved by the late Right Rev. and learned Dr. FELL, Bishop of Oxford. London, 1703, 3d edition, 8vo.

"Fell on the Epistles is very short; but most of his notes are worthy of remark. The collection of parallel Scriptures is judicious, and the translation in some places altered for the better." (Dr. Doddridge.)

72. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians. To which is prefixed, An Essay for the understanding of Saint Paul's Epistles, by consulting St. Paul himself. By John LOCKE. London, 1783, 4to. (Works, vol. iii.): also various editions in 4to. and 8vo.

73. A Paraphrase and Notes on the Epistles of Saint Paul to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke. To which are annexed, several Critical Dissertations on Particular Parts of Scripture, &c. &c. By the late reverend and learned Mr. James PIERCE, of Exon. London, 1773, second edition, 4to.

74. A Paraphrase and Notes on the Epistles of Saint Paul to the Thessalonians, Timothy, Philemon, and Titus; and the Seven Catholic Epistles by James, Peter, Jude, and John, &c. &c. By George BENSON, D.D. London, 1752, 1756, best editions, 2 vols. 4to.

"Locke, Pierce, and Benson make up a complete commentary on the Epistles; and are indeed all in the number of the most ingenious commentators I have ever read. They plainly thought very closely, and attended much to connection, which they have often set in a most clear view. But they all err in too great a fondness for new interpretations, and in supposing the design of the apostles less general than it seems to have been. It must be allowed that Benson illustrates the spirit of Paul sometimes in an admirable manner, even beyond any former writer. See especially his Epistle to Philemon." (Dr. Doddridge.)

75. A Practical Paraphrase on the Epistles of Saint Paul to the Romans, Galatians, and the Epistle to the Hebrews, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. London, 1744, 8vo.

76. The Epistles of Paul the Apostle translated, with an Exposition and Notes. By the Rev. Thomas BELSHAM. London, 1822, 2 vols. 4to. also in 4 vols. 8vo.

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Mr. Belsham is one of the reputed editors of the "Improved Version" of the New Testament, noticed in p 129. *supra*. This exposition of St. Paul's Epistles (which is noticed here only that the author may not be charged with designedly omitting it) is executed on the same principles. Able critiques on it may be seen in the Eclectic Review for May and June, 1823, in the fourth volume of the New Edinburgh Review, in the thirteenth volume of the Quarterly Review (in reply to which Mr. Belsham published "A Vindication," in 1825), and, lastly, in the twenty-second volume of the British Review. Some very acute and learned observations, exposing Mr. Belsham's erroneous interpretations, will be found in the Christian Remembrancer for the year 1827.

77. Gottlob Christiani STORR, Interpretatio Epistolarum Pauli ad Philippenses, ad Colossenses, et ad Philemonem, accedit in Epistolam Jacobi. 8vo.

These valuable philological commentaries on the above-mentioned Epistles are inserted in the first and second volumes of Dr. Storr's *Opuscula Academica ad Interpretationem Librorum Sacrorum pertinentia*, 8vo. Tubingen, 1796, 1797. Vol. ii. of the same collection also contains some valuable *historical notices*, which materially contribute to elucidate Saint Paul's Epistles to the Corinthians. We are further indebted to the same learned author for a similar philological commentary on the Epistle to the Galatians, in vol. ii. of Velthusen's and Kuinöel's collection of *Commentationes Theologicæ*.

78. Versio Latina Epistolarum Novi Testamenti, perpetua Annotatione illustrata a Godofr. Sigism. IASPIS. Lipsiæ, vol. i. 1793; vol. ii. 1797, 8vo.

A new edition of this work, very materially enlarged and corrected, was published at Leipsic, in 1821.

78*. Commentarius Perpetuus in decem Apostoli Pauli quas vulgo dicunt Epistolas Minores. Edidit Joannes Fridericus WEINGART. Gothæ, 1816, 8vo.

A useful and unpretending little volume, expressly designed for those who may not have the means of procuring larger and more expensive commentaries. The author professes to have selected his materials from the best commentators, both ancient and modern, with whose annotations he has interwoven his own remarks. He acknowledges his obligations to the previous labours of Koppe and Rosenmüller: and references are introduced to those authors who have particularly illustrated texts of more than ordinary difficulty.

79. Annotations on the Epistles, being a continuation of Mr. Elsley's Annotations on the Gospels and Acts, and principally designed for the use of Candidates for Holy Orders. By the Rev. James SLADE, M.A. London, 1816, 2 vols. 8vo.

80. A Paraphrastic Translation of the Apostolic Epistles, with Notes. By Philip Nicholas SHUTTLEWORTH, D.D. Oxford and London, 1829, 8vo.

This admirably executed work is offered by its learned author expressly for the use of inexperienced biblical students and of general readers. He states his design to be to "give breadth and prominence to those minute but necessary links of reasoning, which are often so cursorily glanced at by the writers as to escape the observation of persons not in the habit of pursuing an elaborate argument through its finest details; to fill up those lacunæ of inference, the implied purport of which, though necessarily suggested by the context to the experienced dialectician, does not always present itself to others less exercised in this species of elliptical composition; and to supply that fluency of context, by which even the languid and desultory reader, when indisposed to the labour of intense thought, may be enabled to take a comprehensive view of the whole chain of the argument and of the object of the writer." Pref. pp. xvii. xviii. The divisions of chapter and verse are very properly thrown into the margin; and numerous notes are inserted, illustrating the scope and bearing of the apostles' reasoning; which exhibit in a comparatively small compass the substance of much learned and laborious research.

81. H. A. SCHOTT et J. F. WINZER Commentarii in Libros Epistolicos Novi Testamenti. Vol. I. Epistolos ad Galatas et Thessalonicenses continens. Lipsiæ, 1834, 8vo.

This work is executed upon the same plan as Kuinöel's Commentary on the historical books of the New Testament, which is noticed in p 131. of this Appendix. The Greek text is inserted in the commentary. Vol. I., which is all that has hitherto appeared, contains the commentary on the Epistles to the Galatians and Thessalonians, which is written by Dr. Schott.

82. A Harmony of the Epistles of the Holy Apostles, to which is added a Summary of the Entire. By the Rev. Peter ROBERTS, M.A. Cambridge, 1800, 4to.

Though not a commentary in the strictest sense of the word, this work affords so valuable a help towards ascertaining the doctrinal agreement of the Epistles, that it deserves special notice in this place. See a farther account of its plan and execution in page 62. of this Appendix.

83. Essays on some of the Difficulties in the Writings of St. Paul. By Richard WHATELY, D.D. [now Archbishop of Dublin.] London, 1828, 8vo.

84. Apostolical Preaching considered in an examination of St. Paul's Epistles. By John Bird SUMNER, M.A. [now D.D. and Bishop of Chester.] London, 1815, 8vo. and numerous subsequent editions.

85. The Life of Paul the Apostle, with Critical and Practical Remarks on his Discourses and Writings. By Stephen ADDINGTON, D.D. London, 1784, 8vo.

86. General Observations on the Writings of St. Paul. By John HEY, D.D. Buckingham, 1811, 8vo.

This volume was not printed for sale: it contains many pleasing remarks on the style and writings of the Apostle Paul.

ROMANS.

87. Jo. Jac. RAMBACHII Introductio Historico-Theologica in Epistolam Pauli ad Romanos. Adjecta est Martini Lutheri aurea præfatio, variis observationibus exegeticis atque apologeticis illustrata. Halæ, 1727, 8vo.

Though not a commentary on the Epistle to the Romans, this introduction may very advantageously be substituted for one. Professor Tholuck has justly characterized it as being "written with a thorough knowledge of the subject." (Introd. to his Exposition of the Epistle to the Romans, vol. i. p. 34. Edinburgh, 1833.) Not a single point is omitted that can throw any light on the author, time and place of writing, the external and internal state of the Christian church at Rome, the scope and style and the canonical authority of this admirable epistle. The preface of Luther truly deserves the epithet of *golden*: it illustrates the peculiar phraseology of the apostle, and his arguments of the chapters are singularly perspicuous. In our analysis, &c. of Saint Paul's Epistle to the Romans, we have been largely indebted to Rambach's publication.

87*. Commentary on the Epistle to the Romans. By John CALVIN. To which is prefixed his Life by Theodore Beza. Translated by Francis Sibson, A.B. London, 1834, small 8vo.

88. A Paraphrase and Notes on the Epistle to the Romans, to which is prefixed a Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme and the principal Words and Phrases the Apostles have used in describing it. By J. TAYLOR, D.D. Second and best edition, 1747, 4to.

The first edition of this celebrated and learned work appeared in 1745: two others were printed in the years 1754 and 1769. Archbishop Magee pronounces the system developed in this key to be "nothing more than an artificial accommodation of Scripture phrases to notions utterly repugnant to Christian doctrine." Dr. Taylor's scheme (which was Arian) is examined by Archbp. Magee in the first volume of his Discourses on the Atonement, pp. 181—188. 199—201. 322—333. Dr. Taylor's work contains, however, several valuable philological illustrations of the Epistle to the Romans, of which we have availed ourselves in the course of this Introduction.

89. Clavis Apostolica: or a Key to the Apostolic Writings, being an Attempt to explain the Scheme of the Gospel, and the principal Words and Phrases used by the Apostles in describing it. By the Rev. Joseph MENDHAM, A.M. London, 1821, 12mo.

This small volume is a republication of a series of papers which originally appeared in the sixth volume of the Christian Observer, in opposition to the principles of Dr. Taylor's Key to the Epistle to the Romans, and which the late Archbp. Magee justly pronounced to be "a series of valuable letters." (On the Atonement, vol. ii. p. 344.) "Mr. Mendham's work is well entitled to our approbation, not less for the temperate and judicious manner in which it is written, than for the importance of the subject to which its discussions relate." (Eclectic Review, N. S. vol. xxi. p. 527.)

90. A Paraphrase, with Critical Annotations, on the Epistles of Saint Paul to the Romans and Galatians. By Timothy EDWARDS, A.M. London, 1752, 4to.

We notice this work, which is judiciously compiled from the best previous commentaries on these two Epistles, because it is occasionally to be purchased at a cheap rate. "The author appears to us to have been a person of learning, judgment, and candour, and well acquainted with the sacred writings. He endeavours, in the first place, to give his readers a distinct view of the whole Epistle, to discover the true occasion of the apostle's writing it, the main subject of it, the principal branches of which it consists, and the subdivision of them into their proper sections, paragraphs, and periods; and then to clear up the connection of these several particulars, the seeming perplexity of the arguments, and the hidden force of the reasonings, in order to set forth the true meaning and coherence of the whole discourse in a clear light." (Monthly Review, O. S. vol. vii. p. 412.)

91. Jacobi WELLERI Adnotationes in Epistolam Pauli ad Romanos. Brunswick, 1754, 4to.

92. Jo. Sal. SEMLERI Paraphrasis Epistolæ ad Romanos, cum Notis, translatione vetusta, et dissertatione de duplici Appendice hujus Epistolæ, in cap. xv. xvi. Halæ, 1769, small 8vo.

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Semler also published similar paraphrases on the following Epistles: viz. 1 & 2 Corinthians, Halæ, 1770, 1776; Galatians, *ibid.* 1779; James, *ibid.* 1781; 1 Peter, *ibid.* 1783; 2 Peter and Jude, *ibid.* 1784; Revelation, Neustadt, 1785, and 1 John, to which is added by Professor Noesselt a Disquisition, entitled *Narratio de Semlero ejusque meritis in interpretatione S. S.* 8vo. Riga, 1792. Semler totally rejects those doctrines concerning original sin, &c. which are received as orthodox by the Protestant churches. His works are all scarce and dear in this country,—so that the student will not sustain any loss who may not be able to procure them.

93. A Paraphrase on the Eleven First Chapters of Saint Paul's Epistle to the Romans. By the Rev. Thomas ADAM. London, 1771, 8vo.

"This appears to be the performance of a sensible man, who desires to deliver the true sense of Scripture as far as he can attain it, and to advance the cause of piety among men. His method is, to lay a small number of verses before the reader at one view, in which are inserted a few words to illustrate and explain them, and then he adds several observations upon the sense of the passage, with some practical remarks. On the whole, this paraphrase, not abounding in criticism, as some might expect, appears however to be a candid, well-meant, practical, and useful performance." (Monthly Review, O. S. vol. xlv. pp. 400, 401.) What further recommends this useful work is, the low price at which it may frequently be procured, it having been frequently reprinted.

94. Chr. Frid. SCHMIDII Annotationes in Epistolam Pauli ad Romanos. Lipsiæ, 1777, 8vo.

95. Sam. Frid. Nath. MORI Prælectiones in Epistolam Pauli ad Romanos, cum ejusdem versione Latinâ, locorumque quorundam Novi Testamenti difficiliorum interpretatione. Edidit J. T. T. Holtzapfel. Lipsiæ, 1794, 8vo.

96. Epistola Pauli ad Romanos, Græce, ex recensione novissima Griesbachii, cum commentario perpetuo. Edidit Chr. Fr. BOEHME. Lipsiæ, 1806, 8vo.

97. Pauli Epistola ad Romanos. Interprete Ern. Godofr. Adolpho BÖCKEL. Gryphiæ, 1821, 8vo.

98. Horæ Romanæ: or an Attempt to elucidate St. Paul's Epistle to the Romans, by an original Translation, Explanatory Notes, and New Divisions. By Robert COX, M.A. London, 1824, 8vo.

"While possessing merit of a high order, it is entirely free from display. The simplicity of the author's plan, and the extremely judicious manner in which he has executed it, entitle him to a measure of our praise which we have not often an occasion of awarding." (Eclectic Review, N.S. vol. xxiii. p. 72.) See also the Quarterly Theological Review, vol. ii. pp. 72—76.

99. Notes on the Epistle to the Romans, intended to assist Students in Theology, and others, who read the Scriptures in the Originals. By Samuel H. TURNER, D.D. New York, 1824, 8vo.

These "Notes" are strictly exegetical, not polemical; and are designed to explain the force and connection of St. Paul's arguments. This object is completely attained by Professor Turner, who has made considerable use of the labours of the German biblical critics, against whose extravagant interpretations and critiques he has, very properly, cautioned his readers. A translation of Koppe's Latin Introduction to the Epistle to the Romans is prefixed; and the work concludes with a well-written "Essay for the consideration of Theological Students."

100. The Epistle of Paul the Apostle to the Romans; with an Introduction, Paraphrase, and Notes. By C. H. TERROT, A.M. London, 1828, 8vo.

The design of this publication is, to bring together such information as may assist young students of divinity in obtaining a right understanding of St. Paul's Epistle to the Romans. By way of apparatus towards an examination of the Epistle, the author has prefixed, 1. A Chronological Table of the Acts of that Apostle, abridged from Bishop Pearson's Annales Paulini; 2. A brief Exposition of the occasion, date, and genuineness of the Epistle; 3. An Analysis of its contents; 4. A Critical Inquiry into the meaning of the theological terms, which in our authorized version are rendered *justify* and *justification*, *faith*, *law*, and *works of the law*, *flesh*, and *impute*; and, 5. A List of all the Passages of the Old Testament quoted in the Epistle to the Romans. The Greek text follows, according to Dr. Knappe's third edition (Halæ, 1824), and on the opposite page is given the author's paraphrase. The volume concludes with a collection of notes, in the composition of which Mr. Terrot has availed himself of the previous works of the most distinguished British commentators and divines, and also of the philological labours of the most eminent continental critics. "This work derives its chief commendation, not so much for what it has accomplished, as for the plan of study which it opens up to the young divine; showing, by a very successful example, the aid which may be brought to theological investigation from the stores of general literature, and especially from those other sources where the fruit of the tree of knowledge is not altogether unmixed." (British Critic, April, 1829, vol. v. p. 346.)

101. A Commentary on the Epistle to the Romans, with a Translation and various Excursus. By Moses STUART, Professor of Sacred Literature in the Theological Seminary at Andover. Andover [Massachusetts], 1832. London, 1833, 8vo.

"If candour, integrity of purpose, and apostolic piety, united to deep research, persevering industry, and varied erudition, could qualify any man for the task of translating and expounding critically the most difficult of the Pauline Epistles, we believe that Professor Stuart possesses these endowments. Whatever be the errors in his work—and our author is the last man to claim infallibility—they arise from the general infirmity of human nature; they are not introduced either to support the views of a polemical partisan, or to maintain the hypothesis of an obstinate disputant. The publication before us is eminently distinguished both for repeated acknowledgment of all the difficulties attendant upon the respective interpretations of the 'vexati loci,' and for unwearied patience in disentangling the web in which controversialists have loved to involve this sublime epistle."....."Mr. Stuart is *original* both in his translation and his comments. He at one time objects to Calvin, at another to Arminius: and we do not think that any partisan will have reason to quarrel with the Professor for a blind adherence to any 'set of opinions.'" (British Critic, for October, 1833, pp. 430, 431.)

"The *Translation* is couched in elegant language, and divided with great care into sections, each of which has an appropriate, if not perfectly correct, title, and is subdivided into paragraphs as the sense requires. A great deal of the obscurity of the epistle, as it stands in the common version, is removed by the hypothesis that in chapter iii., and in several other places, Saint Paul quotes and answers a supposed objector. The queries and objections thus quoted and answered, Mr. Stuart has distinguished by quotation marks, which render the epistle at once more interesting and more intelligible. Mr. Stuart has also rendered the particles so skilfully, as to give the whole epistle the appearance, not of a parcel of *disjecta membra*, accidently thrown together, but of a connected and orderly treatise. He has also given a faithful representation of the original, as regards the use of the article. The *Commentary* is a work of great labour. The author seems seldom to have contented himself with second-hand observations, but to have consulted for himself all *original* authorities, and to have faithfully prepared himself to meet any probable or possible objection to his own views." (American Monthly Review, Nov. 1832, vol. ii. p. 393.)

This Commentary and Excursus are filled with interesting and valuable information. The work is intended for young students in divinity, and therefore we meet often with minute criticisms, which to the matured scholar and theologian may appear unnecessary, but which will be found highly useful to the beginner, as they will draw his attention to nice points of theology, and so tend to give him accuracy as well as extent of knowledge.

The London impression of 1833 is handsomely and very correctly printed under the editorial care of the Rev. Drs. J. P. Smith and E. Henderson.

102. Exposition of St. Paul's Epistle to the Romans; with Extracts from the Exegetical Works of the Fathers and Reformers. Translated from the original German of Dr. Fred. Aug. Gottreu THOLUCK, Professor of Theology in the Royal University of Halle. By the Rev. Robert MENZIES. Vol. I. Edinburgh, 1833, 12mo.

This work forms part of the Edinburgh Biblical Cabinet, noticed in p. 72. No. 2. *supra*. The learned author, Professor Tholuck, has had the distinguished honour of standing foremost among the defenders of ancient orthodoxy against the modern neologians of Germany: and "the Commentary on the Epistle to the Romans is the most important work which has hitherto proceeded from his pen. The universal approbation it has received from the friends of evangelical truth, and the fierce hostility with which it has been assailed by the rationalist party in Germany" (where, notwithstanding it has passed through many editions), "afford the most satisfactory evidence of its distinguished worth." (Translator's preface, p. xii.) Professor Stuart, in the preface to his admirable work on the epistle to the Romans (p. vii.), has expressed the highest approbation of Dr. Tholuck's labours, to which he acknowledges himself "most of all indebted." The purchaser of Professor Stuart's work with find it desirable to study Dr. T.'s Exposition in connection with it. The translator has ably performed his difficult task, and has enriched the volume with an instructive preface.

103. A Critical Exposition of the Ninth Chapter of the Epistle to the Romans, as far as is supposed to relate to the Doctrine of Predestination. By J. FAWCETT. London, 1752, 8vo.

104. St. Paul's Wish to be accursed from Christ illustrated, and vindicated from Misconstructions. With an Appendix, containing a Collection of the most material Observations upon the Text by ancient and modern Writers. By Bartholomew KEELINE. Oxford, 1766, 8vo.

105. De Consecutione Sententiarum in Pauli ad Romanos Epistola Commentatio. Auctore Ernesto Friderico HOEPFNERO Lipsiæ, 1828, 8vo.

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1 AND 2 CORINTHIANS.

106. Pauli ad Corinthios Epistolæ, Græce, perpetua annotatione illustratæ, a Fr. Aug. Guil. KRAUSE, vol. i. complectens Epistolam priorem. Francofurti, 1792, 8vo.

107. A Paraphrase of Saint Paul's First Epistle to the Corinthians, with Explanatory Notes. By the Rev. J. G. TOLLEY, M.A. London, 1825, 8vo.

108. Commentarius in priorem Divi Pauli ad Corinthios Epistolam. Auctore Aug. Ludov. Christ. HEYDENREICH. Marburgi, 1827–28, 2 vols. 8vo.

The first volume contains the first eight chapters of St. Paul's First Epistle to the Corinthians. The remaining chapters are illustrated in the second volume. In the prolegomena the author has given a concise account of the city of Corinth, the introduction of Christianity, and the state of the Christian church, together with the occasion and argument of the epistle, its canonical authority and authenticity; and a list of the best commentators on this particular epistle. The commentary is principally philological.

109. Animadversiones ad Cap. III. et XIII. Epistolæ Pauli I. ad Corinthios. Scripsit Dr. Ant. Georg. HOLMANN. Lipsiæ, 1819, 8vo.

This tract elucidates certain words and difficult passages in the third and thirteenth chapters of St. Paul's first Epistle to the Corinthians.

110. Observationes ad Versus postremos Capitis XIII. prioris Pauli ad Corinthios Epistolæ recte intelligendos. Auctore A. SCHOTT. Jenæ, 1823, 4to.

111. Commentatio Critica et Exegetica in Paulinæ Epistolæ ad Corinthios caput XIII. Scripsit Dr. L. G. PARRAU. Trajecti ad Rhenum, 1828, 8vo.

112. A Paraphrase on the Fifteenth Chapter of the First Epistle to the Corinthians, with Critical Notes and Observations, and a preliminary Dissertation; a Commentary, with Critical Remarks, on the Sixth, Seventh, and part of the Eighth Chapters of the Romans, &c. By John ALEXANDER. London, 1766, 4to.

See an account of this tract, in the Monthly Review, O. S. vol. xxxiv. pp. 443—451.

113. Pauli ad Corinthios Epistola secunda, perpetua annotatione illustrata, a Jo. Georg. Frid. LEUN. Lemgoviæ, 1804, 8vo.

114. Epistola Pauli ad Corinthios posterior, Græce. Perpetuo Commentario illustravit A. G. EMMERLING. Lipsiæ, 1823, 8vo.

115. Disputatio de alterâ Pauli ad Corinthios Epistolâ, et observandâ in illâ Apostoli indole et oratione, quam pro summis in theologiâ honoribus in Academia Rheno-Traject., publico examini submittit Herm. Jo. ROYAARDS. Trajecti ad Rhenum, 1818, 8vo.

This well compiled academical dissertation consists of three parts, in which the author examines, 1. The second Epistle to the Corinthians; 2. The character of Saint Paul; and, 3. The language and style of the apostle. The second division is particularly valuable.

116. C. F. A. FRITSCHE, De nonnullis Posterioris Pauli ad Corinthios Epistolæ Locis Dissertationes Duæ. Lipsiæ, 1824, 8vo.

117. Alberti Gerhardi BECKER, Conjectanea in Locum Paulinum 2 Corinth. XII. 7–9. Magdeburgi, 1822, 8vo.

GALATIANS AND EPHESIANS.

118. Sam. Frid. Nath. MORI Acroases in Epistolas Paulinas ad Galatas et Ephesios. Lipsiæ, 1795, 8vo.

119. A Commentary on Saint Paul's Epistle to the Galatians, translated from the Latin of Martin LUTHER. 8vo. and 2 vols. 12mo.

There are also editions extant in folio and 4to. of this valuable work, which completely expose the doctrine of justification by works alone. We may apply to it in particular what Erasmus is recorded to have said of Luther's commentaries in general:—"There is more solid divinity contained in one page than could be found in many prolix treatises of schoolmen and such kind of authors." (Middleton's Biographia Evangelica, vol. i. p. 230.) Walchius states that Protestants and Catholics have both concurred in their commendations of Luther's work. (Biblioth. Theolog. vol. iv. p. 607.)

120. A Paraphrase and Notes on the Epistles of Saint Paul to the Galatians and Ephesians, with Doctrinal and Practical Observations, together with a Critical and Practical Commentary on the Two Epistles of Saint Paul to the Thessalonians. By the late learned Samuel CHANDLER, D.D. London, 1777, 4to.

"The paraphrase clearly and fully expresses the meaning of the sacred writer; the notes are enriched by original quotations from Greek and Latin authors, in order to illustrate and confirm the learned commentator's own criticisms, and many doctrinal and practical observations are interspersed, with a view of farther explaining the tendency of the apostle's reasoning, and improving the moral temper and conduct of the reader." "The commentary on the two Epistles to the Thessalonians is more diffuse: the author has every where introduced references to original writers, with whom none were more conversant, and omitted no opportunity of subjoining practical reflections, adapted to the various passages which he had previously explained by learned and liberal criticism." (Monthly Review, O. S. vol. lvi. pp. 161, 162.)

121. Interpretatio Epistolæ Pauli ad Galatas, auctore E. A. BORGER. Lugd. Bat. 1807, 8vo.

122. Pauli ad Galatas Epistola. Latinè vertit, et Commentario Perpetuo illustravit Doctor et Professor G. B. WINER. Lipsiæ, 1821; Editio secunda, aucta et emendata, 1827; Editio tertia, aucta et emendata, 1829, 8vo.

While this sheet was passing through the press, a translation of this valuable work by the Rev. W. Cunningham was announced as forming part of the Edinburgh Biblical Cabinet. Copious illustrations were to be added from the previous commentaries of Koppe, Borger, and others.

123. Gottlob Frid. GUDE de Ecclesiæ Ephesinæ Statu imprimis ævo apostolico, Commentatio Historico-Exegetico-Critica. Accedit Vita S. Apostoli Pauli per Georgium Majorem descripta. Lipsiæ, 1732, 8vo.

124. Joannis TARNOVII Commentarius in Epistolas Pauli ad Ephesios, ad Philippenses, ad Colossenses, et ad Thessalonicenses. 4to. Rostochii, 1636.

PHILIPPIANS.

125. The Church at Philippi, or the Doctrines and Conduct of the early Christians illustrated: Intended to serve as an Historical Commentary upon St. Paul's Epistle to the Philippians. By Henry Samuel BAYNES. London, 1834, 12mo.

126. Meinardi Henrici SCHOTANI Analysis et Commentarius in Epistolam Paulli ad Philippenses. Franeckeræ, 1737, 4to.

127. Antonii Friderici BUSCHINGII Introductio Historico-Theologica in Epistolam Paulli ad Philippenses. Halæ, 1746, 4to.

128. Pauli Apostoli Epistola ad Philippenses, Græcè ex Recensione Griesbachianâ novâ Versione Latinâ et Annotatione perpetuâ illustrata, à J. G. AM-ENDE. 8vo. Vitebergæ, 1798.

129. Specimen Academicum Inaugurale de Cœtus Christianorum Philippensis Conditione primæva, ex Epistolâ iis ab Apostolo Paulo scriptâ præcipue dijudicandâ a Johanne HOOG. Lugduni Batavorum, 1825, 8vo.

The origin and state of the church at Philippi, the date, place where written, scope and argument of the Epistle to the Philippians, are discussed in this academical dissertation, which happily elucidates many passages of that epistle.

COLOSSIANS.

130. Expositio Epistolæ D. Pauli ad Colossenses, per reverendum in Christo Patrem, Joannem [DAVENANT] Episcopum Sarisburiensem jam primum edita: olim ab eodem, Dominæ Margaretæ in Academiâ Cantabrigiensi Professore Theologico, dictata. Cantabrigiæ, 1627, folio.

131. An Exposition of the Epistle of St. Paul to the Colossians, by the Right Rev. John Davenant, D.D., Bishop of Salisbury. Translated from the Original Latin, with a Life of the Author, and Notes. By the Rev. Josiah ALLPORT. London, 1831–32, 2 vols. 8vo.

As Bishop Davenant's valuable exposition of St. Paul's epistle to the Colossians had long become extremely scarce, Mr. Allport has conferred no small favour on biblical students, by rendering his work accessible to English readers. "The translation not only possesses the more ordinary and absolutely indispensable prerequisites of general accuracy and fidelity, but the more rare recommendations of considerable care, propriety, and even elegance." .... "A very valuable feature of the present work is, that the Editor has appended (in the form of notes), biographical sketches of the Fathers and Schoolmen whose names so profusely adorn the pages of Davenant." ... "His notes contain a great deal of curious and valuable information. The Sketch of the Life of Davenant deserves the highest praise: it is the *only* attempt that has ever been made to give any thing like a detailed account of the history and writings of that great and good man." (Eclectic Review, February, 1833.)

132. An Exposition upon the Epistle to the Colossians. Wherein not only the text is methodically analyzed, but the sense of the words, by the help of writers, both ancient and modern, is explained. By N. BYFIELD. London, 1615, folio.

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133. The Epistles of St. Paul to the Colossians, to the Thessalonians, to Timothy, and to Titus, and the General Epistle of St. James: a new Version from the Greek, and chiefly from the Text of Griesbach. By Philalethes. [John JONES, LL.D.] London, 1820, 12mo.

Of this translation, which in many instances is made to support the scheme of the modern Socinians, the reader will find an account in the Eclectic Review (N. S.), vol. xiv. pp. 277—283.

134. Isagoge in Epistolam a Paulo Apostolo ad Colossenses datam Theologica, Historica, Critica, accesserunt Enarratio cap. I. Coloss. v. 1—14. et Excursus epistolam spectantes tres. Confecit Gulielmus BOEHMERUS. Berolini, 1829, 8vo.

135. Gulielmi Boehmeri Symbolæ Biblicæ ad Dogmaticam Christianam sive Observationes in Sectionem Apostolicam Coloss. I. v. 18—23. Wratislaviæ, 1833, 8vo.

1 AND 2 THESSALONIANS.

136. An Exposition upon the two Epistles of the Apostle Saint Paul to the Thessalonians. By the Rev. Father John JEWEL, late Bishop of Sarisburie. London, 1583, 12mo. Reprinted in 1811, 8vo.

This valuable Commentary on the Epistles to the Thessalonians is printed in the folio edition of Bp. Jewel's works (London, 1609), and also in the seventh volume of the compilation, entitled the "Fathers of the English Church."

137. Joannis Alphonsi TURRETINI Commentarius Theoretico-practicus in Epistolas Divi Pauli ad Thessalonicenses. Basileæ, 1739, 8vo. also in the second volume of the collective edition of Turretin's Works, in 4to.

138. The Greek of the Epistle of Saint Paul to the Thessalonians explained. By John PHILLIPS. London, 1751, 4to.

"This work contains the Greek Text, but no translation. The notes are very considerable. They are philological, critical, and theological. It was designed as a specimen of a work upon all the Epistles, but which was never completed. It is exceedingly scarce." (Orme's Biblioth. Bibl. p. 349.)

139. Pauli Epistolæ ad Thessalónicenses. Recensuit, veterum recentiorumque notas selectas congessit, suasque adjecit, et tamquam specimen novæ editionis Epistolarum Pauli edidit F. SCHLEIERMACHER. Berolini, 1823, 8vo.

140. Specimen Academicum Inaugurale de Cœtus Christianorum Thessalonicensis Ortu Fatisque, et prioris Pauli iis scriptæ Epistolæ Consilio atque Argumento. Auctore Joanne Jacobo BURGERHOUDT. Lugduni Batavorum, 1825, 8vo.

This Dissertation may be considered as a valuable introduction to the first Epistle to the Thessalonians: every topic which is necessary to the correct understanding of it, is satisfactorily discussed.

141. Epistolas Pauli ad Thessalonicenses commentario et delectis Patrum Ecclesiasticorum expositionibus, margini subjectis, illustravit Ludovicus PELT. Gryphiswaldiæ, 1830, 8vo.

142. J. G. REICHE Authentiæ posterioris ad Thessalonicenses Epistolæ Vindiciæ. Gottingæ, 1830, 4to.

1 AND 2 TIMOTHY, TITUS, AND PHILEMON.

143. D. Pauli Epistolæ ad Timotheum, Titum et Philemonem, Observationibus grammaticis, historicis, logicis, theologicis illustratæ ab Abrahamo SCULTETO. Francofurti, 1624, 4to.

144. S. Pauli Apostoli Epistola utraque ad Timotheum, cum Commentario Joannis COCCEII. Lugduni Batavorum, 1667, 4to.

145. BECKHAUS (Joach. Frid.) Specimen Observationum Critico-Exegeticarum de Vocabulis ἅπαξ λεγομένοις et rarioribus dicendi Formulis in prima ad Timotheum Epistola Paulina obviis, Authentiæ ejus nihil detrahentibus. Lingæ, 1810, 8vo.

146. A. CURTII de Epistolæ prioris ad Timotheum authentiâ, cum aliquo vitæ Paulinæ tempore conciliandâ Commentatio. Berolini, 1828, 8vo.

147. Commentationes de Epistolâ posteriori Pauli ad Timotheum. Scripsit Johannes BRÖCHNER. Hafniæ, 1829, 8vo.

148. Petri VON HAVEN Commentatio Analytica in Epistolam Paulli ad Titum. Halæ, 1742, 4to.

149. A Commentary on the Epistle of Saint Paul written to Titus. By Thomas TAYLOR. Cambridge, 1612, 4to. 1658, folio.

Walchius speaks very highly of this commentary, both in a philological and in a practical point of view. (Bibl. Theol. Select. vol. iv. p. 723.) The learned author was a frequent preacher before Queen Elizabeth and King James I.

150. Henrici HUMMELII Explanatio Epistolæ Apostoli Pauli ad Philemonem. Tiguri, 1670, folio.

151. Pauli ad Philemonem Epistola, Græce et Latine, illustrata a Lebr. Gottl. SCHMIDIO. Lipsiæ, 1786, 8vo.

HEBREWS.

152. An Exposition of the Epistle to the Hebrews, with preliminary Exercitations. By John OWEN, D.D. Folio, 4 vols. London, 1668–74, 8vo. 7 vols.

This work is particularly valuable for its illustration of the Epistle to the Hebrews by the aid of Rabbinical learning: it is replete with doctrinal and experimental remarks. A well executed abridgment of it was published in 4 vols. 8vo. 1790, by the late Dr. Edward Williams, of which a new edition was printed in 1815, 4 vols. 8vo.

153. Joannis BRAUNII Commentarius in Epistolam ad Hebræos, cum indicibus locupletissimis et quibusdam tabulis æneis elegantissimis. Amstel. 1705, 4to.

Professor Braun or Braunius is well known for several valuable pieces elucidating sacred antiquities. His commentary on the Epistle to the Hebrews, in the opinion of J. B. Carpzov, is one of the best ever edited. It is indeed truly valuable for its illustrations by the aid of Rabbinical learning: and the author is particularly able in refuting the perverse interpretations of the celebrated Socinian teacher, Schlichtingius.

154. An Exposition of the Epistle to the Hebrews, by Mr. Robert DUNCAN, minister of the Gospel. Edinburgh, 1731, 8vo.

A useful and cheap exposition of the Epistle to the Hebrews.

155. Joannis Benedicti CARPZOVII Exercitationes in Pauli Epistolam ad Hebræos ex Philone Alexandrino. Helmstadt, 1750, 8vo.

A work of singular utility in explaining the phraseology of St. Paul's Epistle to the Hebrews.

156. A Paraphrase and Notes on the Epistle to the Hebrews. By the late Rev. James PEIRCE. With a Paraphrase and Notes on the last three chapters of the Hebrews left unfinished by Mr. Peirce, and an Essay to discover the author of the Epistle and Language in which it was originally written. By Joseph Hallet, jun. London, 1733, 4to.

This forms part of the work noticed in p. 134. No. 72. of this Appendix. "Some of the sentiments," says Professor Stuart, "differ widely from those of Owen, and are such as ought to be examined with great caution; but the work, as a whole, exceeds any English commentary which I have read. The author has a great deal of acuteness, and is by no means wanting in regard to a tact for criticism." (Stuart on the Epistle to the Hebrews, vol. i. p. 285. American edition, or p. 346. London edition.)

157. A Paraphrase and Notes on the Epistle to the Hebrews. To which is prefixed an Inquiry into:—the Author of this Epistle; when it was written; the manner of citing the Old Testament; and the method of reasoning in it, &c. By Arthur Ashley SYKES, D.D. London, 1755, 4to.

158. Joannis Augusti ERNESTI Lectiones Academicæ in Epistolam ad Hebræos ab ipso revisæ, cum ejusdem excursibus theologicis edidit; Commentarium, in quo multa ad recentissimorum imprimis interpretum sententias pertinentia uberius illustrantur, adjecit Gotlib Immanuel Dindorf. Lipsiæ, 1815, royal 8vo.

These *Academic Lectures* of Ernesti were delivered by that eminent scholar and divine while he was professor of divinity at Leipsic. They have been edited from his corrected copy, with various important additions by Professor Dindorf, who succeeded him in the Hebrew chair at Leipsic. These are included between brackets, with the initial letter D., and require to be read with caution. Prof. Dindorf's sentiments on the person of Christ not being the most correct. On some of the earlier chapters there are also some marginal observations of an anonymous pupil of Ernesti's, which are distinctly marked. Professor Stuart characterizes it as "a book of real worth in a critical respect, although not executed with much taste as to form and matter." (On the Epistle to the Hebrews, vol. i. p. 287. American edition; or p. 347. London edition.)

159. A Paraphrase and Commentary on the Epistle to the Hebrews. By Archibald MACLEAN. London, 1819, 2 vols. 8vo.

160. Epistola ad Hebræos, Latinè versa et largo explicata commentario, a Chr. Frid. BOEHME. Lipsiæ, 1823, 8vo.

161. Epitre aux Hébreux, divisée d'après les matières, avec des sommaires indiquant le contenu et l'objet de chaque division et sous-division, des notes, et des intercalations explicatives entremêlés au texte. Génève, 1824, 8vo.

161*. A Commentary on the Epistle to the Hebrews. By Moses STUART, Associate Professor of Sacred Literature in the Theological Seminary at Andover, United States. Andover, 1827, 2 vols. 8vo. Second edition, revised and enlarged, 1833, in 1 volume, 8vo.

This masterly work originated in the arduous duties incident to the office which Professor Stuart has for some years filled, with

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equal credit to himself, and benefit to the Theological Seminary at Andover. To borrow the just character given of his labours by the English editor (the Rev. Dr. Henderson):—"It was impossible for any person who had perused the former works of our author not to hail with high anticipations the present production as a most valuable accession to biblical literature. Intimately acquainted with the minutiæ of Hebrew grammar; familiar with the diversified style of the sacred writers; trained by long study of the laws of biblical exegesis to a refined and matured tact in seizing the point, the bearing, the various shades and ramifications of meaning couched under the sacred phraseology; imbued with a sincere love of divine truth, and a profound reverence for its dictates; and, withal, endowed with a manly and richly cultivated intellect, he possesses qualifications peculiarly fitting him for the performance of a work replete with so many difficulties as that of a Translation and Critical Commentary on the Epistle to the Hebrews. The ordeal to which this important portion of Scripture has been subjected by the wild and extravagant hypotheses of some of the master-spirits of German theology, rendered it a matter of imperious necessity that some champion, completely accoutred and disciplined to the battle, should step forward and take up the gauntlet which they have so fearlessly and vauntingly thrown down. If we mistake not, such a champion has here entered the field, and won the day. Questions respecting style, authorship, and interpretation, which men of such celebrity as Eichhorn, Bertholdt, De Wette, and others, were considered to have completely set at rest, have been submitted to a fresh and rigid investigation; and in most instances triumphantly, in all more or less satisfactorily, the very reverse of their conclusions has been shown to be in accordance with the real facts of the case." (Preface to the English edition, p. v.)

The topics discussed in the FIRST VOLUME, in forty sections, are—the form of the epistle; to what church or churches it was addressed; its antiquity and canonical authority; the external and internal evidence that it was written by the apostle Paul, who is most decisively shown to have been its author. The various objections of Bertholdt, Schulz, Seyffarth, De Wette, and Boehme, are discussed, and satisfactorily refuted: to them succeeds a consideration of the style of the epistle and of the hypotheses advocated by some learned men, who have severally ascribed it to Barnabas, Luke, Clement of Rome, and to Apollos. These hypotheses are shown to be destitute of foundation. The volume concludes with a brief notice of the "Critical and Exegetical Helps" to the study of this epistle. The SECOND VOLUME commences with a new translation of the Epistle to the Hebrews, the object of which is to give a more exact view of the features of the original Greek than is presented by the authorized English version. This translation is followed by an admirable continuous commentary upon the whole epistle. When difficulties demanded special and extended investigation, he has thrown the result of such investigation into excursus at the end, after the method pursued by Heinrichs, Koppe, Dindorf, and other German philologers and critics; because difficult subjects can there be treated and studied with more convenience, and also more fully, than if intermixed with the usual series of exegetical notes. The London reprint has been edited with great care by the Rev. Dr. HENDERSON.

162. A literal Translation of St. Paul's Epistle to the Hebrews, from the original Greek, with copious explanatory notes. By the late Rev. George Vaughan SAMPSON, M.A. Edited by his son, the Rev. G. V. Sampson. London, 1828, 8vo.

163. Christiani Theophili KUINÖEL Commentarius in Epistolam ad Hebræos. Lipsiæ, 1831, 8vo.

"With the idiom and spirit of Paul's writings, I cannot help thinking him to be but very moderately acquainted. On questions of higher criticism he details with a good deal of brevity and accuracy what others have said; but he adds nothing to the stock of thought already before the world." (Prof. Stuart, in the Andover Biblical Repository, January, 1833, vol. iii. p. 160.)

164. G. M. ANTHOR Commentatio Exegetico-Dogmatica in tres priores versus capitis primi Epistolæ ad Hebræos scriptæ. Coburgi, 1828, 8vo.

165. De Epistolæ, quæ dicitur ad Hebræos, Indole maxime peculiari Librum composuit Traugott Augustus SEYFFARTH. Lipsiæ, 1821, 8vo.

An elaborate investigation of the style, scope, &c. of the Epistle to the Hebrews; the main object of which is, to disprove the Pauline origin of this epistle. Dr. Seyffarth's hypothesis is completely refuted by Professor Stuart in his Commentary on the Epistle to the Hebrews, vol. i. § 28.

165*. Petri Hoffstede de GROOT Disputatio quâ Epistola ad Hébræos cum Paulinis Epistolis comparatur. Trajecti ad Rhenum, 1826, 8vo.

The Epistle to the Hebrews is here collated with the other writings of St. Paul: at the end there is an index, showing under various heads the coincidence between them. It is a very valuable tract.

166. Essai Critique sur l'Authenticité de l'Epître aux Hébreux. Par Henry-Louis LAHARPE. Toulouse, 1832, 8vo.

This academical disquisition, which was publicly defended before the Theological Faculty at Montauban for the degree of Bachelor in Divinity, is partly translated and partly abridged with much judgment from the first Volume of Professor Stuart's Commentary on the Epistle to the Hebrews.

167. Vindiciæ Originis Paulinæ ad Hebræos Epistolæ, nova ratione tentatæ a Frid. Christ. GELPKE. Lugduni Batavorum, 1832, 8vo.

The object of this disquisition is to prove the Pauline origin of the Epistle to the Hebrews, from the coincidence of sentiments and expressions which the author conceives he has found between the Epistle to the Hebrews and some of Seneca's writings; which coincidence, he is of opinion, cannot be fortuitous, but is solely to be derived from Paul's intimate acquaintance with the Roman Philosopher. He further argues in favor of the historical tradition respecting Paul's intimacy with Seneca, and endeavours to show, from internal criteria of time, that the Epistle to the Hebrews was written during the continuance of that intimacy. The hypothesis is maintained with great ingenuity, though it will not (we apprehend) carry conviction to the minds of its readers.

THE SEVEN CATHOLIC EPISTLES.[1]

168. Gottlob Christiani STORR opusculum de Catholicarum Epistolarum occasione et scopo. (In the second volume of his collected Opuscula, pp. 367—415.)

169. A Practical Paraphrase on the Seven Catholic Epistles, after the manner of Dr. Clarke's Paraphrase on the Four Evangelists. By Samuel COLLET. London, 1734, 8vo.

170. Epistolarum Catholicarum Septenarius, Græce, cum nova versione Latina, ac scholiis grammaticis atque criticis, opera Joh. Benedicti CARPZOVII. Halæ, 1790, 8vo.

In this work, the received Greek text of the Seven Catholic Epistles is retained, and the punctuation is corrected where the editor deemed correction necessary. The new Latin version, which is printed with the Greek text, is very close: and in his scholia or notes Professor Carpzov has vindicated his rendering of particular passages, or discussed various readings of importance; and has also illustrated the peculiar idioms occurring in these epistles, especially those of St. John.

SAINT JAMES, AND 1 AND 2 PETER.

171. Annotatio ad Epistolam Jacobi perpetua cum brevi Tractatione Isagogica. Scripsit Matth. SCHRECKENBURGER. Stuttgardiæ, 1832, 8vo.

172. Commentarius in Epistolam Jacobi. Conscripsit Car. Godofr. Guil. THEILE. Lipsiæ, 1833, 8vo.

173. A Practical Commentary, or an Exposition with Notes on the Epistle of James. By Thomas MANTON. London, 1653, 4to.

173*. Sam. Frid. Nathan. MORI Prælectiones in Jacobi et Petri Epistolas. Edidit C. A. Donat. Lipsiæ, 1794, 8vo.

174. A Commentary on the First Epistle of Peter, by Robert LEIGHTON, D.D. Archbishop of Glasgow. 2 vols. 8vo. Various editions.

This admirable commentary, which fills the first two volumes of Archbishop Leighton's works, is wholly practical, and has long been admired for its piety. Dr. Doddridge, in his paraphrase on this Epistle, has acknowledged himself deeply indebted to Archbishop Leighton for many important hints.

175. Huberti Philippi de KANTER Commentatio in locum 1 Petri V. 1—4. Lugduni Batavorum, 1823, 4to.

176. In secundam S. Petri Apostoli Epistolam Commentarius. Auctore Thoma SMITH, S.T.P. In pp. 177—372. of his Miscellanea. Londini, 1690, 8vo.

177. A Dissertation on 2 Pet. i. 16—21. in which the Force of the Apostle's reasoning is shown, and the connection of the whole passage is explained. By William PRIMATT. London, 1751, 8vo.

178. A Dissertation upon the controverted passages in St. Peter and St. Jude concerning the Angels that sinned, and who kept not their first estate. By Samuel HENLEY. London, 1778, 8vo.

1, 2, AND 3 JOHN.

179. Epistolæ tres Catholicæ S. Joannis Græce, notis illustratæ a Leonhardo Christophoro RUHLIO. Amstelodami, 1739, 12mo.

180. Sam. Frid. Nath. MORI Prælectiones Exegeticæ in tres Johannis Epistolas, cum nova earundem paraphrasi Latinâ. Cura C. A. Hempel. Lipsiæ, 1797, 8vo.

This work contains a free Latin version of St. John's three Epistles, as it was dictated by the late celebrated Professor Morus

[1] The Paraphrases of Dr. Benson on these Epistles have already been noticed in No. 74, p. 131. of this Appendix.

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in his Divinity Lectures, together with his observations on it, and two critical *Excursus*, one of which relates to the disputed passage in 1 John v. 7, 8.

181. A Commentary upon the First, Second, and Third Epistles of Saint John. By Thomas HAWKINS. London, 1808, 8vo.

182. Joh. Jac. RAMBONNET, Specimen Academicum de Secunda Epistola Johannea. Trajecti ad Rhenum, 1819, 8vo.

183. Versio Latina Epistolarum et Libri Visorum Joannis Novi Testamenti, perpetua adnotatione illustrata a M. Godofr. Sigismund. IASPIS. Editio altera, novis curis emendata et aucta. Lipsiæ, 1821, 8vo.

JUDE.

184. An Exposition of the Epistle of Jude. By William JENKYN. London, 1652–54, 2 vols. 4to.

185. A Practical Commentary, or an Exposition, with Notes, on the Epistle of Jude. By Thomas MANTON, B.D. London, 1658, 4to.

186. Hermanni WITSII Commentarius in Epistolam Judæ. Lug. Bat. 1703, 4to.

A learned, elegant, and perspicuous illustration of the Epistle of Jude.

187. Epistola Judæ, Græce, commentario critico et annotatione perpetua illustrata, a Henr. Carl. Alex. HAENLEIN. Erlangæ, 1799, 8vo.

188. Collectanea, sive Notæ Criticæ et Commentarius in Epistolam Judæ. Accedunt de fonte Doctrinæ, et Dictionis Judæ genere et colere, Dissertationes huæ. Auctore M. T. LAURMANN. Groningæ, 1818, 8vo.

189. A. JESSIEN, de Αὐθεντικ Epistolæ Judæ Commentatio Critica. Lipsiæ, 1820, 8vo.

THE REVELATION OF SAINT JOHN.

190. In the second tome or part of Mr. Hugh BROUGHTON's works (pp. 408—522.), there is an exposition or interpretation of the Revelation of Saint John, entitled "A Revelation of the Holy Apocalypse." The learned writer expounds it chiefly of the corruptions of the Church of Rome.

191. Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata a Josepho MEDE.—Ejusdem Commentarius in Apocalypsin, et Appendix ad Clavem Apocalypticam.

These excellent treatises "of the pious and profoundly learned" Joseph Mede (as he is justly styled in the title-page to the collective edition of his works) were originally published in 4to., but now form, together with some other disquisitions on prophecy, the second volume of the folio edition of his works. Mede is universally allowed to have led the way to a correct and rational interpretation of the Apocalypse. The examination of his *Clavis* occupies the chief part of Bishop Hurd's tenth sermon on the study of the prophecies; and that eminent prelate, after adverting to the numerous and abortive attempts to explain this mysterious book, which were made soon after the Reformation, has the following striking remark concerning Mede:—"The issue of much elaborate inquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up as utterly impenetrable, when a *sublime genius* arose in the beginning of the last century, and surprised the learned world with that great desideratum—a key to the *Revelations*." (Works, vol. v. p. 270.) The tenth of Bishop Hurd's sermons on the prophecies discusses, after Mede, the interpretation of the Apocalypse.

192. Clavis Apocalyptica, or the Key to the Apocalypse, educed and demonstrated from the natural and internal Characters of the Visions; for the use of those to whom God hath imparted the love and desire of searching into, and understanding that wonderful Prophecy. By Joseph MEDE, B.D. Translated by a Clergyman of the Established Church. London, 1831, 12mo.

193. A Translation of Mede's Clavis Apocalyptica. By R. Bransby COOPER, Esq. London, 1833, 8vo.

193*. A Commentary on the Revelation of St. John. By R. Bransby COOPER, Esq. London, 1833, 8vo.

"The first of these publications will be a very acceptable present to the English student of the Bible; as, in having Mede's views set before him, he will certainly have those of the soundest writer on prophecy unfulfilled. The second work is also valuable, as the commentary is nearly founded upon Mede's views, and Mr. Cooper points out where he has gone beyond them." (British Magazine, June, 1833, p. 692.)

194. Anacrisis Apocalypseos Joannis Apostoli, quâ in veras interpretandæ ejus hypotheses diligenter inquiritur, et ex iisdem interpretatio facta, certis historiarum monumentis confirmatur et illustratur, tum quoque quæ Meldensis Præsul Bossuetus hujus libri commentario supposuit, et exegetico Protestantium systemati in visis de Bestia ac Babylone Mystica objecit, sedulo examinantur. Auctore Campegio VITRINGA. Amstelædami, 1719, 4to.

195. A Perpetual Commentary on the Revelation of Saint John, with a Preliminary Discourse concerning the Principles upon which the said Revelation is to be understood. By Charles DAUBUZ M.A. New modelled, abridged, and rendered plain to the meanest capacity, by Peter Lancaster, A.M. London, 1730, 4to.

The best edition of an elaborate and very useful work, of which later writers have not failed to avail themselves. Daubuz's work was first printed in folio, 1720.

196. The Scripture Preservative against Popery; being a Paraphrase with Notes on the Revelation of St. John. By Thomas PYLE, M.A. London, 1735, 8vo. 1795, 2d edition.

This volume completes the Paraphrase on the New Testament, after the manner of Dr. Clarke. Mr. Pyle's Paraphrase on the Acts and Epistles is noticed in p. 131. No. 2. *supra*.

197. A Paraphrase and Notes on the Revelation of Saint John. By Moses LOWMAN. 2d edit. London, 1745, 4to. London, 1807, 8vo. 4th edition.

Bishop Tomline includes this work in his list of books for clergymen and biblical students. Dr. Doddridge has said of it, that he "has received more satifaction from it, with respect to many difficulties" in the book of Revelation, than he "ever found elsewhere, or expected to have found at all." (Works, vol. ii. Leeds edit. p. 37.) He has given an abstract of Mr Lowman's scheme of interpretation in his 229th lecture. (Works, vol. v. pp. 410—414.) Lowman's scheme of the seven seals is also approved by the late Rev. David Simpson, in his "Key to the Prophecies" (p. 582.), as more consistent with history than that of Bishop Newton, printed in the second volume of his dissertations on the prophecies.

198. BENGELIUS's Introduction to his Exposition of the Apocalypse; with his preface, and the greatest part of the conclusion of it; and also his marginal Notes on the text, which are a summary of the whole exposition. Translated from the high Dutch, by John ROBERTSON, M.D. London, 1757, 8vo.

See an account of this work in the Monthly Review, O. S. vol. xviii. pp 25—28. The substance of Bengel's expository writings on the Apocalypse is given in the Rev. John Wesley's notes mentioned in p 131 No. 12. of this Appendix.

199. The Revelations translated, and explained throughout, with keys, illustrations, notes, and comments; a copious introduction, argument, and conclusion. By W. COOKE, Greek Professor at Cambridge, &c. 1789, 8vo.

"A writer who can discover" (as Mr. Cooke has done) "the Jewish church in the Iliad, and Christianity in the Odyssey, may certainly find whatever he pleases in the Book of Revelation; but it is not equally certain that he is qualified to detect the fallacies of Joseph Mede, and to prove him mistaken, false, and erroneous. Though the author professes to 'have lighted the taper of God's truth from the kindled incense of prayers,' and though he may expect that it will 'flame like a fire-brand, fling and bounce, and run, singeing and scorching wherever it touches,' we have been so unfortunate as not to receive from this flaming taper a single ray to guide us through this region of darkness." (Monthly Review, N. S. vol. iii. p. 148.)

200. Commentarius in Apocalypsin Joannis. Scripsit Jo. Gothofr. EICHHORN. Gottingæ, 1792, 2 vols. small 8vo.

The hypothesis of the celebrated Professor Eichhorn is, that the Revelation of Saint John is a prophetic drama, the true subject of which is the spiritual victory of Christianity over Judaism and Paganism. As this Commentary on the Apocalypse is not of very frequent occurrence in this country, the following abstract of his scheme may be not unacceptable to the reader. He divides the Apocalypse into four parts, viz. 1. The Title;—2. The Prologue itself;—3. The Drama itself;—and 4. The Epilogue.

1. The Title. (i. 1—3.)
2. The Prologue (i. 4.—iii. 22.), in which it is stated that the argument of the drama belongs to the Christians; Epistles to the churches being added, which in the symbolic style of the poem are represented by the number seven.
3. The Drama itself (iv. 1.—xxii. 5.) which consists of a prelude and three acts!!!
   In the *Prelude* (iv. 1.—viii. 5.), the scenery is prepared and adorned.
   ACT I. Jerusalem is taken, i. e. Judaism is conquered by the Christian Religion. (vii. 6.—xii. 17.)
   ACT II. Rome is captured; i. e. Paganism is subdued by the Christian Religion. (xi. 18.—xx. 10.)
   ACT III. The New Jerusalem descends from heaven; or the happiness of the life to come, which is to endure for ever, is described. (xx. 11.—xxii. 5.)
4. The Epilogue. (xxii. 6—21.)

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a. Of the Angel. (xxii. 6.)
b. Of Jesus Christ. (xxii. 7—16.)
c. Of Saint John, who denounces a curse against those who shall add to or diminish the predictions contained in this book (xxii. 16—20.), and concludes with an apostolical benediction. (21.)

The hypothesis of Eichhorn (we understand) was attacked and refuted by M. Lange, in his German translation of the Apocalypse.

201. A Commentary on the Revelations. By Bryce JOHNSTONE, D.D. Edinburgh, 1794, 2 vols. 8vo.

This work we have not had an opportunity of seeing: it is stated by Dr. E. Williams to be "well calculated for general use, being written with great perspicuity, and in a popular practical strain." (Christian Preacher, Appendix, p. 437.)

202. Reflections sur l'Apocalypse. Par E. GIBERT, Minister de la Chapelle Royale, et Recteur de St. André dans l'Isle de Guernsey. Guernsey, 1796, 8vo.

Plain, pious, and practical. The learned author has chiefly followed the exposition given by Bishop Newton in the second volume of his Dissertations on the Prophecies.

203. Practical Observations on the Revelation of Saint John, written in the year 1775. By the late Mrs. BOWDLER. 2d edit. Bath, 1800, 12mo.

This work is expressly designed for those who have not leisure or inclination to examine the prophetical meaning of the Apocalypse. "Many such readers will doubtless be found; and whoever takes up the book with a serious mind, will be edified by the good sense, piety, and modesty of the writer." (British Critic, O. S. vol. xvi. p. 561.)

204. A Commentary on the Revelation of Saint John, accompanied with Historical Testimony of its accomplishment to the present day. By the Rev. E. W. WHITAKER. London, 1802, 8vo.

The present work is an enlarged edition of a small work on the prophecies, originally printed in 1795. The author "has the peculiar merit of compelling the historian Gibbon to give testimony, in almost every instance that falls within the limits of his chronology, to the fulfilment of the prophecies." The points insisted on by Mr. Whitaker, he "has succinctly handled, and reasoned upon each in such a manner as to render his work, if not decisive upon the subject, yet too important not to become a book of reference and authority to future commentators." (British Critic, vol. xxiii. O. S. Pref. p. iv. and p. 252.)

205. Brief Commentaries upon such parts of the Revelation and other Prophecies as immediately refer to the present times. By Joseph GALLOWAY, Esq. London, 1802, 8vo.

206. The Apocalypse, or Revelation of Saint John, translated, with Notes critical and explanatory. To which is prefixed a Dissertation on the divine origin of the book, in answer to the objections of the late Professor Michaelis; with a biographical chart of writers in the early Christian church who appear to have afforded evidence in favour of the Apocalypse. By John Chappel WOODHOUSE, D.D. London, 1806, royal 8vo.

"This," said the late Bishop Hurd, "is the best book of the kind I have seen. It owes its superiority to two things,—the author's understanding, for the most part, the apocalyptic symbols in a *spiritual*, not a literal sense: secondly, to the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetical and other writers of the Old and New Testament. Still many difficulties remain, and will remain to the time of the end." (*Manuscript note of the late Bishop Hurd, on a blank leaf of a presentation copy of this work, in the library of Hartlebury.* See Gentleman's Magazine, vol. lxxviii. part ii. p. 702.) After *such* commendation, any further observation is unnecessary. The text of the Apocalypse is handsomely printed in three columns, containing the Greek text of Griesbach's second edition of the New Testament, Dr. W.'s own translation from it, and the authorized version, from which he never departs but when the sense requires it. The reader who is desirous of seeing analyses of this most excellent work, may consult the British Critic, O. S. vol. xxix. pp. 190—200.; and the Eclectic Review, O. S, vol. ii. part ii. pp. 214—222.

207. Annotations on the Apocalypse, intended as a sequel to those of Mr. Elsley on the Gospels, and Mr. Slade on the Epistles. For the Use of Students in Prophetical Scripture. By John Chappel WOODHOUSE, D.D., Dean of Litchfield. London, 1828, 8vo.

The commendations bestowed by the late Bishop Hurd upon Dr. Woodhouse's larger publication (just noticed) are equally applicable to his present work, in which piety and philology are happily united. The notes are partly abridged from his former translation of the Apocalypse, and are partly new: the Greek text of the original, and the improved version of Dr. W., are here omitted; and the text of St. John, according to the authorized English version, is divided into parts and sections, with a view to a more complete arrangement and illustration of this prophetic book, the genuineness and divine inspiration of which are most satisfactorily vindicated from the objections of the late learned Professor, Sir J. D. Michaelis, in a preliminary disquisition. Although Dr. Woodhouse offers his volume "as a sequel" to the compilations of Messrs. Elsley and Slade (noticed in p. 131. No. 10. and p. 135. No. 79. *supra*), it may be most advantageously consulted and studied as a distinct work; being sufficiently critical for the use of the scholar, at the same time that its perspicuity renders it highly valuable to ordinary readers.

208. England Safe and Triumphant: or Researches into the Apocalyptic Little Book, and Prophecies, connected and synchronical. By the Rev. Francis THRUSTON, M.A. Coventry and London, 1812, 2 vols. 8vo.

"Among many interpretations of the Divine Book of the Revelation, here is one which expressly views in it the permanency of the church of England, and its prevalence over all other denominations of the Christian world! Much as we are inclined to believe that there is a strong foundation of truth in what this author urges, in conformity with other sound interpreters, or built on their positions, we cannot but think in many places, particularly towards the latter end of his work, he is rather too rapid in forming his deductions and conclusions; in some of which we confess ourselves unable to follow him." (British Critic, O. S. vol. xxxiii. pp. 593. 595.)

209. A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse; in which the number 666 is satisfactorily explained: and also a full illustration of Daniel's Vision of the Ram and He-Goat. By James Edward CLARKE. London, 1814, 8vo.

"We cannot agree with the author in many of his explanations: yet we have read his work with some degree of satisfaction, and think he has succeeded in throwing additional light on some of the obscure subjects which he undertakes to illustrate." (Eclectic Review, N. S. vol. iv. p. 289.)

210. A Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period of twelve hundred and sixty years. By William CUNINGHAME, Esq. London, 1813. Third Edition, 1833, 8vo.

For a copious analysis of this soberly written and truly valuable work (now very materially improved), see the Christian Observer, for 1814, vol. xiii. pp. 163—180.)

210*. On the Jubilean Chronology of the Seventh Trumpet of the Apocalypse, and the Judgment of the Ancient of Days, Dan. vii. 9.; with a brief account of the Discoveries of Mons. de Chesaux as to the great Astronomical Cycles of 2300 and 1260 years, and their difference, 1040 years. By William CUNINGHAME, Esq. London and Edinburgh, 1834, 8vo.

211. The Prophetic History of the Christian Revelation Explained; or a Brief Exposition of the Revelation of Saint John. By the Rev. George SCHMUCKER, Pastor of the Evangelical Lutheran Church, York Town, Pennsylvania. Vol. I. Baltimore, 1817, 8vo. [This work has not been completed.]

211*. Apocalypsis Græce. Perpetua Annotatione illustrata à Joanne Henrico HEINRICHS. Gottingæ, 1821. 2 parts or vols. 8vo.

Though published as a detached work, this commentary on the Apocalypse forms part of the Novum Testamentum Koppianum (noticed in p. 127. No. 16. of this Appendix), of which it constitutes the tenth volume. After Eichhorn, Grotius, Hug, and other modern continental critics, Dr. Heinrichs considers the Apocalypse as a sacred poem representing, in a dramatic form (the scenery of which is chiefly borrowed from the ancient prophets), the final triumph of Christianity over Judaism and Paganism; the three cities of Sodom, Babylon, and Jerusalem,—or the Matron, the Harlot, and the Bride,—being intended to represent those three systems. Heinrichs does not adhere to the artificial divisions of Eichhorn, of which we have given an abstract in page 140.

212. M. T. LAURMANN Prælectio de imaginum sive figurarum poeticarum in Apocalypsi Joannea, indole atque pretio. Groningæ, 1822, 8vo.

213. The Chronology of the Apocalypse, investigated and defended. By John OVERTON. London, 1822, 8vo.

214. A concise Exposition of the Apocalypse, so far as the Prophecies are fulfilled; several of which are interpreted in a different way from that adopted by other Commentators. By J. R. PARK, M.D. London, 1823, 8vo.

The author of this work regards the Apocalypse as being altogether a spiritual and not a political prophecy; that is, as relating exclusively to the progress of true religion, and not to the history of the Roman Empire. This general principle is derived from the excellent work of Dean Woodhouse, noticed in the preceding column, to which Dr. Park acknowledges his obligations, and which he has for the most part taken as his guide. "This concise exposition deserves to be recommended as a useful outline of the Apocalyptic Predictions and their fulfilment." (Eclectic Review, N. S. vol. xxii. p. 341.)

215. Dissertations introductory to the Study and Right Understanding of the Language, Structure, and Contents of the

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Apocalypse. By Alexander TILLOCH, LL.D. London, 1823, 8vo.

These dissertations are seven in number. In the first two Dr. Tilloch has very ingeniously, but we think not satisfactorily, endeavoured to show that the Apocalypse was one of the earliest-written books of the New Testament; but the weight of historical evidence we have shown in the present volume of this work (see pp. 381, 382.) is decidedly in favour of the *late* date of the Apocalypse. The remaining five dissertations contain many ingenious observations on the language and style of this prophetic book. "There is much ingenuity displayed in these pages, and many remarks occur in them that are deserving of consideration; but we regret to be obliged to add, that the learned author has frequently ventured assertions wholly gratuitous, in order to support a favourite hypothesis, to which he had obviously determined that every fact should be made to bend; and that he has conducted many of the discussions in the volume before us in a manner that must be pronounced, by every impartial reader, not only unfair, but in some instances disingenuous." The author "may fairly be represented as having brought under the notice of biblical students some very interesting topics, and he has furnished many ingenious and curious remarks on the several subjects of his Dissertations, although, in but too many cases, he has exhibited them in a crude and unsubstantial form. (Eclectic Review, N. S. vol. xxiii. pp. 343. 360.)

216. An Explanation of the Apocalypse or Revelation of St. John. By Alexander SMYTH. Washington City, 1825, 12mo.

The author of this publication (who is a general in the army of the United States of America) announced it in a pompous advertisement, in which he "certified *on honour* that he had discovered the meaning of the Apocalypse, which, with the exception of a few passages in the second and third chapters, has never been approached by any expositor." The pamphlet (for it contains only fifty-seven loosely-printed pages, exclusive of the title-page) is published as the result of twenty years' study; and, as it is utterly unknown in this country, the following concise outline of its contents may perhaps gratify the curiosity of the reader. Contrary to all historical evidence, he affirms that the Apocalypse is not mentioned by any of the Fathers until about the close of the second century—that the several passages which are common to their writings and this book, are quotations from the former by the author of the latter, and not *vice versâ*, as is commonly supposed, because the Book of Revelation is a much more masterly and perfect production than the others, and the world is in a state of progressive improvement, as the rude hut precedes the splendid palace; (General Smyth's book is therefore superior to all the productions of antiquity!!)—that "the fall of the mystical Babylon is, UNQUESTIONABLY, the destruction of Byzantium by the forces of Severus, in the year 195; and this event is the beacon which we must keep in view, while searching for the other events, enigmatically related in this book,"—that Irenæus, bishop of Lyons, must have been the author of the Apocalypse, because he wrote several books, in one of which he mentioned the *ancient* copies of the Apocalypse, and was also acquainted with several persons who figured in the history of the destruction of Byzantium—that it is a compilation from the prophets, the theology of the Rabbins, the Pastor of Hermas, and the more ancient Apocalypses, applied by the writer to the history of his own time—and that it is a *pious* forgery, written in the spirit of insatiable revenge! The mystical number 666 he finds in the name of *Decimus Clodius Albinus*, although the Latin numerals contained in that name amount only to 2318! Such is the outline of this author's plan, whose fallacy, ignorance, and presumption have been very severely and deservedly exposed in the Literary Journals of North America.

217. An Introduction to the Study of the Apocalypse; being an Attempt to make that portion of God's Word profitable to the Generality of Readers. To which is added a Brief Outline of Prophetic History, from the Babylonian Captivity to the commencement of the Nineteenth Century, selected chiefly from the best and most approved Writers on the Subject. By the Rev. Richard MURRAY. Dublin, 1826, 8vo.

218. The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the Final Triumph of Christianity. Being a new Interpretation by the Rev. George CROLY, A.M. London, 1827, 8vo.

This original and powerfully written volume is prefaced by a view of the injurious effects of Popery, and the benefits conferred by Protestantism upon the British empire, in the successive reigns from the time of Queen Elizabeth. The interpretation of the Apocalypse, which follows, adopts a plan different from that of all its predecessors. The author considers the whole as a fasciculus of prophetic visions seen at intervals, and relating to distinct portions of providential history. The first three chapters are exclusively addressed to the Church in the time of Saint John. The remainder of the Apocalypse contains a general view of Christian History from the reign of Constantine to the Millennium (chapters vi.—vii.); a detailed prediction of the penalties inflicted upon Europe for her persecution of the Reformed Church to the Millennium (chapters viii.—xi., xv., xvi.); a view of the progress of the Romish Church from power to persecution, under different aspects (chapters xii.—xiv.); a prediction of the fall of the papacy, the universal war, the Millennium, the subsequent brief apostasy, the final judgment, and the close of the providential history of the world. The ninth chapter of the Apocalypse, which has hitherto been conceived to be a view of Mohammedism, Dr. Croly interprets as a prediction of the fall of monarchy in France, and of the atheistic war, in 1793. A general sketch of the leading events in the history of the Christian Church, from Constantine to the present time, completes the volume, which is evidently the result of great labour and research, and which abounds with most important historical information.

219. Alberti Christ. Van Eldik THIEME Commentatio de Septem Epistolis Apocalypticis. Lugduni Batavorum, 1827, 4to.

220. Initium Disputationis de Libri Apocalypseos Argumento, Sententia, et Auctore ..... Publico examini submittit Henricus Engelinus WEYERS. Lugduni Batavorum, 1828, 4to.

The first part only of an academical Dissertation on the Apocalypse: it discusses the hypotheses of Grotius, Herder, Eichhorn, and Heinrichs, respecting the author and argument of this book.

221. Lectures, Expository and Practical, on the Book of Revelation. By the Rev. Robert CULBERTSON. London, 1828, 8vo.

222. Commentarius in Apocalypsin Johannis, Exegeticus et Criticus. Auctore Georgio Henrico Augusto EWALD Lipsiæ, 1828, 8vo.

222*. A Key to the Revelation of St. John the Divine; being an Analysis of those parts of that wonderful Book, which relate to the General State of the Christian Church, through all the times since it was written, and to the peculiar Signs of those Times. By the Rev. Philip ALLWOOD, B.D. London, 1829, 2 vols. 8vo.

223. The Apocalypse of Jesus Christ, commonly called the Revelation of St. John the Divine, briefly, yet minutely, Explained and Interpreted, to the xixth Chapter inclusive; being the History of the Christian Church, until the Destruction of the Roman Empire at the Coming of our Lord with all his Saints. Consisting of a select Compilation from the most approved and learned Commentators, both ancient and modern. London, 1832, 8vo.

224. A Treatise on the Millennium; in which the prevailing Theories on that subject are carefully examined, and the true Scriptural Doctrine attempted to be elicited and established. By George BUSH, A.M. New York, 1832, 12mo.

The opinion advocated by the author of this treatise is, that the Millennium is past; the predictions in the Apocalypse having been fulfilled by the triumph of Christianity over Paganism, in the conversion of Constantine to the Christian faith.

225. An Exposition of the Apocalypse, by the Rev. Alexander KEITH, D.D., forms the chief part of his "Signs of the Times," noticed in No. 17. p. 100. *supra*, and another Original Exposition of this Book by the Rev. Dr. Lee in his "Six Sermons on the Study of the Holy Scriptures." No. 25. p. 98. *supra*.

226. Explication Raisonnée de l'Apocalypse, d'après les principes de sa Composition. Par Philippe BASSET. Paris, 1832–33, 3 tomes, 8vo.

227. The Book of the Unveiling. London, 1833, 12mo.

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§ 7. EXPOSITORY LECTURES AND SERMONS ON THE SCRIPTURES, AND ON DETACHED PORTIONS THEREOF.

1. Horæ Homileticæ, or Discourses (in the form of Skeletons) upon the WHOLE SCRIPTURES. By the Rev. Charles SIMEON, M.A. London, 1833, 21 vols. 8vo.

2. A Popular Commentary on the Bible, in a Series of Sermons, following, in the Old Testament, the Course of the first Lessons at Morning and Evening Service on Sundays. Designed for Parish Churches, or for reading in Private Families. By the Rev. James PLUMTRE, B.D. London, 1827, 2 vols. 8vo. [comprising the OLD TESTAMENT. This work was never completed.]

3. Practical Lectures on the Historical Books of the Old Testament. By the Rev. Henry LINDSAY, M.A. London, 1828, 8vo.

4. Sacred Biography; or, the History of the Patriarchs [and part of the History of Jesus Christ]: being a Course of Lectures delivered at the Scots Church, London Wall. By Henry HUNTER, D.D. London, 1783, &c. 7 vols. 8vo.; seventh edition, 1814, 5 vols. 8vo.; also 1826, 2 vols. 8vo.

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5. Lectures on the Four last Books of the PENTATEUCH, designed to show the Divine Origin of the Jewish Religion, chiefly from Internal Evidence; in three parts. By the Rev. Richard GRAVES, D.D., Dean of Ardagh. London, 1815, 2 vols. 8vo. Third edition, Dublin and London, 1829, 1 vol. 8vo.

The first edition of this valuable work appeared in 1807: in this impression it is very materially improved, and is indispensably necessary to the biblical student.

6. Lectures on the Pentateuch. By the Rev. William MARSH, M.A. London, 1822, 8vo.

7. Expository Discourses on the Book of GENESIS, interspersed with Practical Reflections, by Andrew FULLER. 2 vols. 8vo. London, 1806.

The late respected author of this work has long been known by his able publications on the absurdity of deism, and the immoral tendency of Socinian tenets. These "Expository Discourses," which are short, and fifty-eight in number, were originally delivered as lectures to Mr. Fuller's congregation at Kettering. "The author selects a paragraph of convenient length, and furnishes a concise exposition of its leading circumstances, accompanied with a few practical reflections, and occasionally with a useful criticism. The paragraphs are not inserted at length, but referred to by the initial and final verses. Much originality of critical remark must not be expected, nor must the reader be surprised if he often meet with a trite and obvious reflection: but we will venture to promise him, much more frequently, a manly, judicious, and useful train of observation, expressed in simple and vigorous language." (Eclectic Review, O. S. vol. ii. part ii. p. 896.)

8. Lectures on the Book of Genesis. By J. RUDGE, D.D. London, 1823, 2 vols. 8vo.

9. Lectures upon some Important Passages in the Book of Genesis. By Henry Thomas AUSTEN, M.A. London, 1820, 8vo.

10. A Series of Sermons illustrating the History contained in the Book of Genesis. By the Rev. William BASSETT, M.A. London, 1822, 2 vols. 12mo.

11. Ten Lectures on the Philosophy of the Mosaic Records of the Creation, delivered in the Chapel of Trinity College, Dublin. By James KENNEDY, B.D., Donellan Lecturer for the Year 1824. London and Dublin, 1827, 2 vols. 8vo.

The design of these elaborate lectures is, "to connect the biblical records of the creation, as closely as their language and arrangement admit, with physical science; and to estimate the degree of evidence which arises out of the comparison, of the inspiration of their author." Many important geological facts are adduced, which concur to the confirmation and illustration of the Mosaic history.

12. Eight Lectures on the History of Jacob. By the Rev. Henry BLUNT, A.M. London, 1828, 12mo.

13. Lectures on the History of Joseph. By John DAVIES. Bath, 1823, 12mo.

14. The Book of Genesis considered and illustrated in a Series of Historical Discourses. By the Rev. Francis CLOSE, A.M. London, 1826, 8vo.

15. The Christian EXODUS: or the Deliverance of the Israelites from Egypt practically considered, in a Series of Discourses. By the Rev. R. P. BUDDICOM, M.A. London, 1826, 2 vols. 8vo.

16. Davidica. Twelve Practical Sermons on the Life and Character of DAVID, King of Israel. By Henry THOMPSON, M.A. London, 1827, 8vo.

17. Lectures on the History of JOSEPH. By George LAWSON, D.D. Edinburgh and London, 1812, 2 vols. 12mo.

18. Lectures on the Book of RUTH. By G. LAWSON, D.D. Edinburgh and London, 1805, 12mo.

19. Lectures on the Book of ESTHER. By G. LAWSON, D.D. Edinburgh and London, 1809, 12mo.

20. An Exposition of the Book of PROVERBS. By the late George LAWSON, D.D. Edinburgh, 1821, 2 vols. 12mo.

"These works were chiefly intended for the instruction of Christians in the ordinary walks of life. They are pious and sensible, full of sound doctrine, and salutary admonition and instruction. There is rarely any thing of a critical nature to be found in them, which indeed was not the writer's object; but they every where discover a minute acquaintance with the Bible and the human heart, and a deep concern to profit the reader. The style is plain, and the illustrations [are] generally very brief." (Orme's Biblioth. Biblica, p. 287.)

21. Lectures on the Book of PSALMS. By the Rev. John EWART, M.A. London, 1822–26, 3 vols. 8vo.

22. An Exposition of the Book of Psalms, Explanatory, Critical, and Devotional, intended chiefly to aid private Christians in the enlightened perusal of Compositions, in which the national history of the Jews and the personal experience of David are often blended with the Spirit of Prophecy. By the Rev. John MORISON, D.D. London, 1832, 3 vols. 8vo.

As Bishop Horsley's posthumous work on the Book of Psalms (which has been noticed in page 120. of this Appendix) is chiefly adapted to the use of the scholar and biblical critic, while the well-known and splendid commentary of Bishop Horne has been thought by many to partake too much of the systematically prophetic and mystical interpretation; Dr. Morison has performed a very acceptable service to private Christians, as well as to critical students of the sacred volume, in his exposition of the Book of Psalms. The plan which he has adopted is in every respect deserving of commendation. Adhering *strictly* to the literal meaning of the text, he is careful at the same time not to overlook either its prophetical or typical character. The authorized version is properly retained, and the exposition follows each successive verse; while the critical notes, often very instructive, are commodiously placed at the foot of the page. Dr. Morison is advantageously known as the author of a volume of Lectures on the Reciprocal Obligations of Life; in which some important topics of Christian Ethics, not commonly discussed from the pulpit, are concisely explained and earnestly enforced on Christian principles and motives.

23. The Portraiture of the Christian Penitent: a Course of Sermons on the Fifty-first Psalm. By the Rev. C. E. De COETLOGAN, M.A. London, 1776, 2 vols. 8vo.

24. Sermons on the Fifty-first Psalm. By the Rev. J. BULL. London, 1824, 8vo.

25. Sermons on the Ninety-first Psalm. London, 1826, 8vo.

26. A Practical Exposition of the Hundred and Nineteenth Psalm. By Thomas MANTON, D.D. London, 1681, folio.

27. An Exposition of Psalm CXIX. By the Rev. Charles BRIDGES. London, 1827, 12mo.

28. A Practical Exposition of the Hundred and Thirtieth Psalm. By John OWEN, D.D. London, 1669, 4to. and various subsequent editions.

29. Six Lectures on the Penitential Psalms. By Edward BERENS, M.A. Oxford, 1823, 12mo.

30. Lectures on the Book of ECCLESIASTES. By Ralph WARDLAW, D.D. Glasgow and London, 1821, 2 vols. 8vo.

"This is a very elegant Commentary on an exceedingly difficult portion of Scripture." (Orme's Biblioth. Biblica, p. 459.)

31. Lectures on the Prophecies of ISAIAH. By Robert MACCULLOCH, D.D. London, 1791–1805, 4 vols. 8vo.

These lectures were delivered in the ordinary course of his pastoral labours by Dr. M., who was a minister in the church of Scotland. "They contain many ingenious elucidations of the text, and many judicious and useful reflections. The author appears to have taken much pains to understand the phraseology of the prophet, and to investigate his original design; he marks distinctly the leading divisions of the prophecies, and explains, at the beginning of each division, its peculiar object." (Monthly Review, N. S vol. XX. p. 226.) Dr. Macculloch has made great use of Vitringa's elaborate commentary on Isaiah.

32. Outlines of Lectures on the Book of DANIEL. By F. A. COX, LL.D. London, 1833, 12mo. Second edition, 1834, 12mo.

33. An Exposition of the Prophet JONAH, in Sermons. By George ABBOT, D.D. London, 1613, 4to.

34. Lectures upon Jonas. By John KING, D.D., Bishop of London. London, 1618, 4to.

35. Theological Lectures to the King's Scholars at Westminster Abbey, with an Interpretation of the NEW TESTAMENT, &c. &c. By John HEYLIN, D.D. London, 1749. 1761. 2 vols. 4to.

The first part of this work contains the interpretation of the four Gospels, the second part comprises the Acts of the Apostles and the several Epistles. "This interpretation, though far from being elegant, appears to us, in general, to be accurate and judicious, and shows that the author had carefully studied the original. The whole contains evident marks of solid judgment, critical skill, and considerable learning. In several parts of the work, indeed, the reader will perceive a small tincture of mysticism; and accordingly we are told, in the preface to the second part, that the author was deeply read in the writings of the mystic divines, and was styled by some the mystic doctor." (Monthly Review, O. S. vol. XXV. p. 33.)

36. Explanatory Notes and Practical Comments, being a Series of Short Lectures on the New Testament. By a Clergyman. Dublin and London, 1829–33, 2 vols. 8vo.

37. Lectures on the History of Jesus Christ. By James BENNETT. London, 1825, 3 vols. 8vo. Another edition in 2 vols. 8vo.

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38. A Practical Exposition of the Gospels of St. MATTHEW, St. MARK, and St. LUKE, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird SUMNER, D.D., Bishop of Chester. London, 1831–32, 2 vols. 8vo.; also in 4 vols. 12mo.

"The intention of the present work is to promote and to assist family reading of the Scriptures, by furnishing a book containing such explanations and reflections as might naturally occur to one well acquainted with the sacred writings and the practical expositors. Many Bibles and Testaments have been published with the same object in view as that proposed by the Bishop of Chester. Most of these, however, from the length of the reflections have in a great degree, on that account, become unfit for reading to a family, where brevity must, to a certain extent, be considered..... The plan of Dr. Sumner is free from this blemish. Great skill has been shown in the division of the chapters, which are of so convenient a length that one or more may be taken at a reading, according to circumstances; while the pauses are such as seem natural to the reader's train of thought." (British Critic, April, 1832, vol. xi. pp. 366, 367.) "It is impossible seriously to read these lectures without becoming acquainted both with the way of salvation, and the duties and privileges of the Christian life." (Christian Observer, June, 1831, vol. xxxi. p. 352.)

39. The New Testament of our Lord and Saviour Jesus Christ; with a Commentary consisting of Short Lectures for the daily Use of Families. By the Rev. Charles GIRDLESTONE, M.A. Vol. I. [containing the Four Gospels.] London, 1833, 8vo.

"The Gospels are divided into sections, forming with the commentary a lesson of a convenient length for a single service. The explanatory matter is so digested as to complete, together with the text, exactly two pages; such topics being selected as may best serve the purpose of devotional edification at the hour of family worship. All controversial doctrines, all abstruse theories, and all learned discussions are carefully avoided; while the capacities and wants of an ordinary domestic circle, comprising for the most part the relations of parent and child, of master and servant, are kept steadily in view." (Christian Remembrancer, May, 1832, vol. xiv. p. 280.)

40. Lectures on the Gospel of St. MATTHEW, delivered in the parish church of Saint James, Westminster, in the years 1798, 1799, 1800, and 1801. By the Right Rev. Beilby PORTEUS, Bishop of London. London, 1802, 2 vols. 8vo.; 1823, in 1 vol. 8vo.

The multiplied editions of these admirable lectures sufficiently attest how highly they are esteemed. "They are" indeed "calculated alike to do good to the learned and the unlearned; the aged as well as the inexperienced, the grave and the reflecting, the gay and the thoughtless. They are learned without ostentation, pious without any tincture of enthusiasm, argumentative without pedantry, and perspicuous without losing sight of the graces of style and diction." (British Critic, O. S. vol. xx. p. 306.)

41. Sermons extracted from the Lectures of Bishop Porteus. By Thomas BAKER, M.A. London, 1817, 8vo.

42. An Exposition of St. Matthew's Gospel, with suitable Lectures and Prayers. By the Rev. Thomas ADAM. London, 1805, 2 vols. 12mo.; 1822, in 1 volume, 8vo.

43. Explanatory Lectures on the Gospel according to St. Matthew. By the Rev. John PENROSE, M.A. London, 1832, 12mo.

44. Expositions and Sermons upon the first ten Chapters of the Gospel of Jesus Christ according to St. Matthew. By Christopher BLACKWOOD. London, 1659, 4to.

45. The Catechist's Manual, and Family Lecturer: being an Arrangement and Explanation of St. MARK's Gospel, for purposes of Missionary and Domestic Instruction. By the Rev. Samuel HINDS, M.A. [now D.D.], Oxford, 1829, 8vo.

46. Lectures on the Gospel of St. JOHN, as bearing Testimony to the Divinity of our Saviour. By C. J. BLOMFIELD, D.D. [now Bishop of London.] London, 1823, 12mo.

47. Practical Lectures upon the ten first Chapters of the Gospel of St. JOHN. By the Rev. J. R. PITMANN, M.A. London, 1822, 8vo.

48. Eighteen Lectures on the Gospel according to St. John. By Charles Abel MOYSEY, D.D. Oxford and London, 1823, 8vo.

49. Contemplations on the last Discourses of our Blessed Saviour with his Disciples, as recorded by St. John. By John BREWSTER. London, 1822, 8vo.

50. The Last Days of our Lord's Ministry; a course of Lectures. By the Rev. Walter Farquhar HOOK, M.A. London, 1832, 8vo.

51. Nine Lectures on the History of Peter. By the Rev. Henry BLUNT, A.M. London, 1829, 12mo.

52. Lectures on the Acts of the Apostles, explanatory and practical. By Richard STACK, D.D. 2d edition. London, 1805, 8vo.

53. Lectures on the Acts of the Apostles, delivered in the Parish Church of Stockton-upon-Tees, during Lent, in the Years 1803, 1804, 1805, and 1806. Illustrated with maps. By John BREWSTER, M.A. London, 1807. 2 vols. 8vo. Second edition. London, 1831, in one volume, 8vo.

"Both these authors profess to imitate the Bishop of London's (Porteus) excellent Lectures on St. Matthew's Gospel. By a mere comparison of bulk, it is evident that Dr. Stack's lectures must be more slight and cursory than those of Mr. Brewster; the one being twice the extent of the other." Dr. Stack's lectures "contain little more than a recapitulation of the subjects of the chapters in other words. Nor have we been able to discover any remarks in his book but what are so extremely plain and obvious, that they seem to be hardly worth committing to paper, much less to the press. Mr. Brewster proceeds in a very different style. He is full of illustrations from the fathers and divines of various ages: and his own remarks are not trite, but lively as well as just. Mr. B's lectures may be justly recommended, as approaching much more nearly to the model which both undertook to imitate, and as not only instructive, but pleasing and attractive." (British Critic, O. S. vol. xix. pp. 133, 134. 136. See also Eclectic Review, O. S. vol. ii. p. 408.)

54. Lectures on the Acts of the Apostles. By John DICK, D.D. Glasgow, 2d edition, 1822, 8vo.

The first edition of these Lectures was in two volumes, which were published at different times. Dr. Dick is advantageously known as the author of a sensible and well-written essay on the inspiration of the Scriptures. Speaking of the first volume of the first edition, some critics have remarked, that his discussion of the principal topics related in the Acts of the Apostles "is fully calculated to establish the faith of Christians in their holy religion, and furnishes them with some excellent practical rules for the regulation of their moral conduct. Upon the whole, we cheerfully recommend the present volume to the attention of the public." (Eclectic Review, O. S. vol. ii. pp. 438. 440.) The same critics (vol. v. part ii. p. 834.), speaking of the two volumes collectively, observe, that they contain altogether a useful illustration of many important passages of the Acts; they are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style. The second edition of these Lectures has been carefully revised.

55. Twelve Lectures on the Acts of the Apostles. By Charles James BLOMFIELD, D.D., Bishop of Chester [now of London]. London, 1829, 8vo.

To these very valuable lectures is annexed a new edition of the five lectures on the Gospel of St. John (No. 46.); and in an appendix is subjoined Dr. Tucker's "Brief and Dispassionate View of the difficulties attending the Trinitarian, Arian, and Socinian Systems."

56. Discourses on Passages selected from the Book of the Acts of the Apostles. By Henry THOMPSON, D.D. London, 1822, 8vo.

The object of these expository discourses is, from select passages in the first seven chapters of the book of Acts, to mark the fulfilment of prophecy in the qualifications, labours, and success of the first propagators of Christianity: and this design the author has successfully accomplished. For an analysis of the volume, with a well-merited commendation of its execution, the reader is referred to the Edinburgh Christian Instructor, for June, 1823, pp. 404—409.

57. Jo. Alphonsi TURRETINI in Paulli Apostoli ad ROMANOS Epistolæ capita priora undecim Prælectiones criticæ, theologicæ, et concionatoriæ. Lausannæ, 1741, 4to.

These lectures, which were first published after the author's death, are also to be found in the second volume of Turretin's collective works, printed at Leuwarden, in 1775, in quarto. They are truly excellent. The prolegomena discuss, with great ability, the date of the Epistle to the Romans, the place whence it was written, the state of the Christians at Rome, the causes of the difficulty of St. Paul's epistles generally, and of that to the Romans in particular; the controversies agitated at that time, and various other topics which are necessary to the right understanding of that epistle.

58. Lectures on the Epistle of St. Paul to the Romans, explanatory and practical. By Richard STACK, D.D. Dublin, 1806, 8vo.

59. Lectures, explanatory and practical, on the Epistle of St. Paul to the Romans. By the Rev. John FRY, A.B. London, 1816, 8vo.

60. Paulus Parochialis; or, a Plain and Practical View of the Object, Arguments, and Connection of St. Paul's Epistle to the Romans: in a Series of Sermons, adapted to Country Congregations. By the Rev. Wm. Lisle BOWLES. Bath, 1826, 8vo.

61. Lectures on St. Paul's Epistle to the Romans. By the Rev. C. A. MOYSEY, D.D. [Bath,] 1830, 8vo.

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62. Lectures, Explanatory and Practical, on the doctrinal part of the Epistle of Paul the Apostle to the Romans. By David RITCHIE, D.D. Edinburgh and London, 1831. 2 vols. 8vo.

63. A Practical Exposition of St. Paul's Epistle to the Romans, in a series of Lectures. By the Rev. Thomas PARRY, M.A., Archdeacon of Antigua. London, 1832, 12mo.

"The object of this volume is, to facilitate the understanding of the Epistle to the Romans, by tracing the connection of its various parts in an easy and familiar exposition. ..... But though the author has mainly endeavoured to render his work useful and attractive to general readers, who have little opportunity for consulting more elaborate expositions, he has not altogether neglected the wants of the student or the candidate for holy orders. Readers of this class will find considerable information in the notes attached to each successive lecture; and the analysis of the epistle, and remarks on certain leading terms, contained in the appendix, afford ample matter to the more advanced theologian." (Christian Remembrancer, May, 1832, vol. xiv. p. 280.)

64. An Exposition of the Eighth Chapter of the Epistle to the Romans. Also, five Lectures on the Tenth Chapter of the same. By the Rev. C. D. MAITLAND, B.A. London, 1831, 8vo.

65. A Practical Exposition of St. Paul's Epistle to the Romans. By the Rev. Robert ANDERSON. London, 1833, 12mo.

"We must now take leave of Mr. Anderson, which we do with the conviction that we have been conversing with one, all whose faculties are intensely devoted to the holy work of the ministry. It is perhaps too much to expect that this or any exposition of the Epistle to the Romans should meet with the unqualified and unanimous assent of the critical or theological world. ..... Of the work before us, however, we can honestly say, that it exemplifies, in almost every page, that holy earnestness, that ardent desire for the salvation of human souls, which is the crown and glory of all pastoral teaching and ministration." (British Critic for January, 1834, vol. xv. p. 96.)

66. Discourses, Explanatory and Practical, on the Ninth Chapter of Paul's Epistle to the Romans. By J. JARROM. Wisbech, 1827, 12mo.

66*. Lectures on St. Paul's Epistles to the CORINTHIANS. By the Rev. William LOTHIAN. London, 1827, 8vo.

67. Lectures upon the whole Epistle of St. Paul to the PHILIPPIANS. By Henry AIRY, D.D., Provost of Queen's College, Oxford. London, 1618, 4to.

68. Expository Lectures on St. Paul's Epistle to the Philippians. By the Rev. John ACASTER. London, 1827, 8vo.

68*. Lectures, Explanatory and Practical, on the Epistle of Saint Paul to the Philippians. By Manton EASTBURN, M.A. New York, 1833, 8vo.

69. A Familiar Exposition and Application of the Epistle of Saint Paul to the COLOSSIANS, in a course of Eight Sermons; including an Examination of the General Nature and Use of the Epistles of the New Testament. By Thomas GISBORNE, M.A. London, 1816, 8vo.

For an analysis of this very useful little work see the Christian Observer for 1816, vol. xv. pp. 524—534.

70. Discourses, Practical and Experimental, on the Epistle to the Colossians. By Thomas WATSON. London, 1834, 8vo.

70*. Four Lectures on the Epistle of Saint Paul to the HEBREWS; shewing the Harmony between the Mysteries, Doctrines, and Morality of the Old and New Testament. By the Rev. William JONES, M.A. 8vo.

These valuable lectures form part of the fourth volume of "The Theological, Philosophical, and Miscellaneous Works" of the learned and venerable Mr. Jones, of Nayland.

71. Discourses Explanatory and Practical, on the Epistle of St. JUDE. By William MUIR, D.D. Glasgow, 1822, 8vo.

72. Expository Discourses on the APOCALYPSE, interspersed with Practical Reflections. By the late Rev. Andrew FULLER. London, 1815, 8vo.

This posthumous publication, consisting of thirty-one discourses delivered in the years 1809 and 1810, after undergoing several revisions, was finished by the learned author, a short time only before his decease. "There is however but little novelty in the work, but little to gratify the anxious curiosity of the age, or to elucidate the unfulfilled and more difficult parts of the Revelation. The general outline of the prophetic scheme is boldly sketched, and its various ramifications are marked with that precision which was common to the writer; but in general there is an extreme of modesty and diffidence, with scarcely any attempts to pass the usual boundaries of thought on these subjects, or any adventurous flight of speculation." (Morris's Memoirs of Mr. Fuller, p. 249.) An abstract of Mr. F.'s scheme of the Apocalypse is given in the same work. (pp. 250—260.)

73. An Exposition of the Book of Revelation. Being the substance of forty-four Discourses preached in the parish church of Olney, Bucks. By the Rev. Henry GAUNTLETT. London, 1821, 8vo.

This work "affords ample proofs of his" [the author's] "piety, good sense, and industry. His interpretations of the prophecies, whether fulfilled or expected to be so, are mostly supported by venerable authorities: and where he differs from them, it is with due modesty and candour." (British Review, vol. xviii. p. 396.)

74. A Paraphrase and [Expository] Comment upon the EPISTLES and GOSPELS appointed to be used in the Church of England, on all Sundays and Holidays, throughout the year. By George STANHOPE, D.D., Dean of Canterbury. London, 1705—1708, 4 vols. 8vo. and numerous subsequent editions.

75. Expository Discourses on the Gospels for every Sunday in the year, and the Principal Festivals of the United Church of England and Ireland. By John HALL, B.D. London, 1832, 2 vols. 8vo.

76. Practical Discourses upon our Saviour's SERMON ON THE MOUNT. By Offspring BLACKALL, D.D., Bishop of Exeter. London, 1717, 8 vols. 8vo.

77. Several Sermons upon the Fifth of St. Matthew; being Part of Christ's Sermon on the Mount. By Anthony HORNECK, D.D. Third Edition. London, 1717, 2 vols. 8vo.

These discourses were published after the author's death by Dr. Kidder, Bishop of Bath and Wells, who prefixed a Memoir of Dr. Horneck. The bishop's character of the writings published by himself, is equally applicable to his Sermons on Matt. V. "There is a great vein of piety and devotion which runs through them: they savour of the primitive simplicity and zeal, and are well fitted to make men better." (Life, p. xxxix.)

78. Christian Blessedness; or, Discourses upon the Beatitudes of our Lord and Saviour Jesus Christ. By John NORRIS. London, 1690, 8vo.

"Norris is a fine writer for style and thought, and commonly just." (Dr. Waterland's Advice to Students, Works, vol. vi. p. 320.)

79. Our Saviour's Divine Sermon on the Mount, contained in the Vth, VIth, and VIIth chapters of St. Matthew's Gospel, explained: and the Practice of it recommended in diverse Sermons and Discourses. To which is prefixed a paraphrase on the whole Sermon on the Mount. By James BLAIR, M.A. London, 1722, 5 vols. 8vo.: also in 4 vols. 8vo. London, 1740, with a recommendatory Preface by the Rev. Dr. Waterland.

"His Commentary on Matt. v.—viii. is the best extant.—He appears to have been a person of the utmost candour, and has solicitously avoided all unkind and contemptuous reflections on his brethren.—He has an excellent way of bringing down criticisms to common capacities, and has discovered a vast knowledge of Scripture in the application of them." (Doddridge's Works, vol. v. p. 438.)

80. Sermons sur le Discours de notre Seigneur Jésus Christ sur la Montagne. Par feu M. Jean Scipion VERNEDE. Amsterdam, 1779, 4 tomes, 8vo.

"His Sermons on the Mount are recommended, as containing an accurate description of the extent, the beauty, and sublimity of evangelical morals, and the force of the motives by which they are produced. They contain many useful and pious observations." (Cobbin's French Preacher, p. 560.)

81. Lectures upon our Lord's Sermon on the Mount. By James BREWSTER. Edinburgh and London, 1809, 8vo.

This volume "contains a statement of Christian morality, always clear, generally judicious, and sometimes discriminating, traced up to Christian principles, and followed up by an appeal to the conscience, at once calculated to convict the reader of his deficiencies, and to persuade him to adopt and act upon the author's statement." (Christian Observer for 1809, vol. viii. p. 780.)

82. Forty-five Expository and Practical Lectures on the whole of our Lord's Sermon on the Mount. By the Rev. E. GOOD. London, 1829, 8vo.

83. The Resurrection of LAZARUS. A Course of Sermons on the Eleventh Chapter of the Gospel according to St. John. From the French of Beausobre. By Henry COTES. London, 1822, 8vo.

"These Discourses are a paraphrase rather than a translation of the third and fourth volumes of the Sermons of M. de Beausobre. They are intended for the use of those who have leisure and opportunity to compare the leading evidences of Christianity in a connected series of discourses upon one of the most remarkable of our Saviour's miracles,—the resurrection of Lazarus." (Author's Preface.)

84. Practical Discourses on the Nature, Properties, and Excellencies of CHARITY, above all the gifts and graces of the Holy Spirit; as they are described in the thirteenth chapter of the first

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Epistle of St. Paul to the Corinthians. By Matthew HOLE, D.D. Oxford, 1725, 8vo.

Besides this volume, Dr. Hole also wrote six volumes of Discourses on the Liturgy of the Church of England (which are very rarely to be obtained complete), and two volumes on the Catechism. They are all characterized by good sense and sober piety.

85. A Discourse concerning the great Duty of Charity [an Exposition of 1 Cor. xiii.]. By Richard CROSSINGE, B.D. London, 1732, 8vo.

86. Explication des Caractères de la Charité selon St. Paul dans sa première Epître aux Corinthiens, ch. XIII. [Par Jacques Joseph DUGUET.] Génève, 1824, 8vo.

A new edition, with a few trifling verbal corrections, of an admirable exposition of 1 Cor. XIII. which first appeared in the former part of the eighteenth century, and which is sometimes erroneously ascribed to Fénélon, Archbishop of Cambray. An English translation was published at London, intituled "The Characters and Prophets of True Charity displayed." By J. B. de Trevals.

87. Practical Discourses upon the PARABLES of our Blessed Saviour. With Prayers, annexed to each Discourse. By Francis BRAGGE, B.D. London, 1702–4, 2 vols. 8vo.

88. Practical Observations upon the MIRACLES of our Blessed Saviour. By Francis BRAGGE, B.D. London, 1702–6, 2 vols. 8vo.

89. Discourses on the Miracles and Parables of our Blessed Lord and Saviour Jesus Christ. By William DODD, LL.D. London, 1757, 4 vols. 8vo. Second edition, 1809, 4 vols. 8vo.

90. Discourses on the Parables of our Blessed Saviour, and the Miracles of his Holy Gospel. With occasional Illustrations. By Charles BULKLEY. London, 1771, 4 vols. 8vo.

91. A Delineation of the Parables of our Blessed Saviour. To which is prefixed a Dissertation on Parables and Allegorical Writings in general. By Andrew GRAY, D.D. London, 1777, 8vo. Second edition, 1814, 8vo.

This "Delineation will be of great use to the reader in the study of the parables of Jesus, and will enable him to comprehend their full force and meaning. The author has explained and illustrated them with perspicuity, and pointed out the several important instructions that may fairly be deduced from them." (Monthly Review, O. S. vol. lvii. p. 196.)

92. Lectures on Scripture Miracles. By William Bengo COLLYER, D.D. London, 1812, 8vo.

93. Lectures on Scripture Parables. By William Bengo COLLYER, D.D. London, 1815, 8vo.

94. Sermons on the Parables. By John FARRER, M.A. London, 1809, 8vo.

95. Sermons on the Parables and Miracles of Jesus Christ. By Edward GRINFIELD, M.A. London, 1819, 8vo.

96. Lectures on Parables selected from the New Testament. [By Mary Jane M'KENZIE.] Vol. I. London, 1822, 8vo., and numerous subsequent editions. Vol. II. London, 1823, 8vo.

97. Lectures on Miracles selected from the New Testament. [By Mary Jane M'KENZIE.] London, 1823, 8vo.

98. An Exposition of the Parables of our Lord, showing their Connection with his Ministry, their Prophetic Character, and their Gradual Developement of the Gospel Dispensation. With a Preliminary Dissertation on the Parables. By the Rev. R. BAILEY, M.A. London, 1829, 8vo.

99. Discourses on the Parables. By the Rev. James KNIGHT, M.A. London, 1829, 8vo.

100. Discourses on the principal Miracles of our Lord. By the Rev. James KNIGHT, M.A. London, 1831, 8vo.

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§ 7. TREATISES ON RECONCILING THE CONTRADICTIONS ALLEGED TO EXIST IN THE SCRIPTURES.

1. Michaelis WALTHERI Harmonia Biblica; sive brevis et plana Conciliatio locorum Veteris et Novi Testamenti, adparenter sibi contradicentium. Noribergæ, 1654, 4to.; 1696, folio.

This work first appeared at Strasburgh (Argentorati) in 1626, and has been repeatedly printed in Germany: the edition of 1696 is reputed to be the best and most correct. Walther's Harmonia Biblica is a work of considerable learning and industry, which illustrates many difficult passages with great ability. He has, however, unnecessarily augmented the number of seemingly contradictory passages; a defect which is common to most of the writers of this class.

2. Christiani MATTHIÆ Antilogiæ Biblicæ; sive Conciliationes Dictorum Scripturæ Sacræ, in speciem inter se pugnantium, secundum seriem locorum theologicorum in ordinem redactæ. Hamburgi, 1500, 4to.

3. Symphonia Prophetarum et Apostolorum; in quâ, ordine chronologico, Loci Sacræ Scripturæ specie tenus contradicentes conciliantur, ut et ad quæstiones difficiliores chronologicas et alias Veteris Testamenti respondetur, in duas partes divisa. Auctore D. M. Johannes SCHARPIO, Scoto-Britanno, Andreapolitano, pastore. Genevæ, 1525, 4to.

4. The Reconciler of the Bible: wherein above two thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled. By J. T. London, 1656, 8vo.

5. The Reconciler of the Bible enlarged, wherein above three thousand seeming Contradictions throughout the Old and New Testament are fully and plainly reconciled. By J. P. and T[homas] M[AN]. London, 1662, folio.

6. Johannis THADDÆI Conciliatorum Biblicum. Amstelodami, 1648, 12mo. Londini, 1662, folio.

The last is reputed to be the best edition, and professes to be considerably enlarged. This work follows the order of the several books of the Old and New Testaments. The remark before made, on Walther's *Harmonia Biblica*, is equally applicable to Mr. Man's work, to the *Conciliatorum Biblicum* of Thaddæus, and also to

7. The Dividing of the Hooff: or Seeming Contradictions throughout Sacred Scriptures distinguish'd, resolv'd, and apply'd, for the strengthening of the faith of the feeble, doubtfull, and weake, in wavering times. Also to bring the soul (by prayer and spirituall application) into more familiar acquaintance with the Lord Jesus, the onely David's-Key to unlock the cabinet of Jacob's God, to fetch out that secret why he should lay his hands thus crosse when he gave his children this blessing. Helpfull to every household of faith. By William STREAT, M.A. London, 1654, 4to.

This work is occasionally found in booksellers' catalogues, where it is marked as both rare and curious. It is noticed here merely to put the student on his guard *not* to purchase it. The critical information it contains is *very* meagre; and the quaint title-page, which we have copied, sufficiently indicates the enthusiastic spirit of the author.

8. Joannis PONTASII Sacra Scriptura ubique sibi constans: seu Difficiliores Sacræ Scripturæ Loci, in Speciem secum pugnantes, juxta sanctorum ecclesiæ sanctæ patrum celeberrimorumque theologorum sententiam conciliati. Parisiis, 1698, 4to.

M. Pontas was distinguished for his knowledge of casuistical theology. His design in this publication was to have reconciled all the seeming contradictions of the Scriptures; but he proceeded no farther than through the Pentateuch. It is a work of considerable learning and research.

9. The Harmony of Scripture; or an attempt to reconcile various passages apparently contradictory. By the late Rev. Andrew FULLER. London, 1817, 8vo.

This posthumous tract contains fifty-five judicious observations on so many apparently contradictory texts of Scripture. They were originally written for the satisfaction of a private individual.

10. Lectures on the Harmony of the Scriptures, designed to reconcile apparently contradictory Passages. By James Hayter COX. London, 1823, 8vo.

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§ 8. PRINCIPAL COLLECTIONS OF VARIOUS ESSAYS AND COMMENTARIES ON DETACHED PORTIONS OF THE SCRIPTURES, AND OBSERVATIONS ON THE SCRIPTURES, CRITICAL, PHILOLOGICAL, AND MISCELLANEOUS.

[i.] *Collections of various Essays and Commentaries on detached portions of the Scriptures.*

1. Bibliotheca Historico-Philologico-Theologica. Bremæ, 1719–26. Classes VIII. in 16 tomis, 8vo.

2. Museum Historico-Philologico-Theologicum. Bremæ, 1728–29, 2 tomis, 8vo.

3. Bibliotheca Bremensis Nova, Historico-Philologico-Theologica. Bremæ, 1760–66, 6 tomis, 8vo.

4. Bibliotheca, Hagana, Historico-Philologico-Theologica, ad continuationem Bibliothecæ Bremensis Novæ, constructa à Nicolao BARKEY. Hagæ, 1768–74, 5 tomis, 8vo.

5. Museum Haganum. Historico-Philologico-Theologicum, a Nicolao BARKEY editum. Hagæ Comitum, 1774–80, 4 tomis, 8vo.

6. Symbolæ Literariæ Haganæ, à Nicolao BARKEY. Hagæ, Comitum, 1777–81. Classes II. in 6 fasciculis, 8vo.

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7. Bibliotheca Historico-Philologica-Theologica [à Theodore Hasæo et Frederico Adolpho LAMPE, edita]. Amstelodami, 1724–25, 8 tomis, 8vo.

8. Miscellanea Duisburgensia, ad incrementum Rei Literariæ, præcipuè vero Eruditionis Theologicæ publicata [cura Danielis GERDESII]. Amstelodami et Duisburgi, 1735–36, 2 tomis, 8vo.

9. Miscellanea Groningana in Miscellaneorum Duisburgenrium Continuationem, publicata a Daniele Gerdesio. Amstelodami, Duisburgi, et Groningæ, 1736–45, 4 tomis, 8vo.

'0. Symbolæ Literariæ, ex Haganis factæ Duisburgenses curante Joanne Petro BERG. Hagæ Comitum, 1783–86, 2 tomis, 8vo.

11. Tempe Helvetica, Dissertationes atque Observationes Theologicas, Philologicas, Criticas, Historicas, exhibens. Tiguri, 1735–46, 6 tomis, 8vo.

12. Museum Helveticum, ad juvandas Literas in publicos usus apertum, Tiguri, 1746–52. Particulæ XXIV. in 7 tomis, 8vo.

13. Commentationes Theologicæ, editæ a Jo. Casp. VELTHUSEN, C. Theoph. KUINOEL, et Geo. Alex. RUPERTI. Lipsiæ, 1794–99, 6 tomis, 8vo.

The first volume of this capital collection of critical tracts (in which various passages of the Old Testament are particularly illustrated) is now exceedingly scarce on the continent. A supplement to it was published by Messieurs Pott and Ruperti, at Helmstadt, entitled, *Sylloge Commentationum Theologicarum*, in 8 vols. 8vo. 1800—1807.

14. Commentationes Theologicæ. Ediderunt, E. F. C. ROSENMÜLLER, G. L. H. FULDNER, et F. V. D. MAURER. Lipsiæ, 1825–32, 2 tomis, 8vo.

15. The CLASSICAL JOURNAL, 8vo. London, 1810–29, 40 vols. 8vo. with Indexes.

Though principally devoted to classical literature, biblical criticism forms an important article in its journal; and many valuable elucidations of the Scriptures will be found in its pages.

16. The Biblical Repertory; or a Collection of Tracts in Biblical Literature. By Charles HODGE, Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, New Jersey. Princeton and New York, 1825–28, 4 vols. 8vo.

This work consists of selections from the writings of the most distinguished Biblical and Oriental scholars, both British and continental. The subjects discussed are—the Criticism of the Sacred Text, Ancient Versions, Critical Editions, the Interpretation and Literary History of the Holy Scriptures, Biblical Antiquities, Exegetical Treatises on important passages of Scripture, Biographical Notices of Biblical Writers, Accounts of the most important Biblical Works, &c.

17. The Biblical Repertory and Theological Review, edited by an Association of Gentlemen in Princeton and its vicinity. Philadelphia, 1830–33, Vols. I.—V. 8vo. [This work is still in progress.]

18. The Biblical Repertory, conducted by Edward ROBINSON, D.D., Professor Extraordinary in the Theological Seminary at Andover. Andover, 1831–34, Vols. I.—IV. 8vo.

This truly valuable "Biblical Repertory" is also in progress. As its name imports, it is a collection of Essays and Tracts of permanent value, original and translated (especially from the writings of the most distinguished German critics); which relate principally to the literature of the Bible.

19. Essays and Dissertations on Biblical Literature. By a Society of Clergymen [of the Protestant Episcopal Church in the United States of North America]. Vol. I. New York, 1829, 8vo.

This work, which has not been continued, consists chiefly of translations from the writings of German critics; against the neologian tenets published by some of whom the translators have supplied their readers with satisfactory antidotes. G. Michaelis, Storr the elder, Tittmann, Eichhorn, and Gesenius, are the authors from whom the materials of this volume have been derived.

[ii.] *Observations on the Scriptures, Critical, Philological, and Miscellaneous.*

1. Fr. Lud. ABRESCH, Animadversiones ad Æschylum; accedunt Adnotationes ad quædam Loca Novi Testamenti. Medioburgi, 1743, 2 vols. 8vo.

2. Cornelii ADAMI Observationes Theologico-Philologicæ: quibus plurima Sacri Codicis Novi Testamenti præsertim, Loca ex moribus et ritibus diversarum gentium illustrantur. Groningæ, 1710, 4to.

3. Cornelii ADAMI Exercitationes Exegeticæ de Israelis in Ægypto Multiplicatione et Oppressione; Nativitate et Institutione Mosis in Sapientia Ægyptiorum: Conversione sancti Pauli aliorumque magnorum peccatorum; malisque Romæ paganæ et hodiernæ Moribus. Accedunt Scholia ad decém loca ex Actis Apostolorum. Gröningæ, 4to.

Walchius speaks in very high terms of the erudition of both these publications. (Bibl. Theol. Select. vol. iv. p. 336.)

4. Joannis ALBERTI Observationes Philologicæ in Sacros Novi Fœderis Libros. Lugd. Bat. 1725, 8vo.

5. Joannis ALBERTI Periculum Criticum: in quo loca quædam cum Veteris ac Novi Fœderis, tum Hesychii et aliorum, illustrantur, vindicantur, emendantur. Lugduni Batavorum, 1737, 8vo.

6. Caroli AURIVILLII Dissertationes ad Sacras Literas et Philologiam Orientalem Pertinentes. Gottingen, 1790, 8vo.

7. Miscellanea Sacra; containing an Abstract of the Scripture History of the Apostles in a new method. With Four Critical Essays—1. On the Witness of the Holy Spirit: 2. On the Distinction between Apostles, Elders, and Brethren: 3. On the Time when Paul and Barnabas became Apostles: 4. On the Apostolical Decree, &c. &c. [By John Shute, Viscount BARRINGTON.] A new edition, with large additions and corrections. London, 1770, 3 vols. 8vo. Also in the Rev. G. Townsend's edition of Viscount Barrington's Collective Works. London, 1828, in 3 vols. 8vo.

The merit of this work is generally allowed. Dr. Benson acknowledged himself much indebted to it in his history of the first planting of Christianity, and in some other of his works.

8. Jo. Hermanni BENNER Otia Sacra, de Divinis quibusdam Oraculis occupata. Giessæ, 1736, 8vo.

9. The Sacred Classics defended and illustrated, by Anthony BLACKWALL. London, 1737, 2 vols. 8vo.

This work "gives many well-chosen instances of passages in the classics, which may justify many of those in Scripture that have been accounted solecisms. They illustrate the beauty of many others, and contain good observations on the divisions of chapters and verses, by which the sense of Scripture is often obscured." (Dr. Doddridge.)

10. Zachariæ BOGAN Homerus Ἑβραίζων; sive Comparatio Homeri cum Scriptoribus Sacris, quoad normam loquendi. Oxonii, 1658, 8vo.

In the preface to this learned work the author states that it is not his intention to institute any comparison between the sacred writers and their opinions and Homer, but simply between their idioms and ways of speaking. The author added to his book Hesiodius Ἑβραίζων; in which he shows how Hesiod expresses himself nearly after the same manner as Homer.

11. De Constanti et Æquabili Jesu Christi Indole, Doctrina, ac Docendi Ratione, sive Commentationes de Evangelio Joannis cum Matthæi, Marci, et Lucæ Evangeliis comparato. Scripsit E. A. BORGER. Lugd. Bat. 1816, 8vo.

A work of deep research. Its design is to demonstrate the credibility of the four evangelists by internal arguments, deduced from the mutual comparison of their writings.

12. Lamberti Bos Exercitationes Philologicæ in quibus Novi Fœderis loca nonnulla ex auctoribus Græcis illustrantur, aliorumque versiones et interpretationes examinantur. Franeq. 1710, 8vo.; edit. 2. 1713, 8vo.

13. Lamberti Bos Observationes Miscellaneæ ad loca quædam cum Novi Fœderis, tum exterorum Scriptorum Græcorum. Franequeræ, 1707, 8vo.

14. Lamberti Bos Ellipses Græcæ, editæ a Schaefer. Lipsiæ, 1808, or Glasgow, 1813, 8vo.

15. Critical Conjectures and Observations on the New Testament, collected from various Authors, as well in regard to Words as Pointing, with the reasons on which both are founded. By William BOWYER, F.S.A., Bishop Barrington, Mr. Markland, Professor Schultz, Professor Michaelis, Dr. Owen, Dr. Woide, Dr. Gosset, and Mr. Weston. A Series of Conjectures from Michaelis, and a Specimen of Notes on the Old Testament, by Mr. Weston, are added in an Appendix. 4th edit. London, 1812, 4to.

For an account of the former impressions of this valuable work, see Monthly Review, O. S. vols. xlvi. p. 555. and lxvii. p. 113.; and for an account of the present edition, see the British Critic, O. S. vol. xl. p. 507. *et seq.* In the preface to which journal (p. vi.) it is truly observed that Mr. Bowyer's work "is for the learned only; and for those among the learned who can discriminate and judge

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for themselves. Conjectures on the sacred text are at best extremely hazardous; hence it is that the work, though valuable, can deserve only a partial recommendation."

16. Observations upon the Plagues inflicted upon the Egyptians; in which is shown the peculiarity of those judgments, and their correspondence with the rites and idolatry of that people, &c. &c. By Jacob BRYANT. London, 1794; 2d edition, 1810, 8vo.

"The same depth of thought, the same brilliancy of fancy, and the same extent of erudition, are proportionably conspicuous in this smaller production, as in the larger work of the Analysis" of Ancient Mythology. (British Critic, O. S. vol. iv. p. 35.)

17. Observations upon some Passages of Scripture which the Enemies to Religion have thought most obnoxious, and attended with difficulties not to be surmounted. By Jacob BRYANT. London, 1803, 4to.

"On the whole, we have discovered in this work much learning, much ingenuity, and an uniform good intention; but truth compels us to add, that it displays a defect in judgment, and a too evident propensity to support a favourite hypothesis." (British Critic, O. S. vol. xxv. p. 58.)

18. Dav. Renaldi BULLERII Dissertationum Sacrarum Sylloge. Amstelodami, 1750, 8vo.

19. Résponses Critiques à plusieurs Difficultés proposées par les Nouveaux Incrédules sur divers Endroits des Livres Saints. Par M. BULLET. Besançon, 1819, 4 vols. 8vo. and 12mo.

These volumes were published at different times, many years since: the author of the fourth volume is not known. Many passages of Scripture which were the subject of cavil to Voltaire and the infidels of the last century are here elucidated; and their skeptical objections are shown to be utterly destitute of foundation.

20. Joannis BUXTORFII Dissertationes Philologico-Theologicæ, et Abarbanelis aliquot Dissertationes. Basil, 1662, 4to.

21. An Examination of Scripture Difficulties. By William CARPENTER. London, 1828, 8vo.

22. Commentatio de Felice, Judææ Procurator. Auctore Joanne Daniele CLAUDIO. Jenæ, 1737, 4to.

23. Pauli COLOMESII Observationes Sacræ. Londini, 1686, 12mo.

24. Four Hundred Texts of Holy Scripture, with their corresponding Passages, explained to the understanding of common people, and arranged under the following heads:—1. Texts which appear contradictory. 2. Not to be understood literally. 3. Improperly translated. 4. Better translated otherwise. 5. Requiring explanation. 6. Wrested or perverted. 7. The Parables.—The whole compiled with a view to promote religious knowledge, and facilitate the reading of the Divine Writings. By Oliver St. John COOPER, A.M. London, 1791, small 8vo.

25. The Practical Expositor of the more difficult Texts that are contained in the Holy Bible: wherein the dreams in Daniel, and the visions of all the Prophets, and the two mystical Books of the Canticles and the Revelation are all clearly opened. By Richard COORE, D.D. London, 1683, 8vo.

26. Salomonis DEYLINGII Observationes Sacræ. Lipsiæ, 1735, 5 vols. 4to.

27. Ambrosii DORHOUT, Animadversiones in Loca Selecta Veteris Testamenti. Leovardiæ, 1766, 2 vols. 8vo.

28. Joannis DOUGTMI Analecta Sacra, et Nortoni KNATCHBULLII Animadversiones in Libros Novi Testamenti. Amstelodami, 1694, 8vo.

29. DRUSII (Joannis) Animadversionum Libri Duo. Amstelodami, 1634, 4to.

30. Tobiæ ECKHARDI Observationes Philologicæ ex Aristophanis Pluto. Dictioni Novi Fœderis illustrandæ inservientes. Accedit ejusdem generis Dissertatio, ex Homeri Illiade. Quedlinburgi, 1733, 4to.

31. An Inquiry into four remarkable Texts of the New Testament, which contain some difficulty in them, with a probable resolution of them. By John EDWARDS, D.D. Cambridge, 1692, 8vo.

32. Exercitations, Critical, Philosophical, Historical, Theological, on several Important Places in the Writings of the Old and New Testament. By John EDWARDS, D.D. London, 1702, 8vo.

33. H. F. ELSNER Paulus Apostolus et Jesaias Propheta inter se comparati. Vratislaviæ, 1821, 4to.

34. Jacobi ELSNER Observationes Sacræ in Novi Fœderis Libros, quibus plura illorum Librorum ex auctoribus potissimum Græcis, et Antiquitate, exponuntur, et illustrantur. Trajecti ad Rhenum, 1720. 1728. In two volumes, 8vo.

35. Jo. Aug. ERNESTII Opuscula Theologica. 8vo. 2d edit Lipsiæ, 1792.

36. Synopsis Selectiorum è Philologiâ Sacrâ Quæstionum Disputatio I.—III. quam præs. M. Augusto Pfeiffero publicæ συζητησεν sistit Samuel FISCHER (in opp. Pfeifferi). Ultrajecti, 1704, 4to.

37. FLECK (F. F.) De Regno Christi Liber, Quatuor Evangelistarum Doctrinam complectens. Cum excursibus argumenti critici, exegetici, atque historici. Lipsiæ, 1827, 8vo.

38. Critical Essays on Genesis, Chap. XX., and on Saint Matthew, Chap. II. 17, 18.: with Notes. By the Rev. Charles FORSTER, B.D. Dublin and London, 1827, 8vo.

The professed aim of Mr. Forster, in the publication of these essays, is to lower the modern continental system of biblical interpretation. With this view, in the first essay, he examines, and most satisfactorily refutes, the hypothesis of Father Simon, on the supposed translocation of the twentieth chapter of Genesis. In the second essay, the learned author considers the connection between the prophecy of Jeremiah (xxxi. 15.) with respect to the voice of weeping heard in Ramah, and the account given by Saint Matthew (ii.) of the slaughter of the innocents at Bethlehem. His hypothesis is, "that Jeremiah diverted from its proper object to his immediate purpose the prophetic type, Gen. xxxv. 16—19., in the way of accommodation; and that the evangelist, by referring the prediction in Jer. xxxi. 15. to the massacre at Bethlehem for its true fulfilment, has accomplished the final design of the Holy Spirit in permitting the temporary diversion of the foregoing place of Genesis by the prophet; viz. the authoritative reunion of this prophetic type with its real antitype, through the medium of a prophecy, couched in terms sufficiently affecting to do justice to the deeply tragical event, to which it was meant ultimately to be applied."—"The view, taken by Mr. Forster," of the connection between Jer. xxxi. 15. and Matt. ii., "is, we believe, original; and even those, who find difficulty in subscribing to this interpretation of Saint Matthew's allusion, will have none (we think), in admitting its ingenuity, or the ability with which every suggestion in its favour is brought forward." (British Critic and Theological Review, vol. i. p. 345.)

39. C. F. A. FRITSCHE Conjectanea in Novum Testamentum. Specimen I. Lipsiæ, 1825, 8vo.

40. Nicolai FULLERI Miscellaneorum Sacrorum Libri Duo. Lugduni, 1625, 8vo.

41. D. G. GOETZII Variæ Celebriorum Medicorum, Observationes, quibus multa loca Novi Testamenti doctè illustrantur. Altdorf, 1740, 8vo.

Questions of considerable difficulty are in this work briefly but judiciously illustrated.

42. Jo. Jacobi GRIESBACHII Opuscula Academica. Edidit Jo. Philippus Gabler. Jenæ, 1824–25. 2 vols. 8vo.

43. Biblical Notes and Dissertations, chiefly intended to confirm and illustrate the Doctrine of the Deity of Christ: with some Remarks on the Practical Importance of that Doctrine. By Joseph John GURNEY. London, 1830, 8vo.

44. Theodorii HACKSPANII Notæ Philologico-Theologicæ in varia et difficilia Veteris Testamenti. Altdorf, 1664, 3 vols. 8vo.

45. A free and impartial Study of the Holy Scriptures recommended; being notes on some particular texts, with discourses and observations on various subjects. By Jos. HALLET, junior. London, 1729. 1732. 1736. 3 vols. 8vo.

Many important topics of Scripture criticism and interpretation are discussed in these volumes. If the reader is not always convinced by the arguments of the learned author, he cannot fail of being pleased with the ingenuity and spirit of candour and piety which pervade them. Those discourses which treat on the evidences of Christianity are peculiarly valuable, for the lucid and forcible reasoning displayed in them. The nature of personal identity, in particular, with its application to the resurrection of Jesus Christ, is admirably illustrated in two discourses contained in the second volume.

46. Jo. Christ. HARENBERG Otia Gandershemensia Sacra, exponendis Sacris Litteris et Historiæ Ecclesiasticæ dicatæ. Traj. ad Rhen. 1740, 8vo.

47. Danielis HEINSII Exercitationes Sacræ ad Novum Testamentum. Cantabrigiæ, 1640, 4to.

48. Annotata in Loca nonulla Novi Testamenti. Edidit Wessel Albertus van HENGEL. Amstelædami, 1824, 8vo.

The author of this erudite volume is a pastor of the Dutch Reformed Church, and also a professor at Amsterdam. The passages which are the subject of his researches are seventeen in number, and among the most difficult which occur in the New Testament. M. van Hengel's method of interpretation is very severe and

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rigorous. He first examines *each* word in *every* verse; he then traces it in classical authors and parallel passages; discusses its various meanings; and states the grounds of the signification which he adopts; and, after having thus drawn up a dictionary of the verse, he re-construes it with scrupulous fidelity. The result of all these laborious inquiries is, the eliciting of a clear and simple meaning to every passage which he has undertaken to elucidate. (Revue Protestante, tom. i. p. 254.)

49. A. Th. HOFFMANN Observationes in Difficiliora Veteris Testamenti Loca, Particula prima. Jenæ, 1823, 4to.

50. Scripture Testimonies to the Divinity of our Lord and Saviour Jesus Christ, collected and illustrated by the Rev. George HOLDEN, M.A. London, 1820, 8vo.

51. The Scripture Testimony to the Messiah: an Inquiry, with a view to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye SMITH, D.D. London, 1818–21. 2 vols. in 3 parts, 8vo. Second Edition, much improved and enlarged, 1829, 3 vols. 8vo.

52. Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice. By William MAGEE, D.D., [late] Archbishop of Dublin. A new edition. London, 1832, 3 vols. 8vo.

50–52.—Each of these truly valuable works was published in defence of that cardinal doctrine of the Christian Revelation,—the supreme Deity of our Lord and Saviour Jesus Christ: but they claim a distinct notice in this place, on account of the very numerous philological and critical explanations of important passages of Scripture which they contain. From frequently consulting them, the writer of these pages can with confidence state, that they are works of which the student will never regret the purchase: each contains most valuable matter peculiar to itself; and, together, they form the most elaborate defence and proof of the Deity of Jesus Christ extant in our language. The value of Archbishop Magee's and Dr. Smith's works is enhanced by their learned vindications of many important passages of the Sacred Scriptures from the erroneous interpretations of the modern Socinians, as well as the recent neologian commentators of Germany.

53. Joh. Friderici HOMBERGK Parerga Sacra; sive Observationes quædam ad Novum Testamentum. Trajecti ad Rhenum, 1712, 4to.

54. Specimen Exercitationum Criticarum in Versionem LXX. Interpretum, ex Philone. Auctore Claudio Frees HORNEMANN.—Specimen primum, Gottingæ, 1773. Specimen secundum, Hauniæ, 1776. Specimen tertium, Hauniæ, 1778, 8vo.

55. Gerardi HORREI Animadversiones Sacræ-Profanæ ad selecta Novi Fœderis, Scriptorumque exterorum Græcorum, Loca. Harlingæ, 1749, 8vo.

56. Petri HORREI Miscellaneorum Criticorum Libri duo: quorum alter ex variis Græcis, Latinis, varia Sacrorum, exterorum Scriptorum complectitur: alter vocabuli φατνη Originem, Usum, apud seniores et reliquos, ubi loci plures LXX. &c. illustrantur, emendantur, vindicantur, tractat. Leovardiæ et Harlingæ, 1738, 8vo.

57. Biblical Criticism on the first fourteen Historical Books of the Old Testament; also on the first nine Prophetical Books. By Samuel HORSLEY, LL.D., Bishop of St. Asaph. London, 1820, 4 vols. 8vo.

Besides the critical pieces mentioned in the title-page, these volumes (which are edited by the author's son, the Rev. Heneage Horsley) contain three valuable disquisitions, published in the bishop's lifetime, viz. 1. A general view of the first three chapters of Genesis, together with an inquiry into the etymology and import of the Divine Names of Eloah, Elohim, El, Jehovah, and Jah; which originally appeared in the British Critic, for 1802, in a review of the late Dr. Geddes's remarks on the Hebrew Scriptures. 2. A Critical Disquisition on the Eighteenth Chapter of Isaiah; and, 3. The Translation of the Prophecy of Hosea (noticed p. 142. *supra*). These are inserted as revised by their author. At the end of the fourth volume are translations of several Sacred Songs, with Critical Notes on them, and on a few other Sacred Pieces, of which the bishop has not given versions.

58. Jo. Jac. HOTTINGERI, Opuscula, philologica, critica, atque hermeneutica. Lipsiæ, 1817, 8vo.

59. Conradi IKENII Dissertationes Philologico-Theologicæ in diversa Sacri Codicis utriusque Testamenti loca. Lugd. Bat. 1749, 1750, 2 vols. 4to.

60. Pauli Ernestii JABLONSKII Opuscula, quibus Lingua et Antiquitas Egyptiorum, difficilia Librorum Sacrorum Loca, et Historiæ Ecclesiasticæ capita illustrantur. Edidit atque Animadversiones adjecit Jona Guilielmus Te Water. Lugduni Batavorum, 1804–6–9–13, 4 tomis, 8vo.

Besides his Pantheon Ægyptiacum, M. Jablonski wrote numerous dissertations on various topics of sacred and oriental literature. After his death corrected copies of these (many of which had become extremely scarce), together with numerous inedited disquisitions, were sent to prof. Ruhnkenius at Leyden; and finally were edited by prof. Te Water, with numerous valuable notes and indexes. The first volume contains the Egyptian Glossary, already noticed in p. 112. The second volume comprises six disquisitions on Egyptian Antiquities, one on the import of the word Διαθηκη, and three illustrations of Job xix. 25., Matt. xii. 36., and Mark ix. 49. The third volume contains several dissertations elucidating difficult passages of Scripture; and six, on subjects of ecclesiastical antiquity. The fourth volume is wholly filled with dissertations relating to ecclesiastical history and antiquity. All these pieces are replete with profound learning. This collection of Jablonski's Opuscula is not of common occurrence.

61. Car. Aug. Theoph. KEILII Opuscula Academica ad N. T. Interpretationem Grammatico-historicam, et Theologiæ Christianæ Origines, pertinentia. Edidit J. D. Goldhorn. Lipsiæ, 1821, 8vo.

62. Remarks on Select Passages in the Old Testament; to which are added eight sermons. By the late Benjamin KENNICOTT, D.D. London, 1777, 8vo.

For an account of this work, see Monthly Review, O. S. vol. lxxviii. pp. 477—489.

63. Petri KEUCHENII Annotata in Novum Testamentum, cum Præfatione Joannis Alberti. Lugd. Bat. 1775, 8vo. best edition.

64. Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon Philosophical Principles, and an enlarged View of Things. By Edward KING, Esq. F.R.S. and F.S.A. 4to. London, part i. 1784, part ii. 1800; also a second edition, 8vo. in 3 vols. London, 1800.

"Mr. King's particular aim is, to provide answers to the more subtile opponents of Christianity, and to trace the completion of the sacred oracles." "We cannot take our leave of this valuable work without expressing our admiration of the singular union of ingenuity and piety which appears in every page. Few readers perhaps will follow the author's steps with the same alacrity with which he proceeds through the most curious and subtile inquiries; but all must readily grant, that such an application of ingenuity, diligence, learning, and philosophical knowledge, is in a high degree praiseworthy." (British Critic, O. S. vol. xvi. preface, p. iv. and p. 667.)

65. Geo. Chr. KNAPPII Scripta varii Argumenti, maximam partem exegeticam. Halæ, 1805, 2 vols. 8vo. Editio altera, Halæ, 1823, 2 vols. 8vo.

66. Jo. Bern. KOEHLERI Observationes philologicæ in loca selecta codicis sacri. Lugd. Bat. 1766, 8vo.

67. Wilhelmi KOOLHAAS Observationes Philologico-Exegeticæ in quinque Mosis Libros, aliosque Libros Historicos Veteris Testamenti. Amstelodami, 1751, 8vo.

68. Joannis Guilielmi KRAFFTII Observationes Sacræ: quibus varia Scripturæ Loca illustrantur. Marpurgi, 1753–55, 2 parts, 8vo.

69. Jo. Tob. KREBSII de Usu et Præstantia Romanæ Historiæ in Novi Testamenti Interpretatione Libellus. Lipsiæ, 1745, 8vo.

70. Car. Frid. KRUMBHOLZII Operæ Subsecivæ; seu Animadversiones Sacræ in Loca quædam Novi Fœderis Selecta. Norimbergæ, 1737, 8vo.

71. G. C. KÜCHLER De Simplicitate Scriptorum Sacrorum in commentariis de Vita Jesu Christi. Lipsiæ, 1821, 8vo.

72. Christiani Theophili KUINOEL Observationes ad Novum Testamentum ex Libris Apocryphis V. Lipsiæ, 1794, 8vo.

73. C. G. KÜTTNERI Hypomnemata in Novum Testamentum. Lipsiæ, 1780, 8vo.

74. Geo. Dav. KYPKE Observationes Sacræ in Novi Fœderis Libros. Vratislaviæ, 1755, 2 vols. 8vo.

75. Jo. Gothofr. LAKEMACHERI Observationes Philologicæ; quibus Varia Antiquitatis Hebraicæ atque Græcæ capita et nonnulla S. Codicis Loca novâ luce collustrantur. Helmstadii, 1729–33, 10 parts, forming three volumes, 8vo.

76. Friderici Adolphi LAMPE Dissertationum Philologico-Theologicarum, tum earum quæ ad ulteriorum evangelii Johannis illustrationem pertinent, tum reliquarum varii generis et eruditionis multifariæ, Syntagma: cum Danielis Gerdesii præfatione. Amstelodami, 1737, 4to.

77. Caroli Henrici LANGII Observationes Sacræ, quibus varia N. Test. Loca, ex antiquitatibus et Philologia Sacra illustrantur. Lubecæ, 1737, 8vo.

78. The Complete Works of Dr. LARDNER. London, 1789, 11 vols. 8vo. London, 1817, 5 vols. 4to. London, 1827, 10 vols. 8vo.

In the applause of Dr. Lardner all parties of Christians are united, regarding him as the champion of their common and holy faith.

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Archbishop Secker, Bishops Porteus, Watson, and Tomline, and Doctors Jortin, Hey, and Paley, of the Anglican church: Doctors Doddridge, Kippis, and Priestley, amongst the Dissenters; and all foreign Protestant biblical critics, have rendered public homage to his learning, his fairness, and his great merits as a Christian apologist. The candid of the literati of the Romish communion have extolled his labours: and even Morgan and Gibbon, professed unbelievers, have awarded to him the meed of faithfulness and impartiality. With his name is associated the praise of deep erudition, accurate research, sound and impartial judgment, and unblemished candour. The publication of his works constituted a new æra in the annals of Christianity: for, by collecting a mass of scattered evidences in favour of the authenticity of the evangelical history, he established a bulwark on the side of truth which infidelity has never presumed to attack. His "Credibility," and his "Collection of Jewish and Heathen Testimonies," may be said to have given the deistical controversy a new turn, and to have driven the assailants of the Gospel from the field of Christian antiquity, in which they esteemed themselves securely intrenched, into the by-paths of sarcasm and irony. How amply we are indebted to the elaborate researches of the learned and accurate Dr. Lardner, the numerous references to his writings in the course of the present work will sufficiently attest. The quarto edition has corrected indexes. The octavo edition of 1827 is sold at a very reasonable price, and its typographical execution is truly beautiful. Our references to Dr. Lardner's works are made to the quarto edition, and *also* to the octavo edition of 1789.

79. A Common-Place-Book; or Companion to the New Testament; consisting of Illustrations of difficult passages; apparent Contradictions and Inconsistencies reconciled; and the Conformity of some Important facts mentioned in Scripture, with the Statements of Profane Authors. By the Rev. S. LONGHURST, B.A. Richmond and London, 1833, 8vo.

This compilation contains most of the passages in the New Testament, which have arrested the attention of the captious opposer or the ingenuous critic. The compiler has undertaken it "for the English reader, and for those who may have but little acquaintance with the technicality and intricacies of biblical criticism." This Introduction to the critical Study and Knowledge of the Holy Scriptures has been laid under a *large* contribution. The remainder of the compiler's materials are derived from Mr. Burder's Oriental Customs, the Commentaries of Ostervald, Doddridge, &c. Mr. Valpy's very valuable edition of the Greek Testament, and the works of Josephus; and for those passages which are quoted in the New Testament from the Old, the compiler states that the Greek Septuagint and the Hebrew text have been carefully compared.

80. Joannis Henrici MAII (filii) Observationes Sacræ; quibus diversa utriusque Testamenti Loca ex linguarum Indole, et Antiquitatibus potissimum illustrantur. Francofurti, 1713–15, in 4 books or parts, 8vo.

81. Critical Notes on some Passages of Scripture, comparing them with the most ancient Versions, and restoring them to their original reading or true Sense. [By Nicholas MANN.] London, 1747, 8vo.

These "Notes" are not numerous, but they contain some good illustrations of confessedly difficult passages of Scripture: they were published anonymously.

82. C. B. MEISNER De Νόμῳ Paulino Commentatio Exegetico-Dogmatica. Gratz, 1830, 8vo.

83. Jo. Dav. MICHAELIS Commentationes in Societate Regia Scientiarum Goettingensi per annos 1758—1762, prælectæ. Editio Secunda. Bremæ, 1774, 4to.

84. Johannis Georgii MICHAELIS Observationes Sacræ, in quibus diversis Sacræ Scripturæ utriusque Fœderis Locis selectoribus, ex Linguæ Ebraæ aliarumque Orientalium indole, priscorum item populorum ritibus et institutis, lux adfunditur: nonnulla etiam Antiquitatum Judaicarum capita ex Lege Mosaica et Magistrorum placitis excutiuntur, adque Sensum Spiritualem traducuntur. Trajecti ad Rhenum, 1738, 8vo. 2da editio. Arnhemii, 1752, 8vo.

85. Jo. Georg. MICHAELIS Exercitationes theologico-philologicæ. Lugd. Bat. 1757, 8vo.

86. De iis, quæ ad cognoscendam, Judæorem Palæstinensium, qui Jesu tempore vivebant, Christologiam Evangelia nobis exhibent, deque Locis Messianis in illis allegatis, scripsit Adamus MORANT. Gottingæ, 1828, 8vo.

87. Observationes Selectæ in varia loca Novi Testamenti; sive Laur. Ramiresii de PRADO Pentecontarchus, Alexandri MORI in Novum Fœdus Notæ, et Petri POSSINI Societatis Jesu Spicilegium Evangelicum: cum præfatione Jo. Alberti Fabricii et tab. æn. Hamburgi, 1712, 8vo.

One of the rarest little books of sacred criticism. Dr. Harwood calls this a very useful collection, containing many excellent notes on particular passages of the New Testament.

88. Sam. Frid. Nathan MORI Dissertationes Theologicæ et Philologicæ, vol. i. Lipsiæ, 1787; vol. ii. ibid. 1794; 2d edition. ibid. 1798, 8vo.

89. Miscellanea Hafniensia Theologici et Philologici Argumenti. Edidit Fridericus MÜNTER. Tom. I. II. Hafniæ, 1816–34.

90. Casp. Frid. MUNTHII Observationes philologicæ in Sacros Novi Testamenti Libros, ex Diodoro Siculo collectæ. Hafniæ et Lipsiæ, 1755, 8vo.

91. H. MUNTINGHE Sylloge Opusculorum ad doctrinem sacram pertinentium. Lugd. Bat. 1791, 1794, 2 vols. 8vo.

92. Augusti Hermanni NIEMEYERI de Evangelistarum in narranda Jesu Christi in vitam reditu Dissensione, variisque Veterum Ecclesiæ Doctorum in ea dijudicandâ et componendâ Studiis, Prolusio. Halæ, 1824, 8vo.

93. Jo. Aug. NOESSELTI Opusculorum ad interpretationem sacrarum Scripturarum, Fasciculus I. 8vo. Halæ, 1785; Fasciculus II. ibid. 1787.—Ejusdem, Exercitationes ad Sacra Scripturæ interpretationem. Halæ, 1808, 8vo.

94. Geo. Lud. ŒDERI Observationum Sacrarum Syntagma, 8vo. Weissenberg, 1729.—Ejusdem, Conjecturarum de difficilioribus SS. locis centuria, 8vo. Lipsiæ, 1738.—Ejusdem, Animadversiones sacræ. Brunswigæ, 1747, 8vo.

95. Eliæ PALAIRET Observationes Philologico-criticæ in sacros Novi Fœderis Libros. Lugd. Bat. 1752, 8vo.—Ejusdem Specimen Exercitationum Philologico-criticarum in Sacros Novi Fœderis Libros, 1775, 8vo.

96. Augusti PFEIFFERI Opera Omnia. Amstelodami, 1704, 2 vols. 8vo.

The first volume contains his *Dubia Vexata Scripturæ*, 400 notes on difficult passages of Scripture, *Ebraica atque Exotica Novi Testamenti e suis fontibus derivata*, an explanation of Hebrew and other foreign words occurring in the New Testament, and ten dissertations on passages of peculiar difficulty in the sacred writings. The second volume consists of treatises on the criticism, interpretation, antiquities, &c. of the Bible.

97. Remarks on several Passages of Scripture, rectifying some errors in the printed Hebrew Text, pointing out several mistakes in the versions, &c. By Matthew PILKINGTON, LL.B. Cambridge and London, 1759, 4to.

98. Extracts from the Pentateuch compared with similar passages from Greek and Latin authors, with notes. By Edward POPHAM, D.D. Oxford, 1802, 8vo.

Of this work the reader will find an analysis in the British Critic, O. S. vol. xx. pp. 289—294.

99. PORSCHBERGER (Christiani) Theocritus Scripturam illustrans; sive Sententiæ ac Phrases e Poetis Græcis ad illustrandas Sacri Codicis Oracula. Dresdæ et Lipsiæ, 1744, 8vo.

100. Georgii RAPHAELII, Ecclesiarum Lunenburgensium Superintendentis, Annotationes in Sacram Scripturam; Historicæ in Vetus, Philologicæ in Novum Testamentum, ex Xenophonte, Polybio, Arriano, et Herodoto collectæ. Lugduni Batavorum, 1747. In two volumes, 8vo.

101. REINECKE (C. F. C.) De Constanti et Æquabili Jesu Christi Indole et Ingenio, Doctrinâ et Docendi Ratione: sive Commentatio de Evangelio Johannis cum Matthæi, Marci, et Lucæ Evangeliis conciliato. Hannoveræ, 1827, 8vo.

102. Fr. V. REINHARDI Opuscula Academica. Lipsiæ, 1808–9, 2 vols. 8vo.

103. An Joannes in exhibenda Jesu Naturâ reliquis Canonicis libris repugnet, examinare conatus est F. W. RETTBERG. Gottingæ, 1826, 8vo.

The writer states the doctrine of St. John relative to the divine and human natures of Jesus Christ, and then compares them with the writings of the first three evangelists, and the remaining books of the New Testament. The conclusion to which the author arrives is, that the evangelist is not an impostor, and consequently that the writings bearing his name are his genuine productions.

104. Corrections of various passages in the English Version of the Old Testament, upon the authority of ancient manuscripts, and ancient versions, by the late W. H. ROBERTS, D.D., Provost of Eton College. Published by his son W. Roberts, M.A. London, 1794, 8vo.

"The biblical scholar will infallibly receive with pleasure these remarks, from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts seems to have been that of lessening the number of words supplied in Italic in our public version, as not answering literally to any words in the Hebrew, by showing that in some cases they are unnecessary, and that in some, the sense may be filled up by other means. There are also many remarks

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of a more general kind." In these observations, "candour, modesty, and ingenuity will be found adorning learning." British Critic, O. S. vol. iv. p. 648., and pref. p. vi.

105. Discours Historiques, Critiques, Théologiques, et Moraux, sur les Evénemens les plus mémorables du Vieux et du Nouveau Testament. Par M. SAURIN. Avec des planches. A la Haye, 1735—1739, 6 vols. folio.

Mr. van der Marck formed a design of representing on copper-plates the most memorable events in sacred history; and he engaged Mr. Saurin to write an explanation of the plates; this gave rise to the discourses here published. There is an edition of them in 11 vols. 8vo. They are deservedly held in the highest esteem.

106. Dissertations, Historical, Critical, Theological, and Moral, on the most memorable events of the Old and New Testament. Translated from the French of M. Saurin by John Chamberlayne. Vol. I. [all published] London, 1732, folio.

107. Dissertationes Philologico-Exegeticæ Everardi SCHEIDII. Harderovici, 1769, 1770, 8vo.

108. Biblical Fragments. By M. A. SCHIMMELPENNINCK. London, 1821, 1822, 2 vols. 8vo.

These fragments are not critical elucidations of particular texts; but they are written with much elegance, and the authoress has introduced some of the finest practical and devotional thoughts of the Jansenist writers, particularly the accomplished and much traduced recluses of Port Royal. But her critical remarks on the authorized English version are not always correct.

109. Joannis Friderici SCHLEUSNERI Opuscula Critica ad Versiones Græcas Veteris Testamenti pertinentia. Lipsiæ, 1812, 8vo.

The Tracts contained in this volume are, 1. *Observationes nonnullæ de Patrum Græcorum Auctoritate in constituenda Versionum Græcarum Veteris Testamenti Lectione genuina:* the object of which disquisition is to prove that, in citing the words of the Old Testament, the Fathers were in many respects inaccurate, partly from their using faulty MSS., and partly from a failure of memory, which led them sometimes to substitute not only one word for another, but even to change whole members of a sentence: and, 2. *Syllage Observationum et Emendationum Conject. in Vers. Gr. Veteris Testamenti.*

110. Dissertationes Philologico-Criticæ. Singulas primum, nunc cunctas, edidit Christianus Friedericus SCHNURRER. Gothæ, 1790, 8vo.

The dissertations collected in this volume were, for the most part, published separately between the years 1772, 1775, 1781, are fifteen in number, and are highly valued on the continent. They comprise philologico-critical observations on the hymn of Deborah (Judg. v.), on various passages of the Books of Psalms and Job, on Isaiah xxvii., Ezekiel xxi., Habakkuk iii., and the prophecy of Obadiah; besides two valuable dissertations, on the difficulty of determining the age of Hebrew Manuscripts, and on the Arabic Pentateuch in Bishop Walton's edition of the Polyglott Bible.

111. Opuscula Exegetica, Critica, Dogmatica Scripsit, recognovit, variisque additamentis locupletavit H. A. SCHOTT, Theol. Doctor et Prof. Ordin. Academiæ Jenensis. Jenæ, 1817, 1818, 2 vols. 8vo.

111*. Alberti SCHULTENS Animadversiones Philologicæ et Criticæ ad varia loca Veteris Testamenti: in quibus, ope præcipuè Linguæ Arabicæ, multa ab interpretibus nondum satis intellecta illustrantur, quamplurima etiam nova explicanda modeste proponuntur. Amstelodami, 1709, 8vo.

This treatise was reprinted, together with other pieces of Prof. Schulten's, under the title of Opera Minora, Lugduni Batavorum et Leovardiæ, 1769, 4to. In this work Schultens has made great use of the Arabic language to illustrate Hebrew words and phrases, although he generally adduces passages from the grammarians and prose writers. The philological interpretations which he thus deduces he places in contradistinction to those which the traditions of the rabbins had preserved.

112. Jo. SCHULTHESSI, De Charismatibus Spiritûs Sancti. Pars prima De vi et naturâ, ratione et utilitate Dotis Linguarum, in primos Discipulos Christi collatæ, atque in posteros omnes deinceps ad finem usque sec. peren. Lipsiæ, 1818, 8vo.

113. C. SEGAAR Observationes Philologicæ et Theologicæ in Lucæ XI. Capita priora. Trajecti, 1766, 8vo.

114. Johannis Henrici à SEELEN Meditationes Exegeticæ, quibus varia utriusque Testamenti loca expenduntur et illustrantur. Lubecæ, 1730–32–37, 3 parts, 8vo.

115. Gottlob Christiani STORR Dissertationes in librorum Novi Testamenti Historicorum aliquot locos, parts i.—iii. Tubingen, 1790–91–94, 4to.

116. Gottlob Christiani STORR Opuscula Academica ad interpretationem Librorum Sacrorum pertinentia. Tubingen, 1796, 1799, 1803, 3 vols. 8vo.

Besides various critical disquisitions of great merit, this work contains several commentaries on detached books of the New Testament.

117. Car. Chr. TITTMANNI Opuscula Theologica. Lipsiæ, 1803, 8vo.

Various questions of sacred criticism are illustrated in this work with singular ability.

118. Dissertations on some Parts of the Old and New Testaments, which have been supposed unsuitable to the Divine Attributes. By Richard TWOPENNY, M.A. London, 1824, 8vo.

119. Dissertatio Theologica Judæo-Christianismo, ejusque V et Efficacitate quam exseruit in Rem Christianum sæculo primo Quam....publico examini submittit. David Van HEYST. Lugduni Batavorum, 1828, 4to.

120. Joannis VERPOORTENII Fasciculus Dissertationum ad Theologiam, maxime exegeticam, et Philologiam Sacram. Coburgi, 1739, 8vo.

121. VERSCHUIRII (J. H.) Opuscula, in quibus de variis S. Litt. locis, et argumentis exinde desumptis criticè et liberè disseritur. Edidit atque animadversiones adjecit J. A. Lotze. Trajecti, 1810, 8vo.

122. Campegii VITRINGÆ, *patris*, Observationum Sacrarum Libri iv. Franequeræ, 1700. Libri v. et vi. 1708, 4to.

123. Campegii VITRINGÆ, *filii*, Dissertationes Sacræ, cum animadversionibus Hermanni Venemæ. Franequeræ, 1731, 4vo.

124. Emonis Lucii VRIEMOET Observationum Miscellanearum, argumenti præcipue philologici et theologici, quibus multis locis S. Codicis aut nova aut uberior lux adfunditur, Liber. Leovardiæ, 1740, 4vo.

125. Silva Critica, sive in Auctores Sacros Profanosque Commentarius Philologus. Concinnavit Gilbertus WAKEFIELD, A.B. Cantabrigiæ, 1789–1795, 5 parts, 8vo.

The design of Mr. Wakefield, in the plan of this work, was the union of theological and classical learning—the illustration of the Scriptures by light borrowed from the philology of Greece and Rome, as a probable method of recommending the books of revelation to scholars. How ably this design was executed the reader may see in the different critical journals of that time, where Mr. W.'s peculiar notions on some points are considered. (See particularly the Monthly Review, N. S. vol. v. p. 54. et seq., vol. viii. p. 571., and vol. xvi. p. 235.) An *Examen* of his work was published by H. C. A. Haenlein, in four small tracts, printed at Erlang, in 4to. 1798–1801.

126. WALCHII (Jo. Geo.) Observationes in Novi Fœderis Libros, quarum prima pars ea continet loca, quæ ex historia philosophica illustrantur. Jenæ, 1727, 8vo.

127. Vindiciæ Biblicæ: a Series of Notices and Elucidations of Passages in the Old and New Testament, which have been the subject of attack and misrepresentation by deistical writers. [By David WALTHER.] London, 1832, 8vo.

128. Scripture Vindicated: in answer to a Book entitled "Christianity as old as the Creation." By Daniel WATERLAND, D.D. London, 1730–1734, 8vo. also in the sixth volume of Bp. Vanmildert's edition of his works. Oxford, 1823, 8vo.

Though published in reply to Tindal's declamatory libel against *revealed* religion, this publication claims a distinct notice on account of its satisfactory elucidation and vindication of many, and some of them difficult, passages in the Old Testament. They are arranged, not in the desultory way in which Tindal introduced them, to give point to his jests and sarcasms, but as the texts stand in holy writ; so as to form a regular series of expository illustrations. Part I. comprises the book of Genesis; Part II. carries on the examination of texts from the book of Exodus to the second book of Kings; and Part III. extends through the remaining books of the Old Testament. Various passages in the book of Job, the Psalms, and the Prophets, charged by infidel writers with inconsistency, injustice, or absurdity, are here examined; and, occasionally, some collateral topics are entered into, tending to their further elucidation. Bp. Mant and Dr. D'Oyly have made considerable use of Waterland's labours. For an account of the controversies into which the publication of "Scripture Vindicated" compelled him to enter, the reader is referred to pp. 153—173. of his Life by Bp. Vanmildert, forming vol i. part i. of his edition of Dr. Waterland's Works.

129. Biblical Gleanings; or a Collection of Passages of Scripture, that have generally been considered to be mistranslated in the received English Version, with proposed corrections; also the important various readings in both Testaments, and occasional notes, interspersed with a view to the illustration of obscure and ambiguous texts, with several other matters tending to the general elucidation of the Sacred Writings. By Thomas WEMYSS. York, 8vo.

The ample title-page of this work sufficiently indicates the design of the industrious compiler: in the compass of little more than 250 pages, it presents a variety of important corrections of a multitude of obscure or ambiguous passages in the sacred writings

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compiled from the biblical labours of upwards of fifty of the most distinguished critics, both British and foreign. In the event of a new translation or revision of our authorized version of the Holy Scriptures, this little book cannot fail of being eminently useful. Its value would have been enhanced if the compiler had specified the sources or authors of each emendation.

130. An Illustration of the Method of explaining the New Testament by the early opinions of Jews and Christians concerning Christ. By W. WILSON, B.D. Cambridge, at the University Press, 1797, 8vo.

"Though not expressly presented to the public as a refutation of Dr. Priestley's 'History of Early Opinions,' and other works concerning the person of Christ, this performance is unquestionably to be received in this light. The author constantly keeps in view the arguments of this work just mentioned, and nearly passes over the same ground, in order to prove that the historical fact, relating to the opinions of the first Christians, is the reverse of that which the doctor has represented, and consequently that the inference respecting the true meaning of the New Testament is directly contrary to that of the unitarian hypothesis.—It would be injustice to the ingenious writer of this reply," to Dr. Priestley, "not to allow him, unequivocally, the praise of having written, in a perspicuous and correct style, a learned and well-digested tract, and of having conducted his part of the controversy with urbanity and candour." (Analytical Review, vol. xxvi. pp. 368. 372.)

131. Joh. Dieterici WINCKLERI Disquisitiones Philologicæ, Scripturæ Sacræ quædam loca, et antiquitatis tam ecclesiasticæ quam profanæ momenta, illustrantes. Hamburgi, 1741, 8vo.—Ejusdem, Hypomnemata philologica et critica in diversa Scripturæ Sacræ, tam Veteris quam Novi Testamenti, illustrantes. Hamburgi, 1745, 8vo.—Ejusdem, Animadversiones Philologicæ et Criticæ ad varia Sacri Codicis utriusque Fœderis loca. Hildesiæ, 1750–52–53, 3 parts, 8vo.

All the publications of Winckler are both scarce and valuable: they are said, by Walchius, to illustrate many difficult passages of Holy Writ with great learning and industry. (Bibl. Theol. Select. vol. iv. p. 812.)

132. Hermanni WITSII Miscellaneorum Sacrorum Libri Quatuor. Lugd. Bat. 1736, 2 vols. 4to.

133. Hermanni WITSII Meletemata Leidensia; quibus continentur Prælectiones de Vita et Rebus Gestis Pauli Apostoli, necnon Dissertationum Exegeticarum Duodecas; denique Commentarius in Epistolam Judæ Apostoli. Basileæ, 1739, 4to.

134. Hermanni WITSII Ægyptiaca et Δεκαφυλον; sive de Ægyptiacorum Sacrorum comparatione cum Hebraicis Libri tres, et de decem tribubus Israelis Liber singularis. Accessit Diatribe de Legione Fulminatrice Christianorum sub imperatore Marco Aurelio Antonio. Basileæ, 1739, 4to.

135. Martini Caspari WOLFBURGI Observationes Sacræ in Novum Testamentum; seu Adnotationes Theologico-Criticæ in voces plerasque Novi Testamenti, ordine alphabetico, et Dicta præcipua tam Veteris quam Novi Fœderis. Flensburgi, 1717, 4to. Hafniæ, 1738, 4to.

136. An Impartial Enquiry into the case of the Gospel Demoniacks. By William WORTHINGTON, D.D. London, 1777, 8vo.

137. Petri ZORNII Opuscula sacra; hoc est, Programmata, Dissertationes, Orationes, Epistolæ, et Schediasmata, in quibus præter selectissima Historiæ Ecclesiasticæ et Literariæ capita, etiam plusquam sexcenta Scripturæ loca, partim ex utriusque linguæ sanctioris genio, partim ex Antiquitatum Hebraicarum Græcarum et Romanarum apparatu, illustrantur ac vindicantur. Altonaviæ, 1731, 2 vols. 8vo.

138. The Truth of Revelation, demonstrated by an Appeal to existing Monuments, Sculptures, Gems, Coins, and Medals. London, 1832, 12mo.

"This interesting book is clearly the production of a mind pious and cultivated, enriched by science and enlarged by various information; adapted especially to guard the young against the too welcome theories of skepticism: it will also afford to the general reader both gratification and improvement. It chiefly consists of striking facts deduced from the labours of modern inquiry, of allusions gleaned from literature, of memorials of past events scattered over the relics of by-gone times, in sculptures, gems, and medals; and its object is, to apply these various materials to the illustration and establishment of the sacred records; as well as to express the conviction, that the foundations of a scriptural hope are not to be shaken by advancing knowledge, nor ultimately injured by the rash assaults of a class of men, who, aspiring to be deemed the votaries of philosophy, give too much reason for the suspicion, that the stimulus by which their industry is excited is the vain expectation of some discovery adverse to the Christian religion, rather than zeal for the promotion of science." (Eclectic Review, July, 1832, vol. viii. N. S. p. 14.)

CHAPTER VI.

CONCORDANCES AND DICTIONARIES, COMMON-PLACE BOOKS, INDEXES, AND ANALYSES OF THE BIBLE

SECTION I.

CONCORDANCES TO THE SCRIPTURES.

§ 1. CONCORDANCES TO THE HEBREW BIBLE.

1. MARIÆ de CALASIO Concordantiæ Bibliorum Hebraicorum et Latinorum. Romæ, 1621, folio, in four volumes.—Londini, 1747, et ann. seqq. Edente Gulielmo Romaine, folio, in four volumes.

The original of this work was a Hebrew concordance of Rabbi Nathan, a learned Jew, published at Venice in 1523, in folio, with great faults and defects. A second and much more correct edition of Nathan's work was printed at Basil by Froben. The third edition is the *first* impression of Calasio's Concordance, who has extended Nathan's work into four large volumes, by adding, 1. A Latin Translation of the Rabbi's explanation of the several roots, with additions of his own; 2. The Rabbinical, Chaldee, Syriac, and Arabic words derived from, or agreeing with, the Hebrew root in signification; 3. A literal version of the Hebrew text; 4. The variations between the Vulgate and Septuagint versions; and, 5. The proper names of men, rivers, mountains, &c.—Buxtorf's Concordance (noticed below) was properly the fourth edition of Nathan's work, as Mr. Romaine's edition is the fifth. The last is a splendid and useful book.

2. Joannis BUXTORFII Concordantiæ Hebraicæ et Chaldaicæ. Basileæ, 1632, folio.

This is a work of great labour: it was abridged by Christian Ravius, under the title of *Fons Zionis, sive Concordantiarum Hebraicarum, et Chaldaicarum, Jo. Buxtorfii Epitome.* Berolini, 1677, 8vo.

3. Christiani NOLDII Concordantiæ Particularum Ebræo-Chaldaicarum, in quibus partium indeclinabilium, quæ occurrunt in fontibus et hactenus non expositæ sunt in Lexicis aut Concordantiis, natura et sensuum varietas ostenditur. Cum annotationibus J. G. Tympii et aliorum. Jenæ, 1734, 4to. editio secunda.

The particles of all languages, and especially those of the Hebrew, are not only of great importance, but very difficult to be fully understood. The Hebrew particles, indeed, were very imperfectly known, even by the best critics, before the publication of Noldius's work. His Concordance of them is so complete, that it has left scarcely any thing unfinished; and it is of the greatest importance to every biblical student and critic. The first impression appeared in 1650. The second is the best edition; and, besides the valuable notes, and other additions of J. G. and S. B. Tympius, it contains, by way of Appendix, a *Lexicon* of the Hebrew Particles, compiled by John Michaelis and Christopher Koerber. (Bibliographical Dictionary, vol. iii. p. 45.)

4. The Hebrew Concordance adapted to the English Bible; disposed after the method of Buxtorf. By John TAYLOR [D.D.] of Norwich. London, 1754–57. In two volumes, folio.

This is one of the most laborious and most useful works ever published for the advancement of Hebrew knowledge, and the understanding of the Old Testament in its original language. It is, in fact, a Grammar, Lexicon, and Concordance, founded on the Concordance of Buxtorf, all whose errors Dr. Taylor has corrected. He has also inserted the word or words by which any Hebrew word is translated in the English Bible: and where the Hebrew is not literally rendered, a literal translation is added. In general, all

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change or difference in the two texts is diligently remarked: and Dr. T. has added all the words (about one hundred and twenty-one in number) which Buxtorf had omitted; together with the particles out of Noldius. This invaluable work was published under the patronage of all the English and Irish bishops, and is a monument to their honour, as well as to the learning and industry of its author. The price of this Concordance varies from nine to twelve guineas, according to its condition.

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§ 2. CONCORDANCES TO THE SEPTUAGINT GREEK VERSION.

1. Conradi KIRCHERI Concordantiæ Veteris Testamenti Græcæ, Ebræis vocibis respondentes, πολυχρηστοι. Simul enim et Lexicon Ebraico-Latinum. Francofurti, 1607, 2 tomis, 4to.

This laborious work, which is a Hebrew Dictionary and Concordance, is strongly recommended by father Simon, when treating on the best methods to be adopted in undertaking any new translation of the Scriptures. It contains all the Hebrew words in the Old Testament, introduced in an alphabetical order, and underneath is the Greek version of them from the Septuagint, followed by a collection of the passages of Scripture in which those words are differently interpreted. Considered as a first essay, Kircher's Concordance possesses considerable merit. It is, however, now superseded by

2. Abrahami TROMMII Concordantiæ Græcæ Versionis vulgo dictæ LXX. Interpretum. Amstelædami et Trajecti ad Rhenum, 1718, 2 vols. folio.

In this elaborate and valuable work, the order of the Greek Alphabet is followed; the Greek word being first given, to which are subjoined its different acceptations in Latin. Then follow the different Hebrew words, which are explained by the Greek word in the Septuagint version. These different Hebrew words are arranged under the Greek in their alphabetical order, with the passages of Scripture where they occur. If the word in question occurs in Aquila, Symmachus, Theodotion, or any of the other ancient Greek interpreters of the Old Testament, the places where it is found are referred to at the conclusion of the quotations from the Scriptures; and immediately after these all the passages in the Apocrypha are specified, where the word occurs. The work is terminated by a useful Index, a Hebrew and Chaldee Lexicon, a Greek Lexicon to Origen's Hexapla (by Montfaucon), and a succinct collation (by Lambert Bos) of the Frankfort and Roman editions of the Septuagint. This work is beautifully printed. (Bibliographical Dictionary, vol. iii. p. 42.)

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§ 3. CONCORDANCES TO THE GREEK TESTAMENT.

1. Concordantiæ Græcæ Novi Testamenti, ab Henrico STEPHANO. Genevæ, 1594, folio. Et cum Supplemento, Genevæ, 1600, folio.

This Concordance is noticed here, to put the student an his guard, as it may generally be purchased at a low price. It is so carelessly executed, that some critics suppose Henry Stephens *not* to have been the editor of it: and that he lent his name to the work for pecuniary considerations.

2. Novi Testamenti Græci Jesu Christi TAMEION, aliis Concordantiæ; ita concinnatum, ut et loca reperiendi, et vocum veras significationes, et significationum diversitates per collationem investigandi, ducis instar esse possit. Opera Erasmi SCHMIDII, Græc. Lat. et Mathem. Prof. Accedit nova præfatio Ernesti Salomonis Cypriani. Lipsiæ, 1717, folio. Glasguæ et Londini, 1819, 2 vols. 8vo. Londini, 1830, 48mo.

The best Greek Concordance to the New Testament. The Glasgow reprint of 1819 is beautifully executed. The London edition of 1830 was printed under the superintendence of the late Mr. William Greenfield. "By omitting the unimportant proper names, the indeclinable particles, the pronouns, and the verb substantive; —by substituting simple references for citation when the word occurs only four or five times, or when there are two or more passages strictly parallel, in which case one only is given and the others are referred to; alterations which detract nothing from the usefulness of the edition; the ponderous labours of Stephens and Schmidt are here screwed into something less than a pocket volume; and, what is more, for six shillings the biblical student may possess himself of a work at one time scarce and dear, in a form that will take up no room on his table, and which ought scarcely ever to be off of it." (Eclectic Review, February, 1832, vol. vii. N. S. p. 159.) This edition is very neatly printed.

3. A Concordance to the Greek Testament, with the English version to each word; the principal Hebrew roots, corresponding to the Greek words of the Septuagint; with short critical Notes, and an Index. By John WILLIAMS, LL.D. 4to. London, 1767.

"The lovers of sacred literature will find this work very useful in many respects: it is compiled with great pains and accuracy." (Monthly Rev. O. S. vol. XXXVI. p. 400.)

§ 4. CONCORDANCE TO THE LATIN VULGATE.

Sacrorum Bibliorum Vulgatæ editionis Concordantiæ, HUGONE Cardinali auctore, ad recognitionem jussu Sixti V. Pont. Max. adhibitam, recensitæ atque emendatæ operâ et studio Francisci Lucæ Brugensis. Antverpiæ, 1606, folio; 1612, 1617, 4to. Venetiis, 1612, 4to. Lugduni, 1615, 4to. Genevæ et Francofurti, 1625, 4to. Parisiis, 1635, 1638, 1646, 4to. Coloniæ Agrippinæ, 1684, 8vo. Avignon, 1786, 2 tomis, 4to.

The first attempt towards a concordance to the Latin Bible was made in the middle of the thirteenth century by Cardinal Hugo de Sancto Caro, of whose invention of the division of chapters an account is given in Vol. I. Part I. Chap. IV. p. 213. He is said to have employed *five hundred* monks of the Dominican order in selecting, and arranging in alphabetical order, all the declinable words of the Old and New Testaments; but the fact of so many monks being employed is questionable. It is supposed that the work was at first less voluminous than it afterwards became, and that it increased by frequent revisions and improvements. (Townley's Biblical Illustrations, vol. i. p. 483.) Le Long has given a list of several Latin Concordances (Bibl. Sacra, tom. i. pp. 457, 458. folio edit.); but the revision of Cardinal Hugo's work by Lucas Brugensis is considered to be the best of the numerous editions through which it has passed. That printed at Cologne is reputed to be the most beautiful; but the Avignon edition is the most complete.

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§ 5. CONCORDANCES TO THE ENGLISH BIBLE.

1. A Concordãce, that is to saie, a Worke wherein by the ordre of the letters of the A. B. C. ye maie redely finde any worde conteigned in the whole Bible, so often as it is there expressed or mencioned. By Jhon MARBECK. London, imprynted by Richard Grafton, ɯ. ɒ. l. folio.

The *first* Concordance to the English Bible: an account of it may be seen in Dr. Townley's Biblical Illustrations, vol. iii. pp. 118—120. It was preceded by a Concordance to the New Testament, compiled and printed by Thomas Gibson, about the year 1536.

2. A Complete Concordance to the Holy Scriptures of the Old and New Testament, or a Dictionary and Alphabetical Index to the Bible. In two parts. By Alexander CRUDEN, M.A. London, 1763; 1810; 1824; 4to. Also various editions in royal 8vo. Philadelphia, 1830, imperial 8vo.

The first edition of this well-known and most useful Concordance appeared at London in 1737. The edition of 1763 is the *third* and last of those corrected by the author, and is usually considered as *the best*, from his known diligence and accuracy in correcting the press. The value of Cruden's Concordance has caused it to be repeatedly printed, but not always with due regard to accuracy. The London edition of 1810, however, is an honorable exception; every word, with its references, having been most carefully examined by Mr. Deodatus Bye (formerly a respectable printer), who voluntarily employed some years in this arduous task; for which he is justly entitled to the thanks of every reader of the Holy Scriptures. The London edition of 1824 is a reprint of that published in 1810. Another very accurate edition was printed a few years since at the press of Messrs. Nuttall and Co. of Liverpool, who employed a person to collate and verify every word and reference. The typography of the reprint at Philadelphia is very neatly executed; and its editor professes to have corrected more than ten thousand errors in the references, which had escaped the eye of the London editors.

3. A New Concordance to the Holy Scriptures of the Old and New Testament; or a Dictionary and Alphabetical Index to the Bible, together with the various significations of the principal words, by which the true meaning of many passages is shewn. By the Rev. John BUTTERWORTH. London, 1767; 1785; 1816; 8vo.

This is in a great measure a judicious and valuable abridgment of Mr. Cruden's Concordance. Singular pains were bestowed by its compiler, in order to insure correctness, by collating every word and reference in the proof sheets with the several texts of the Bible. The second edition of 1785 is considerably improved. The third impression of 1816 has some alterations in the definitions, made by Dr. A. Clarke; who has reprinted the original of the passages so altered. Those who cannot afford to purchase Cruden's work will find this of Mr. Butterworth extremely valuable.

4. A Concordance of Parallels collected from Bibles and Commentaries, which have been published in the Hebrew, Latin, French, Spanish, and other Languages, with the Authorities of each. By the Rev. C. CRUTWELL. 4to. London, 1790.

This is a very elaborate work, and will amply repay the labour of consulting; though the parallelisms are not always to be traced, and are sometimes very fanciful. But for this the industrious author is not to be censured, as he every where cites his authorities, which are very numerous.

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5. A Concordance to the Holy Scriptures of the Old and New Testament. By the Rev. John BROWN, of Haddington. London, 1808, 18mo. Glasgow, 1825, 18mo.

There are several editions of this Concordance extant, which being printed with diamond (or the smallest) type, it is from this circumstance commonly termed the *diamond concordance*. Its portability is its principal recommendation; as its very minute type requires no common strength of sight to read with pleasure. The edition of 1825 was revised by the Rev. Wm. Smith, of Glasgow; and is very neatly stereotyped on a clear and legible type at the Glasgow university press.

6. The Scripture Harmony; or Concordance of Parallel Passages, being a Commentary on the Bible from its own Resources; consisting of an extensive Collection of References from all the most esteemed Commentators, &c. &c. 4to. royal 8vo. and 18mo. London, 1818.

The contents of this compilation are comprised in three particulars: viz. 1. The chronology, in which Dr. Blayney is followed, his being deemed the best fitted for general utility. 2. The various Readings, in the giving of which great care has been bestowed. These various readings are stated to be "printed on a plan, which to the unlearned reader will be more clear than the usual method, and which the narrow limits of the margin of a Bible could not admit: in this the very words of the text are printed at length, and the various readings are presented in a different type; so that while both are at one view before the reader for his choice, as the connection and analogy of faith may direct, the usefulness of the work is increased, because it becomes thereby adapted to every edition of the Bible;" and, 3. The Scripture References; a laborious compilation of half a million of Scripture references, chiefly from the Latin Vulgate, Dr. Blayney, Canne, Brown, Scott, and other valuable writers, who have devoted their services to this useful mode of illustrating the Scriptures. It is proper to remark, that in this compilation of references the publisher professes only to have collected a mass of texts from various authors of the highest character for success in this useful and pious labour, and then to have arranged their varied contributions into regular order; the verse of the chapter under illustration is first marked; then follow the parallel passages in the book itself in which the chapter stands; afterwards the references are placed regularly in the order of the books of Scripture. The remark on Mr. Crutwell's Concordance of Parallels may be extended to the present work.

§ 6. CONCORDANCE TO THE FRENCH BIBLE.

Concordance, en forme de Registre, pour trouver facilement chaque passage du Nouveau Testament. Première Partie; contenant les quatre Evangiles et les Actes des Apôtres. St. Petersburg, 1824, 8vo.

This concordance was announced to be in two parts or volumes. The first part only has been published: it is a concordance to the four Gospels and Acts of the Apostles, according to the French version of De Sacy. The second part is to comprise a concordance to the Epistles of Saint Paul and to the Catholic Epistles.

SECTION II.

DICTIONARIES OF THE BIBLE.

1. DICTIONNAIRE Historique Chronologique, Géographique, et Littéral de la Bible. Par Augustin CALMET. Paris, 1730, 4 tomes, folio.

A translation of this truly valuable work (which is the basis of all other modern dictionaries of the Bible), with occasional remarks, was published in 1732, in three folio volumes; which having become extremely scarce, an edition was published in 1801, in two thick 4to. volumes, by Mr. Taylor, with a volume of additions from books of voyages and travels, &c. under the title of "Fragments." A new edition, enlarged and greatly improved, was published in 1823, entitled,

2. Calmet's Dictionary of the Holy Bible, Historical, Critical, Geographical, and Etymological: wherein are explained the Proper Names in the Old and New Testaments; the Natural Productions, Animals, Vegetables, Minerals, Stones, Gems, &c.; the Antiquities, Habits, Buildings, and other Curiosities of the Jews; with a Chronological History of the Bible, Jewish Calendar, Tables of the Hebrew Coins, Weights, Measures, &c. &c. Fourth edition, revised, corrected, and augmented with an extensive series of plates, explanatory, illustrative, and ornamental, under the direction of C. TAYLOR. London, 1823. Fifth edition, 1828–29, 5 vols. 4to.

This work is beautifully printed. Vols. I. and II. comprise the Dictionary, in an alphabetical series, the supplements of former editions being incorporated; Vols. III. and IV. contain 750 Fragments, with the Natural History of the Bible. The additions, made under the title of "Fragments," are extracted from the most rare and authentic Voyages and Travels (ancient and modern) into Judea and other oriental countries; and they comprehend an assemblage of the most curious and illustrative descriptions, explanatory of Scripture incidents, customs, and manners, that could not possibly be explained by any other medium. It must not, however, be concealed that some of the editor's discussions in the Fragments are prolix, and that his mythological elucidations are sometimes more ingenious than solid. Bp. Mant and the Rev. Dr. D'Oyly have made great use of CALMET in the Notes to the Bible, published by the venerable Society for promoting Christian Knowledge; and in their list of books, to which they acknowledge their obligations, they particularly specify the "FRAGMENTS" annexed to this Edition of Calmet.—Vol. V. contains an Atlas of Plates and Maps, with their corresponding explanations, in alphabetical order. These engravings are very neatly executed, and many of them throw great light upon oriental customs. In addition to the various improvements in the fourth edition, the references and quotations in the fifth edition were verified and corrected; the explanation of the plates, which had hitherto been detached from the body of the work, were incorporated with the articles of which they form a part; the whole of the text was revised: and several new articles, besides occasional additions, were introduced. In its present improved state, Mr. Taylor's edition of Calmet's Dictionary is indispensably necessary to every biblical student who can afford to purchase it. An Index of Matters and of Texts cited and illustrated in the fourth edition was published separately, in 1827.

3. Calmet's Dictionary of the Bible by the late Mr. Charles Taylor, with the Fragments incorporated. The whole condensed and arranged in alphabetical order, with numerous additions. [By Josiah CONDER.] London, 1831; second edition, 1832, royal 8vo.

This abridgment comprises under one alphabet whatever is important or intrinsically valuable either in Calmet's Dictionary of the Bible, or in the Fragments collected by Mr. Taylor. The editor of the abridgment has judiciously omitted all those articles (and those only) which were not directly illustrative of the Holy Scriptures, and also many of the prolix and trivial discussions of the Fragments. The value of the work is enhanced by the insertion of numerous well executed wood-cuts; so that each article includes its appropriate illustration; an improvement which cannot but greatly facilitate the perusal of this cheap and beautifully executed volume.

3*. Calmet's Dictionary of the Bible.....American Edition, revised, with large additions, by Edward ROBINSON, D.D., Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover. Illustrated with Maps and Engravings on wood. Boston [Massachusetts] and New York, 1832, royal 8vo.

In preparing this work for publication in North America, Professor Robinson has made numerous retrenchments of those mythological and etymological discussions, which the English editor could not omit, without taking greater liberties with the labours of his predecessor than might have been justifiable. In place of these retrenchments, Dr. Robinson has made very numerous and important additions, condensed with singular perspicuity from the works of modern travellers in the East, and especially from the labours of the most distinguished German critics and commentators, which are comparatively little known to American readers. The volume is beautifully printed.

3**. A Dictionary of the Holy Bible, for the Use of Schools and Young Persons. By Edward ROBINSON, D.D. Illustrated with Maps and Engraving on wood. Boston and New York, 1833, 12mo.

Though avowedly designed for schools and young persons, this neatly executed publication may be very advantageously used by all who may be unable to procure larger works. To a considerable extent it is an abridgment of the preceding American edition of Calmet's Dictionary; but not a few articles are original, and composed from the best accessible sources. In the Historical, Biographical, and Geographical Index, annexed to the second volume of this work, we have derived many valuable hints and illustrations from both Dr. Robinson's Dictionaries of the Bible.

4. A Dictionary of the Holy Bible; containing an Historical Account of the Persons, a Geographical Account of the Places, and Literal, Critical, and Systematical Descriptions of other Objects, mentioned in the Writings of the Old and New Testament, or in those called Apocrypha. London, 1759, 3 vols. 8vo.

This useful compilation is principally abridged from Calmet's great Dictionary of the Bible. In chronology, the anonymous editor professes to have followed Archbishop Usher; in geography, Eusebius, Jerome, Roland, Maundrell, Whitby, and Wells, have been consulted; and on the sacred antiquities of the Jews, recourse has been had to Josephus, the Rabbins, and the Fathers. This work may sometimes be met with at a low price.

5. A Dictionary of the Holy Bible, on the plan of Calmet, but principally adapted to common readers: containing an Historical Account of the Persons; a Geographical and Historical Account of the Places; a Literal, Critical, and Systematical

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Description of other Objects, whether natural, artificial, civil, religious, or military; and the application of the Appellative Terms, mentioned in the Old and New Testament. By the Rev. John BROWN, of Haddington, 2 vols. 8vo. various editions. Also, in one volume, 8vo.

The author was a minister in the Secession-church of Scotland; and in his doctrinal views Calvinistic. Allowance being made for some of his sentiments, his work may be advantageously substituted for the preceding, the price of which necessarily places it above the reach of many persons. The first edition of this work appeared in 1769: the best edition of Mr. Brown's dictionary is said to be the *fifth*, which costs about eighteen shillings. A professed abridgment of this work was published in 1815, in two small volumes, 18mo. The "*Compendious Dictionary of the Holy Bible*," first published by Mr. William Button, in 1796, and since reprinted with additions and corrections, in 12mo., is a judicious abridgment of Brown's Dictionary. "By means of a very small but clear type, a vast quantity of matter is comprised within the compass of this little volume. The book, without doubt, may be serviceable to many." (British Critic, Old Series, vol. x. p. 201.)

6. Dictionnaire Généalogique, Historique, et Critique de l'Ecriture Sainte, où sont refutées plusieurs fausses assertions de Voltaire, et autres Philosophes du dix-huitième siècle; par l'Abbé ***[Antoine SERIEYS], revue, corrigé, et publié par M. l'Abbé Sicard. Paris, 1804, 8vo.

Sacred geography and antiquities form no part of this work, which is specially devoted to a refutation of the sophistries and falsehoods of Voltaire and the infidel pseudo-philosophers of France, during the eighteenth century. The author, Antoine Serieys (according to M. Sicard), was one of the victims of the French Revolution in the beginning of September, 1792. This is not true. Serieys was a voluminous compiler and editor of various works, principally historical: at an early period of his life he had rendered some services to the Abbé Sicard, who, being unable to remunerate him, allowed him to make use of his name. Serieys lived seventeen years after the publication of this dictionary, and died at Paris in 1819. (Biographie Universelle, tom. xlii. pp. 69, 70.)

7. Dictionnaire Abrégé de la Bible de [Pierre] CHOMPRE. Nouvelle Edition, revue et considerablement augmentée par M. Petitot. Paris, 1806, 12mo.

M. Chompré was a distinguished classical teacher of youth, in the former part of the eighteenth century, at Paris; where he first published his abridged Dictionary of the Bible, in 12mo. The new edition by M. Petitot is considerably enlarged and improved by the addition of numerous articles, particularly those relating to the manners, legislation, and sects of the Hebrews, and a Chronological Table.

8. A Dictionary of the Bible; Historical and Geographical, Theological, Moral, and Ritual, Philosophical, and Philological. By Alexander MACBEAN, A.M. London, 1779, 8vo.

A useful book in its day, but now completely superseded by later works: it may frequently be procured for a trifling price.

9. A Theological, Biblical, and Ecclesiastical Dictionary; serving as a general note-book to illustrate the Old and New Testament, as a guide to the Practices and Opinions of all Sects and Religions, and as a Cyclopædia of Religious Knowledge. By John ROBINSON, D.D. London, 1815, 8vo.

This work is very closely printed, and presents a digest, with references to authorities at the end of each article, of almost all that had been written on biblical literature previously to the date of its publication. "It is clearly the work of a man of much industry in collecting, and of much judgment in arranging his matter. To every theological student, who has not access to an extensive library, this volume will prove a very useful subsidiary; to many, indeed, who have neither attainment nor abilities for research, it will become necessary." (Brit. Crit. N. S. vol. vii. p. 305.) We cannot however help expressing our regret that, on some topics, Dr. R. should have referred to writers whose publications (though useful in some respects) are calculated to subvert the fundamental doctrines of the Gospel. His work is illustrated by several neatly-engraved maps. It may be proper to add that it is noticed with merited commendation in the Evangelical Magazine for 1817, vol. xxv. p. 486., and in the Antijacobin Review, vol. xlix. pp. 1—15.

10. The Biblical Cyclopædia; or, Dictionary of the Holy Scriptures, intended to facilitate an acquaintance with the inspired writings. By William JONES. 1816, 2 vols. 8vo.

The plan of this *Biblical Cyclopædia* is less extensive than that of Dr. Robinson's Dictionary, *before* which some parts of it appeared, though it bears date one year *later* than the latter work.

11. A Dictionary of the Holy Bible. Extracted chiefly from Brown, Calmet, &c., collated with other works of the like kind, with numerous additions from various Authors, and a considerable quantity of original matter. By the Rev. James WOOD. Seventh Edition, London [1822], 2 vols. 8vo.

12. The Pocket Dictionary of the Holy Bible; selected and arranged from Calmet, Brown, Newton, Hurd, and other Writers. By W. GURNEY, A.M. London, 1826, 18mo.

13. The Scripture Lexicon: or a Dictionary of above four thousand Proper Names of Persons and Places mentioned in the Old and New Testament; divided into syllables, with their proper accents. By Peter OLIVER. Oxford, 1810, 8vo.

14. A Pocket Dictionary of the Holy Bible: containing an Historical and Geographical Account of the Persons and Places mentioned in the Old and New Testaments. By Archibald ALEXANDER, D.D. Philadelphia, 1830, 18mo.

15. A Biblical and Theological Dictionary, explanatory of the History, Manners, and Customs of the Jews, and neighbouring nations: with an account of the most remarkable places and persons mentioned in Sacred Scripture, &c. By the Rev. Richard WATSON. London, 1831, royal 8vo.

16. Thesaurus Ecclesiasticus, e Patribus Græcis, ordine alphabetico exhibens quæcunque Phrases, Ritus, Dogmata, Hæreses, et hujusmodi alia huc spectant, à Johanne Casparo SUICERO. Amstelodami, 1728, 2 vols. folio.

This is the best edition of a most valuable work; which, though indispensably necessary for understanding the writings of the Greek fathers, incidentally contains many illustrations of Scripture. It is said to have cost the learned author twenty years' labour: the first edition appeared at Amsterdam in 1682, in 2 volumes, folio.

SECTION III.

COMMON-PLACE BOOKS TO THE BIBLE.

1. CHRISTIAN Institutes, or the Sincere Word of God collected out of the Old and New Testaments, digested under proper heads, and delivered in the very words of Scripture. By Francis GASTRELL, D.D., Bishop of Chester. 12mo.

This valuable little work, which may perhaps be considered as a Concordance of parallel passages at full length, was first published in 1707, and has since been repeatedly printed in 12mo. It may be very advantageously substituted for any of the subsequent larger and more expensive works. The "Economy of a Christian Life," published by the Rev. W. Bingley in 1808, in 2 vols. 12mo. is similar in design, but upon the whole better arranged than Bp. Gastrell's little manual.

2. A Common-Place Book to the Holy Bible, or the Scriptures' Sufficiency practically demonstrated: wherein the substance of Scripture respecting doctrine, worship, and manners is reduced to its proper heads. By John Locke, Esq. A new edition, revised and improved by the Rev. William DODD, LL.D. 4to. London, 1805; 8vo. London, 1824.

Though this work is ascribed to the celebrated philosopher, Mr. Locke, we have not been able to ascertain whether it was really compiled by him. The second edition of it bears the date of 1697: an edition was published by the unfortunate Dr. Dodd, from which the present impression was made. It certainly is a very useful book.

3. A System of Revealed Religion, digested under proper heads, and composed in the express words of Scripture; containing all that the Sacred Records reveal with respect to Doctrine and Duty. By John WARDEN, M.A. London, 1769, 4to. 1819, 2 vols. 8vo.

This work is exceedingly valuable as a common-place book, or harmony of passages of Scripture. It was recommended by Dr. Robertson the historian, and other eminent divines of the Scottish church. In this work the author has collected all that the Scriptures contain relating to any one article of faith or practice under each respective head, in the very words of the sacred writers, with the occasional insertion of a brief note at the foot of a page, and a remark or two at the end of some few chapters. The texts are so arranged as to add to their perspicuity, and at the same time to illustrate the subject; and the chapters are so constructed and disposed that each may form a regular and continued discourse. The work is executed with singular ability and fidelity, and the reprint of it is truly an acquisition to biblical students.

4. An Analysis of the Holy Bible; containing the whole of the Old and New Testaments, collected and arranged systematically. By Matthew TALBOT. Leeds and London, 1800, 4to.

This work has been justly characterized as "a book of good arrangement and convenient reference, and calculated to augment, by very easy application, our stores of sacred knowledge." (British Critic, O. S. vol. xviii. pp. iii. 88, 89.) It is divided into thirty books, which are subdivided into 285 chapters, and 4144 sections. This "Analysis" is of great rarity and high price.

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5. Common-Place Book; or Companion to the Old and New Testaments; being a Scripture Account of the Faith and Practice of Christians; consisting of an ample Collection of pertinent Texts on the sundry Articles of Revealed Religion. [By the Rev. Hugh GASTON.] A new edition, corrected, compared, and enlarged, by Joseph STRUTT. London, 1813; 1824, 8vo.

The edition of 1813 is a reprint, with numerous corrections and additions, of a work originally printed at Dublin in the year 1763. The arrangement, though not equally good with that of some of the works above noticed, is clear; the selection of texts is sufficiently ample: and a useful index enables the reader to find passages of Scripture arranged on almost every topic he can desire. The book is neatly printed: and as it is of easy purchase, it may be substituted for any of the larger common-place books already noticed. The edition of 1824 is considerably improved.

SECTION IV.

INDEXES AND ANALYSES OF THE BIBLE.

1. AN Index to the Bible: in which the various subjects which occur in the Scriptures are alphabetically arranged: with Accurate References to all the Books of the Old and New Testament. Designed to facilitate the Study of these invaluable Records. Stereotype edition. London, 1811.

This useful index is printed in various sizes to bind up with Bibles; it is said (but on what authority we know not) to have been drawn up by the late Dr. Priestley.

2. The Analysis of all the Epistles of the New Testament, wherein the chiefe things of every particular Chapter are reduced to heads, for helpe of the Memory; and many hard places are explained for the helpe of the understanding. By John DALE, M.A. Oxford, 1652, 8vo.

3. The Scripture Student's Assistant; being a Complete Index and concise Dictionary to the Holy Bible: in which the various Persons, Places, and Subjects mentioned in it, are accurately referred to; and every difficult word completely explained. By the Rev. John BARR. Glasgow and London, 1829, 12mo. or demy 4to.

4. Mosis P. FLACHERI Analysis Typica omnium cùm Veteris tùm Novi Testamenti Librorum Historicorum, ad intelligendam rerum seriem et memoriam juvandam accommodata. Basileæ, 1587, folio; 1621, 4to. Londini, 1597, 4to.

5. Jacobi BRANDMYLLERI Analysis Typica Librorum Veteris Testamenti Poeticorum et Propheticarum. Basiliæ, 1622, 4to.

6. Salomonis VAN TIL Opus Analyticum, comprehendens Introductionem in Sacram Scripturam, ad Joh. Henrici Heideggeri Enchiridion Biblicum ΙΕΡΟΜΝΗΜΟΝΙΚΟΝ concinnatum. Trajecti ad Rhenum, 1720, 2 vols. 4to.

A most minute Analysis of every Book and almost of every Chapter in the Scriptures. Heidegger's *Enchiridion Biblicum*, on which Van Til's work is a commentary, was first published at Zurich (Tigura) in 1681, and was frequently reprinted in Germany in the course of the last century. It contains prefaces to the different books of the Old and New Testament, together with very minute analyses of the different books. Where Heidegger's statements were correct, Van Til has corroborated them; where he was in error, the latter has corrected his mistakes, and supplied his omissions.

CHAPTER VII.

TREATISES ON BIBLICAL ANTIQUITIES, AND ON OTHER HISTORICAL CIRCUMSTANCES OF THE BIBLE.

SECTION I.

GENERAL TREATISES ON BIBLICAL ANTIQUITIES.

1. THESAURUS Antiquitatum Sacrarum, complectens selectissima clarissimorum virorum Opuscula, in quibus veterum Hebræorum Mores, Leges, Instituta, Ritus sacri et civiles, illustrantur; auctore Blasio UGOLINO. Venetiis, 1744—1769, 34 tomis, folio.

An Analysis of the contents of this great Collection of Jewish Antiquities is given in Mr. Harris's Catalogue of the Library of the Royal Institution, pp. 11—20. 2d edition. "Many other books treating of Jewish antiquities have been published; but those who have a *taste* for such sort of reading, will find this collection far more useful to them than any other of the kind." (Bishop Watson.)

2. Modern Judaism: or, a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in modern times. By John ALLEN. London, 1816. Second edition, revised and corrected. 1830, 8vo.

The various traditions, &c. received and adopted by the modern Jews (that is, by those who lived during and subsequently to the time of Jesus Christ), are fully and perspicuously treated in this well-executed volume, which illustrates various passages in the New Testament with great felicity.

3. The Antiquities of the Jews, carefully compiled from authentic sources, and their customs illustrated by modern Travels. By W. BROWN, D.D. London, 1820, 2 vols. 8vo.

4. Christ. BRÜNINGS Compendium Antiquitatum Hebræorum. 8vo. Francofurti, 1766.

5. Compendium Antiquitatum Græcarum è profanis sacrarum, collegit, naturali ordine disposuit, ad sacrarum literarum illustrationem passim accommodavit Christianus BRÜNINGS. Francofurti, 1759, 8vo.

6. Petri CUNÆI de Republica Hebræorum Libri tres; edita à Jo. Nicolai. 4to. Lugd. Bat. 1703.

The best edition of a very learned work, which till lately continued to be a text-book whence the continental professors of Hebrew antiquities lectured.

7. The Manners of the Ancient Israelites, containing an account of their peculiar Customs, Ceremonies, Laws, Polity, Religion, Sects, Arts, and Trades, &c. &c. By Claude FLEURY. London, 1809, 8vo.

For this third and best edition, the public are indebted to Dr. Adam Clarke, who has enlarged the original work with much valuable information from the principal writers on Jewish antiquities. The Abbé Fleury's work was translated many years since by Mr. Farnworth. The late excellent Bishop of Norwich (Dr. Horne) has recommended it in the following terms: "This little book contains a concise, pleasing, and just account of the manners, customs, laws, policy, and religion of the Israelites. It is an excellent introduction to the reading of the Old Testament, and should be put into the hands of every young person."

8. Moses and Aaron: or, the Civil and Ecclesiastical Rites used by the Ancient Hebrews. By Thomas GODWIN. London, 1634; 1641, 4to.

This compendium of Hebrew antiquities is now rather scarce. It was formerly in great request as a text-book, and passed through many editions. A Latin translation of it was published at Utrecht in 1690, and again at Franeker in 1710, in 12mo.

9. Apparatus Historico-criticus Antiquitatum sacri codicis et gentis Hebrææ. Uberrimis annotationibus in Thomæ Godwini Mosen et Aaronem subministravit Johannes Gottlob CARPZOVIUS. 4to. Francofurti, 1748.

The most elaborate system of Jewish antiquities, perhaps, that is extant: besides the annotations of Carpzov, it contains a Latin translation of Godwin's treatise.

10. Jewish Antiquities, or a Course of Lectures on the Three first books of Godwin's Moses and Aaron. To which is annexed a Dissertation on the Hebrew Language. By David JENNINGS, D.D. 8vo. 2 vols. London, 1766; Perth, 1808; and London, 1823, in one volume, 8vo.

This work has long held a distinguished character for its accuracy and learning, and has been often reprinted. "The treatises of Mr. Lowman on the *Ritual* (8vo. London, 1748), and on the *Civil Government of the Hebrews* (8vo. London, 1740), may properly accompany this work." (Bishop Watson.)

11. Antiquitates Hebraicæ secundum triplicem Judæorum statum, ecclesiasticum, politicum, et œconomicum, breviter deli

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neatæ a Conrado IKENIO. 12mo. Bremæ, 1741, editio tertia; 1764, editio quarta.

There is no difference between these two editions, excepting that the errors of the press in the third edition are corrected in the fourth. The first edition appeared in 1737. This book of Ikenius is valuable for its brevity, method, and perspicuity. It continues to be a text-book in some of the universities of Holland (and perhaps of Germany). In 1810 there was published at Utrecht a thick 8vo. volume of Professor Schacht's observations on this work, under the title of *Jo. Herm. Schachtii Theol. et Philolol. Harderov. Animadversiones ad Antiquitates Hebræas olim delineatas a Conrado Ikenio Theol. Bremens. Patre mortuo, edidit Godfr. Jo.* SCHACHT. This volume only discusses the first of Ikenius's sections, on the ecclesiastical state of the Hebrews; it contains many valuable additions and corrections, with references to other writers. Independently of its being an imperfect work, this volume is too bulky to be of use to students generally, but would prove valuable in the hands of any one who should compose a new treatise on biblical antiquities.

12. Archæologia Biblica in Epitomen redacta a Johanne JAHN. Editio secunda emendata, 8vo. Viennæ, 1814.

An elaborate compendium of biblical antiquities, abridged from the author's larger work on the same subject in the German language (in five large 8vo. volumes), and arranged under the three divisions of domestic, political, and ecclesiastical antiquities. "Although it comes short, from the nature of the case, of the excellence of the original (German) work, for extent and variety of learning, and vividness and conciseness of statement, it is a book which is very rarely surpassed." (North Am. Review, N. S. vol. viii. p. 136.) At the end of the volume are upwards of sixty pages of questions, framed upon the preceding part of the work; the answers to which are to be given by students. A faithful English translation of "Jahn's Biblical Archæology" was published at Andover (Massachusetts), in 1823, and again in 1832, by Thomas C. Upham (assistant teacher of Hebrew and Greek in the Theological Seminary at that place), with valuable additions and corrections, partly the result of a collation of Jahn's Latin work with the original German treatise, and partly derived from other sources. The former part of the present volume of this Introduction (as our references will show) is much indebted to Jahn's Archæologia Biblica.

13. Archæologia Biblica breviter exposita a Four. ACKERMANN. Viennæ, 1826.

This is an *expurgated* edition of the preceding work, executed on the same principle as Professor Ackermann's edition of Jahn's Introductio ad Libros Veteris Fœderis, noticed in p. 87. of this Appendix, and with renewed declarations of the editor's profound submission to the Romish church. To render the work more complete, Dr. A. has subjoined a concise sketch of the History of the Jewish Nation, from the time of Abraham to the destruction of Jerusalem by the Romans. In revising the former part of this volume for the press, constant reference was had to this work.

14. Origines Hebrææ: or, the Antiquities of the Hebrew Republic. By Thomas LEWIS, M.A. London, 1724–5, 4 vols. 8vo.

This is a laborious compilation from the most distinguished writers, whether Jews or Christians, on the manners and laws of the Hebrews.

15. Melchioris LEYDEKKERI de Republica Hebræorum Libri xii. Amstel. 1704—1710, 2 vols. folio.

16. Johannis PAREAU Antiquitas Hebraica breviter delineata. Trajecti ad Rhenum, 1817. Edit. secunda, 1824, 8vo.

An Appendix and Index to this summary of Hebrew Antiquities was published at Utrecht in 1825, 8vo.

17. Hadriani RELANDI Antiquitates Sacræ veterum Hebræorum recensuit, et animadversionibus Ugolinianis-Ravianis auxit, Georgius Joannes Ludovicus Vogel. 8vo. Halæ, 1769.

The best edition of a valuable little summary, which for many years continued to be the text-book of professors.

18. The History and Philosophy of Judaism; or a Critical and Philosophical Analysis of the Jewish Religion. By Duncan SHAW, D.D. Edinburgh and London, 1788, 8vo.

An ingenious treatise, which is divided into four parts: 1. On the Divine origin of the Law; 2. Of the duration of the Mosaic economy; 3. That the Gospel is the last dispensation of God's grace to mankind in the way of religious discovery; 4. Corollaries arising from the subject of the work: in the course of which the author takes occasion to vindicate the genius, divine origin, and authority of the Jewish religion, and its connection with the Christian, against the objections and misrepresentations of modern infidels.

19. Caroli SIGONII de Republica Hebræorum Libri vii.; editi à Jo. Nicolai. Lug. Bat. 1701, 4to.

20. Ernesti Augusti SCHULZII Theologiæ Doctoris, et Professoris quondam in Academia Viadrina celeberrimi, Compendium Archæologiæ Hebraicæ. Cum figuris æri incisis, edidit, emendavit, addenda adjecit, notisque locupletavit Abr. Phil. Godefr. Schickedanz. Dresdæ, 1793, 8vo.

This is, perhaps, the *best* summary of Hebrew antiquities extant in the Latin language; but, unfortunately, it is incomplete, the author having executed only two books, which treat of the political and ecclesiastical antiquities of the Hebrews. Professor Schulze and his editor have diligently availed themselves of the labours of all previous writers on this topic, and have arranged their materials in a manner equally concise and valuable.

21. Ferdinandi STOSCH Compendium Archæologiæ Œconomicæ Novi Testamenti, ducentis thesibus comprehensum, et aliis aliisve notis illustratum. 8vo. Lipsiæ, 1769.

A small volume, of considerable rarity in this country; it treats of the private life and manners of the Jews, as mentioned in the New Testament, and may serve as a supplement to the imperfect work of Schulze, last noticed.

22. Lectures on Jewish Antiquities: delivered at Harvard University in Cambridge, A. D. 1802 and 1803. By David TAPPAN, D.D., late Hollis Professor of Divinity in that Seminary. Boston [Massachusetts], 1807, 8vo.

The nature and design of the Jewish Consitution, political and religious, are discussed in these lectures, which were published after the author's decease. The tendency of the Hebrew Ritual to promote the glory of God and the happiness of man is frequently illustrated in a pleasing and devout manner.

23. A. G. WAEHNERI Antiquitates Hebræorum et Israeliticæ Gentis. Gottingen, 1741, 2 tomis, 8vo.

This work is incomplete, the author having died before its publication; it contains much valuable information relative to the literature of the Jews.

SECTION II.

TREATISES ON PARTICULAR SUBJECTS IN BIBLICAL ANTIQUITIES.

§ 1. SCRIPTURE GEOGRAPHY.

1. ONOMASTICON Urbium et Locorum Sacræ Scripturæ; seu Liber de Locis Hebraicis, Græcè primum ab EUSEBIO Cæsariensi, deinde Latinè scriptus ab Hieronymo, in commodiorem vero ordinem redactus, variis additamentis auctus, Notisque et Tabulâ Geographicâ Judææ illustratus, opera Jacobi Bonfrerii, recensuit et animadversionibus suis auxit Joannes CLERICUS. Accessit Brocardi Descriptio Terræ Sanctæ. Amstelodami, 1707, folio.

2. Samuelis BOCHARTI Geographia Sacra; cujus Pars prior, Phaleg, de Dispersione Gentium, et Terrarum Divisione factâ, in ædificatione Turris Babel: Pars posterior, Chanaan, de Coloniis et Sermone Phœnicum, agit. Cadomi (Caen), 1646, folio. Francofurti ad Mœnum, 1674, 1681, 4to. Also in the third volume of the folio edition of Bochart's Collective Works.

3. Johannes Davidis MICHAELIS Spicilegium Geographiæ Hebræorum exteræ post Bochartum. Partes i. ii. Gottingen, 1760, 1780, 4to.

Some observations on the first part of this learned work, which is not always to be procured complete, were published by John Reinhold Forster, entitled *Epistola ad J. D. Michaelis, hujus spicilegium Geogr. Hebr. jam confirmantes, jam castigantes.* Gottingæ, 1772, 4to. It is desirable to unite this with the work of Michaelis; but unfortunately both works are extremely rare and dear.

4. Friderici SPANHEMII Introductio ad Geographiam Sacram, Patriarchalem, Israeliticam, et Christianam. Lugduni Batavorum, 1679, 8vo. Also in the first volume of Spanheim's Collected Works.

5. Hadriani RELANDI Palæstina ex monumentis veteribus et tabulis adcuratis illustrata. Traject. Batav. 1714, 2 tomis, 4to.

This elaborate work is also to be found in the sixth volume of Ugolini's Thesaurus Antiquitatum Sacrarum.

6. An Historical Geography of the Old and New Testaments. By Edward WELLS, D.D. 4 vols. 8vo. 2 vols. 8vo.

This learned work was originally published in four detached parts or volumes: it has frequently been printed at the Oxford press, and is too well known to require commendation; a new edition, revised and corrected from the discoveries of Sir William Jones and other eminent scholars, was published by the English editor of Calmet's Dictionary in 4to., in the year 1804. There are also copies in two or three vols. crown 8vo. Dr. Well's Geography of the New Testament was translated into German by M. Panzer, with numerous additions and corrections, in two vols. 8vo. Nuremberg, 1764.

7. Sacred Geography: or, a Gazetteer of the Bible, containing, in alphabetical order, a Geographical Description of all the Countries, Kingdoms, Nations, and Tribes of Men, with all the Villages, Towns, Cities, Provinces, Hills, Mountains, Rivers,

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Lakes, Seas, and Islands, mentioned in the Sacred Scriptures or Apocrypha. By Elijah PARISH, D.D. Boston [Massachusetts], 1813, 8vo.

This geographical dictionary of the Scriptures is chiefly compiled from the Onomasticon of Eusebius and Jerome, the Historical Geography of Wells, the great dictionary of Father Calmet, and the publications of various modern travellers. The book is very neatly printed, and has furnished many articles to our Geographical and Historical Index, in the present volume of this work.

8. A Scripture Gazetteer and Geographical and Historical Dictionary. By J. S. MANSFORD. London, 1829, 8vo.

9. Jo. Matth. HASII Regni Davidici et Salomonæi Descriptio Geographica et Historica; unà cum Descriptione Syriæ et Ægypti. Norimbergæ, 1739, folio.

10. Car. Christ. Sigism. BERNHARDI Commentatio de Caussis, quibus effectum sit, ut Regnum Judæ diutius persisteret, quam Regnum Israel. Cum Tabulâ Geographicâ. Lovanii, 1825, 4to.

This was a prize dissertation, composed (as the author states in his proemium) under considerable disadvantages, and with no other literary aid than the Scriptures and Havercamp's edition of Josephus. It is a very interesting publication, to which the first chapter of the present volume is indebted for some valuable observations.

11. Observationes Philologicæ et Geographicæ: sive Geographiæ Sacræ Specimen primum. Quo Urbes ac Regiones, quarum in Sacris Litteris fit mentio, breviter describuntur, iisdemque verus situs, justaque nomina redduntur. Amstelodami, 1747, 8vo.

The deficiencies of Calmet and some other writers on Geography, are supplied in this little work, which treats on the city of Jerusalem, the country of Elijah, the city of Hebron, the region of Ophir, the country of Abraham, the city of Eglain, and a few other places.

12. The History of the Destruction of Jerusalem, as connected with the Scripture Prophecies. By the Rev. George WILKINS, A.M. Second edition. Nottingham, 1816, 8vo.

13. Hadriani RELANDI de Spoliis Templi Hierosolymitani Liber singularis. Trajecti ad Rhenum, 1716, 8vo. edit. secunda, 1775. With a preliminary Disquisition and Notes by Prof. Schulze.

14. Ferdinandi STOSCH Syntagma Dissertationum Septem de Nominibus totidem Urbium Asiæ; ad quas D. Joannes in Apocalypsi Filii Dei Epistolas direxit. Guelpherbyti, 1757, 8vo.

15. An HISTORICAL MAP of Palestine or the Holy Land, exhibiting the peculiar features of the country, and of all places therein, connected with Scripture History; interspersed with ninety-six vignettes illustrative of the most important circumstances recorded in the Old and New Testaments.

The size of this beautifully-executed map is 40 inches by 27½. The vignettes will be found very amusing to young persons, while they serve to impress on the mind the leading points of sacred history and geography. The map is accompanied by a folio sheet of letter-press, containing explanatory references to the vignettes. The design of the latter is to imbody and connect with the names of places marked upon the map, the principal incidents in Jewish history—by placing the texts of Scripture in which such incidents are mentioned close to the name of the place where the transaction occurred. The sheet of letter-press also comprises a brief outline of the history of Palestine from the earliest period—the stations of the tribes—and Buhle's œconomical calendar of the country, exhibiting the state of the weather in the Holy Land throughout the different months of the year, and containing useful remarks on the various productions of the soil.

16. A New Map of Palestine and the Adjacent Countries; constructed from Original Authorities, showing their Ancient and Modern Geography, with the Routes of various Travellers. By Richard PALMER. London, 1828: on a large sheet, 24 inches by 28.

17. A Map, illustrating the Ministerial Journeys of our Lord and Saviour Jesus Christ, constructed from the design of the Rev. J. C. CROSTHWAITE, A.M., by A. Arrowsmith. London, 1830.

18. A Map, illustrating the Travels of St. Paul, constructed from the design of the Rev. J. C. CROSTHWAITE, A.M., by A. Arrowsmith. London, 1830.

"These two maps ..... form a useful supplement to the Atlases to the Bible, hitherto published; for although almost all of them have Maps of Judæa adapted to the evangelical history, yet in no one of these do we recollect to have seen the several routes of our Saviour and of the great apostle of the Gentiles so clearly laid down as in Mr. Crosthwaite's maps. The addition of references to the various passages of the Gospels in which the ministerial journeys of Christ are narrated, and to those parts of the Acts and Epistles, in which the routes of St. Paul are either mentioned or described, greatly enhances the value of these maps." (Christian Remembrancer, February, 1830, vol. xii. p. 100.)

19. A Map of Palestine in the Time of our Saviour, illustrative of the Books of the Evangelists. Designed and engraved by Thomas STARLING. London, 1832. Twenty-seven inches in length by twenty in width.

20. An Historical Map of Palestine, or the Holy Land delineated. By John Hunt. [Twenty-eight inches in length by twenty-two in width.] With a Companion to the same, consisting of Historical and Geographical Notices of the Principal Towns, &c. of that Country. London, 1832.

21. A Pictorial, Geographical, Chronological, and Historical Chart, being a Delineation of the Rise and Progress of the Evangelical or Christian Dispensation, from the Commencement of the Gospel Narrative to the Ascension of our Lord. Arranged, according to the "Harmonia Evangelica" of the Rev. Edward Greswell, B.D., by R. MIMPRISS, and accompanied by a Key. London, 1832. Sixty-eight inches by thirty-six.

This admirably contrived as well as beautifully and correctly executed map is adapted to the divisions existing at the time of our Saviour's appearing on the earth; showing the situation of every place mentioned in the Gospels, with representations of the journeys of our Lord, and of the principal circumstances of the Gospel history, drawn upon the places where the events occurred, from designs of the old masters; with the view of showing the benevolent tendency of our Saviour's miracles. It contains 170 vignettes, and about 600 references in the body of the map, besides 50 large subjects in outline, in the margin; all of which are exquisitely engraved. The reference being subjoined to the depicted events, it forms a most valuable auxiliary in the lecture room, and a useful assistant in the study of divinity.

While this sheet was passing through the press, Mr. Mimpriss announced a similar Chart, designed to illustrate the Acts of the Apostles, in which the travels of the different apostles will be distinctly marked, and the sites of the several places will be accurately laid down, from the geographical researches of the most learned modern travellers.

Most of the general treatises on sacred geography are illustrated with maps. There is also an excellent map of Palestine in D'Anville's Ancient Atlas; it has been consulted for the maps accompanying this work, which have been drawn with great care, and corrected from the researches of modern geographers. The quarto Atlas, published by the late Rev. Thomas Scott, as an accompaniment to his commentary on the Bible, possesses the double merit of being correct as well as cheap. The Scripture Atlas, published by Mr. Leigh, is executed in a superior style, and has had a very extensive sale. Mr. Wyld's Scripture Atlas is a neat publication. Several small or pocket Atlases of the Bible have been published, which indeed can only be used by those who have young eyes. Of these, Mr. Thomas Starling's "Biblical Cabinet Atlas" claims especially to be noticed for the beautiful execution of the maps, and the valuable tabular Geographical Index which accompanies them. "The Pocket Bible Atlas," containing eight neatly-executed maps, which was published at Edinburgh in 1832, (as its name implies) is expressly designed to be bound up with a pocket Bible.

Various Treatises on Sacred Geography will be found in the fifth, sixth, and seventh volumes of Ugolini's Thesaurus Antiquitatum Sacrarum.

It may be proper to add, that most of the questions relative to the history, geography, &c. of the Bible are noticed in Schleusner's valuable Lexicon to the Septuagint version, and also in his Greek and Latin, and in Messrs. Parkhurst's and Robinson's Greek and English Lexicons to the New Testament; where they are illustrated with equal learning and accuracy

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§ 2. NATURAL HISTORY OF THE BIBLE.

1. Physica Sacra: hoc est Historia Naturalis Biblia a Joanne Jacobo SCHEUCHZERO edita, et innumeris iconibus æneis elegantissimis adornata. August. Vindel. 1731—1735, 4 vols. folio.

This is one of the most beautiful and useful works which has appeared on the natural history of the Bible: the engravings, 750 in number, were executed by the most eminent artists of that day. A German translation appeared at Augsburg, at the same time with the Latin edition, to which it is preferred, on account of its having proof impressions of the plates. The French translation, published at Amsterdam, in 1732—1738, in 4 vols. folio, is inferior to both the preceding editions as it respects the plates, though the text and typographical execution are equally valuable. From the costly price of this work, it is chiefly to be found in great public libraries.

2. The Natural History of the Bible: or a Description of all the Quadrupeds, Birds, Fishes, Reptiles, and Insects, Trees, Plants, Flowers, Gums, and Precious Stones, mentioned in the Sacred Scriptures. Collected from the best Authorities, and alphabetically arranged by Thaddæus Mason HARRIS, D.D.

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Boston [Massachusetts], 1820, 8vo. London, 1824, 8vo. New edition, greatly improved and corrected. 1833, crown 8vo.

The Natural History of foreign countries was very little known at the time when the authorized version of the English Bible was executed: it is no wonder, therefore, that we find in it the names of animals, &c. which are unknown in the East. Our venerable translators, indeed, frankly acknowledge in their preface the obscurity experienced by them in Hebrew words occurring but once, and also in the names of certain birds, beasts, precious stones, &c. These difficulties have been materially diminished since their time, and especially within the last hundred and twenty years; not only by the successful researches of eminent orientalists, who have applied their knowledge of the eastern dialects to the elucidation of Scripture, but also by the successful labours of Bochart, Celsius, Forskäl, Scheuchzer, and other naturalists, historians of the Bible, as well as those of Shaw, Hasselquist, Russell, Bruce, and other distinguished travellers. To all these sources, together with many others which it is not necessary to enumerate, Dr. Harris acknowledges his obligations. Though he claims no praise but that of having brought into a regular form such information as he could collect from the best and most unexceptionable authorities; yet he is not a mere compiler. He has enlivened his general illustrations with many instructive and useful facts, observations, and reasonings: and in the course of his work he has introduced new translations of a great many detached passages and of some entire chapters of Scripture. Of these, future commentators will doubtless avail themselves, especially as Dr. H. has accompanied such translations with remarks and illustrations, correcting the errors which were the consequence of their being misunderstood, and pointing out the precision and force, the emphasis and beauty, which they derive from an accurate knowledge of the object in natural history to which they originally referred. A Catalogue is subjoined of the principal authorities quoted in his work, which is accompanied with useful indexes of matters and of texts illustrated, and particularly with an Index or List of the several articles, according to the English Translation, followed by the original Hebrew names, to which are subjoined the Linnæan or other modern scientific appellations. In a work embracing such a variety of particulars, some articles must necessarily be found defective: these, however, are not very numerous. In conclusion, the writer of these pages cheerfully adopts the following *just critique* of a transatlantic reviewer:—"Dr. Harris is entitled to the thanks of the public, for having brought within a reasonable compass the most valuable materials on the subjects of which he treats; for having arranged them in a convenient method, and in general for having arrived at his own conclusions on the best evidence which the subjects admit." ..... "On the whole, we cheerfully recommend the work both to the learned and the unlearned reader, as containing all that can be known on the subjects which successively occur. Many of the articles will be read with great interest: and in those in which curiosity is most concerned the author, in a form as much abridged as their nature would admit, has exhausted all the learning of naturalists and travellers: and, as we believe, has generally come to the right results." (North American Review, vol. x. New Series, pp. 91, 92.) The London reprints are beautifully executed, especially the edition published in 1833, which is ornamented with neat engravings on wood. A German translation of this work was published at Leipzig, in 1825, in 8vo.

3. Samuelis Bocharti Hierozoicon, sive de Animalibus Sacræ Scripturæ. 4th edit. folio, Lug. Bat. 1714; also in 3 vols. 4to Lipsiæ, 1793, and following years.

This last is unquestionably the best edition; it was published by Professor Rosenmüller, to whose researches biblical students are so largely indebted; and who has corrected it throughout, as well as enlarged it with numerous facts from the writings of modern travellers, &c.

4. Hierozoici ex Samuele Bocharto, Itinerariis variis aliisque Doctissimorum Virorum Commentariis ac Scriptiunculis, ad plurimorum usus compositi, Specimina tria. Auctore Frid. Jacobo Schoder, Tubingæ, 1784–6, 8vo.

5. Jo. Henr. Ursini Arboretum Biblicum, in quo Arbores et Frutices, passim in S. Literis occurrentes, ut et Plantæ, Herbæ, et Aromata, notis philologicis, philosophicis, theologicis, exponuntur et illustrantur. Norimbergæ, 1699, 2 tomis, 8vo.

6. Olavi Celsii Hierobotanicon, sive de Plantis Sacræ Scripturæ Dissertationes Breves. Upsaliæ, 1745–47; Amstelædami, 1748, 2 tomis, 8vo.

7. Hierophyticon, sive Commentarius in Loca Scripturæ Sacræ, quæ Plantarum faciunt mentionem. Auctore Matthæo Hillero. Trajecti ad Rhenum, 1725, 4to.

8. Petri Forskal Descriptiones Animalium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in Itinere Orientali observavit. 4to. Hauniæ (Copenhagen), 1775.—Ejusdem Flora Ægyptio-Arabica. 4to. Hauniæ, 1775. Ejusdem Icones Rerum Naturalium, quas Itinere Orientali depingi curavit. 4to. Hauniæ, 1776

M. Forskäl was a learned Swedish naturalist, who was sent in 1761, at the expense of his Danish majesty, to investigate the natural productions of the East, in company with the celebrated traveller Niebuhr. He died at Jerim in Arabia, in 1763, and his unfinished notes, valuable even in their imperfect state, were published by his colleague in the three works just noticed.

9. Scripture illustrated by Engravings, referring to Natural Science, Customs, Manners, &c. By the Editor of Calmet's Dictionary of the Bible. 4to. 1802.

Many otherwise obscure passages of the Bible are in this work happily elucidated from natural science, &c. Though it does not profess to be a complete natural history of the Scriptures, yet it illustrates that interesting subject in very many instances. It has been incorporated in Mr. Taylor's editions of Calmet's Dictionary, noticed in p. 340.

10. Scripture Natural History: or a Descriptive Account of the Zoology, Botany, and Geology of the Bible, illustrated by Engravings. By William Carpenter. London, 1828, 8vo.

"Without that pretence to originality which, in the present day, is as much distinguished by personal vanity as it is at variance with truth, Mr. Carpenter has, we think, presented to the public an interesting and useful work." (Christian Remembrancer, April, 1827, p. 261.)

11. Remarks on the Mustard Tree mentioned in the New Testament. By John Frost. London, 1827, 8vo.

12. Remarks on the Phytolacca Dodecandra, or Mustard Tree of the Scriptures. By the Rev. P. W. Buckham. London, 1827, 8vo.

As the common mustard tree (*Sinapis nigra* of Linnæus) is an annual plant, which, in consequence of its herbaceous stem, rarely attains a greater height than three feet, cannot with propriety be termed a *tree*, commentators have been much perplexed in their attempts to explain our Lord's Parable of the mustard tree. The object of Mr. Frost's pamphlet (which is an enlargement of a paper in the Journal of Science and the Arts, vol. xx. pp. 57—59.) is to show that the plant in question is a species of Phytolacca—probably the Phytolacca dodecandra of Linnæus, which, though it has the smallest seed of any tree growing in Palestine, yet attains as great an altitude as any tree which flourishes in that country, and possesses properties analogous to those of the sinapis nigra. Mr. Frost's hypothesis is controverted with much learning and ingenuity by the Rev. Mr. Buckham, who argues that the tree intended *is* the common mustard tree, and who has collected numerous passages from ancient botanical writers, and from modern travellers and botanical authors, in support of his argument.

13. Joh. Gottlieb Buhle Calendarium Palæstinæ Œconomicum. Goettingæ, 1785, 4to.

14. Georgii Friederici Walchii Calendarium Palæstinæ Œconomicum. Præfatus est J. D. Michaelis. Goettingæ, 1785, 4to.

In the year 1785 the directors of the University of Gottingen proposed, as a prize-subject, the compilation of an Œconomic Calendar of Palestine, from Itineraries, with a view to the better elucidation of the Sacred Writings. The prize was adjudged to the composition of M. Buhle; to which, in Michaelis's judgment, the Calendar of Walch was next in point of merit. Each of these publications contains much valuable matter peculiar to itself; and both together throw much light on the physical geography of Palestine.

A translation of Buhle's Calendar is inserted in the Fragments annexed to Mr. Taylor's edition of Calmet's Dictionary of the Bible, Nos. 455—468.

15. Henrici Ehrenfridi Warnekros Commentarius de Palæstinæ Fertilitate, præcipuisque illius dotibus cum Ægypto comparatis.—In the 14th and 15th volumes of the Repertorium für Biblische und Morgenlaendische Litteratür. 8vo.

An English translation of this valuable disquisition is prnted in the first volume of Dr. Hodge's Biblical Repertory, published at Princeton (New Jersey) in 1825.

16. A Comparative Estimate of the Mineral and Mosaical Geologies, revised and enlarged with relation to the latest Publications on Geology. By Granville Penn, Esq. Second edition, London, 1825, 2 vols. 8vo.

The first edition of the "Comparative Estimate" was published in 1822, and a "Supplement" to it. In its present improved state Mr. Penn's work forms a most powerful proof and vindication of the harmony subsisting between geological discoveries and the Mosaic History.

17. Scriptural Geology, or Geological Phenomena, consistent only with the Literal Interpretation of the Sacred Scriptures, upon the subjects of the Creation and Deluge. [By the Rev. George Bugg, B.A.] London, 1827, 2 vols. 8vo.

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§ 3. POLITICAL ANTIQUITIES OF THE JEWS.

Treatises on the Laws, Government, Coins, &c. of the Jews.

1. Rabbi Mosis Maimonidis More Nebochim; seu Doctor Perplexorum, ad dubia et obscuriora Scripturæ loca rectius in-

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telligenda, veluti Clavem continens. Latine conversus a Joanne Buxtorfio, filio. Basileæ, 1629, 4to.

2. The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides. With Notes, Dissertations, and a Life of the Author. By James TOWNLEY, D.D. London, 1827, 8vo.

The More Nevochim, or "Instructor of the Perplexed," is considered as one of the most valuable productions of the learned Jewish Rabbi, Moses ben Maimon, better known by the name of Maimonides. "It is a critical, philosophical, and theological work, in which he endeavours to explain the difficult passages, phrases, parables, allegories, and ceremonies of the Old Testament; and is rendered particularly important by 'an excellent Exposition of the Grounds and Reasons of the Mosaic Laws,' to which many of our most eminent biblical critics and commentators have been deeply indebted." It was originally written in Arabic, and translated into Hebrew by Rabbi Samuel Aben Tybbon. The Rev. Dr. Townley (to whose life of Maimonides, p. 17., we are indebted for the preceding particulars) has given an account of the various editions of the original work of Maimonides; among which that of 1629 is usually reputed to be the best.

Dr. T. has conferred no small obligation on biblical students in presenting this treatise of Maimonides to them in an English dress; and in addition to a memoir of the original Jewish author, he has enriched his translation with upwards of one hundred pages of valuable notes, together with nine dissertations on the Talmudical Writings, and on various other topics tending to elucidate the "Reasons of the Laws of Moses."

3. Wilhelmi ZEPPERI Legum Mosaicarum Forensium Explanatio. Herbornæ Nassoviorum, 1604, 8vo.

4. Lex Dei, sive Mosaicarum et Romanarum Legum Collatio. E Codicibus Manuscriptis Vindobonensi et Vercellensi nuper repertis auctam atque emendatam edidit, notisque et indicibus illustravit Fridericus BLUME. Bonnæ, 1833, 8vo.

From the first chapter of the elaborate prolegomena prefixed by the editor to this curious and valuable work, we learn that its anonymous author was in all probability a clergyman of the Latin or Western Church, who lived in the former half of the sixth century, and who compiled this work with the express design of exhibiting the resemblances between the Jewish and Roman Laws, which last were derived from the Jewish Laws, and further to show that Christians both may and ought to make use of *both* laws. The second and third chapters of the prolegomena contain an account of the MSS. and printed editions of this collection. A copious collection of various readings, from MSS. and printed editions, is placed at the foot of each page of the collation, which follows the prolegomena. The volume concludes with indexes of matters, persons, and places occurring in the work, and of the authors who are cited in the notes.

5. Joannis SPENCERI de Legibus Hebræorum Ritualibus et earum Rationibus Libri IV. Accessit Dissertatio de Phylacteriis Judæorum. Recensuit, et indices adjecit Leonardus Chappelow, S.T.P. Cantabrigiæ, 1727, 2 vols. folio, best edition.

6. Commentaries on the Laws of Moses. By the late Sir John David MICHAELIS, K.P.S. F.R.S., Professor of Philosophy in the University of Göttingen; translated from the German by Alexander Smith, D.D. London, 1814, 4 vols. 8vo.

The spirit of the political and ceremonial law, contained in the writings of Moses, is copiously investigated in this work. Valuable as these "Commentaries" of Michaelis are in many respects, it is much to be regretted that they are not free from that licentiousness of conjecture and of language, as well as tendency to skepticism, which are the too frequent characteristics of some distinguished modern biblical critics in Germany. Great caution, therefore, will be necessary in consulting this work.

7. Législation des Hébreux. Par M. Le Comte de PASTORET. Forming Volumes III. and IV. of his Histoire de la Législation. Paris, 1817, 8vo.

8. Histoire des Institutions de Moïse et du Peuple Hébreu. Par J. SALVADOR. Paris, 1828, 3 tomes, 8vo.

The avowed design of this work, which is characterized by no small degree of levity on the part of its Jewish author, is, to represent Moses as an enlightened and *liberal* legislator: at the same time its whole tendency is, to discredit Christianity. M. Salvador devoted a portion of his work to show that the Lord Jesus Christ was legally condemned, according to the statements of the evangelists themselves. This unblushing attack of the Jew called forth M. Dupin the elder, one of the most eminent advocates at the French bar, who triumphantly repelled the profane assertions of Salvador in a masterly refutation, intituled, "Jesus devant Caïphe et Pilate." Paris, 1828, 8vo.

9. A Dissertation on the Civil Government of the Hebrews: in which the true Design and Nature of their Government are explained. By Moses LOWMAN. London, 1740; 2d edition, 1745; 3d edition, 1816, 8vo.

10. A Short Account of the Laws and Institutions of Moses; showing that they were worthy of their Divine Author, being fitted for the accomplishment of the most important purposes. By Henry FERGUS. Dunfermline and London [1811], 8vo.

This essay is detached from a History of the Hebrews, on which the author was employed; but which has not yet been published. "In the short account before us, Mr. Fergus has given evidence of his having studied the subject: and his pamphlet displays in a concise yet luminous manner the several topics which the civil and ecclesiastical government of the Hebrews includes." (Monthly Review, N. S., vol. lxvi. p. 37.)

11. LEVYSSOHN (Davidis Henrici) Disputatio de Judæorum sub Cæsaribus Conditione, et de Legibus eos spectantibus. Lugduni Batavorum, 1828, 4to.

12. Joannis SELDENI De Synedriis et Præfecturis Juridicis Veterum Ebræorum Libri III. Amstelodami, 1679, 4to.

13. Petri WESSELINGII Diatribe de Judæorum Archontibus ad Inscriptionem Berenicensem; et Dissertatio de Evangeliis jussu Imp. Anastasii non emendatis in Victorem Tununensem. Trajecti ad Rhenum, 1738, 8vo.

14. Thomæ BARTHOLINI de Cruce Christi Hypomnemata IV. Hafniæ, 1651, 8vo. Amstelodami, 1670, 8vo.

15. Dissertatio Philologica de Ritu dimittendi Reum in festo Paschatis Judæorum; conscripta à Joh. Conrado HOTTINGERO. Tiguri, 1718, 8vo.

16. Jacobi LYDII Syntagma Sacrum de Re Militari. Dordraci, 1698, 4to.

17. Edwardi BREREWOOD Liber de Ponderibus et Pretiis Veterum Nummorum, eorumque cum recentioribus Collatione. Londini, 1614, 4to.: also in the first Volume of Bp. Walton's Polyglott.

18. Adriani RELANDI De Nummis Veterum Hebræorum, qui ab inscriptarum literarum formâ Samaritanorum appellantur, Dissertationes V. Trajecti ad Rhenum, 1709, 8vo.

19. Casparis WASERI De Antiquis Numis Hebræorum et Syrorum, quorum S. Biblia et Rabbinorum Scripta meminerunt, Libri II. Tiguri, 1605, 4to.

20. Casparis WASERI de Antiquis Mensuris Hebræorum, quarum S. Biblia meminerunt, Libri III. Heidelbergæ, 1610, 4to.

21. An Essay towards the Recovery of the Jewish Measures and Weights, comprehending their Moneys; by help of ancient standards compared with ours of England. By Richard CUMBERLAND, D.D. [afterwards Bishop of Peterborough.] London, 1686, 8vo.

22. Observationes ex Numis Antiquis Sacræ. Auctore Gottlob Sebastiano MARGRAAF. Vitembergæ, 1745, 4to.

23. Petri ZORNII Historia Fisci Judaici sub Imperio Veterum Romanorum. Altonæ, 1734, 8vo.

24. Scripture Weights, Measures, and Money, reduced to the Imperial Standard of the Weights and Measures, and the Sterling Money of England. By Edmund VIALLS. London, 1826, 8vo. [A Pamphlet of 19 pages.]

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§ 4. SACRED ANTIQUITIES OF THE JEWS.

[i.] *Treatises on the Ritual and Sacred Ceremonies of the Jews.*

1. A Rationale of the Ritual of the Hebrew Worship. In which the wise Designs and Usefulness of that Ritual are explained. By Moses LOWMAN. London, 1748, 8vo.

2. Jacobi GRONOVII Decreta Romana et Asiatica pro Judæis, ad cultum divinum per Asiæ Minoris urbes securè obeundum, ab Josepho collecta in Libro XIV. Archæologiæ. Lugduni Batavorum, 1712, 8vo.

3. Bernardi LAMY de Tabernaculo Fœderis, de Sancta Civitate Jerusalem et de Templo ejus, Libri Septem. Parisiis, 1720, folio.

4. Salomonis VAN TIL Commentarius de Tabernaculo Mosis et Zoologia Sacra. Dordraci, 1714, 4to.

5. Johannis BUXTORFII patris, Synagoga Judaica: hoc est Schola Judæorum, in qua Nativitas, Institutio, Religio, Vita, Mors, Sepulturaque ipsorum graphicè descripta est. Hanoviæ, 1604, 12mo.; Basileæ, 1680, 8vo.

6. Campegii VITRINGÆ de Synagogâ Vetere Libri tres: quibus tum de Nominibus, Structurâ, Origine, Præfectis, Ministris, et Sacris Synagogarum agitur: tum præcipue Formam Regiminis et Ministerii earum in Ecclesiam Christianam translatam esse demonstratur: cum Prolegomenis. Franequeræ, 1696, 4to.

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7. Mariani KASERER ΔΙΑΓΡΑΦΗ Studii Scripturistici in Synagoga. Pars Prima. Salisburgi, 1774, 4to.

A compilation from various German and other authors who have treated on Sacred Antiquities: it discusses the Canon of the Bible received by the Hebrews, the Talmud, Targums, Masoretic Books, and the Cabbala; the Schools and Sects of the Jews, and their Teachers or Doctors and Pupils.

8. The Temple Service as it stood in the Days of our Saviour. By John LIGHTFOOT, D.D. London, 1649, 4to.; also in the folio and octavo editions of Dr. Lightfoot's Works.

9. The Temple Musick; or, an Essay concerning the method of singing the Psalms of David in the Temple, before the Babylonish Captivity. By Arthur BEDFORD. London 1706, 8vo.

[ii.] *Treatises on the Religious Notions of the Jews, on the Corruptions of Religion among them, and on the Sects into which they were divided.*

1. The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah of Maimonides, with a literal English Translation, copious Illustrations from the Talmud, &c. By Hermann Hedwig BERNARD. Cambridge, 1832, 8vo.

The Yad Hachazakah of Maimonides is a compendium of the decisions of the Jewish Doctors taken from the Talmud, and founded on Scripture interpreted according to his preconceived notions. The subjects selected by Mr. Bernard treat on the Deity, on angels, prophecy, idolatry, repentance, sin, free-will, predestination, the life hereafter, rewards and punishments, and the love of God. The Hebrew text is beautifully printed without points; this is followed by a faithful English version and notes, and by a glossary of the rabbinical Hebrew words occurring in the text, to which are prefixed a well-written sketch of the life of Maimonides, and a collection of the abbreviations commonly used in rabbinical writings. Besides communicating to the English reader the sentiments, traditions, and sayings of the ancient rabbins quoted by Maimonides, this volume will materially contribute to supply the biblical student with the means, at present scarcely within his reach, of acquiring an accurate knowledge of rabbinical Hebrew. For a more minute analysis of this truly valuable work, the reader is necessarily referred to the British Critic for April, 1833, vol. xiii. pp. 282—292., and to the Christian Remembrancer for September, October, and November, 1832, vol. xiv. pp. 517—525. 581—594. 655—664.

2. A Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs concerning a Future State. [By Stephen ADDINGTON, D.D.] London, 1757, 4to.

3. Christologia Judæorum Jesu Apostolorumque Ætate, in Compendium redacta, Observationibusque illustrata a D. Leonhardo BERTHOLDT. Erlangæ, 1811, 8vo.

4. A Dissertation upon the Traditional Knowledge of a Promised Redeemer, which subsisted before the Advent of our Saviour. By Charles James BLOMFIELD, B.D. [now D.D. and Bishop of London.] Cambridge, 1819, 8vo.

5. Capita Theologiæ Judæorum Dogmaticæ e Flavii Josephi Scriptis collecta. Accessit παραφραστικον super Josephi de Jesu Christo testimonio. Auctore Carolo Gottlieb BRETSCHNEIDER. Lipsiæ, 1812, 8vo.

6. Joannis Jacobi CRAMERI Goël Israel, sive Theologia Israelis: quâ Goëlis Officium ac Mysterium, ad confirmandam Jesu Christi Deitatem et Officium, ex Hebraicis potissimum Scriptis proponitur, et varia alia Philologica ac Theologica pertractantur. Franequeræ et Lipsiæ, 2 tomis, 4to.

7. The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud and other Rabbinical Writings: with a preliminary Preface, or an Inquiry into the Origin, Progress, Authority, and Usefulness of those Traditions; wherein the mystical Sense of the Allegories in the Talmud, &c. is explained. [By the Rev. Peter STEHELIN, F.R.S.] London, 1742. In two volumes, 8vo.

This is a work of extreme rarity and curiosity; it bears a very high price, which necessarily places it beyond the reach of biblical students. But most of the information which it contains will be found in

8. Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our Saviour Jesus Christ's time. By W. WOTTON, D.D. London, 1718. In two volumes, 8vo.

This is a very curious work. Volume I. contains a discourse concerning the nature, authority, and usefulness of the Misna; a table of all its titles, with summaries of their contents; a discourse on the recital of the *Shema* (that is, of Deut. vi. 4—9., so called from the first word, i. e. *hear*), on the Phylacteries and on the *Mezuzoth* or Schedules fixed on gates and door-posts; together with a collection of texts relative to the observance of the Sabbath, taken out of the Old and New Testaments and Apocryphal Books, with annotations thereon. Volume II. contains two treatises from the Misna, in Hebrew and English; one on the Sabbath, entitled *Shabbath*, and another, entitled *Eruvin*, concerning the mixtures practised by the Jews in the time of Jesus Christ to strengthen the observation of the Sabbath. Dr. Wotton has given copious notes to both these treatises, which illustrate many passages of Holy Writ.

9. Joannis SELDENI de Diis Syris Syntagmata II. cum Additamentis Andreæ Beyeri. Amstelodami, 1680, 8vo.

The best edition of a learned treatise, in which the Syrian idols mentioned in the Bible are particularly discussed. This work is inserted in the twenty-third volume of Ugolini's Thesaurus Antiquitatum Sacrarum, which contains nearly thirty other treatises on the idols mentioned in the Scriptures.

10. Trium Scriptorum illustrium Syntagma de tribus Judæorum Sectis: in quo Nic. Serarii, Joannis Drusii, Jos. Scaligeri, Opuscula, quæ eo pertinent, cum aliis junctim exhibentur. Accedit Jac. TRIGLANDII Diatribede Secta Karæorum. Delphis, 1703, 2 tomis, 4to.

11. Epistolæ Samaritanæ Sichemitarum ad Jobum Ludolphum, cum ejusdem Latinâ Versione et Annotationibus. Accedit Versio Latina persimilium Literarum à Sichemitis ad Anglos datarum [à Christophoro CELLARIO]. Cizæ, 1688, 4to.

Both the preceding publications are inserted in the twenty-second volume of Ugolini's Thesaurus, in which are printed several treatises on the Jewish sects.

12. Mémoire sur l'Etat Actuel des Samaritains. Par M. Silvestre de SACY. Paris, 1812, 8vo.

13. Jo. Christ. FRIEDRICH Discussionum de Christologia Samaritanorum Liber. Accedit Appendicula de Columbâ, Deâ Samaritanarum. Lipsiæ, 1821, 8vo.

14. Guilielmi GESENII Commentatio de Samaritanorum Theologiâ, ex fontibus ineditis. Halæ, 1823, 4to.

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§ 5. DOMESTIC ANTIQUITIES, LITERATURE, AND SCIENCES OF THE JEWS.

1. Johannis BRAUNII de Vestitu Sacerdotum Hebræorum, Libri II. Lugduni Batavorum, 1680, 4to.

2. Commentarius Philologico-Criticus de Vestitu Mulierum Hebræarum ad Jesai. III. va. 16—24. Quo vocabulorum abstrusissimorum tenebras ad facem dialectorum discutere conatus est Nicol. Guil. SCHROEDERUS. Præmissa est præfatio Alberti SCHULTENS. Lugduni Batavorum, 1735, 4to.

3. Antonii BYNÆI de Calceis Hebræorum Libri II. Dordraci, 1682, 12mo.; 1695, 4to.

4. Joannis NICOLAI Disquisitio de Substratione et Pignoratione Vestium. Giessæ, 1701, 12mo.

5. Joannis Nicolai Libri IV. de Sepulchris Hebræorum. Lugduni Batavorum, 1706, 4to.

6. J. G. PURMANN Archæologiæ Georgicæ Specimen: de Re Rusticâ Hebræorum. Francofurti ad Mœnum, 1786–87, 4to.

7. Jo. Francisci BUDDEI Introductio ad Historiam Philosophiæ Ebræorum. Accedit Dissertatio de Hæresi Valentinianâ. Halæ Sax. 1702, 8vo.

8. De Excellentiâ Musicæ Antiquæ Hebræorum, et eorum Musicis Instrumentis, Tractatus. [Auctore F. P. de BRETAGNE.] Monachii, 1718, 8vo.

9. Guilielmi ADER Enarrationes de Ægrotis et Morbis in Evangelio. Tolosæ, 1620, 8vo. Also in the 6th volume of the Critici Sacri.

10. An Historical Essay on the State of Physic in the Old and New Testament, and the Apocryphal Interval. With a particular Account of the Cases mentioned in Scripture, and Observations upon them. By Jonathan HARLE. London, 1739, 8vo.

11. Ricardi MEAD Medica Sacra; sive de Morbis insignioribus, qui in Bibliis memorantur, Commentarius. Londini, 1749, 8vo.

12. Medica Sacra: or, a Commentary on the most remarkable Diseases mentioned in the Holy Scriptures. By Richard Mead. Translated from the Latin by Thomas STACK, M.D. London, 1755, 8vo.

13. A. J. WANRUCH Disquisitio Medica Choleræ, cujus mentio in Sacris Bibliis occurrit. (Num. cap. XI.) Vindobonæ, 1833, 4to.

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§ 6. MISCELLANEOUS ILLUSTRATIONS OF BIBLICAL ANTIQUITIES, FROM VOYAGES AND TRAVELS IN THE EAST, AND FROM OTHER SOURCES.

1. Observations on Divers Passages of Scripture, placing many of them in a light altogether new, ...by means of circumstances mentioned in books of voyages and travels into the East. By the Rev. Thomas HARMER. London, 1816, 4 vols. 8vo. best edition.

As books of voyages and travels are for the most part voluminous, the late reverend and learned Thomas Harmer formed the design, which he happily executed, of perusing the works of Oriental travellers, with the view of extracting from them whatever might illustrate the rites and customs mentioned in the Scriptures. His researches form four volumes in 8vo., and were published at different times, towards the close of the last century. The best edition is that above noticed, and is edited by Dr. Adam Clarke, who has newly arranged the whole, and made many important additions and corrections. In this work numerous passages of Scripture are placed in a light altogether new; the meanings of others, which are not discoverable by the methods commonly used by interpreters, are satisfactorily ascertained; and many probable conjectures are offered to the biblical student. The mode of illustrating Scripture from Oriental voyages and travels, first applied by Mr. Harmer, has been successfully followed by the laborious editor of the "Fragments" annexed to the quarto edition of Calmet's Dictionary of the Bible, and also by Mr. Vansittart in his "Observations on Select Places of the Old Testament, founded on a Perusal of Parson's Travels from Aleppo to Bagdad." Oxford and London, 1812, 8vo.

2. Oriental Customs; or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations. By the Rev. S. BURDER, A.M. 6th edition, 1822, 2 vols. 8vo.

This is a useful abridgment of Harmer's Observations, with many valuable additions from recent voyagers and travellers, arranged in the order of the Books, Chapters, and Verses of the Bible. It was translated into German, by Dr. E. F. C. Rosenmüller (4 vols. 8vo. Leipzig, 1819), with material corrections and much new matter. Such of these as were additions to the articles contained in the "Oriental Customs," have been translated, and inserted, in the sixth edition above noticed. But those articles which are entirely new, being founded on texts not before brought under Mr. Burder's consideration, are translated and inserted in

3. Oriental Literature, applied to the illustration of the Sacred Scriptures; especially with reference to Antiquities, Traditions, and Manners, collected from the most celebrated writers and travellers, both ancient and modern, designed as a Sequel to Oriental Customs. By the Rev. Samuel BURDER, A.M. London, 1822, 2 vols. 8vo.

4. Oriental Customs: applied to the Illustration of the Sacred Scriptures. By Samuel BURDER, M.A. London, 1831, 12mo.

This volume is designed for general readers and for young persons, as well as those of studious habits. It consists, partly of such selections from the two preceding works as are adapted for general perusal, and partly of original illustrations of the sacred Scriptures, derived from recent publications. These illustrations are methodically arranged under heads, but they follow the order of the books and chapters under each head.

5. The Eastern Mirror; an Illustration of the Sacred Scriptures, in which the Customs of Oriental Nations are clearly developed by the writings of the most celebrated travellers. By the Rev. W. FOWLER. 8vo. Exeter, 1814.

An abridgment of Harmer's Observations, and the earlier editions of Burder's Oriental Customs, with a few unimportant additions.

6. Oriental Observations, and occasional Criticisms, more or less illustrating several hundred Passages of Scripture. By John CALLAWAY. London, 1827, 12mo.

The author of this volume resided about ten years as a missionary at Ceylon. As the usages of the Ceylonese frequently bear a resemblance to those of the Jews, he has applied them to the explanation of the Sacred Writings. He has also introduced many hints from the fourth edition of Calmet, and from the illustrations of Scripture contained in Mr. Ward's History, &c. of the Hindoos. "The Notes are for the most part brief; and, when suggested by the author's personal observation, interesting and to the purpose." (Eclectic Review, N. S. vol. xxix. p. 265.)

7. Oriental Fragments. By Maria HACK. London, 1828, 12mo.

8. Illustrations of the Holy Scripture, in three Parts. By the Rev. George PAXTON. Edinburgh, 1819, 2 vols. 8vo.; reprinted at Philadelphia, 1821, 2 vols. 8vo. Edinburgh, 1825, second edition, 3 vols. 8vo.

The copious volumes of Professor Paxton differ in their plan from those of Harmer and Burder, and exhibit a more ample range of subjects. Not confining his details and remarks to the several classes of objects to which their researches were directed, he has aimed to make his work a general depository of knowledge, illustrative of the text of the Bible in the several particulars of Geography, Natural History, Customs, and Manners...."These copious volumes comprise a very ample collection of materials for the illustration of the Scriptures, and are well adapted for the use of those who are engaged in the work of public religious instruction; for whose benefit they are chiefly intended by the author, having been originally prepared for the students under his care. It is, indeed, a work which must interest and gratify every reader who makes the intelligent perusal of the Scriptures an object of his attention." (Eclectic Review, N. S. vol. xvi. pp. 515. 521.)

9. The Truth of Revelation demonstrated by an Appeal to existing Monuments, Sculptures, Gems, Coins, and Medals. By a Fellow of several Learned Societies. London, 1832, 8vo.

"This interesting book is clearly the production of a mind pious and cultivated, enriched by science, and enlarged by various information. Adapted especially to guard the young against the too welcome theories of skepticism, it will also afford to the general reader both gratification and improvement. It chiefly consists of striking facts deduced from the labours of modern inquiry, of allusions gleaned from literature, of memorials of past events, scattered over the relics of by-gone times, in sculptures, gems, and medals; and its object is to apply these various materials to the illustration and establishment of the sacred records;—as well as to impress the conviction that the foundations of a scriptural hope are not to be shaken by advancing knowledge, nor ultimately injured by the rash assaults of a class of men who, aspiring to be deemed the votaries of philosophy, give too much reason for the suspicion that the stimulus by which their industry is excited is the vain expectation of some discovery adverse to the Christian religion, rather than zeal for the promotion of science."....."It is full of interesting facts and observations; and one which we can cordially recommend, as adapted not less to please than to convince." (Eclectic Review, third series, vol. viii. pp. 14. 32.)

10. Scripture Costume exhibited in a Series of Engravings, representing the principal Personages mentioned in the Sacred Writings. Drawn under the Superintendence of the late Benjamin West, Esq. P.R.A., by R. Satchwell, with Biographical Sketches, and Historical Remarks on the Manners and Customs of Eastern Nations. London, 1819, elephant 4to.

11. Jewish, Oriental, and Classical Antiquities; containing Illustrations of the Scriptures, and Classical Records, from Oriental Sources. By the Rev. Daniel Guilford WAIT, LL.B. [now LL.D.] Cambridge, 1823, 8vo.

The object of this work is to illustrate Biblical and Classical Antiquities from Oriental writings. This volume is exclusively devoted to a demonstration of the coincidence which subsists between these different departments of study: and that coincidence the author has satisfactorily shown by various examples.

12. Lettre à M. Ch. Coquerel sur le Système Hiéroglyphique de M. Champollion, considéré dans ses Rapports avec l'Ecriture Sainte. Par A. L. C. COQUEREL. Amsterdam, 1825, 8vo.

13. Essai sur le Système Hiéroglyphique de M. Champollion le Jeune, et sur les Avantages, qu'il offre à la Critique Sacrée. Par J. G. H. GREPPO, vicaire-général de Bellay. Paris, 1829, 8vo.

Many of the recent discoveries in Egyptian Hieroglyphics (the clue to which was first struck out by our late learned archæologist, Dr. Young) are here happily applied to the elucidation of the Holy Scriptures. In our first volume, pp. 88, 89. we have given a few instances which corroborate the credibility of the Old Testament. M. Greppo acknowledges his obligations to the previous publication of M. Coquerel; which has, in fact, furnished him with some of his best illustrations. In the first part of his volume Mr. G. gives an outline of Champollion's hieroglyphic system; and in the second part he applies it to the elucidation of various passages of the Old Testament, historical, chronological, and geographical. An English translation of M. Greppo's Essay, by Mr. Isaac Stuart, was published at Boston [Massachusetts], in 1830, in 8vo. Some valuable notes are added by his father, the Rev. Professor Stuart of Andover.

14. Illustrations of the Sacred Scriptures, collected from the Customs, Manners, Rites, Superstitions, Traditions, Parabolical and Proverbial Forms of Speech, Climate, Works of Art, and Literature of the Hindoos, during a Residence in the East of nearly fourteen years. By the Rev. Joseph ROBERTS, Corresponding Member of the Royal Asiatic Society of Great Britain and Ireland. London, 1834, 8vo.

This work was announced for publication while the present sheet was passing through the press. From the specimens communicated to the writer of these pages, he feels justified in recommending Mr. Roberts's "Illustrations," as supplying an important desideratum in biblical literature. They are arranged in the order of the books, chapters, and verses of the Bible, and furnish to very many difficult or obscure passages satisfactory explanations, which are not more original than they are entertaining and instructive. The work is brought out under the high auspices of the Royal Asiatic Society of Great Britain and Ireland.

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SECTION III.

TREATISES ON THE GENEALOGIES MENTIONED IN THE SCRIPTURES.

1. THE Genealogies recorded in the Sacred Scriptures, according to every Family and Tribe. With the line of our Saviour Christ observed, from Adam to the Blessed Virgin Mary. By J[ohn] S[PEED]. London, 1615, 4to.

These Genealogical Tables were first published anonymously in 1611, when they were prefixed to the first edition of our authorized version of the English Bible. They are here ascribed to the industrious antiquary John Speed, on the authority of the Biographia Britannica (Art. Speed).

2. Scripture Genealogy from Adam to Christ; exhibiting, in a Series of thirty-six engraved Tables, a distinct View of the Nation, Tribe, Family, Lineal Descent and Posterity of every person mentioned in the Bible, so far as they can be traced from Sacred or Profane History. London, 1817, royal 4to.

The Tables contained in this elegantly executed volume are an improvement upon those of Speed. To the name of each person mentioned in every table chronological dates are affixed, on the very respectable authorities of Usher and Blair; and likewise references to passages of Scripture where the respective names are to be found. Altogether, this is a very useful and agreeable companion to the biblical student.

3. Genealogia Sacra: or Scripture Tables, compiled from the Holy Bible. By William BERRY. London, 1819, 4to.

These Tables are neatly stereotyped, and are chiefly confined to the patriarchs and descendants of our first parents, with references to the chapters and verses of the several books of the Old and New Testament where the names are mentioned. The chronological dates are taken from Blair, Usher, and others. An alphabetical index is subjoined, which facilitates reference to this unassuming publication.

4. Jo. Michaelis LANGII Dissertationes Theologicæ de Genealogia Christi ex patribus secundum carnem. Noribergæ, 1703, 4to.

5. The Genealogies of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, explained, defended, and reconciled to each other, and to the Scriptures of the Old Testament. By Edward YARDLEY, B.D. London, 1739, 8vo.

6. The Genealogies of Jesus Christ in Matthew and Luke explained, and the Jewish Objections removed. London, 1771, 8vo.

7. A newly-invented Table for exhibiting to the View, and impressing clearly on the Memory, the Genealogy of our Lord and Saviour Jesus Christ, as given by St. Matthew and St. Luke: also the Difference of their Accounts explained: with Notes on the most illustrious persons from whom our Lord descended, and the Objections to Matt. i. 11, 12. answered, from all the best Commentators. By Robert Berkley GREENE. London, 1822, 8vo.

This Table is ingeniously constructed; the notes exhibit, in a small compass, the result of much laborious research.

8. The Genealogy of Jesus Christ, recorded by Saint Matthew and Saint Luke, harmonized, and the apparent contradictions reconciled. By Gervas WATSON. Retford and London, 1833, 12mo.

SECTION IV.

TREATISES ON SACRED CHRONOLOGY.

1. LUDOVICO CAPPELLI Chronologia Sacra ab orbe condito ad Christum. 4to. Paris, 1655.

This work is reprinted by Bishop Walton, in the prolegomena to his edition of the Polyglott Bible.

2. Gerhardi Johannis VOSSII Chronologiæ Sacræ Isagoge. Hag. Com. 1659, 4to.

3. Annales Veteris et Novi Testamenti, à primâ mundi origine deducta ad extremum Reipublicæ Judaicæ excidium, à Jacobo USSERIO, Archiepiscopo Armachano. Genevæ, 1722, folio.

The best edition of a most valuable work. The chronology of Archbishop Usher is followed in the margins of all our large Bibles. His Annales first appeared at London, in 1650–54, in two vols. folio; and an English translation of them was published in 1658, in one volume, folio.

4. Joannis PEARSONII S.T.P. Cestriensis nuper Episcopi Opera Posthuma Chronologica, &c. viz. De Serie et Successione Primorum Romæ Episcoporum Dissertationes Duæ: Quibus præfiguntur ANNALES PAULINI, et Lectiones in Acta Apostolorum. Singula Prælo tradidit, edenda curavit, et Dissertationes novis Additionibus auxit H. Dodwellus, A.M. Londini, 1688, 4to.

5. A Translation of Bishop Pearson's Annals of Saint Paul; to which are added Geographical and Critical Notes, illustrative of the Life and Labours of that Apostle, taken from the most approved Annotations. By J. M. WILLIAMS. Cambridge, 1826, 12mo.

Bp. Pearson's *Annales Paulini* have long been held in high estimation on account of the varied and profound learning of their Author. The English translation is enriched with a great number of annotations selected from the best sources: and among them the translator has largely borrowed from the present work.

6. The Scripture Chronology demonstrated by Astronomical Calculations. By Arthur BEDFORD. London, 1730, folio.

7. Chronologie de l'Histoire Sainte. Par Alphonse de VIGNOLLES. Berlin, 1738, 2 vols. 4to.

8. Chronological Antiquities; or the Antiquities and Chronology of the most ancient kingdoms from the creation of the world. By the Rev. John JACKSON. London, 1752, 3 vols. 4to.

9. A New Analysis of Chronology, in which an attempt is made to explain the History and Antiquities of the primitive Nations of the World, and the prophecies relating to them, on principles tending to remove the imperfection and discordance of preceding systems. By the Rev. William HALES, D.D. London, 1809—1812, 3 vols. in four parts, 4to. Second Edition, revised and corrected, 1830, in 4 vols. 8vo.

The title of this work very inadequately describes its multifarious contents. Not only is it the most elaborate system of chronology extant in our language; but there is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored; and that, by a comparison with the Septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology, established by Dr. H. with great success, is unquestionably preferable to that founded on the Masoretic text, as it removes many of those difficulties with which the Scripture history is encumbered in that text. His "New Analysis" ought to have a place in the library of every biblical student who can procure it.

10. A Key to Scripture Chronology, made by comparing Sacred History with Prophecy, and rendering the Bible consistent with itself; illustrated with new Tables of Chronology, and various notes. By James ANDREW, LL.D. London, 1822, 8vo.

11. The Chronology of our Saviour's Life; or an Inquiry into the True Time of the Birth, Baptism, and Crucifixion of Jesus Christ. By C[hristopher] BENSON, M.A. Cambridge, 1819, 8vo.

12. Select Discourses, I. Of the Correspondence of the Hebrew Months with the Julian, from the Latin of J. David MICHAELIS, Royal Professor of Goettingen. II. Of the Sabbatical Year. From the same. III. Of the Years of Jubilee, from an Anonymous Writer, in M. Masson's Histoire Critique de la République des Lettres, vol. v. Art. II. p. lx. &c. London, 1773, 12mo.

These discourses were translated by the celebrated printer, William BOWYER. (Nichol's Lit. Anecd. of the 18th Century, vol. iii. p. 146.) The *first* discourse contains an ingenious attempt, by Professor Michaelis, to reconcile the discrepancies between the Mosaic Institutions and the Jewish Calendar; the writer of these pages has not been able to ascertain where it first appeared. This discourse has been reprinted in the Calendarium Palestinæ (see the next article). The *second* discourse, which treats on the Sabbatical Year (it appears from Michaelis's Commentaries on the Laws of Moses, vol. i. p. 391.), is a translation of the ninth of his *Commentationes Societati Regiæ Goettingensi, per annos* 1758—1765, *oblatæ*. The substance of this discourse is inserted in his Commentaries, vol. i. pp. 387—416., with some additional observations. The design of the *third* discourse, on the years of Jubilee, is to show that the year of Jubilee was every forty-ninth year, being included in the seventh Sabbatical year; and that it probably began in the time of Seleucus Nicator. Mr. Bowyer's little volume is uncommonly scarce: a copy of it is in the very valuable library belonging to the President and Fellows of Queen's College, in the University of Cambridge, which has been examined for the present article.

13. Calendarium Palestinæ: exhibiting a Tabular View of the principal Events in Scripture History; the Jewish Festivals and Fasts, with the Service of the Synagogue; the Outlines of a Natural History of Syria.....To which are added an Account of the different modes of computing time, adopted by the Hebrews, and a Dissertation on the Hebrew Months, from the Latin of J. D. Michaelis. By William CARPENTER. London 1825, 8vo.

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This publication consists of two parts:—1. The Calendar of Palestine, which presents in a concise form, various information relative to the Jewish year; and 2. "A Dissertation on the Hebrew Months [from the Latin of J. D. MICHAELIS]," which is reprinted from the preceding small volume of Mr. Bowyer. The Calendar of Palestine is also neatly printed on a large sheet, to be hung up in the study for perpetual reference.

14. Historiæ Universæ Tabulæ Ethnographico-Periodico-Synchronisticæ, ab rerum primordiis ad nostram diem, post doctissimorum virorum curas iisque ducibus ad præstantissima temporis putandi exempla juxta æram vulgarem dispositæ; adjectis clarissimarum gentium genealogiis copiosoque rerum quarumlibet indice: præmissâ etiam ærarum inter se comparata delineatione, item totius historiæ adfiniumque doctrinarum notitia literaria, in usum historiæ amicorum adornatæ studio Francisci Josephi DUMBECKII. Berolini, 1821, folio.

These chronological tables claim a place in the student's library, not only for their cheapness, but also for their utility. They are noticed here on account of the clear exhibition which they contain of sacred chronology and the affairs of those nations with whom the Jews had any intercourse. The modern events are brought down to the year 1820.

15. Les Fastes Universels, ou Tableaux Historiques, Chronologiques, et Géographiques, contenant, siècle par siècle, et dans des colonnes distinctes, depuis les tems les plus reculés jusqu'à nos jours:—

1. L'origine, les progrès, la gloire, et la décadence de tous les peuples, leurs migrations, leurs colonies, l'ordre de la succession des princes, &c.
2. Le précis des époques et des événemens politiques;
3. L'histoire générale des religions et de leurs différentes sectes;
4. Celle de la philosophie et de la législation chez tous les peuples anciens et modernes;
5. Les découvertes et les progrès dans les sciences et dans les arts;
6. Une notice sur tous les hommes célèbres, rappelant leurs œuvrages ou leurs actions.

Par M. Buret de LONGCHAMPS. Paris, 1821, atlas 4to.

This work contains the most copious set of Chronological Tables that is extant in any language. That part of it which includes sacred chronology is displayed with great perspicuity.

SECTION V.

CONNECTIONS OF SACRED AND PROFANE HISTORY.—HISTORIES OF THE BIBLE, AND SCRIPTURE BIOGRAPHY.

*** Much valuable information relative to the history of the Moabites, Philistines, Babylonians, and other nations mentioned in the Scriptures, is exhibited by Vitringa, in his Commentary on Isaiah; by Bishop Newton, in his Dissertations on the Prophets; and by Reland, in his *Palæstina;* to whom, perhaps, may be added Rollin, in his Ancient History of the Greeks, Assyrians, &c. 8 vols. 8vo.

1. THE Sacred and Profane History of the World connected, from the Creation of the World to the Dissolution of the Assyrian Empire. By S. SHUCKFORD, M.A. 8vo. 4 vols. London, 1743, best edition. This well-known and valuable work has been several times reprinted.

2. The Old and New Testament connected, in the History of the Jews and neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the time of Christ. By Humphrey PRIDEAUX, D.D. 8vo. 4 vols. London, 1749, 10th edit. reprinted in 4 vols. 8vo, 1808.

3. The Connection of Sacred and Profane History, from the Death of Joshua until the Decline of the Kingdoms of Israel and Judah. Intended to complete the works of Shuckford and Prideaux. By the Rev. M. RUSSELL, LL.D. London, 1827, Vols. I. and II. 8vo.

4. Histoire des Juifs depuis Jésus Christ. Par Jaques BASNAGE. A la Haye, 1716, 15 tomes, 8vo. best edition.

5. The History of the Jews since the time of Jesus Christ, translated from the French of M. Basnage. London, 1708, folio.

"The learning and research manifested in this work are amazing; and on the subject, nothing better, nothing more accurate and satisfactory, can well be expected." (Dr. A. Clarke.)

6. The History of the Old Testament Methodized: to which is annexed a short History of the Jewish Affairs, from the end of the Old Testament to the birth of our Saviour. By Samuel CRADOCK. London, 1683-1695, folio.

This work was translated into Latin, and published at Leyden, in 1685, in 8vo. Though *now* superseded by the improved edition of Stackhouse's History of the Bible, which is noticed in the present page, it may yet be consulted with advantage by the student who may not have access to that work. Mr. Cradock's volume may frequently be procured for a few shillings.

7. A Compleat History of the Holy Bible, in which are inserted the Occurrences that happened during the space of about four hundred years, from the days of the Prophet Malachi to the birth of our Blessed Saviour. The whole illustrated with Notes. By Laurence HOWEL, M.A. London, 1725, 3 vols. 8vo. A new edition, London, 1806, 3 vols. 12mo.

The new impression of this compendious History of the Bible was corrected and edited by the Rev. George Burder, M.A., by whom it has been so materially corrected and improved as almost to form a new work.

8. A New History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, with answers to most of the controverted questions, dissertations upon the most remarkable passages, and a Connection of Profane History all along. By Thomas STACKHOUSE, A.M. London, 1752, 2 vols. folio.

This work has always been highly esteemed for its utility and the variety of valuable illustration which the author has brought together from every accessible source. A new edition of it was published in 1817, in three volumes, 4to., with important corrections and additions, by the Rev. Dr. Gleig, one of the bishops of the Scottish episcopal church.

9. The History of the Hebrew Commonwealth, from the earliest times to the destruction of Jerusalem, A.D. 72; translated from the German of John JAHN, D.D. With a continuation to the time of Adrian. London, 1829, 2 vols. 8vo. 1*l.* 4*s.*

Though not so stated in the title-page, this is a reprint of the original work of the learned Professor Jahn, translated by M. Calvin E. Stowe, of Andover [Massachusetts], and published at New York in 1829, in one large volume, containing 692 pages. In a note, however, at the end of Professor Stuart's Preface, it is stated that the whole has been thoroughly revised; and such alterations made as seemed requisite to render the author's meaning clear and intelligible. This work of the late learned Professor Jahn contains the most succinct and critically arranged history of the Jews which is extant: it exhibits throughout manifest impressions of the same care, diligence, deep research, and sound judgment, which characterizes his other treatises. The continuation is neatly translated from Basnage's History of the Jews, in French, and fills up a chasm in the history of that people, which it is desirable to have supplied. Professor Stuart, of Andover, recommends every theological student to make himself familiar with this work throughout. "It is impossible that he should not reap the benefit of such an acquisition." (Vol. i. Pref. p. ix.)

10. Christ. NOLDII Historia Idumæa, seu de Vitâ et Gestis Herodum Diatribe. Franequeræ, 1660, 12mo.

This volume contains notices of eighty-three persons of the Family of the Herods; and the learned author has introduced many valuable notes illustrating the works of the Jewish historian, and occasionally vindicating him from the censures of Baronius, Serrarius, and other critics. This book is not of very common occurrence.

11. Commentaries on the Affairs of Christians before the time of Constantine the Great: or an enlarged View of the Ecclesiastical History of the first three centuries. Translated from the Latin of Dr. MOSHEIM, by R. S. Vidal, Esq. London, 1813, 2 vols. 8vo.

12. Jo. Francisci BUDDEI Historia Ecclesiastica Veteris Testamenti. Editio tertia. Halæ, 1726–29, 2 vols. 4to.

13. Jo. Georgii WALCHII Historia Ecclesiastica Novi Testamenti variis observationibus illustrata. Jenæ, 1734, 4to.

14. Ecclesiastical Annals from the Commencement of the Scripture History to the Sixteenth Century: being a compressed Translation (with notes) of the *Introductio ad Historiam et Antiquitates Sacras* of Professor Spanheim, of Leyden; and containing a succinct notice of the principal events, and the state of the Church in each century. To which are prefixed the Elements of Chronology, Chronological Tables, and the Geography of Palestine. By the Rev. George WRIGHT. London, 1828, 8vo.

Numerous ecclesiastical histories of the Old and New Testament were published on the Continent in the course of the seventeenth and eighteenth centuries; an account of which may be seen in Walchii Bibliotheca Theologica Selecta, vol. iii. pp. 145—180. Among these, Professor Spanheim's "Introductio ad Historiam Sacram" enjoyed a high reputation. The most complete edition is to be found in the collection of his works. As these, from their size and price, are not accessible to ordinary students, Mr. Wright has conferred a favour on them by presenting to them the substance of Spanheim's learned treatise in an English dress

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15. Scripture Characters: or, a Practical Improvement of the Principal Histories in the Old and New Testament. By Thomas ROBINSON, M.A. London, 4 vols. 8vo. and 12mo. various editions.

An abridgment of this well-known and deservedly-esteemed work was published in 1817, in 12mo.

16. Female Scripture Characters, exemplifying Female Virtues. By Mrs. KING. Tenth edition. London, 1826, 12mo.

The pious and accomplished authoress of this excellent work, which was first published in 1811, composed it expressly for the use of females, in order to supply the absence of Female Scripture Characters in Mr. Robinson's volumes, in which two women only are introduced. Mrs. King's work is much and deservedly used in schools as well as in private families.

17. Female Scripture Biography; including an Essay on what Christianity has done for Women. By Francis Augustus COX, M.A. London, 1817, 2 vols. 8vo.

18. Scripture Biography; or, Lives and Characters of the Principal Personages recorded in the Old and New Testaments. By John WATKINS, LL.D. London, 1809, 12mo.

19. Scripture Portraits: or, Biographical Memoirs of the most Distinguished Characters recorded in the Old Testament and in the Evangelists. By Robert STEVENSON. London, 1817–20, 4 vols. 12mo.

20. Biographie Sacrée, par A. L. C. COQUEREL. Amsterdam, 1825–26, 4 tomes, 8vo.

These volumes, which are neither scientific nor elementary, are designed for well-informed but not learned readers: each article, in alphabetical order, contains a narrative of facts drawn from the Bible, an explanation of difficulties, a sketch of the character, and finally a short summary of the principal texts of Scripture, in which the person is mentioned, besides those which immediately relate to his history. The work is, upon the whole, executed with ability: the objections of infidels are fairly met, and satisfactorily answered, and many judicious reflections are interspersed.

21. A Critical History of the Life of David, in which the principal events are ranged in order of time: the chief objections of Mr. Bayle and others against the character of this prince, and the Scripture account of him, and the occurrences of his reign, are examined and refuted; and the Psalms which refer to him are explained. By the late Rev. Samuel CHANDLER, D.D. London, 1766, 2 vols. 8vo.

A book above all praise; it was occasioned by the publication, in 1762, of a vile and blasphemous tract, entitled "The History of the Man after God's own heart." Dr. Chandler has illustrated many of the Psalms in an admirable manner.

22. An Historical Account of the Life and Reign of David King of Israel: interspersed with various Conjectures, Digressions, and Disquisitions. In which, among other things, Mr. Bayle's criticisms upon the conduct and character of that Prince are fully considered. [By Patrick DELANY, D.D.] London, 1741–42, 3 vols. 8vo.

A respectable and useful work, but greatly inferior to Dr. Chandler's masterly "Critical History of the Life of David:" it was published anonymously, and has been repeatedly printed; and may frequently be obtained at a low price.

23. The Great Exemplar of Sanctity and Holy Life according to the Christian Institution; described in the History of the Life and Death of Jesus Christ. With Considerations and Discourses upon the several parts of the story, and Prayers fitted to the several mysteries. By Jeremy TAYLOR, D.D., Bishop of Down and Connor, folio: also in 2 vols. 8vo. various editions.

This work is also to be found in the second and third volumes of the Collective Works of Bishop Taylor, edited by the Rev. J. R. Pitman, with a memoir of the bishop's life and writings by the late Bishop Heber; who has given an able and interesting analysis of the 'Great Exemplar,' and has pointed out some important particulars, "in which this great and good man has departed from the usual sense of the church, and the general analogy of Scripture." (Bishop Taylor's Works, vol. i. pp. cxxix.—cxxxix.) An abridgment of the 'Great Exemplar' was published by the Rev. W. Darnell, London, 1818, 8vo.

24. The History of the Life of Jesus Christ, taken from the New Testament, with Observations and Reflections, proper to illustrate the Excellency of his Character and the Divinity of his Mission and Religion. By George BENSON, D.D. London, 1764, 4to.

25. Observations on the History of Jesus Christ, serving to illustrate the Propriety of his Conduct and the Beauty of his Character. By David HUNTER, D.D. Edinburgh, 1770, 2 vols. 8vo.

26. The Private Character of our Lord Jesus Christ, considered as an Example to all his Disciples, and a Demonstration of his Mission. By Thomas WILLIAMS. London, 1833, 12mo.

Both these works contain many ingenious and instructive remarks on the character and conduct of Jesus Christ, which are either not at all noticed, or but imperfectly considered by preceding writers who have discussed the evidences of the Christian Religion.

*** In the present as well as in the preceding sections of this Appendix, the Author has endeavoured to bring forward the *principal Commentators* and *Biblical Critics*, both British and foreign. Many of them, indeed, are too costly to be purchased by the generality of biblical students; but a considerable portion, if not the whole of them, is to be found in our public libraries, and it is desirable to know in what works the best information is to be procured, even though we may not in every instance be able to purchase them, as well as to be on our guard lest we should be misled in buying *cheap* books which are of comparatively little utility. Ample as these lists are, they might have easily been enlarged, particularly with reference to the earlier works on Sacred Philology, if the limits of the present volume would have permitted it. The reader, however, who is curious in seeing what has been written on this subject, may (besides the authorities already referred to in p. 113. of this Appendix) consult the first volume of the classed Catalogue of the Library of the President and Fellows of Queen's College, Cambridge (London, 1827, royal 8vo.), pp. 22—91.; and also the Bibliotheca Piersoniana, or Catalogue of the Rev. Dr. Pierson's Library (sold by auction in May, 1815). The *Sale Catalogues* of the principal theological Booksellers of London, which are frequently interspersed with useful bibliographical notices, are particularly valuable, for the numerous commentaries and other works on sacred criticism which they contain, both British and foreign, especially the latter.

On the choice of commentators, it would be presumptuous in the author of this work to offer an opinion; the student will doubtless be regulated in his selection by the judgment of judicious friends or theological tutors.

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ADDENDA

TO THE

BIBLIOGRAPHICAL APPENDIX.

ADDENDA TO THE SERIES OF EDITIONS OF THE HEBREW BIBLE.

Page 9. *col.* 1. *After last line but* 10. add

5*. The Psalms in Hebrew, metrically arranged by the Rev. J. Rogers. Oxford and London, 1833, 1834. 2 vols. 12mo.

This very useful edition of the Book of Psalms is beautifully printed. Vol. I. contains the Hebrew text, metrically arranged according to the plan to which Bishop Lowth led the way in his Lectures on Hebrew Poetry, and which was subsequently adopted by Dr. Kennicott in his Critical Edition of the Hebrew Scriptures, and in some respects improved by Dr. Jahn in his edition of the Hebrew Bible. Vol. II. consists of two essays: 1. On the Character and Construction of Hebrew Poetry; and 2. On the Various Readings of the Hebrew Bible. These are followed by Select Various Readings of the Book of Psalms, Notes on the Metrical Arrangement of the Psalms, and Notes (chiefly critical) on the text itself. This volume is concluded by a short notice of the Ambrosian Manuscript of the Syriac Version of the Psalms.

Page 9. *At top of col.* 2. add

6*. The Lyre of David; or, an Analysis of the Psalms, Critical and Practical; to which is added a Hebrew and Chaldee Grammar, by Victorinus Bythner. Translated by the Rev. Thomas Dee, A. B. To which are added by the Translator, a Praxis of the first eight Psalms, and tables of the imperfect verbs. Dublin and London, 1836. 8vo.

A translation of Bythner's Lyra, with a few omissions, and various improvements, which much increase its value to the biblical student.

ADDENDA TO THE SERIES OF EDITIONS OF THE GREEK TESTAMENT.

Page 16. *col.* 1. *Line* 4. add

Dr. Scholz's edition of Griesbach's Greek Testament, has been discontinued in consequence of the death of the learned editor. The volume is very neatly printed.

Page 18. *col.* 1. *Last line but* 18. add

The second volume of Dr. Scholz's edition of the Greek Testament appeared in 1836. It contains the text of the Acts of the Apostles, the Epistles, and the Apocalypse, with the various readings, which are displayed in the same order as in the first volume. The Prolegomena comprise an account of the manuscripts of these books, whether collated by previous editors or by himself; including some addenda to the Prolegomena of the first volume. An appendix is subjoined which treats on the additions prefixed and annexed to the manuscripts of the Acts and Epistles; and 2. On the Synaxaria and Menologia found in the manuscripts of the Acts and Epistles which are preserved at Paris. This is the completest critical edition of the Greek Testament, with various readings, which has ever been published.

Page 19. *col.* 1. *Last line but* 9. add

Dr. Bloomfield published a second edition of the Greek Testament in 1836, with great improvements and important additions. Much, however, as had been done in the two preceding impressions, the third edition, which is stereotyped, is yet further enlarged, (to the extent of not less than 200 pages,) and very materially improved. In addition to his own researches, Dr. Bloomfield has availed himself of various suggestions for the improvement of his work, which in its present state exhibits the result of the labours of all preceding critical editors of the New Testament, as well as of his own researches for more than thirty years. The following are the leading features of this edition:—

1. The Text has again been carefully examined and finally settled, so as to form—in effect—a new and accurate recension; which is so constructed as to represent both the common and the corrected text, and at the same time adverts to the various texts formed by the best preceding critical editors, especially Griesbach, Matthæi, and Scholz. The readings of Dr. Scholz's text, when varying from that of the present edition, are given in the critical notes. The punctuation has been again revised, and various improvements have been introduced.

2. The Tabular Parallels, representing the harmony of the four Gospels, which had originally been derived from Dr. Vater's edition, have been re-collated and revised, and many corrections and improvements have been introduced, either by the removal of references which were not strictly parallel, or by the introduction of new and important parallel references, chiefly derived from the Rev., Edward Greswell's valuable 'Harmonia Evangelica,' and 'Dissertations.' And the Collection of Marginal References throughout the New Testament has been materially corrected and improved.

3. But the chief improvement will be found in the Annotations. Among these, the *Critical Notes* are greatly increased in number as well as importance, especially by a perpetual reference to Dr. Scholz's edition of the Greek Testament, the results of whose labours, as far as is practicable, are now laid before the reader. The *Exegetical Notes* have received equal attention, and now form a perpetual commentary in epitome; in which the connexion of passages is traced, the course of the sacred writer's arguments is developed, and the doctrinal harmony of sentiment with other parts of Scripture is displayed. In these notes numerous apposite parallel constructions are introduced from Classical Authors, besides some select elucidations from Rabbinical Writers. The *Glossarial Notes*, which establish or illustrate the sense of all really difficult words or phrases, are made so comprehensive, as, with the aid of the Greek Index of words and phrases explained, to render it less frequently necessary for the student to refer to a Lexicon.

4. The typographical execution of this edition of the Greek Testament is as beautiful as it is correct: and its value is not a little enhanced by the addition of an entirely New Map of Palestine and Syria, which is prefixed to the first volume. This map, which is adapted to illustrate not only the New Testament, but also the works of the Jewish historian, Josephus, has been drawn by Mr. Arrowsmith, from the most recent and important authorities, under the special direction of Colonel Leake.

Upon the whole, without depreciating the merit of the labours of preceding editors, this third edition of the Greek Testament, by Dr. Bloomfield, may justly be regarded as the most valuable for biblical students, that has yet been issued from the press in this country.

Page 19. *col.* 1. *Line* 17. add

60. Antiquissimus Quatuor Evangeliorum Canonicorum Codex San-Gallensis Græco-Latinus interlinearis, nunquam adhuc collatus. Ad similitudinem ipsius libri manu scripti accuratissime delineandum, et lapidibus exprimendum curavit H. C. M. Rettig. Turici, 1836. 4to.

This is a beautifully lithographed copy of a valuable manuscript of the four Gospels hitherto uncollated. The prolegomena of the editor detail the plan adopted in his publication, and the external appearance of the manuscript; which, he shows, must have been written in Switzerland, and by several copyists. Its affinity with the Codex Boernerianus of the Epistles is then proved. One chapter is devoted to the consideration of the confusion of letters occurring in the Codex San-Gallensis; another, to the marginal notes written on the manuscript; and a third, to its country, and to the age when it was written. The last chapter of the prolegomena contains a copy of the Poem of Hilary, Bishop of Arles, upon the Gospel, which is prefixed to the Codex San-Gallensis. The facsimile then follows; and thirty-four closely printed pages of annotations terminate this carefully edited volume, a copy of which is in the Library of the British Museum.

61. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Ex editione Stephani tertia, 1550. The New Testament of our Lord and Saviour Jesus Christ: according to the authorized version. The Greek and English texts arranged in parallel columns. A New Edition, with the addition of the marginal references. Cambridge, at the Pitt Press, 1836. 12mo.

For this beautifully and accurately printed edition of the New

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Testament, biblical students are indebted to the Rev. James SCHOLEFIELD, M. A., Regius Professor of Greek; who states, that "The only variations, introduced into this edition from that of Robert Stephens, 1550, (besides occasional changes in the punctuation, and the correction of manifest typographical errors,) are the following:—In Matt. vi. 24, and Luke xvi. 14, the word μαμωνᾶ is uniformly printed after Griesbach; whereas in Stephens it varies between the single and double μ. 2. In Matt. xxiii. 13, 14, the order of the verses is inverted, to make it agree with the English version. 3. In Mark xiv. 19, John vii. 9, Romans xii. 5, καθεῖς is uniformly printed as one word, which, in the first passage, Stephens divides into two. 4. In 1 Peter iii. 11, the words ἀγαθὸν ζητησάτω are retained, though omitted in Stephens's edition; as this omission appears to have been purely accidental, contrary to all MSS. versions, and former editions. In the marginal references, which are introduced into this edition, the translations, enclosed between brackets, are those, which have been added subsequently to 1611, chiefly by Dr. Blayney, in his revision, published at Oxford, 1769."

62. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The New Testament in Greek, chiefly from the text of Mill, with copious English notes .... To which are annexed a Chronological Harmony, and three Indexes. By the Rev. William TROLLOPE, M. A. London 1837, 8vo.

For an account of this edition of the Greek Testament, see the Christian Remembrancer for February 1838, (vol. xx. pp. 65–70.)

63. The New Testament in Greek and English, with the usual Marginal References and Readings, a Marginal Harmony, or Concordance of Words, and a graduated collection of various Readings from Griesbach. Arranged and edited by Edward CARDWELL, D. D. Oxford, 1837. 2 vols. 12mo.

64. Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Griesbach's Text, with the various readings of Mill and Scholz. London, 1837, small 8vo.

"This title-page, brief as it is, describes the work very well. It gives the reader, in a portable form, in short, the readings of three well-known texts of the New Testament. In addition to this, Griesbach's probable readings are given in foot-notes; and there is an useful and compendious account of the various editions of the New Testament prefixed, together with a harmony," presenting some features of difference from other arrangements, "chronological and other useful tables, together with parallel passages given in the margin." Brief prefaces are prefixed to each book; and, for the convenience of those who may use this edition for theological purposes, a body of parallel references is given in the margin; and the facility of comparison is much increased by observing a distinct notation for parallels of single passages or ideas, and for those furnishing a detailed narrative of the same events. Great care has been taken to admit only such as are really, and not merely verbally, parallel passages. "The work is well and clearly printed, and has two engravings, a coloured fac-simile specimen of the Cotton manuscript" of the four Gospels, "and of a manuscript of the thirteenth century in the *cursive*" or ordinary Greek "character." (British Magazine, February, 1838, vol. xiii. p. 179.)

ADDENDA TO THE EDITIONS OF THE SYRO-ESTRANGELO VERSION.

Page 26. *col.* 1. *Delete lines* 28 *to* 32. and add

2. Libri IV. Regum Syro-Hexaplaris Specimen e Manuscripto Parisiensi Syriacè edidit, textum Versionis Alexandrinæ Hexaplarem restituit, notisque illustravit Joannes Godofredus HASSE. Jenæ, 1782. 8vo.

3. Codex Syriaco-Hexaplaris Ambrosiano-Mediolanensis editus, et Latine versus, a Matthæo NORBERG. Londini Gothorum, 1787. 4to.

This work contains the prophecies of Jeremiah and Ezekiel.

4. Daniel, secundum editionem LXX Interpretum, ex Tetraplis desumptum. Ex codice Syro-Estranghelo Bibliothecæ Ambrosianæ Syriacè edidit, Latine vertit, præfatione notisque illustravit, Carolus BUGATUS. Mediolani, 1788. 4to.

5. Curæ Hexaplares in Jobum, e Codice Syriaco-Hexaplari Ambrosio-Mediolanensi. Scripsit Henricus MIDDELDORPF. Vratislaviæ, 1817. 4to.

6. Psalmi, secundum editionem LXX Interpretum, quos ex codice Syro-Estranghelo Bibliothecæ Ambrosianæ Syriacè imprimendos curavit, Latine vertit, notisque criticis illustravit, Carolus BUGATUS. Mediolani, 1820. 4to.

7. Codex Syriaco-Hexaplaris Liber Quartus Regum, è codice Parisiensi: Isaias, duodecim Prophetæ Minores, Proverbia, Jobus, Canticum Canticorum, Threni, Ecclesiastes, e Codice Mediolanensi. Edidit et commentariis illustravit Henricus MIDDELDORPF. Berolini, 1835. 2 tomis, 4to.

The first part or volume of this most valuable work contains the Syriac Text; the second, the critical commentaries of the learned editor. For a critical account of Dr. Middeldorpf's work, see the Journal des Savans, Juillet, 1837, pp. 422–427.

COPTIC VERSION.

Page 26. *col.* 2. *After last line but* 26. add

5. Psalterium Coptice, ad codicum fidem recensuit; Lectionis varietatem et Psalmos Apocryphos Sahidicâ Dialecto conscriptos, ac primum à G. C. Woidio editos, adjecit J. L. IDELER. Berolini, 1838. 8vo.

6. Duodecim Prophetarum Libros, in Lingua Ægyptiaca, vulgo Coptica seu Memphitica, ex Manuscripto Parisiensi descriptos et cum Manuscripto Johannis Lee, J. C. D. collatos, Latine edidit Henricus TATTAM, A. M. Oxonii, 1836. 8vo.

7. Testamentum Novum Coptico-Memphiticum ex MSS. Regiæ Bibliothecæ Berolinensis emendatum à M. SCHWARTZE. Lipsiæ, 1838. 4to.

GOTHIC VERSION.

Page 28. *col.* 2. *After last line but* 35. add

5*. Ulfilas. Veteris et Novi Testamenti Versionis Gothicæ Fragmenta quæ supersunt, ed fidem Codd. castigata, Latinitate donata, adnotatione criticâ instructa, cum Glossario et Grammaticâ Linguæ Gothicæ, conjunctis curis ediderunt H. C. de GABELENZ et Dr. J. LOEBE. Vol. I. Altenburgi et Lipsiæ, 1836. 4to.

In this edition are comprised all the fragments of the Gothic Version of the Bible which are known to be extant. They are accurately printed from the best MSS. and critical editions, the various readings of which are exhibited in the notes. The first volume contains all the fragments of the New Testament, to which are prefixed learned prolegomena, discussing the history and critical value of the Gothic Version, and the various MSS. of it which are preserved in different libraries. The second volume was announced as being in a forward state of preparation, while these supplementary pages were passing through the press.

ANGLO-SAXON VERSION.

Page 29. *col.* 1. *After last line but* 16. add

5. Libri Psalmorum Versio antiqua Latina cum Paraphrasi Anglo-Saxonicâ, partim solutâ oratione, partim metricâ, composita, nunc primum e Cod. MS. Bibl. Regiæ Parisiensis desumpta. Edidit Benjamin THORPE. Oxonii, e Typographeo Academico, 1835. 8vo.

ENGLISH PROTESTANT VERSIONS OF THE BIBLE.

Page 34. *col.* 1. *line* 9. *After* "2. TYNDALE's Version," add

(1.) The Newe Testamente. M.D.XXVI. 8vo.

(2.) The New Testament of our Lord and Saviour Jesus Christ: published in 1526. Being the first translation from the Greek into English, by that eminent Scholar and Martyr, William TYNDALE. Reprinted verbatim: with a Memoir of his Life and Writings, by George Offor. Together with the Proceedings and Correspondence of Henry VIII., Sir T. More, and Lord Cromwell. London, MDCCCXXXVI. 8vo.

(3.) The New Testament of our Lord and Saviour Jesus Christ. By William TYNDALE, the Martyr. The original Edition, 1526, being the first vernacular Translation from the Greek; with a Memoir of his Life and Writings. To which are annexed the essential variations of Coverdale's, Thomas Matthew's, the Genevan, and the Bishops' Bibles, as marginal readings. By J P. Dabney. Andover and New York, 1837. 8vo.

The LONDON reprint of the first edition of Tyndale's version of the New Testament, published in 1836, is very neatly executed, and is an exact reprint of an unique and perfect copy in the possession of the Trustees of the Baptist Academy or College at Bristol, except that the Roman letter has been employed, with a view to render it more generally useful. The woodcuts and ornamental letters have been carefully copied from the original volume. An imperfect copy of Tyndale's version of the New Testament is preserved in the library belonging to the Dean and Chapter of Saint Paul's.

The Anglo-American edition is edited with much industry and taste by the Rev. J. P. Dabney. It contains, first, a reprint of the London edition just noticed; secondly, the essential variations of Coverdale's, Matthew's, Cranmer's, the Genevan and Bishops' Bibles, as marginal readings, thus presenting a complete variorum edition of the vernacular versions; and, thirdly, a preface, and an interesting memoir of the martyr Tyndale, re-cast from the memoir compiled by the London editor, a list of Tyndale's Writings, an account of the early vernacular versions, select collations of the first and second editions of Tyndale, and a tabular list of the more common distinctive expressions used by him. (Biblical Repository vol. x. p. 496.)

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EDITION OF KING JAMES'S, OR THE AUTHORIZED ENGLISH VERSION, WITH MARGINAL RENDERINGS AND PARALLEL REFERENCES.

Page 40. *col.* 2. *After line* 26. add

A similar explicit testimony to the accuracy of the modern editions of the English Bible (as well as to its fidelity as a version), has been borne in the United States of America (whither Mr. Curtis had emigrated), by a committee of the American Bible Society, specially appointed at New York, in order to compare those editions with the fac-simile reprint of the first edition executed at Oxford in 1833, and with other Bibles issued during the last three centuries. The report of that committee is printed in the London Christian Observer for November, 1838 (p. 699.), from which the following attestation is extracted:—"While it has been found that numerous variations exist between the early and the present copies of the English Bible, IT IS ALSO FOUND THAT THEY PERTAIN ONLY TO UNIMPORTANT PARTICULARS; SUCH AS CAPITAL LETTERS, COMMAS, ITALIC WORDS, ETC. NOT AFFECTING THE SENSE." .... "Little motive has been presented to make any changes. Those which have been made were of trivial importance, and usually for the purpose of return and conformation to the early copies. THIS INVESTIGATION OF THE BOARD HAS PLACED THAT INCOMPARABLE TRANSLATION OF KING JAMES ON HIGHER GROUND IN THEIR ESTIMATION THAN EVER; *and their hope is, that every friend of divine truth, using the English tongue, will seek to guard that translation, in future, from all emendations.* No Bible among any people has ever had such sway over its readers, as that now referred to; a fact to be accounted for, in part at least, by the wise principles on which it was made. IT WAS OBVIOUSLY PREPARED IN A SPIRIT OF CHRISTIAN compromise," [more correctly, it should have been said, FAIRNESS,] "AS WELL AS WITH GREAT ABILITY AND FAITHFULNESS. It was so made, that to this day sincere lovers of the Bible, of every religious creed, appeal to it as authority."

Page 41. *col.* 1. *After line* 21. add

9. The Holy Bible, containing the Old and New Testaments, in the common version. With Amendments of the Language. By Noah WEBSTER, LL. D. Newhaven [Connecticut] 1833. 8vo.

This professes to be a carefully revised edition of the Received version of the Bible. The "Amendment of Language," may be reduced to the three following classes:—

1. The editor has corrected acknowledged errors in grammar. At the time the translation was made, the grammar of our language had not been studied and reduced to rules and principles as it has since been. Such errors, he has thought, might be rectified without any imputation on the translators.

2. In the place of words now entirely obsolete, or so changed in their signification as to be obscure to unlearned readers, he has inserted words more clearly expressive of the sense of the translators.

3. For such words and phrases as offend delicacy the editor has substituted others, equally expressive of the sense of the original, but more suited to the existing state of the language.

4. No alteration has been made in passages, on which different denominations of Christians rely, for the support of their peculiar tenets.

5. An introduction is prefixed, in which "the principal alterations, made in this edition," are stated and explained. Dr. Webster's edition is neatly printed: there is a copy of it in the Library of the British Museum.—"Those who make use of this edition for reading in the family, while they will rarely be conscious of any change in the diction, will find that they read with an increased interest, and with a livelier and more distinct perception of God's Oracles." (Christian Spectator for December, 1833, vol. v. p. 656. Newhaven. [Connecticut.])

10. The Treasury Bible. *First division:* containing the authorized English Version of the Holy Scriptures, as printed in Bagster's Polyglott Bible, with the same copious and original selection of references to parallel and illustrative passages, and similarly printed in a centre column. *Second division* containing the Treasury of Scripture Knowledge, consisting of a rich and copious assemblage of upwards of five hundred thousand parallel texts, from Canne, Brown, Blayney, Scott, and others, with numerous illustrative notes. London, 1835, foolscap 8vo.; also in one volume quarto.

Of the Polyglott Bible above referred to, a notice will be found in p. 21. *supra*. The quarto copies of this edition of the English Bible are printed on fine writing paper, with lines in the fabric of the paper, for receiving manuscript notes. .... "The Treasury Bible presents the most complete and attractive apparatus for the attainment of a thorough *textual* knowledge of the Holy Scriptures, that has ever been presented to the studious and devout."—(Eclectic Review, Third Series, vol. xiv. p. 334.)

11. A Scriptural Commentary on the first Epistle General of Peter: with an Appendix concerning the profitable reading of Scripture. By the Rev. J. E. RIDDLE, M. A. London, 1834.

EDITIONS OF THE AUTHORIZED ENGLISH VERSION, THE TEXT OF WHICH IS DIVIDED INTO PARAGRAPHS, ACCORDING TO THE SUBJECT.

1. The Holy Bible: containing the Old and New Testaments, translated out of the original tongues, and with the former Translations diligently compared and revised, by command of King James I., arranged in paragraphs and parallelisms, with philological and explanatory annotations. By T. W. COIT, D. D. Rector of Christ-Church, Cambridge, [New England.] Cambridge and Boston, 1834. 8vo.

Upwards of thirty years since, John Reeves, Esq. one of the Patentees for the office of King's Printer, published several editions of the authorized version, with scholia or short notes, the text of which in the historical parts was printed in paragraphs and long lines, and the poetical parts in verses, as usual. A duodecimo copy of an Oxford impression of Mr. Reeves's text, printed in 1828, without notes, served Dr. Coit, as the copy for preparing his edition: but the length of his paragraphs being objected to, Dr. C. has divided the historical books into paragraphs of convenient length, regulated by the subject: and the poetical parts of the Old Testament, together with the Hymns of the Virgin Mary and of Zacharias in Luke i., are printed in parallelisms, according to the laws which regulate Hebrew Poetry. The editor has bestowed much care on the punctuation: in some instances he has departed from the received text, of which deviation he has given notice in the *very* brief notes which he has furnished. The volume is very neatly executed.

2. The Paragraph Bible. The Holy Bible: containing the Old and New Testaments, translated out of the original tongues, and with the former Translations diligently compared and revised, by his Majesty's special command. Arranged in Paragraphs and Parallelisms. Lond. 1838. 8vo.

The venerable Society for promoting Christian Knowledge, and the British and Foreign Bible Society, being restricted to the circulation of editions printed with the ordinary divisions of chapters and verses, the Religious Tract Society (instituted in 1799) have conferred upon Bible-students no small favour in reprinting Dr. Coit's edition noticed in the preceding paragraph, with considerable improvements in the divisions of the paragraphs, and with additional correction and revision. The marginal renderings are printed at the foot of each page. Besides collation with the best modern editions, frequent reference has been made to the first edition printed in 1611; and various errors in punctuation, &c., which had crept in at different times, have been discovered and removed. In addition to these corrections, the editors have carefully attended to uniformity in printing, especially in the use of capital letters, in the names of the Deity, and in compound words. The typographical execution of this edition is singularly neat and accurate, and reflects the highest credit on her Majesty's Printers.

3. The Holy Bible: containing the Old and New Testaments, translated out of the original tongues, and with the former Translations diligently compared and revised. The Text of the common Translation is arranged in paragraphs, such as the sense requires; the division of chapters and verses being noted in the margin for reference. By James NOURSE. Boston and Philadelphia, 1836. 12mo.

ANGLO-ROMISH VERSIONS OF THE SCRIPTURES.

Page 42. *col.* 1. *Line* 28. add

7. A New Version of the Four Gospels, with Notes Critical and Explanatory. By a Catholic. London, 1836. 8vo.

The author of this anonymous version, whose bias in favour of the Romish tenet of tradition is clearly announced in the preface, has availed himself of various critical aids in the execution of his work. The notes are *not* of a controversial character. "Their object" (as the author has truly stated in the preface) "is the elucidation of obscure passages, or the explanation of national customs, or a statement of the reasons which have induced the translator to differ occasionally from preceding interpreters." (Pref. p. xx.)

VERSIONS IN THE LANGUAGES SPOKEN ON THE CONTINENT OF EUROPE.

Page 44. *col.* 2. *Last line but* 17. add

An accurate revision of David Martin's recension of the FRENCH Bible, executed at Paris by some learned Lutheran clergymen, under the direction of the Right Rev. Bishop Luscombe, chaplain

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to the British Ambassador, was announced as being in the press while this sheet was passing through the press. This revision has been undertaken under the auspices of the Foreign Translation Committee of the Society for promoting Christian Knowledge, and at the Society's expense, principally for the use of the members of the Church of England in the Channel (or Norman) Isles. Great attention has been given to render this revision (which, from the number and minuteness of its corrections, should rather be called a new translation than a revision), an accurate and elegant version of the sacred text.

Page 45. *col.* 2. *line* 10. *After "Meaux,"* add

The French translation of M. Eugène de Genoude, from the sacred texts, accompanied by the Latin Vulgate, is in all respects conformable to the dogmas of the Romish Church. It was first published at Paris, in 1820–24, in 23 vols. 8vo., and has been repeatedly printed. This translation has been much commended in some French journals, and as vehemently criticised by others. It is, however, allowed to be executed in elegant French.

Page 46. *col.* 1. *Line* 47. add

The Gospel of Luke has been translated and printed in the *Spanish Basque* or *Escuara* dialect, which is spoken in the provinces of Biscay, Guipuscoa, and Alava; and also in the *Rommany* or *Gitano*, or Spanish Gipsy dialect. This last mentioned version was made by a benevolent individual, for the benefit of the interesting, singular, and degraded race of people whose name it bears, and who are very numerous in some parts of Spain. Both these versions have been *suppressed* through the influence of the popish clergy of Spain!

Page 47. *col.* 1. *Line* 49. add

A new translation of the Old Testament into *modern Greek* was completed in 1837, by the Rev. H. D. Leeves, M.A., with the aid of the learned professor Bambas, director and professor of the Greek Gymnasium on the island of Syra.

Page 47. *col.* 1. *Line* 61. add

In 1838, an edition of the Wallachian New Testament was published, from a copy furnished by the heads of the Greek church in the province of Wallachia; it consisted of four thousand copies. This important work was brought out by permission, and at the desire, of the bishops of Wallachia, and under the sanction of the governor of that principality.

Page 47. *col.* 1. *Last line but* 19. *after "discontinued,"* add

In 1838, however, an accurate version of the entire New Testament was printed at Smyrna, under the superintendence of Mr. B. Barker, the accredited agent of the British and Foreign Bible Society for the Turkish Empire.

VERSIONS IN THE LANGUAGES SPOKEN IN ASIA.

Page 51. *col.* 1. *After line* 58. add

iv. In the *Arakanese*, nearly the same language as the Burmese, various parts of the New Testament have been translated and printed from time to time by the American missionaries, and have been most thankfully received by the native Christians.

Page 52. *col.* 1. *Last line but* 2 *of text*, add

The entire *Tahitan Bible* was printed at London under the superintendence of the Rev. Henry Nott, who was himself a principal translator of it, and who had spent forty years in the Tahitan Mission. The expense of the translation was defrayed by the London Missionary Society. Two editions of the Tahitan Bible were subsequently printed at the expense of the British and Foreign Bible Society; one in 8vo.; the other in 12mo. (Thirty-fourth Report of the Bible Society, p. lxxxii.)

5*. *Rarotonga Version.*

Te Korero-Motu ore a to tatore a te ora a Jesu Mesia, Kirithia i te Reo Rarotongo. Lonedona. 1836, 8vo.

Raratonga is the largest and most populous of the Hervey Islands, a group of seven islands, from five to six hundred miles west of Tahiti; concerning which very little was known, until they were visited in 1823 by the Rev. Messrs. Williams and Bourne, missionaries of the London Missionary Society, by whom this version was made.

6*. *New Zealand Version.*

The New Testament has been translated into the language spoken in the islands of New Zealand, by the missionaries of the Church Missionary Society. It was printed in 1835, at the expense of the British and Foreign Bible Society. (Thirty-first Report, p. lxxiv.)

MODERN VERSIONS IN THE LANGUAGES OF AFRICA.

Page 56. *col.* 2. *Line* 7, *after* "1833," add

In 1836, the government of Madagascar, under the auspices of the Queen, proscribed Christianity, and ordered all Christian books and tracts to be burnt. The Christian converts have been most cruelly persecuted; and all further circulation of the Scriptures has been suspended. (Thirty-second Report, pp. lxv. lxvi. Thirty-fourth Report, p. lxxxviii.)

Page 56. *col.* 2. *Line* 12, *after "Cape Town,"* add

The entire New Testament, besides great part of the Old, has been translated and printed in the Caffre language. (Thirty-fourth Report, p. lxxxix.) And in 1837, MM. Pelissier, Arbousset, and Casalis, three missionaries of the French Protestant Evangelical Missionary Society, translated and printed the Gospel of St. Matthew (besides reading lessons, a catechism, hymns, and prayers) in the language of the *Bassoutos*, a people in the interior of Southern Africa whose very name was unknown in Geography, until they were discovered by the enterprising efforts of the Missionaries, who have carried Christianity and civilization among them. (L'Europe Protestante, No. 1. Octobre 1838, p. 128.)

HARMONIES OF THE FOUR GOSPELS.

Page 61. *col.* 2. *After line* 41. add

33. The Four Gospels, exhibited as one continued Narrative, by an arrangement of their contents in parallel columns, according to the due order of events recorded. By the Rev. C. Curry, B.A. London. [1834.] 4to.

The advantages which this unassuming but neatly executed volume possesses, are stated to be the following:—1. It exhibits at one view the whole history of Jesus Christ, which must otherwise be collected from four separate sources; 2. It distinguishes the particular portions contributed by each evangelist towards making up the whole history: 3. It brings under comparison the variety in statement, which the evangelists adopt, in recording the same transactions, without the trouble of turning continually from gospel to gospel, or the delay of transcribing parallel passages for the convenience of juxta-position.

34. A Harmony of the Gospels in Greek, in the general order of Le Clerc and Newcome, with Newcome's Notes; printed from the text and with the various readings of Knappe. The whole revised, and the Greek text newly arranged. By Edward Robinson, D.D. Andover [Massachusetts], 1834. 8vo.

In this beautifully printed volume, the general order of Le Clerc and Archbishop Newcome is followed in the divisions, as being upon the whole judicious, and also as being familiar to the great body of theologians. In the special arrangement of the text of the evangelists, the principle adopted is that of Roediger, in his Synopsis of the first three Gospels. The whole of Archbishop Newcome's notes is retained.

35. Synopsis Quatuor Evangeliorum Græco-Latina. Exhibet Textum Complutensem cum variis ex collectione Roberti Stephani, Chr. Fr. Matthaei, Jo. Jac. Griesbach, J. M. Aug. Scholz, ac C. Lachmann, lectionibus, et Vulgatam Versionem Latinam, subjunctamque Harmoniam Latinam. Edidit J. A. Rotermundt. Passavii, 1835. 8vo.

36. A Harmony; or, Synoptical Arrangement of the Gospels, founded upon the most ancient opinion respecting the duration of our Saviour's Ministry, and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists; with Dissertations, Notes, and Tables. By Lant Carpenter, LL.D. Bristol, 1835. 8vo. Second Edition, 1838, 8vo.

This English Harmony was printed solely for the subscribers to its publication. The text is, for the most part, a new and close translation of the original Greek: the concise notes are such as the narration or the rendering required. The learned author adopts the view entertained by the eminent critic, Dr. Bentley, viz.: That our Saviour's Ministry continued something beyond *two* passovers, that is one whole year and part of two others. From Bentley this opinion was communicated to Bishop Hare, and by him to Mr. Mann, master of the Charter-House, who not only defended it in his Essay on the true years of the Birth and Death of Christ (London, 1733. 8vo. and in Latin, in 1742. 8vo.), but also constructed a Chronological Arrangement of the Gospel-History upon this principle; upon which Dr. Priestley formed his Greek and English Harmonies. The same opinion appears to have been adopted by the late learned Regius Divinity Professor, Dr. Burton, of Oxford, in his Lectures on the Ecclesiastical History of the First Century (p. 19.); Dr. Carpenter has prefixed to his Harmony four elaborate Dissertations: 1. On the Duration of our Saviour's Ministry; 2. On the structure of the first three Gospels in relation to the succession of events in our Lord's ministry; 3. On the Political and Geographical state of Palestine at the period of our Lord's ministry; giving a descriptive survey of the districts in which he resided or journeyed; and 4. On the succession of events recorded in the Gospels, giving an outline view of our Saviour's ministry. These

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dissertations, with a selection of notes from the Appendix to the Harmony, and a tabular view of the Synoptical arrangement, were subsequently published in a separate volume, intituled "Dissertations on the Duration of our Saviour's Ministry, and the Chronological Arrangement of the Gospel-Records." London, 1836, 8vo. The third dissertation is particularly valuable and instructive. The most material alterations, &c., in the second edition, were printed separately for the possessors of the first edition.

37. A Greek Harmony of the Gospels, with Notes for the use of Students at the Universities. By the Rev. R. CHAPMAN, B.A. London, 1836. 4to.

"This is a remarkably handsome quarto volume. . . . . Mr. Chapman takes Mill's text; allots four passovers and therefore three years to our Lord's ministry; differs from some of Mr. Greswell's positions, and gives reasons from Newcome and Townsend; and, as to the resurrection, follows West. He has arranged a work, which is very convenient for ascertaining the verbal parallelisms without trouble. The notes show a degree of attention and industry, highly creditable to the author." (British Magazine, July, 1836. p. 59.)

38. A Harmony of the Gospels, being a Comparative View of the different statements of the Four Evangelists; showing where they agree, where they vary, and where any are silent. To which are added the marginal references, illustrating the text, with Indexes and Tables. [By William BENNING.] London, 1836. 12mo.

39. The Four Gospels, arranged in a series of Tabular Parallels, on a new principle. [By the Rev. —— CHOLMONDELEY, M.A.] London, 1836. royal 8vo.

In this arrangement, when two or more evangelists speak on the same subject matter, their individual testimonies are always completed in the same page. In like manner where similar discourses took place at different periods, they are placed in juxta-position, as well as in context; but with indications, which prevent the narrative being disturbed. These tabular parallels are printed with singular neatness.

40. The Gospel Harmonised, with Notes and Reflections, explanatory, experimental, and practical, chiefly by Adam Clarke, LL.D.; arranged from the best authorities. By Samuel DUNN. London, 1836. 8vo.

41. A Harmony of the Gospels, arranged for daily reading through the year, according to Greswell's Harmonia Evangelica; with other information calculated to render profitable the reading of the New Testament. By the Rev. Joshua FAWCETT, A.B. London, 1836. 12mo.

42. Diatessaron; or, the History of our Lord Jesus Christ, compiled from the Four Gospels, according to the authorized version. Oxford, 1837. 8vo.

The method adopted by Professor White in his Greek Diatessaron, is generally followed in this beautifully printed work; which is ascribed to the Rev. J. D. MACBRIDE, D.C.L. and Principal of Magdalen Hall, Oxford. The text and punctuation are strictly those of the authorized version: references are given in the margin, on one side, to the place from which each passage is taken; and, on the opposite side, Dr. Blayney's references to the Old Testament, and to the Acts and Epistles, are collected from all the four Gospels. Various readings are given at the foot of the page from the most esteemed paraphrases.

43. Lectures explanatory of the Diatessaron; or, the History of our Lord and Saviour Jesus Christ, collected from the Four Gospels in the form of a continuous Narrative. [By the Rev. J. D. MACBRIDE, D.C.L.] Oxford, 1835. 8vo.

These Lectures are designed for students, who have neither leisure nor opportunity to consult many commentaries: "the remarks are more frequently explanatory than devotional." They are derived from the best and most approved commentators, and are most valuable helps to the student, who may peruse either the Greek Diatessaron of Professor White, or the English Diatessaron, noticed in the preceding paragraph.

*** In giving the foregoing account of the principal Harmonies which have been published, the Author has endeavoured fairly to describe the plan and objects of each. To discuss the comparative merits of the chronological arrangements of different Harmonies would require a volume.

HARMONIES OF THE EPISTLES.

Page 62. *col.* 2. *Last line*, add

5. Harmonia Paulina: being an arrangement, in the words of the Apostle, of the complete Scheme of Christian Faith and Practice, contained in the several Epistles of St. Paul. By the Rev. Henry LATHAM, M.A. London, 1837. 8vo.

This very valuable work (the title of which fully expresses its design) is an attempt to compile a full system of Christian Faith and Practice by an arrangement of St. Paul's Epistles in a continuous context; the object being to sum up, and exhibit in one view the *perfect* Christian character, in the same words, in which St. Paul has from time to time exhibited its *detached* features." (Introd. p. 1.) In the prosecution of this design, the author has judiciously thrown into an Appendix all those parts of the several epistles, which, being addressed exclusively to a particular church or individual, are not contained in the Harmony. He has then condensed together several passages of St. Paul's Epistles, which are related to each other, so as to form sixteen continuous discourses in as many chapters; which treat on our Christian calling; on faith; on faith in God the Father; faith in God the Son,—the atonement of his death, and our justification through his merits only,—his resurrection, ascension, and return to judgment; faith in God the Holy Ghost, and our sanctification by him alone; on our duty to God; the social duties; the personal duties of the believer; Christian love or charity; Christian hope; the Church of Christ and its two Sacraments; the corruption of its doctrines and discipline; and the intention of the Jewish Dispensation. The passages from the Pauline Epistles are given in the words of the authorized version; and to the whole the author has prefixed a well-written introduction explanatory of the plan of his work.

APOCRYPHAL BOOKS.

Page 67. *col.* 1. *After line* 6. add

11*. Enoch Restitutus; or, an Attempt to separate from the Books of Enoch the Book quoted by St. Jude. By the Rev. E. MURRAY. Dublin and London. 1836. 8vo.

The object of this work is to prove, first "that there is internal evidence of a more ancient book in combination with the apocryphal Books of Enoch. The more ancient book, Mr. Murray thinks, was written in Hebrew, as he endeavours to show: and he afterwards collects the internal evidence to the point of the existence of an ancient book. Of the books which are combined with it, Mr. Murray agrees with Archbishop Laurence, in attributing one (that which contains the Jewish History) to an early period of the reign of Herod: and he thinks that which relates to astronomy probably to be the more ancient. The varieties of style in various parts of the whole composition betray different tongues; and the obscurity of some of the fables in the historical one show that it cannot be earlier than the date assigned. In that which he conceives to be the ancient book, there is no trace of rabbinical interpretation, such as might be expected, at all events, after the second century; the coincidence of its pages with those of Scripture is remarkably characterized by a want of previous knowledge of those passages which have similar meaning. The whole work displays much learning, research, and diligent inquiry." (British Magazine, July, 1836. p. 57.)

Page 67. *col.* 2. *After the last line*, add

6. Acta Apostolorum Petri et Panli Græcè ex Codd. Parisiensibus, et Latinè ex Codd. Guelpherbytanis. Nunc primùm edita, et annotationibus illustrata, à Joanne Carolo THILO. Particula I. II. Halæ Saxonum, 1838. 8vo.

INTRODUCTIONS TO THE OLD AND NEW TESTAMENTS.

Page 76. *col.* 2. *Last line but* 14. *after* "*book of Psalms*," add

14. Introduction to the Criticism and Interpretation of the Bible, by C. E. STOWE, Professor of Biblical Literature in Lane Seminary, Cincinnati. [Ohio], Vol. I. Cincinnati, 1835, 8vo.

The object of this work is to give a clear statement of the principles and facts most necessary to be known, preparatory to the critical study of the Scripture. The subjects discussed are, Divine Revelation, the language in which it is given, and its peculiarities in respect to interpretation;—the genuineness of the Pentateuch, with a vindication of it from objections;—the origin and early progress of alphabetic writing; the authenticity and character of the Gospels;—the genuineness and interpretation of the Apocalypse;—Hebrew and Pagan Prophets contrasted;—the doctrine, Scriptural idea and proof of inspiration;—and miracles. A second volume was announced, which, if published in America, has not yet reached this country. It was to contain "a history of the Old and New Testaments, a brief account of the principal Manuscripts and critical editions, and a particular introduction to each of the remaining books of the Bible, similar to those given in the first volume to the Pentateuch, the Gospels, and the Apocalypse." In the arrangement of topics, the author has endeavoured to adopt that method, by which the discussion of each preceding subject will throw most light on the succeeding, and the greatest clearness will be secured with the least repetition.

Page 71. *col.* 2. *Last line but* 32. add

4*. An Introduction to the Writings of the New Testament, by Dr. J. L. HUG. Translated from the German, by D. Fosdick, Jun.; with Notes by Professor Stuart. Andover [Massachusetts], 1837. 8vo.

An excellent translation, which in every respect is preferable to that of Dr. Wait.

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5*. Introduction Générale aux Livres du Nouveau Testament. Par Guillaume STEIGER, ci-devant Professeur de l'Ecole de Théologie, à Genève et Paris, 1837. 8vo.

This is a posthumous publication, printed from the manuscript notes taken by M. Steiger's pupils, at the time he delivered his lectures. The present work therefore must be regarded as a kind of supplement to an introduction to the study of the New Testament. This author gives a summary of the most recent researches concerning the New Testament, and developes some new ideas, without entering into certain details, which are necessary to constitute a complete introduction. Still the fragments, of which this volume consists, contain most valuable information concerning the history of the canon and the text of the New Testament.

TREATISES ON SACRED CRITICISM.

Page 72. *col.* 2. *Last line but* 34. add

8*. An Elementary Course of Lectures on the Criticism, Interpretation, and Leading Doctrines of the Bible, delivered at Bristol College, in the years 1832–33. By W. D. CONYBEARE, M.A. London, 1834. 18mo. Second Edition, enlarged. 1836. 12mo.

Page 75. *col.* 2. *Last line but* 16. add

57*. An Examination of the Ancient Orthography of the Jews, and the Original State of the Text of the Hebrew Bible. Part I. An Inquiry into the Origin of Alphabetical Writing. By the Rev. T. WALL, D.D. London, 1835, royal 8vo.

The design of this elaborate treatise is to show that Alphabetic writing was a divine revelation, given for a most worthy purpose. For an outline of the facts and arguments by which he has established his point, see the British Magazine for January, 1836, pp. 64, 65.

TREATISES ON THE DISPUTED CLAUSES IN 1 JOHN V. 7. 8.

Page 82. *col.* 2. *After "verse," line* 28. add

48.* Two Letters on some parts of the Controversy concerning 1 John V. 7.; containing also an Enquiry into the Origin of the first Latin Version of Scripture, commonly called the Italic. By Nicholas WISEMAN, D.D. Rome, 1835. 8vo.

These letters were first published in this country, in the third volume of the [Roman—] Catholic Magazine. On the authority of a manuscript of the Latin Bible preserved in the Monastery of Santa Croce in Jerusalem, which he thinks as old as the seventh century. Dr. W. argues in favour of the genuineness of the disputed clause in 1 John V. 7, 8. The reader will find some acute strictures on his theory in the Appendix to Dr. Wright's translation of Seiler's Biblical Hermeneutics, pp. 633—650.

49. Dr. Wiseman on 1 John V. 7, 8. By the Rev. Francis HUYSHE. [In the British Magazine, vol. v. pp. 702—707.] London, 1834. 8vo.

The Rev. Author of this communication is also the writer of numerous papers bearing on the authenticity of 1 John V. 7, 8., which are printed in the third, fourth, fifth, sixth, and seventh volumes of the British Magazine, under the title of "A Vindication of the early Parisian Press."

50. *Martini Augustini* SCHOLZ. *Diatribe brevis in locum* 1 *Joannis* V. 7, 8. [In Vol. II. pp. 132, 133. of his Critical Edition of the New Testament.] Lipsiæ, 1836. 4to.

51. Three Letters to the Rev. Dr. Scholz, Editor of a new Edition of the Greek Testament, Lips. 1836, on the Contents of his Note on 1 John V. 7. By the Bishop of Salisbury [Thomas BURGESS, D.D.] Southampton, 1837. 8vo.

These letters have not been published for sale; they were printed for private distribution only a few weeks before the decease of their learned and venerable author, who advocated the genuineness of the disputed clause, in opposition to the evidence against it, which had been adduced by Dr. Scholz.

TREATISES ON ANCIENT VERSIONS.

Page 83. *col.* 1. *After line* 16. add

13*. [Letters on] Alcuine's Bible, in the British Museum. By Sir Frederick MADDEN, Knt. London, 1836. 8vo.

The manuscripts of the Latin Vulgate Version, which are preserved in the royal and national libraries of Europe, are so numerous, that any *complete* description of them is scarcely to be expected. These letters of Sir F. Madden, who is principal keeper of the MSS. in the British Museum, were first printed in the Gentleman's Magazine for October, November, and December, 1836; and they demand a notice in this place on account of the erudite bibliographical description which they contain of one of the oldest manuscripts of the Latin Vulgate Version which is extant. Whether the MS. in question was actually the autograph of Alcuine, (of whose critical recension of the Vulgate Version a brief notice is given in Vol. I. p. 276.) is reasonably disputed. Sir F. Madden is inclined to regard it, together with a MS. in the Royal Library at Paris (No. 1.), and another in the Library of the Canons at Zurich, as the labour of the students in the school established by Alcuine, in the monastery at Tours, but superintended by Alcuine himself. Consequently, it must have been written towards the close of the eighth century. In a critical point of view, it is an important evidence against the authenticity of the disputed clause in 1 John V. 7, 8., which is *wanting* in this manuscript, as it is in all the most ancient MSS. of the Vulgate version, containing the entire New Testament. Sir F. Madden is of opinion that the manuscript in the British Museum has superior claims to be considered as the copy presented by Alcuine to the Emperor Charlemagne. It was purchased by the trustees of the British Museum for the sum of seven hundred and fifty pounds.

Page 83. *col.* 2. *Last line*, add

30. Lectiones Alexandrinæ et Hebraicæ, sive de emendando textu Veteris Testamenti Græci Septuaginta Interpretum et inde Hebraico. Scripsit Jo. Theophilus PLÜSCHKE. Bonnæ, 1837. 8vo.

31. De Psalterii Syriaci Mediolanensis, à Cajetano Bugati editi peculiari indole, ejusdemque usu critico in emendando textu Psalterii Græci Septuaginta Interpretum. Scripsit Jo. Theophilus PLÜSCHKE. Bonnæ, 1835. 8vo.

HEBREW GRAMMARS WITH POINTS.

Page 87. *col.* 1. *Last line but* 12. add

25. An Elementary Hebrew Grammar: to which is added a Selection of Hebrew Sentences, with a Lexicon and References to the Grammar. By the Rev. Arthur WILLIS, M.A. London, 1834. 8vo.

26. A Grammar of the Hebrew Language: with a brief Chrestomathy for the use of beginners. By George BUSH, Professor of Hebrew and Oriental Literature in the New York City University. New York, 1835. 18mo.

27. Hebrew Grammar, designed for the Use of Schools and Students in the Universities. By Christopher LEO. Cambridge and London, 1836. 8vo.

28. A Critical Grammar of the Hebrew Language. By Isaac NORDHEIMER, Professor of Arabic, Syriac, and other Oriental Languages, and acting Professor of Hebrew in the University of the City of New York. New York, 1838. 2 vols. 8vo.

The most elaborate and philosophical Hebrew Grammar in the English Language. Vol. I. in two books, treats on Orthoëpy and Orthography, and on Etymology. Vol. II. contains the Syntax and a grammatical Analysis of select portions of the Scriptures of progressive difficulty, including those portions which are usually read in the Collegiate Institutions of America. The typographical execution is singularly neat and correct.

Page 88. *col.* 1. *Last line but* 7. add

21*. A Grammar of the Hebrew Language of the Old Testament, by Geo. Henry Aug. Ewald. Translated from the last Edition, and enriched with later additions and improvements of the author, by John NICHOLSON, A.B. [Gottingen: printed.] London, 1836. 8vo.

"It is a valuable stock of Hebrew Criticism in our language." (British Magazine, March, 1836. p. 307.)

Page 88. *col.* 1. *Last line but* 5. add

23. Nouvelle Méthode pour apprendre la Langue Hebraïque Par M. FRANK. Paris, 1834. 8vo.

24. Hebraisches Elementarbuch von D. Wilhelm GESENIUS. Halle, 1834. 2 vols. 8vo. Eleventh Edition.

The numerous editions through which this work has passed, attest the high estimation in which it is held in Germany. Vol. I. treats on the principles of Hebrew Grammar; and Vol. II. contains extracts from various parts of the Old Testament, with notes.

After the preceding notices of Gesenius's and Ewald's Grammars of the Hebrew Language had been printed off, the following Treatise, was published, containing strictures on the principles upon which their works are composed, and which are followed by Dr. Fuerst in his new edition of Buxtorf's Hebrew Concordance, viz.—

24*. ספר ישרון [SEPHER JESHURUN.] Isagoge in Grammaticam et Lexicographiam Linguæ Hebraicæ contra Guil. Gesenium et Hen. Ewaldum; auctore Francisco DELITZSCHIO. Grimmæ, 1838. 8vo.

This volume also has a second title:—"Jesurun: sive Prolegomenôn in Concordantias Veteris Testamenti à Julio Fuerstio editas Libri tres: auctore Francisco DELITZSCHIO. Grimmæ, 1838." 8vo.

25. Grammaire Hebraïque, precédée d'un Précis Historique. sur la Langue Hebraïque. Par S. PREISWERK. Genève et Paris, 1838. 8vo.

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Mons. Preiswerk is professor of Hebrew at the Theological School of Geneva; who, having been very successful in imparting a knowledge of that language, has published by special request the system of Grammar adopted by him. He professes to have derived most aid from the Grammar of Rod. Stier, which to minuteness of detail adds the greatest precision and the most logical order. His work comprises within a short compass the necessary elements of Hebrew Grammar. Part I. treats on the Hebrew Letters and Vowel Points; Part II. on verbs, nouns, pronouns, and particles; and Part III. on Syntax. Copious paradigms are given of the Verb and Noun. To the whole is prefixed a concise historical sketch of the Shemitic Languages in general, and of the Hebrew Language in particular, including a special notice of the labours of the Masorites.

HEBREW GRAMMARS WITHOUT POINTS.

Page 89. *col.* 1. *After line* 24. add

13. Elements of Hebrew Grammar and Extracts from the Hebrew Bible. By David Scot. Edinburgh, 1834.

In 1826 the same author published at Edinburgh in 8vo. "A Key to the Hebrew Pentateuch," and in 1828 "A Key to the Books of Psalms, Proverbs, Ecclesiastes, and Song of Solomon;" in which all the Hebrew words occurring in these books are explained, analysed, and traced to their roots, chiefly in the Hebrew itself, but occasionally also in its kindred dialects; with preliminary dissertations and copious indexes.

14. A Key to the Hebrew Scriptures: being an explanation of every word in the order in which it occurs. To which is prefixed a short but compendious Hebrew Grammar without points. By the Rev. James Prosser, A.M. London, 1838. 8vo.

CHALDEE GRAMMARS.

Page 89. *col.* 2. *After line* 41. add

7. Grammaire Chaldaïque, tant pour le Chaldèen de la Bible, que pour celui des Thargoumim, par G. B. Winer, Traduit de l'Allemand par Aug. Fallet. Genève et Paris, 1836. 4to.

§ 6. GRAMMAR OF THE SAMARITAN LANGUAGE.

1. Institutiones Linguæ Samaritanæ, ex antiquissimis monumentis erutæ et digestæ, integris paradigmatum tabulis indicibusque adornatæ. Quibus accedit Chrestomathia Samaritana, maximam Geneseos partem et selecta reliquorum Pentatuchi librorum capita complectens, notis criticis exegeticis illustrata et glossario locupletata, a Friderico Ulemanno. Lipsiæ, 1837. 8vo.

A well digested introduction, contains a compendious account of the Samaritans and their religious tenets. This is followed by a treatise on the Grammar of the Samaritan language, to which are annexed the principal part of the Book of Genesis, together with select extracts from the remaining books of the Pentateuch, a copious glossary, and exegetical notes. It is the most copious and comprehensive Grammar of the Samaritan language which is extant.

HEBREW LEXICONS WITH POINTS.

Page 89. *col.* 2. *Last line but* 24. add

2*. Davidis Kimchii Radicum Liber: sive Hebræum Bibliorum Lexicon. Textu denuo recognito, interpunctione distincto, Bibliorum locis ad capitum et versuum numerum, et Rabbinorum ad tractatum et paginarum titulum accurate citatis, Eliæ Levitæ additamentis uncorum signo separatis, variis lectionibus additis, vocibus Arabicis et Romanis in genuinam Scripturam restitutis, denique glossario Grammaticorum Vocabulorum adjecto, ediderunt F. S. Lebrecht, et Jo. H. R. Biesenthal. Pars I. Berolini, 1837. 4to.

Page 91. *col.* 1. *Last line but* 34. add

24. A Hebrew and English Lexicon, containing all the Words of the Old Testament, with the Chaldee Words in Daniel, Ezra, and the Targums, and also the Talmudical and Rabbinical Words derived from them. By Selig Newman. London, 1834. 8vo.

25. A Complete Hebrew and English Critical and Pronouncing Dictionary on a new and improved plan . . . By W. L. Roy. New York, 1837. large 8vo. or small folio.

This dictionary "appears to have been undertaken on no settled principle whatever; while its entire execution betrays a degree of carelessness unpardonable in a work of the kind, and, what is of still greater consequence, an almost total ignorance, not only of the Shemitish languages in general, but even of the first principles of Hebrew Grammar. In short, the book, instead of being an acquisition to Oriental philology, will prove, if not cast at once into its merited obscurity, a reproach to the literary character of the country which produced it." (American Biblical Repository, April, 1838, p. 490.) See also a copious analysis, with a similar condemnation of this work, in the North American Review for April, 1838, pp. 487–532.

§ 3. ENGLISH AND HEBREW LEXICONS, WITH POINTS.

Page 91. *col.* 1. *Last line but* 20. add

1. A Hebrew and English Lexicon. To which is annexed a List of English and Hebrew Words, the expressions and meanings of which appear to be the same in both languages. By Selig Newman. London, 1832. 8vo.

2. An English and Hebrew Lexicon. To which is added a Selection of Proper Names occurring in Scripture and in the Rabbinical writings. By Michael Josephs. London, 1832. 8vo.

"This book is one of a kind, which we did not possess in this country before. Other Lexicons contain only the Hebrew words, and the English or Latin. . . . As a help to Hebrew composition, it must be highly valued." (British Magazine, vol. vi. p. 311.) See also the Congregational Magazine, March, 1835. p. 182.

GRAMMARS OF THE NEW TESTAMENT.

Page 91. *col.* 2. *Last line but* 18, add

4*. A Grammar of the New Testament Dialect. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. Andover, 1834. 8vo. London, 1838. 8vo.

A Grammar of the dialect peculiar to the New Testament is necessary to all who would *critically* study its original language: and this work of Professor Stuart will supply the student with every information which he can desire on this subject. After a short account of the Greek dialects and of the controversy respecting the character of the New Testament Greek, the author treats, in the two first parts, on letters and their forms, and on grammatical forms and flexions. The remainder of the volume is occupied with the syntax: considerable space is appropriated to the Greek article. This portion of Professor's Stuart's work was reprinted at Edinburgh, and forms the tenth volume of the Biblical Cabinet. The results of the investigations of Winer, Passow, Buttmann, and other distinguished Greek grammarians, are here given, together with those of the author himself. This Grammar completely supersedes that of Winer, of which an account is given in page 91. The London reprint is beautifully and accurately executed; the quotations from the Greek Testament and from the classic authors have all been verified; and various typographical errors have been carefully corrected.

LEXICONS TO THE NEW TESTAMENT.

Page 93. *col.* 2. *After line* 6. add

Dr. Robinson's improved Lexicon, on the basis of Wahl's *Clavis Philologica Novi Testamenti* having been out of print for some years, the learned author, in 1836, published the new and very important Lexicon which is noticed in the following paragraph:—

13*. A Greek and English Lexicon to the New Testament. By Edward Robinson, D.D. Boston, 1836, royal 8vo. London, 1837, 8vo. Edinburgh, 1837. 8vo.

This truly valuable Lexicon contains the results of the learned author's researches, as well as those of all preceding lexicographers of the New Testament: the following is a brief outline of the plan which he has adopted in the arrangement of his materials. The etymology of each word is given, so far as it appertains to the Greek and Hebrew, and occasionally to the Latin. To each word is assigned its primary signification, whether found in the New Testament or not; and then the author deduces from it all the significations which occur in the New Testament. In this portion of the work he has bestowed much attention, in bringing out to view the force of the prepositions in composition. Further, the different forms and inflections of words are exhibited, so far as seemed proper in a lexicon; and the usage of the writers of the New Testament is, in all cases, illustrated by references to the Septuagint, and the other Greek versions, as well as to the writings of Philo and Josephus, and to the writers in the common or later idiom of the Greek language. So far as the limits of a lexicon permit, attention has been given to the interpretation of difficult passages; and in each article a reference is given to every passage of the New Testament where every word is found; thus rendering the Lexicon, to a very considerable extent, a concordance to the New Testament.

The London edition was superintended by the Rev. Dr. Bloomfield; and the Edinburgh edition by the learned Hellenist, Mr. Solomon Negris, aided by the Rev. Mr. Duncan. Both editors profess to have corrected numerous errata, which had unavoidably crept into the original work: and the *additions* which they have made (sometimes correcting, at others modifying the author's statements) are printed between brackets. The British reprints are as cheap as they are beautifully executed: and Dr. Robinson's work may justly be regarded as the most comprehensive Lexicon to the New Testament which has ever been published.

GRAMMARS AND DICTIONARIES OF THE SYRIAC, ARABIC, AND EGYPTIAN LANGUAGES.

Page 95. *col.* 2. *Last line but* 35. add

13. Elements of Chaldee, Syriac, Samaritan, and Rabbinical

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Grammar. By John G. Palfrey, D.D. Boston [Massachusetts], 1835. 8vo.

14. The Elements of Syriac Grammar. By the Rev. G. Phillips, M.A. London, 1837. 8vo.

15. Joannis Aurelii Supplementa Syntaxeos Syriacæ. Præfatus est J. G. L. Kosegarten. Gryphiswaldiæ, 1834. 8vo.

16. Ægidii Gutbirii Lexicon Syriacum, omnes Novi Testamenti Syriaci Dictiones et Particulas complectens. Denuo edidit, emendavit, in ordinem redegit E. Henderson, Ph. D. Londini, 1836. 24mo.

Page 90. *col.* 1. *After line* 43. add

13. Geo. Henrici Aug. Ewald Grammatica Critica Linguæ Arabicæ com brevi metrorum doctrina. Lipsiæ, 1831–33, 2 vols. 8vo.

14. Grammatica Arabica, conscripta à T [acone] Roorda. Adjuncta est brevis Chrestomathia, edita et Lexico explanata à P. Cool. Lugduni Batavorum, 1835. 8vo.

15. Georgii Wilhelmi Freytagii Lexicon Arabico-Latinum, præsertim ex Djeuhari Firuzabadique et aliorum Arabum operibus, adhibitis Golii quoque et aliorum libris, confectum. Accedit vocum Latinarum Index copiosissimus. Halis Saxonum, 1830–37. 4 vols. 4to.

This is an invaluable work, and has been edited with the utmost care. The learned author published an abridgment of it, intituled

16. Lexicon Arabico-Latinum, ex opere suo majore excerptum, edidit G. W. Freytag. Halis Saxonum, 1837. 4to.

Page 96. *col.* 2. *After the last line*, add

6. Lexicon Ægyptiaco-Latinum, ex veteribus Linguæ Ægyptiacæ monumentis, ab Henrico Tattam. M.A. Oxonii, 1835. 8vo.

7. Lexicon Linguæ Copticæ, Studio Amadei Peyron. Taurini, 1835. 4to.

This is the most copious Lexicon of the Coptic Language, which is extant. Besides availing himself of all the printed Grammars, Lexicons, &c. in that language, the learned author has derived very many words from seven Coptic papyri, which are preserved in the magnificent Egyptian Museum of the King of Sardinia.

TREATISES ON THE INTERPRETATION OF SCRIPTURE.

Page 99. *col.* 1. *Last line but* 18. add

43. The Elements of Biblical Interpretation: or an Exposition of the Laws by which the Scriptures are capable of being correctly interpreted; together with an Analysis of the Rationalistic and Mystic Modes of interpreting them. By Leicester A. Sawyer, A.M. Newhaven [Connecticut], 1836. 12mo.

44. Biblical Hermeneutics: or, the Art of Scripture Interpretation. From the German of George Frederick Seiler, D.D. With Notes, Strictures, and Supplements, from the Dutch of J. Heringa, D.D. Translated from the Originals by the Rev. William Wright, LL.D. London, 1835. 8vo.

Page 99. *col.* 2. *After the last line*, add

17. A Key to the Symbolical Language of Scripture, by which numerous passages are explained and illustrated. By Thomas Wemyss. Edinburgh and London, 1835. 8vo.

TREATISES ON THE INTERPRETATION OF SCRIPTURE PROPHECIES.

Page 101. *col.* 1. *After line* 17. add

21. A Dictionary of the Writers on the Prophecies, with the Titles and occasional descriptions of their works. Also an Appendix containing Lists of Commentators, Annotators, &c. on the Holy Scriptures. London, 1835. 8vo.

22. Elements of Prophetical Interpretation. By J. W. Brooks, M.A. London, 1837. 12mo.

23. A Practical Guide to the Prophecies, with reference to their Interpretation and Fulfilment, and to personal Edification. By the Rev. Edward Bickersteth. London, 1837. 12mo.

24. Principles of interpreting the Prophecies briefly illustrated: with Notes. By Henry Jones. Andover [Massachusetts] and New York, 1837. 12mo.

25. The Testimony of History to the Divine Inspiration of the Holy Scriptures: or a comparison between the Prophecies and their Fulfilment. In twelve Lectures. By the Rev. W. J. Butler, M.A. London, 1838. 12mo.

Page 101. *col.* 2. *After line* 50. add

9. The Chronological Prophecies, as constituting a connected System, in which the principal events of the Divine Dispensations are determined by the precise revelation of their dates. Demonstrated in a Series of Lectures. By Frederick Nolan, LL.D. London, 1837. 8vo.

JEWISH WRITERS AND COMMENTATORS.

Page 102. *col.* 1. *After the last line*, add

8*. Flavii Josephi de Bello Judaico Libri Septem. Ad fidem Codicum emendavit, Variis Lectionibus instruxit, et notis partim aliorum partim suis illustravit, Edvardus Cardwell, S. T. P. Græce et Latine. Oxonii e Typographeo Academico, 1837. 2 vols. 8vo.

A beautifully and accurately printed edition of Josephus's History of the Jewish war, for which Biblical students are much indebted to the learned principal of St. Alban's Hall. The various readings of six hitherto uncollated MSS. are given, three of which are in the Laurentian Library at Florence, of the eleventh, twelfth, and fourteenth centuries; two, of the tenth and twelfth centuries, are in the Royal Library at Paris; and one, of the twelfth century, is in the Library of Sir Tho. Phillips, Bart., which was formerly in the possession of the Earl of Guildford. The Latin Version is that of Sigismond Gelenius, published at Geneva in 1635.

Page 103. *col.* 1. *After line* 16. add

5*. Rabbi David Kimchi's Commentary upon the Prophecies of Zachariah, translated from the Hebrew. With Notes and Observations on the passages relating to the Messiah. By the Rev. A. Mc. Caul, A.M. [Now D.D.] London, 1837. 8vo.

"Kimchi left a commentary on most of the books of Scripture, which, though written six hundred years ago, will bear a comparison with any that has appeared, even in the nineteenth century... To the reader of the English Bible, Kimchi is also of value, as he will find the translation generally confirmed, and see how very little that Rabbi would have altered." (Introd. p. viii.) For this specimen of Kimchi's commentary, Bible students are greatly indebted to the Rev. Dr. Mc. Caul; who is well known to be one of the most profoundly learned men in Talmudical and Rabbinical literature that can be found in England or in Europe. The value of this volume is greatly enhanced by the important critical and controversial observations with which he has enriched it.

COMMENTATORS ON THE OLD TESTAMENT.

Page 109. *col.* 2. *After line* 35. add

22. La Bible. Traduction Nouvelle, avec l'Hebreu en regard, accompagné des Points Voyelles et des Accens Toniques, avec des notes philologiques, géographiques et littéraires, et les principales Variantes de la Version des Septante et du Texte Samaritain. Par S. Cahen. Vols. I—X. Paris, 1831–38. 8vo.

The author of this translation is a Jew, who of course has given Jewish interpretations to those predictions which relate to the Messiah. Many of the notes are very useful, but many also are tainted with German neologism. The translation is very close; and, the Hebrew text being placed opposite, it is an excellent aid to the grammatical study of the Old Testament. The ten volumes, which have been published, comprise the Pentateuch and historical books, as far as the second book of Chronicles, and the prophecies of Isaiah and Jeremiah. The typographical execution of the work is very neat.

23. La Sainte Bible en Latin et en Français accompagnée de Préfaces, de Dissertations, de Notes explicatives et de Reflections Morales tirées en partie de Dom Calmet, l'Abbé de Vence, Menochius, Carriéres, de Sacy, et autres Auteurs, par M. l'Abbé J. B. Glaire. Paris, 1835–1838. 3 tomes 4to. avec Atlas.

Page 109. *col.* 2. *Last line but* 3. add

3*. Annotations upon the Old and New Testament. By John Trapp. London, 1654–62. 5 vols. folio.

This work contains many judicious observations, collected from various sources; but they are for the most part expressed in uncouth language. It is very scarce and dear, and is seldom to be found complete, the several volumes of which it consists having been published at different times: viz. the Annotations on the Minor Prophets in 1654; on the New Testament, in 1656; on Ezra, Nehemiah, Job, and the Psalms, in 1657; on the books of Proverbs to Daniel inclusive, in 1660; and on the Pentateuch to the second book of Chronicles inclusive, in 1662.

Page 111. *col.* 2. *After line* 18, *to the account of Dodd's Commentary on the Bible*, add

The name of John Locke, in the title page of this commentary, is a misnomer. The greater part of the notes were written by the friend and contemporary of Locke, the Rev. and truly learned Dr. Cudworth; whose manuscripts being sold by Lord Marsham in 1762 to Mr. R. Davis, a bookseller in Piccadilly (who concluded that they were the MSS. of Locke), "it became an object of consideration with him, as a tradesman, how to convert them to the

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best advantage. They contained among other things, sundry notes on Scripture. About the same time a number of manuscript scriptural notes, by Dr. Waterland, came into the hands of the booksellers. The business therefore was, by the aid of such celebrated names, as Mr. Locke and Dr. Waterland, to fabricate a new Bible with annotations. At a consultation it was suggested that, though these names were very important, it would be necessary to the complete success of the design, to join with them some popular living character. Dr. Dodd was then in the height of his reputation as a preacher, and accordingly he was fixed upon to carry on the undertaking. This was the origin of Dr. Dodd's Bible." Biographia Britannica by Kippis, article Cudworth, vol. iv. p. 549.)

Page 114. *col.* 1. *After line* 47. add

A new edition of Dr. Boothroyd's version of the Bible, with notes, was published in 1835, in royal 8vo. The work has been carefully corrected throughout: the practical reflections which were in the first edition are omitted. In its present greatly improved state, this work contains a great mass of most important and critical results within a comparatively short compass: it is both a cheap and a beautifully printed volume.

Page 114. *col.* 2. *Last line but* 14. add

38*. A Commentary on the Old and New Testament, in which the Sacred Text is illustrated with copious Notes, theological, historical and critical; with improvements and reflections at the end of each chapter. By the Rev. Joseph Sutcliffe, A.M. London, 1834–35. Second Edition, carefully corrected. , 1838–39. 2 vols. Imperial 8vo.

The text of our authorized translation is not given in this Commentary, which is equally adapted for the family and the study, and embodies the result of the author's labours for about forty years. During that period he states that he carefully studied the original Scriptures with versions, and the comments of the fathers, Chrysostom, Theophylact, and Jerome, and the more recent critical works of Beza, Cappel, Calvin, Cameron, Drusius, Estius, Grotius, Lightfoot, Marlorat, Menochius, Tirinus, Vatablus and others, who have applied their profound learning to the elucidation of the Sacred Volume. To English Commentators, the author's references are very few, "lest he should be a plagiarist from others, which" (he truly observes) "real industry has no need to be." Many valuable elucidations of difficult passages will be found in this work, which are passed over in larger commentaries. The reflections at the end of each chapter are characterized by simplicity of diction combined with earnest piety. Four well executed maps and a good general index add to the value of this unassuming commentary.

39. The Comprehensive Commentary of the Holy Bible; containing the Text according to the authorized Version; Scott's marginal references; Henry's Commentary condensed but given substantially; the practical observations of Dr. Scott, with extensive Critical and Philological Notes from Scott, Doddridge, Clarke, Poole, Patrick, Lowth, Burder, Harmer, Calmet, Stuart, the Rosenmüllers, Kuinoel, Bloomfield, and many others. Edited by the Rev. William Jenks, D.D. assisted by the Rev. L. J. Hoadley, and J. W. Jenks, M.A. Brattleboro', Vermont, 1834–38. 5 vols. Imperial 8vo.

This compilation exhibits a condensation of all that is valuable in the deservedly esteemed commentaries of Henry and Scott on the entire Bible, and of Doddridge on the New Testament. The notes are compiled from the various critics enumerated in the title page; and, in general, the selection is made with judgment.

40. The Condensed Commentary and Family Exposition of the Holy Bible: containing the best criticisms of the most valuable Biblical Writers, with practical reflections, and marginal references, chronology, indexes, &c. &c. By the Rev. Ingram Cobbin, M.A. London, 1837. Imperial 8vo. and royal 4to.

This work corresponds with its title page; it is literally a condensed commentary, derived from the best accessible sources. The notes are selected, with much brevity, but very judiciously, and are partly critical and explanatory, the others are practical. The results of the researches of nearly two hundred writers, British and Foreign, are here given in a very small compass. The typographical execution is singularly distinct and beautiful.

41. The Pictorial Bible; being the Old and New Testaments according to the authorized Version; illustrated with many hundred wood-cuts, representing the Historical Events after celebrated Pictures; the Landscape Scenes from original drawings or from authentic engravings; and the subjects of Natural History, Costume, and Antiquities, from the best sources. To which are added, Original Notes, chiefly explanatory of the Engravings and of such Passages connected with the History, Geography, Natural History, and Antiquities of the Sacred Scriptures, as require observation. London. 1836–38. 4 vols. super royal 8vo.; also in 4 vols. 4to.

The title of this work fully expresses its design. The Old Testament fills the first three volumes, and the New Testament the fourth. The typographical execution, especially of the quarto copies, is very beautiful.

Page 115. *col.* 1. *After line* 45. add

6. The Pocket Commentary, consisting of Critical Notes on the Old Testament, original and selected from the most celebrated Critics and Commentators. By David Davidson, Edinburgh, 1836. 2 vols. 18mo.

COMMENTATORS ON DETACHED BOOKS OF THE OLD TESTAMENT, PENTATEUCH, AND HISTORICAL BOOKS.

Page 115. *col.* 1. *Last line but* 9. add

2*. The Laws of Moses viewed in connexion with the History and Character of the Jews, with a defence of the Book of Joshua against Professor Leo, of Berlin: being the Hulsean Lecture for 1833. To which is added an Appendix, containing Remarks on the Arrangement of the Historical Scriptures adopted by Gesenius, De Wette, and others. By Henry John Rose, B.D. London and Cambridge, 1834. 8vo.

For an analysis of this most able vindication of the Pentateuch and Book of Joshua from the attacks of German Neologians, see the British Critic, No. xxxiv. for April 1835, pp. 310–332.

Page 116. *col.* 2. *After line* 23. add

32. The Book of Genesis with Explanatory and Practical Observations. By the Rev. R. W. Sibthorp, B.D. London, 1835. Imperial 8vo.

33. A Genealogical, Chronological, Historical and Topographical Exposition of the Tenth Chapter of Genesis: being a View of the Posterity of Shem, Ham, and Japheth. Compiled from the most authentic sources. By William Parkin. Vol. I. Sheffield, 1837. 12mo.

This work is designed to be completed in two volumes. The first contains the settlements of the Descendants of Japheth and Shem, with a supplementary account of Ishmael and his descendants, the Arabs. The second volume is to contain the settlements of the Descendants of Ham.

34. Notes, Critical and Practical, on the Book of Genesis. By George Bush, A.M. New York. 1838. 8vo.

Page 116. *col.* 2. *Last line but* 15. add

34*. Notes, Critical and Practical, on the Books of Joshua and Judges. By George Bush, A.M. New York, 1838. 8vo.

JOB.

Page 118. *col.* 2. *After line* 5. add

80*. A New Version of the Book of Job; with Expository Notes, and an Introduction on the spirit, composition, and author of the Book, by Dr. Friedrich Wilhelm Carl Umbreit, Prof. of Theology in Heidelberg. Translated from the German by the Rev. John Hamilton Grey, M.A. Edinburgh, 1836–7. 2 vols. 12mo. [also forming vols. xvi. and xix. of the Edinburgh Biblical Cabinet.]

81*. The Book of the Patriarch Job, translated from the Original Hebrew, as nearly as possible in the terms and style of the authorized English Version. To which is prefixed an Introduction on the History, Times, Country, Friends, &c. of the Patriarch; with some strictures on the Views of Bishop Warburton, and of the Rationalists of Germany, on the same subject. And to which is appended a Commentary, critical and exegetical. By Samuel Lee, D.D. London, 1837. 8vo.

PSALMS.

Page 120. *col.* 2. *Last line but* 21. add

127*. A Manual of the Book of Psalms: or the Subject-Contents of all the Psalms, by Martin Luther. Translated into English [from the German] by the Rev. Henry Cole. London, 1837. 8vo.

128*. The Book of Psalms: a New Translation, with Notes explanatory and critical. By William Walford. London, 1837. 8vo.

This volume contains a version of the entire book of Psalms, formed on the basis of the authorized version; from which the translator has deviated only where it appeared to be necessary, in order to render the Hebrew text accurately. To each psalm is prefixed a concise introduction; and a few explanatory notes are subjoined; the more critical remarks being placed at the end of the volume, together with an Appendix, containing brief dissertations on the most difficult topics of inquiry relating to the interpretation of the Book of Psalms. Many difficult or obscure passages are here happily elucidated.

129*. A Commentary on the Book of Psalms, on a plan em

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bracing the Hebrew Text, with a new literal version. By George Bush, Professor of Hebrew and Oriental Literature in the New York City University. New York, 1838. 8vo.

This work will be very useful to Biblical Students, who commence their Hebrew Studies with the Book of Psalms. "In the literal version appended to the original text, the words of the established translation have been always retained, wherever they appeared to be the most suitable; no departures being made from it with a view to greater elegance or euphony. The notes are designed principally to elucidate the force, import and pertinency, of the words and phrases of the original, by the citation of parallel instances, and to throw light upon the images and allusions of the sacred writers by reference to the customs, manners, laws, geography, &c. of the east." (Andover Biblical Repository, vol. v. p. 239.)

130*. Les Psaumes de David, traduits par M. Dargaud. Paris, 1838. 8vo.

This is a faithful and elegant version of the Psalms, the author of which (a member of the Romish communion) has not confined himself to a mere translation of the Latin Vulgate version, but has consulted the Hebrew Text, besides availing himself of several previous modern translations. In some of his interpretations of the Messianic Psalms, he coincides with Bishop Horsley.

131*. Commentarius Historicus Criticus in Psalmos, in usum maxime Academiarum adornatus. Scripsit Franc. Jos. Valent. Dominic. Maurer. Lipsiæ, 1838. 8vo.

COMMENTATORS ON THE PROPHETICAL BOOKS.

Page 122. *col.* 2. *Last line but* 21. add

Mr. Noyes's translation of the Hebrew Prophets is now completed in 3 vols. 8vo. Boston, 1833-1837. The notes are very brief; but it is to be regretted "that some things are to be found in them, which show that Mr. Noyes has a very low opinion of the inspiration of the Bible, and which will preclude a large class of readers from obtaining much instruction from what is really valuable." (American Biblical Repository, vol. xi. (Jan. 1838), p. 260.)

165*. Christologie des Alten Testaments und Commentar über die Messianischen Weissagungen der Propheten. Von E. W. Hengstenberg. Berlin, 1829–35. 3 vols. 8vo.

Professor Hengstenberg has long been known in Germany, as one of the ablest and most learned defenders of orthodox and pious Christianity, against the unhallowed and rash criticisms of the modern neologians of that country. The first volume contains the general introduction, Messianic prophecies in the Pentateuch and in the Psalms, the Godhead of the Messiah in the Old Testament, the proofs of a suffering and atoning Messiah, &c., and the Messianic prophecies in Isaiah. The second volume embraces the seventy weeks of Daniel and the book of Zechariah; and the third comprises the Messianic productions in Hosea, Joel, Amos, Haggai, Malachi, Jeremiah, and Ezekiel.

166*. Christology of the Old Testament, and a Commentary on the predictions of the Messiah by the Prophets. By E. W. Hengstenberg, D.D., Professor of Theology in the University of Berlin. Translated from the German by Reuel Keith, D.D. Alexandria, D [istrict of] C [olumbia.] Vol. I. 1836.

This volume corresponds with the first volume of Dr. Hengstenberg's original treatise. "The translator has accomplished his work in a faithful and scholarlike manner." (Andover Biblical Repository, Oct. 1836, p. 504.) It is to be hoped that Dr. Keith will be encouraged to complete his arduous and valuable undertaking.

167*. Commentarius Grammaticus Criticus in Jesaiam, in usum Academiarum adornatus. Scripsit Franc. Jos. Valent. Dominic. Maurer. Lipsiæ, 1836. 8vo.

Page 124. *col.* 1. *After line* 32. add

188*. De utriusque Recensionis Vaticiniorum Jeremiæ, Græcæ Alexandrinæ et Hebraïcæ Masoreticæ, indole et Origine Commentatio Critica. Scripsit Franciscus Carolus Movers. Hamburgi, 1837. 4to.

189*. Jeremias Librorum Sacrorum Interpres atque Vindex. Scripsit Augustus Kueper. Berolini, 1837. 8vo.

190*. Lamentationes Jeremiæ criticè et exegeticè illustratæ, cum præmissis disputationibus historico-criticis tribus: auctore Chr. H. Kalkar. Hafniæ, 1836. 8vo.

Page 125. *col.* 1. *After line* 20. add

211*. Daniel's Prophecy of the Seventy Weeks. By a Layman. London, 1836. 12mo.

The learned anonymous author of this treatise has endeavoured to render the interpretation of this difficult prophecy simple, upon the two following suppositions, viz. 1. That Xerxes was the king spoken of by Ezra, under the title Darius (a sovereign), for which he thinks there is strong ground of presumption, on comparing Scripture with profane history. 2. That the Seventy Weeks are weeks of performance of the temporal Covenant with Abraham, that his seed should possess the land of Canaan. This Covenant was performed for seven weeks, and sixty-two weeks, till the birth of Messiah, when the sceptre departed, and the Covenant was suspended by the Romans taking possession of the land. The Covenant was "confirmed with many for one week," when the Jews ejected the Romans for seven years previous to their final destruction.

212*. A new Illustration of the latter Part of Daniel's last Vision and Prophecy. By James Farquharson, LL.D. London, 1838. 8vo.

Page 126. *col.* 1. *Last line but* 28. add

OBADIAH.

239*. Friederici Plum Observationes in Textum et Versiones, maximè Græcas, Obadiæ et Habacuci. Hauniæ. 1796. 8vo.

240*. Obadiæ prophetæ Oraculum in Idumæos, hujus populi historiâ perscriptâ, et versionibus antiquissimis commentariisque tam patrum ecclesiasticorum quam interpretum recentium adhibitis, in Linguam Latinam translatum et enucleatum a Carolo Ludovico Hendewerk. Regiomonti Prussorum, 1836, 8vo.

Page 126. *col.* 1. *Last line but* 11. add

242*. De vera libri Jonæ interpretatione Commentatio Exegetica. Quam .... scripsit Godofredus Laberenz. Fuldæ, 1836. 8vo.

COMMENTATORS ON THE NEW TESTAMENT AND ON DETACHED BOOKS THEREOF.

Page 131. *col.* 1. *After line* 39. add

53*. The Book of the New Covenant of our Lord and Saviour Jesus Christ: being a Critical Revision of the Text and Translation of the English Version of the New Testament, with the aid of most ancient Manuscripts unknown to the age in which that Version was put forth by authority. [By Granville Penn, Esq.] London, 1836. 8vo.

53*. Annotations to the Book of the New Covenant, with an expository preface; with which is reprinted I. L. Hug de Antiquitate Codicis Vaticani Commentatio. By Granville Penn, Esq. London, 1836. 8vo.

53**. Supplemental Annotations to the Book of the New Covenant: with a brief Exposure of the Strictures of the Theological Reviewer for July, 1837. By Granville Penn, Esq. London, 1838. 8vo.

"In the first volume of this work, Mr. Penn has revised with considerable diligence the authorized version, in the hope that he may put every English reader in possession of 'the pure text free from all spurious accretions, and adapted to the level of minds least practised and disposed to attention and reflection.' The second volume consists of a preface, concerning some of the most fruitful sources of error in ancient MSS. and the principles on which the present revision has been made; a reprint of a tract of I. L. Hug on the Antiquity of the Codex Vaticanus; the paramount authority of that MS. being asserted by Mr. Penn; and a body of original annotations confined chiefly to the elucidation of the text, and the grounds of its departure from the received version; the perusal of which cannot fail to give the reader a high opinion of the diligence, candour, and piety of the author." (British Magazine, vol. xi. p. 56.)

Page 132. *col.* 1. *After line* 42. add

13*. Notes, Explanatory and Practical, on the Gospels. By Albert Barnes. New York, 1833. 2 vols. 12mo. Reprinted at London, 1834, 18mo., with a few retrenchments.

14*. Notes on the more prominent Difficulties of the Four Gospels, designed for general use. By John Page, D.D. London, 1834. 12mo.

Page 132. *col.* 1. *Last line but* 3. add

23*. Specimen Critico-Theologicum, quo fides et auctoritas Matthæi in referendâ Jesu oratione, Evang. c. v. vi. vii., indicatur. Auctore Horatio Niebuur Ferf. Trajecti Batavorum, 1799. 8vo.

24*. Recentiores de Authentiâ Evangelii Matthaei Quæstiones recensentur et dijudicantur; simulque exponitur Ratio earum quæstionum Apologetica. Commentatio Theologica. Scripsit Rudolphus Ernestus Klener. Gottingæ, 1832. 4to.

25*. Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount, according to the Gospel of Matthew; intended likewise as a help towards the formation of a pure Biblical System of Faith and Morals. Translated from the German of Dr. F. A. G. Tholuck, by the Rev. Robert Menzies. Edinburgh, 1834–37. 2 vols. 12mo.: also forming Vols. VI. and XXI. of the Edinburgh Biblical Cabinet.

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26*. The Prophetic Discourse on the Mount of Olives, [Matt. XXIV. Mark XIII. and Luke XXI.] historically and critically illustrated. With Considerations on the unfulfilled portion of it. By a Member of the University of Cambridge. Cambridge and London, 1834. 8vo.

Page 132. *col.* 2. *Last line but* 25. add

32*. Observationes Criticæ in priora duo Evangelii Lucæ capita. Edidit H. REUTERDAHL. Londini Gothorum, 1825. Three parts, forming one volume 4to.

Page 133. *col.* 1. *Last line but* 10. add

48*. A Commentary on the Gospel of John by F. A. G. THOLUCK, D.D. Professor of Theology in the University of Halle. Translated from the German by the Rev. A. Kaufman. Boston [Massachusetts], 1836. 8vo.

"The translation of Tholuck's Commentary on John will help to do away the opinion still too prevalent, that the writings of German theologians are valuable for little else than as repositories of exegetical learning. The commentary on John, though professedly exegetical in its character, contains much that appeals directly to the spiritual apprehension of Christians; much that is not drawn from learned authorities, but from communion with the writer's own heart, and with the Spirit of God." Andover Biblical Repository, vol. vii. April 1836, pp. 440, 441.)

Page 134. *col.* 1. *After line* 12. add

62*. De Temporum in Actis Apostolorum Ratione. Scripsit Rudolphus ANGER. Lipsiæ, 1834. 8vo.

63*. A. G. HOFFMANN, Commentatio in Orationem Petri in Actis Apostolorum c. II. v. 44. Jenæ, 1834. 4to.

64*. Notes, Explanatory and Practical, on the Acts of the Apostles. By Albert BARNES. New York, 1836. 12mo.

65*. De Paulo Apostolo ejusque Adversariis Commentatio. Scripsit Dr. E. C. SCHARLING. Hauniæ, 1836. 8vo.

Page 135. *col.* 2. *After line* 11. add

86*. Doctrina Pauli apostoli de Vi Mortis Christi satisfactoriâ. Scripsit L. F. C. TISCHENDORF. Lipsiæ, 1837. 8vo.

87*. A free and explanatory Version of the Epistles. By the Rev. Edward BARLEE. London, 1837. 8vo.

Page 136. *col.* 2. *After the last line*, add

105*. Exposition of St. Paul's Epistle to the Romans; with Extracts from the Exegetical Works of the Fathers and Reformers. Translated from the original German of Dr. Fred. Aug. Gottreu THOLUCK, Professor of Theology in the Royal University of Halle. By the Rev. Robert MENZIES. Edinburgh, 1833–36. 2 vols. 12mo.

This work forms Vols. V. and XII. of the Edinburgh Biblical Cabinet. The learned author, Professor Tholuck, has had the distinguished honour of standing foremost among the defenders of ancient orthodoxy against the modern neologians of Germany: and "the Commentary on the Epistle to the Romans is the most important work which has hitherto proceeded from his pen. The universal approbation it has received from the friends of evangelical truth, and the fierce hostility with which it has been assailed by the rationalist party in Germany," (where, notwithstanding, it has passed through many editions,) "afford the most satisfactory evidence of its distinguished worth." (Translator's preface, p. xii.) Professor Stuart, in the preface to his admirable work on the epistle to the Romans (p. vii.), has expressed the highest approbation of Dr. Tholuck's labours, to which he acknowledges himself "most of all indebted." The purchaser of Professor Stuart's work will find it desirable to study Dr. T.'s Exposition in connection with it. The translator has ably performed his difficult task, and has enriched the volume with an instructive preface.

106*. Exposition of the Epistle to the Romans. With Remarks on the Commentaries of Dr. Macknight, Professor Tholuck, and Professor Moses Stuart. By Robert HALDANE, Esq. London and Edinburgh, 1835–37. 2 vols. 12mo.

As Mr. Haldane had commented rather severely on Dr. Tholuck, the translator of the professor's Exposition in 1838 published an "Answer to Mr. Robert Haldane's Strictures," in 8vo. Tholuck rejects the *horribile decretum* of Calvin, which Mr. Haldane fully receives. Mr. Menzies has temperately replied to his strictures.

107*. A Commentary on the Epistle to the Romans, designed for Students of the English Bible. By Charles HODGE, Professor of Biblical Literature in the [Presbyterian] Theological Seminary at Princeton, [New Jersey]. Philadelphia, 1835. 8vo.

An abridgment of this commentary on the Epistle to the Romans was published by the author in 1836, which was reprinted by the Religious Tract Society of London in 1837, in one volume, 12mo.

108*. Pauli ad Romanos Epistola. Recensuit, et cum commentariis perpetuis edidit, Car. Frid. August. FRITSCHE. Tom I. Lipsiæ, 1836. 8vo.

109*. Notes, Explanatory and Practical, on the Epistle to the Romans. By Albert BARNES. Fifth Edition, revised and corrected. New York, 1836. 12mo.

Page 137. *col.* 1. *Last line but* 24. add

118*. A Commentary on the Epistles of Paul to the Corinthians by Dr. Gustav. BILLROTH, Professor of Philosophy in the University of Halle. Translated from the German with additional notes by the Rev. W. Lindsay Alexander, M.A. Edinburgh. 1837–38. 2 vols. 12mo. Also as vols. XXI. and XXII. of the Edinburgh Biblical Cabinet.

119*. Notes, explanatory and practical, on the first Epistle of Paul to the Corinthians. By Albert BARNES. New York, 1838. 12mo.

120*. Remarks on the Twelfth and Fourteenth Chapters of St. Paul's first Epistle to the Corinthians: with other Observations on the Use and Abuse of the Gift of Tongues. By the Rev. H. HARDINGE, B.A. London, 1836. 8vo.

This tract elucidates certain words and difficult passages in the third and thirteenth chapters of St. Paul's first epistle to the Corinthians.

Page 137. *col.* 2. *After line* 21. add

123*. Commentaire sur l'Epitre de Saint Paul aux Galates. Par Pierre SARDINOUX. Paris, 1837. 8vo.

Page 137. *col.* 2. *Last line but* 31. add

129*. Exégèse des Epîtres de Saint Paul aux Philippiens et aux Colossiens, autographiée d'après les cours lus à l'Ecole de Théologie de Genève. Par F. W. STEIGER. Paris, 1837. 8vo.

129*. Commentarius Perpetuus in Pauli Epistolam ad Philippenses; auctore Wesselo Alberto van HENGEL. Amstelædami, 1838. 8vo.

Page 138. *col.* 1. *After last line but* 12. add

146*. Pauli Epistola prima ad Timotheum Græce, cum Commentario. Edidit G. E. LEO. Lipsiæ, 1838. 8vo.

Page 138. *col.* 2. *After line* 2. add

151*. A Commentary on the Epistle of Paul to Philemon, by John CALVIN; translated from the Latin by B. B. Edwards. In the seventh volume (pp. 431—440.) of the Biblical Repository. Andover, [Massachusetts] 1836. 8vo.

HEBREWS.

152*. The Apostolical Authority of the Epistle to the Hebrews: an Inquiry, in which the received Title of the Epistle is vindicated against the cavils of Objectors, ancient and modern, from Origen to Sir J. D. Michaelis, chiefly upon grounds of internal evidence hitherto unnoticed: comprising a comparative Analysis of the style and structure of this epistle, and of the undisputed epistles of St. Paul; tending to throw light upon their Interpretation. By the Rev. Charles FORSTER, B.D. London, 1838. 8vo.

In Vol. IV. of the Introduction to the Critical Study of the Scriptures, pp. 409–422. the genuineness and apostolical authority of St. Paul's Epistle to the Hebrews have been proved by a selection of the most striking evidences, both external and internal: but it has been reserved for the learned author of this work to demonstrate that apostolical authority by a mass of argument and evidence, not more original than ingenious and delightful to the Biblical Student, who will attentively study his volume. Having refuted the cavils of ancient and modern objectors, from Origen to Michaelis, the author proceeds to adduce his evidence in fourteen sections: in which he shows the identity of manner between the epistle to the Hebrews and St. Paul's undisputed epistles in the use of particular words, and gives copious tables:—1. of the New Testament words peculiar to the epistle to the Hebrews, and the undisputed epistles of St. Paul, as well as, 2. of words peculiar to the epistle to the Hebrews, (which are not found elsewhere, either in the New Testament, the Septuagint, or the Apocrypha,) with their parallel verbal dependencies; and 3. of words occasionally occurring elsewhere in the New Testament, but in the manner, the frequency, of their occurrence, peculiar to the epistle to the Hebrews and the undisputed epistles of St. Paul. The author then institutes an examination of some leading parallel passages from the epistle to the Hebrews and St. Paul's undisputed epistles; and shows the identity of manner between that epistle and the undisputed epistles of the apostle in the use of favourite words, in the habit of 'going off at a word,' in the use of the paronomasia or play upon words, in quotations and modes of quotation from the Old Testament, in the use of key-texts. A copious table of the harmony of parallel passages between the epistle to the Hebrews and the undisputed epistles of St. Paul, is then subjoined. Having thus proved the Pauline original of the Epistle to the Hebrews from internal evidence, the learned author advances to a re-examination of the external evidences, including the testimonies of the apostolical fathers and those of Pantænus, Clemens Alexandrinus, and Origen; and adduces a powerful argument in proof that by the epistle of St. Paul, referred to in

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2 Peter, iii. 15, 16., the epistle to the Hebrews is intended, which argument is deduced from the internal marks of reference to Hebrews by St. Peter in both his epistles. In an appendix are given tables of words occurring only once in the epistle to the Hebrews and in the undisputed epistles of St. Paul, as well as of Pauline words occurring in more than one epistle, and not occurring in the epistle to the Hebrews. The irresistible conclusion from the whole of the author's elaborate researches is, that that epistle *is* the genuine production of the great apostle of the Gentiles.

153*. The Epistle to the Hebrews. A new Translation in Sections, with Marginal Notes and an Introductory Syllabus. [By Josiah CONDER.] London, 1834. small 8vo.

154*. Horæ Hebraicæ: an Attempt to discover how the Argument of the Epistle to the Hebrews must have been understood by those therein addressed, with Appendices on Messiah's Kingdom, &c. By George, Viscount MANDEVILLE. London, 1835. large 8vo.

For an account of this work, which includes only the first four chapters of the Epistle to the Hebrews, the reader is referred to the Christian Guardian for March, 1835, pp. 105–110.

Page 139. *col.* 2. *After last line but* 10. add

178*. Integrity and Authenticity of the Second Epistle of Peter. By Dr. Herman OLSHAUSEN, Professor of Theology in the University of Königsberg. Translated from the Latin by B. B. EDWARDS. In the eighth volume of the Biblical Repository, published at Andover [Massachusetts], 1836. 8vo.

179*. Exposition of the Epistle of Peter, considered in Reference to the whole System of Divine Truth. Translated from the German of Wilhelm STEIGER by the Rev. Patrick FAIRBAIRN. Edinburgh, 1836. 2 vols. 12mo. Also as vols. XIII. and XIV. of the Edinburgh Biblical Cabinet.

Page 140. *col.* 1. *After line* 12. add

183*. A Commentary on the Epistles of St. John by Dr. Fredrich LÜCKE. Translated from the German, with additional notes, by Thorleif Gudmundson REPP. Edinburgh, 1837. 12mo. Also as vol. XV. of the Edinburgh Biblical Cabinet.

Page 140. *col.* 1. *After line* 32. add

189*. Apocalypsis Johanni Apostolo vindicata. Scripsit Ernestus Guilielmus KOLTHOFF. Hafniæ, 1834. 8vo.

190*. The Prophetical Character and Inspiration of the Apocalypse considered. By George PEARSON, B.D. Cambridge and London, 1835. 8vo.

In this work the author "has presented to the public a view of the subject-matter of the Apocalypse founded chiefly on the principles of Dean Woodhouse and Vitringa. Mr. Pearson has prefixed a chapter on the authenticity of the Apocalypse; and after going through the book, adds two chapters on its prophetical character and inspiration. . . . They who can adopt the principles of Vitringa and Woodhouse, will find Mr. Pearson's a very useful Volume." (British Magazine, Feb. 1836. vol. ix. p. 184.)

Page 141. *col.* 2. *After line* 37. add

210*. A Supplement to a Dissertation on the Trumpets and Seals of the Apocalypse. By William CUNNINGHAME, Esq. London, 1838. 8vo.

For a copious analysis of this soberly written and truly valuable work (now very materially improved), see the Christian Observer, vol. xiii. pp. 163—180. The "Supplement" contains various additional considerations, confirmatory of the Author's calculation of the prophetic period of 1260 years.

Page 142. *col.* 2. *Last line but* 19. add

228. An Analytical Arrangement of the Apocalypse, or Revelation recorded by St. John, according to the Principles developed under the name of Parallelism in the writings of Bishop Lowth, Bishop Jebb, and the Rev. Thomas Boys. By the Rev. Richard ROE. Dublin, 1834. 4to.

229. The Apocalypse its own Interpreter: or, a Guide to the Study of the Book of Revelation. By the Rev. A. HUTCHINSON. London, 1835. 8vo.

230. The Interpreter; a Summary View of the Revelation of St. John. By the Rev. Thomas JONES. London, 1836. 12mo.

This volume is founded on the late Rev. Henry Gauntlett's expository Lectures on the Apocalypse. It contains a summary statement of the contents of each chapter, so as to give a rapid view of its contents. "This is a useful little book on a very difficult subject. Although we could have wished that it had less reference to modern events, and kept to the admirable and sober views of Bishop Newton, yet it may be safely recommended as, on the whole, a cheap and valuable exposition. (Christian Remembrancer, November, 1836. p. 665.)

231. L'Apocalypse expliquée par l'Ecriture. Essai par Louis VIVIEN. Paris, 1837. 12mo.

232. The opening of the Sealed Book in the Apocalypse shown to be a Symbol of the future Republication of the Old Testament. By Richard Newton ADAMS, D.D. London, 1838. 8vo.

For a notice of this publication, see the Church of England Quarterly Review, for October, 1838, pp. 544–546.

233. Studies of the Apocalypse; or, an Attempt to elucidate the Revelation of Saint John. London, 1838. 12mo.

"The present volume, which is modestly termed "Studies," is piously and soberly written. . . . The reader, we think, cannot arise from the *attentive* perusal of this volume, without deriving an interesting addition to his previous knowledge of the Apocalypse." (Christian Remembrancer, vol. xx. p. 205.)

234. The Revelation of Saint John explained. By Henry William LOVETT. London, 1838. 8vo.

ADDENDA TO THE EXPOSITIONS, LECTURES, AND SERMONS ON THE SCRIPTURES, ARRANGED IN THE ORDER OF THE SEVERAL BOOKS.

Page 146. *col.* 1. *Last line but* 15. add

100*. The Old Testament, with a Commentary consisting of Short Lectures for the Daily Use of Families. By the Rev. Charles GIRDLESTONE, M.A. Parts I.—III. London, 1836–1838. 8vo.

101. The New Testament of our Lord and Saviour Jesus Christ: with a Commentary consisting of Short Lectures for the Daily Use of Families. By the Rev. Charles GIRDLESTONE, M. A. London, 1832–35. 2 vols. 8vo.

The plan of these two most valuable practical expositions of the Old and New Testaments is the same. The text of the sacred writers is "divided into sections, forming with the commentary a lesson of a convenient length for a single service. The explanatory matter is so digested as to complete, together with the text, exactly two pages; such topics being selected as may best serve the purpose of devotional edification at the hour of family worship. All controversial doctrines, all abstruse theories, and all learned discussions are carefully avoided; while the capacities and wants of an ordinary domestic circle, comprising for the most part the relations of master and servant, of parent and child, are kept steadily in view." (Christian Remembrancer, May 1832. vol. xiv. p. 280.)

102. Expository Sermons on the Pentateuch. By the Rev. W. THISTLETHWAITE, M.A. London, 1837–8. 4 vols. 12mo.

103. Practical Remarks on the Books of Genesis and Exodus, adapted to Family Worship. [By Mrs. M. MURRAY.] Dublin, 1830–31. 2 vols. 8vo.

104. An Exposition, with Practical Observations upon the first Eleven Chapters of the Book of Genesis. By Philip HENRY. Published for the first time by a descendant of the author. London, 1838. 18mo.

105. Homme banni d'Eden. Meditations sur la troisième chapitre de la Genèse, suivies de Developpemens Exegétiques. Par L. BONNET. Paris et Genève. 1834. 8vo.

106. Jacob: or, Patriarchal Piety. A Series of Discourses [on the history of Jacob]. By the Rev. Edward CRAIG, A.M. Third Edition. Edinburgh, 1830. 12mo.

107. The Bow in strength: or a Practical Dissertation on the History of Joseph. By Charles LAROM. London, 1832. 8vo.

108. Sixteen Lectures on the History of Elijah. By the Rev. Robert SIMPSON, M.A. London, 1836. 12mo.

109. Elijah the Tishbite. By F. W. KRUMMACHER, D.D. Translated from the German [and revised by the Rev. R. F. Walker, A.M.]. London, 1838. 12mo.

110. Elisha. From the German of Dr. F. W. KRUMMACHER: revised by the Rev. R. F. Walker, A.M. Part I. London, 1838. 12mo.

111. Méditations sur l'Histoire d'Ezéchias, adressées particulièrement aux Fidéles. [Par A. ROCHAT.] Neuchatel, 1834. 8vo.

112. Meditations on the History of Hezekiah. By A. ROCHAT, translated from the French by the Rev. William Hare, A.B. Dublin and London, 1827. 12mo.

113. Lectures on the Book of Esther. By Thomas M'CRIE, D.D. Edinburgh, 1838. 12mo.

114. Lectures on the Thirty-Second Psalm. By Charles H. BINGHAM, B.A. London, 1836. 12mo.

115. Lectures on Psalm LI. By the Rev. T. T. BIDDULPH, M.A. Second Edition. London, 1838. 12mo.

116. An Explication of the Hundred and Tenth Psalm. By Edward REYNOLDS, D.D. Bishop of Norwich. London, 16—. 1837. 12mo.

In the London reprint some slight abridgments have been made; and a few obsolete words have been exchanged for others of the same meaning.

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117. Jonah's Portrait: or various Views of Human Nature, and of the gracious dealings of God with Human Nature. By Thomas Jones. London, 1818. Sixth Edition, 1832. 12mo.

118. Six Lectures on the Book of Jonah. By J. W. Cunningham, A.M. London, 1833. small 8vo.

119. Pulpit Recollections: being Notes of Lectures on the Book of Jonah. By the Rev. R. Waldo Sibthorp, B.D. London, 1834. Second Edition, with a new translation of the Book of Jonah. 1835. Small 8vo.

120. An Exposition of the Four Gospels. By the Rev. Thomas Adam, B.A. Edited, with a Memoir of the Author, by the Rev. A. Westoby, M.A. London, 1837. 2 vols. 8vo.

Of this work, the expository notes on the Gospels of Mark, Luke, and John, are now published for the first time: those on the Gospel of Matthew were published in 1785 in the collection of the author's posthumous works, and were accompanied with suitable Lectures and Prayers. Brevity of remark, fervent piety, and intimate acquaintance with the human heart, characterize this exposition of the four Gospels. The exposition of St. Matthew's Gospel has frequently been printed in one volume 8vo. or two volumes 12mo.

121. Lectures on the Gospel of St. Matthew: among which are introduced eleven Lectures on the early parts of the Bible and on the Ten Commandments, as necessary for the elucidation of the Parable contained in the twentieth chapter of that Gospel. By the Rev. William Marshall Harte, Rector of St. Lucy, in the Island of Barbados. London, 1831–4. 2 vols. 12mo.

These very useful lectures were originally preached to a congregation of Negroes: they are eminently characterised by simplicity of language, yet without debasing the importance of the subjects discussed by improper familiarity of expression.

122. Lectures on the Gospel according to Luke. By the Rev. James Foote, A.M. Vol. I. Glasgow and Aberdeen, 1838. 12mo.

123. Cornelius the Centurion. [Expository Lectures on Acts X.] By F. A. Krummacher, D.D. Translated from the German, with Notes, by the Rev. John W. Ferguson, A.M. Edinburgh, 1838. 12mo. Also as Vol. XXII. of the Edinburgh Biblical Cabinet.

124. Lectures, Doctrinal and Practical, on the Epistle of the Apostle Paul to the Romans. Edinburgh and London, 1838. 8vo.

125. Lectures on the Epistle of Paul the Apostle to the Romans. By Thomas Chalmers, D.D. Edinburgh and London, 1838. 2 vols. 8vo.

126. Lectures, Expository and Practical, on the Epistle to the Romans. By the Rev. A. J. Scott, A.M. Parts I. II. London, 1838. 8vo.

127. The Candidate for the Ministry: a Course of Expository Lectures on the first Epistle of Paul the Apostle to Timothy. By the Rev. John H. Pinder, M.A. London, 1837. 12mo.

These lectures were originally delivered to the students of Codrington College in the island of Barbados, of which the author was Principal from 1830 to 1835. They are plain, earnest, and impressive. In 1837 Mr. Pinder published a similar useful volume of expository Discourses on the Book of Common Prayer.

128. Pulpit Lectures on the Epistles of Paul the Apostle to Timothy. By the Rev. Henry Roper Slade, LL.B. London, 1837. 12mo.

"Very simple and plain; ably exposing Romish errors, and powerfully advocating Protestant truths." (Christian Remembrancer, June, 1837, p. 344.)

129. The Apostleship and Priesthood of Christ: being a Practical Exposition of St. Paul's Epistle to the Hebrews in a Series of Lectures. By the Rev. Thomas Parry, M.A. Archdeacon of Antigua. London, 1834. 12mo.

130. The Mediator of the New Covenant: a Series of Sermons on the Sacrificial and Mediatorial Character of the Saviour, as revealed in the Epistle of Paul to the Hebrews. By the Rev. James Spencer Knox, M.A. Dublin and London, 1835. 8vo.

131. Expository Lectures on the General Epistle of James: translated from the German of the Rev. Bernard Jacobi. London, 1838. 12mo.

132. Discourses showing the structure and unity of the Apocalypse, the order and connexion of its Prophecies. By David Robertson. Glasgow, 1833. 3 vols. 12mo.

133. Practical Sermons on the Epistles to the Seven Churches, &c. By Joseph Milner. London, 1830. 8vo.

134. A Practical Exposition of the Epistles to the Seven Churches in the Revelation. By the Rev. Henry Blunt, M.A. London, 1838. 12mo.

135. Lectures on the Apocalyptic Epistles, addressed to the Seven Churches of Asia. By J. Wadsworth. Idle, 1825. 12mo.

136. An Exposition of the Parables and of other Parts of the Gospels. By Edward Greswell, B.D. Oxford and London, 1834. 5 vols. 8vo.

A copious Review of this 'great and learned Work' is given in the British Critic, for October 1835. (vol. xviii. pp. 357–403.)

137*. The Family of Bethany: [a series of Lectures principally on John xi.]. By L. Bonnet. Translated from the French. Dublin and London, 1838, 12mo.

138. Courses of Expository Lectures on Luke XV. 11–32. viz.

(1.) Six Sermons on the Parable of the Prodigal Son. By John Boys. (Sermons on Several Subjects. Vol. II.) Dublin, 1708. 8vo.

(2.) Discourses on the Parable of the Prodigal Son, and on the Woman countenanced by our Lord in the House of Simon the Pharisee. By Benjamin Wallin, M.A. London, 1775. 12mo.

(3.) The Prodigal's Pilgrimage into a far Country and back to his Father's House, in fourteen stages. By the Rev. Thomas Jones. London, 1831. 12mo.

(4.) Lectures on the Parable of the Prodigal Son. By the Rev. Henry Scawen Plumptre. London, 1833. 12mo.

(5.) The Prodigal; or Youth admonished in a brief view of our Lord's Parable of the Prodigal Son. By John Thornton. London, 1833. 18mo.

(6.) The Doctrine of Repentance as set forth in the Gospel in six Lectures, and as illustrated in the Parable of the Prodigal Son in six Lectures. By Jonathan Walton, D.D. London, 1833. 12mo.

ADDENDA TO THE COLLECTIONS OF PHILOLOGICAL OBSERVATIONS ON THE SCRIPTURES.

Page 152. *col.* 2. *After line* 41. add

139. Thesaurus Theologico Philologicus: sive Sylloge Dissertationum ad selectiora Veteris et Novi Testamenti loca, à Theologis Protestantibus in Germaniâ separatim diversis temporibus conscriptarum, secundum ordinem utriusque testamenti librorum digesta: [operâ et studio Godefridi Menthenii.] Amstelodami, 1701–2. 2 tomis, folio.

140. Thesaurus novus Theologico-Philologicus: sive Sylloge Dissertationum Exegeticarum ad selectiora atque insignoria Veteris atque Novi Testamenti loca, à Theologis Protestantibus maximam partem in Germania diversis temporibus separatim editarum; nunc verò secundum librorum seriem, capitum, et commatum digestarum, junctimque editarum, ex musæo Theodori Haseii et Conradi Ikenii. Lugduni Batavorum, 1732. 2 tomis, folio.

These two collections of Dissertations comprise several hundred valuable critical and philological disquisitions on difficult texts of Scripture by the most eminent scholars and divines of Germany in the seventeenth century, and in the former part of the eighteenth century. They are sometimes to be met with, bound uniformly with the Critici Sacri, to which great work they were designed as a completion.

141. The Biblical Cabinet: or Hermeneutical, Exegetical, and Philological Library. Vols. I.—XXIII. Edinburgh and London, 1832–39. small 8vo.

This work, which is still in progress, promises to be of singular utility to biblical students: it contains translations of the most useful foreign works on sacred hermeneutics, criticism, and exegesis, with such additions and illustrations by the translators as may be necessary, and with such notes as may counteract any thing of a neologian or infidel tendency. The following is a synopsis of its multifarious contents. Vols. I. and IV. comprise a translation of Ernesti's Institutio Interpretis Novi Testamenti, with notes by the Rev. C. H. Terrot. Vols. II. and IX.—Philological Tracts illustrative of the Old and New Testament, viz. 1. Dr. Pfannkouche on the Language of Palestine in the age of Christ and the Apostles; 2. Prof. Planck on the Greek Diction of the New Testament; 3. Dr. Tholuck on the Importance of the Study of the Old Testament; 4. Dr. Beckhaus on the Interpretation of the Tropical Language of the New Testament; 5. Prof. Storr's Dissertation on the meaning of the "Kingdom of Heaven;" 6. On the Parables of Christ; 7. On the word ΠΛΗΡΩΜΑ; 8. Prof. Hengstenberg on the Interpretation of Isaiah, chap. lii. 12. liii. Vols. III. and XVIII.—Prof. Tittmann's Synonyms of the New Testament, translated from the original by the Rev. Edward Craig, M.A. Vols. V. and XII.—Dr. Tholuck's Exposition of St. Paul's Epistle to the Romans, with Extracts from the exegetical works of the Fathers and Reformers, translated from

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the original by the Rev. R. Menzies. Vols. VI. and XX.—Dr. Tholuck's Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount, translated by the Rev. R. Menzies. Vol. VII.—Planck's Introduction to Sacred Philology and Interpretation, translated by Samuel H. Turner, D.D. Vols. VIII. and XXIII.—Pareau's Principles of Interpretation of the Old Testament, translated by Patrick Forbes, D.D. Vol. X.—Prof. Stuart's Treatise on the Syntax of the New Testament Dialect, with an Appendix on the Greek Article. Vols. XI. and XVII.—Rosenmuller's Biblical Geography of Central Asia, with a general Introduction to the Study of Sacred Geography, translated by the Rev. N. Morren, A.M. Vols. XIII. and XIV.—Prof. Steiger's Exposition of the 1st Epistle of St. Peter, translated by the Rev. Patrick Fairbairn. 2 vols. Vol. XV.—Dr. Lücke's Commentary on the Epistles of St. John, translated by Thorleif Gudmundson Repp. Vols. XVI. and XIX.—Prof. Umbreit's New Version of the Book of Job, with Notes, translated by the Rev. John Hamilton Gray, M.A. Vol. XXII.—Prof. Rosenmuller's Historical and Philosophical Treatise of Biblical Mineralogy and Botany, translated by T. G. Repp.

142. De Joanneæ Christologiæ Indole Paulinæ comparata Commentatio. Scripsit C. L. W. Grimm. Lipsiæ, 1833. 8vo.

143. De Biblicâ Notione ΖΩΗΣ ΑΙΩΝΙΟΥ. Scripsit J. E. R. Kreuffer. Dresdæ, 1838. 8vo.

144. Friderici Münteri [Episcopi Selandiæ] Symbolæ Interpretationem Novi Testamenti e Marmoribus, Numis, Lapidibusque Cælatis, maxime Græcis. In the first volume of his "Miscellanea Hafniensia Theologici et Philologici Argumenti." Hafniæ, 1816–24. 2 tomis 8vo.

Twenty-three passages of the New Testament are here illustrated from ancient marbles, coins, &c. Some examples of the aid to be derived from these remains of antiquity, as collateral testimonies to the credibility of the Sacred Writers and also as a source of Interpretation, will be found in Vol. I. pp. 88–92 and 350, 351.

145. Prophecy, Types, and Miracles, the great Bulwarks of Christianity: or, a Critical Examination and Demonstration of some of the Evidences, by which the Christian Faith is supported. By the Rev. Edward Thompson, M.A. London, 1838. 8vo.

The object of this truly valuable work is to add to the Evidences of Christianity demonstrations of its Divine Origin from the fulfilment of Prophecy, the close adaptation of Types to their Antitypes, and the reality of Miracles. The work is therefore divided into three distinct parts—Prophecy, Types, and Miracles; each of which has received a separate consideration. Under the first head (Prophecy) the author has selected the most eminent of those which relate to the Messiah: these he has placed in juxta-position with their fulfilment, with the requisite explanations. The most remarkable facts also in the biblical narratives, which ancient and modern divines have accounted to be typical of the Messiah, have also been brought out into antitypical detail; and, as a summary to the whole, the veracity of the miracles has been established by external and internal circumstances.

146. Doctrina Pauli Apostoli de vi mortis Christi satisfactoriâ. Scripsit, L. F. C. Tischendorf. Lipsiæ, 1837. 8vo.

GREEK AND LATIN CONCORDANCES.

Page 153. *col.* 1. *After line* 42. add

While this sheet was passing through the press, the Rev. Robert Whitford, M.A., issued a prospectus of a Concordance to the Greek Scriptures, on the basis of Tromm's Concordance to the Septuagint and of Schmidt's Concordance to the Greek Testament, but with such improvements and corrections as to constitute it a new work. The work, thus announced, will form a complete and comprehensive Concordance, or Index, to the Greek Text of the Sacred Scriptures of the Old and New Testaments, together with the Apocrypha, embracing not only the Version of the Seventy, as represented in the Oxford Text of Holmes and Parsons, with all noticeable variations of the Vatican and Alexandrian editions, but the Fragments extant of the Hexapla of Origen, collected, after Montfaucon, by Bahrdt. This concordance, the editor expects, will be comprised in one volume imperial octavo.

Page 153. *col.* 1. *After the last line*, add

4. The Englishman's Greek Concordance to the New Testament: being an Attempt at a verbal connexion between the Greek and the English Texts. [Edited by George V. Wigram.] London, 1839. royal 8vo.

This concordance is made upon the basis of the work of Erasmus Schmidt: the preface of the editor states that it contains six hundred and nineteen examples which Schmidt had omitted, besides correcting a still greater number of errata. 'The Englishman's Greek Concordance' is an alphabetical arrangement of every word in the Greek New Testament. Immediately after each Greek word follows the series of passages in which it occurs: these are given in quotations from the authorized English translation. Throughout each series, italic letters are used to mark the word or words which correspond to the Greek word under consideration. The citations are sufficiently full to enable any one moderately acquainted with the English Testament to recall the context. The object of the work is to endeavour to lead the mind to deduce the meaning and definition of words from the use made of them by the divinely inspired writers of the New Testament.

Page 153. *col.* 2. *After line* 24. add

2. Concordantiæ Bibliorum Sacrorum Vulgatæ Editionis, ad recognitionem jussu Sixti V. Pontif. Max. Bibliis adhibitam; recensitæ atque emendatæ, ac plusquam viginti quinque millibus versiculis auctæ, insuper et notis historicis, geographicis, chronicis locupletatæ, cura et studio F. P. Dutripon, Theologi et Professoris. Parisiis, 1838.

This is the latest as it is the most complete edition of the Concordances hitherto published for the Latin Vulgate Version of the Bible. It is one of the most beautiful specimens of typography, which ever issued from the Parisian press.

ADDENDA TO THE TREATISES ON BIBLICAL ANTIQUITIES.

Page 161. *col.* 2. *After the last line*, add

1. Ceremonies, Customs, Rites, and Traditions of the Jews, interspersed with Gleanings from the Jerusalem and Babylonish Talmud, and the Targums, Maimonides, Abarbanel, Zohar, Aben-Ezra, Oral Law, &c. &c. By Hyam Isaacs. London [1835.] 8vo.

2. A Geography of the Bible, compiled by J. W. and J. A. Alexander. Philadelphia, 1830. 12mo.

3. Sacred Geography: or, a Historical and Descriptive Dictionary of every Place mentioned in the Scriptures. By William Sime. Edinburgh 1834. 12mo.

4. Abstract of Biblical Geography. By M. L. R. Perrine, D.D. Auburn [New York], 1835. 8vo.

5. Description de la Terre Sainte par Andreas Bræm, publiée à Bâle en 1834. Traduction Française, revue et augmentée par F. de Rougemont. Neuchatel, 1837. 12mo.

A carefully-written manual of sacred geography, from which the author of the present work has derived many corrections and some additions.

6. The Biblical Geography of Central Asia; with a general Introduction to the Study of Sacred Geography, including the antediluvian period. By E. F. C. Rosenmüller, D.D. Translated from the German, with notes, by the Rev. N. Morren, A.M. Edinburgh, 1836–37. 2 vols. 12mo. Also forming Vols. XI. and XVII. of the Edinburgh Biblical Cabinet.

7. The Scripture Gazetteer: a Geographical, Historical and Statistical Account of the Empires, Kingdoms, Countries, Provinces, Cities, Towns, Villages, &c. &c. mentioned in the Old and New Testaments, their ancient History, native productions, and Present State. By William Fleming, D.D. Edinburgh, 1838. 2 vols. royal 8vo.

8. The History of the Acts of the Apostles, with the Epistles according to Greswell's arrangement, historically and geographically delineated by R. Mimpriss; and accompanied with an explanatory volume in 8vo. London, 1837. The size of the chart is five feet by four feet eight inches.

This map is executed in the same style of elegance and with the same accuracy as Mr. Mimpriss's map for illustrating the gospel history. It deserves, and it is to be hoped that it will receive, a patronage not inferior to that, which has been deservedly bestowed upon his first map.

9. Bible Quadrupeds: or, the Natural History of the Animals mentioned in Scripture. By S. Williams. London, 1837. 12mo.

10. On the Spikenard of the Ancients. By Charles Hatchett, Esq. F.R.S. London, [1836.] 4to.

This is an instructive Essay on the History of the Spikenard, on the uses to which that precious perfume was applied, and on the estimation in which it was anciently held. It was never published.

11. Esprit de la Legislation Mosaïque. Par J. E. Cellérier, fils. Genève et Paris, 1837. 2 tomes 8vo.

This work is founded on the Commentaries of Michaelis; to whose accommodating interpretations of the laws of Moses M. Cellérie has sometimes deferred too much.

12. Kranold (J. Th. K.) De Anno Hebræorum Jubilæo Commentatio Theologica. Gottingæ, 1838. 4to.

13. Woldii (G.) De Anno Hebræorum Jubilæ Commentatio Theologica, præmio regio ornata. Gottingæ, 1838. 4to.

14. Notiones Veterum Ebræorum de rebus post mortem futuris, scriptis Veteris Testamenti comprobatæ: auctore Friderico Carolo Meier. Jenæ, 1832. 8vo.

15. Ueber die Musik der alten Hebräer: von August Friedrich

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PFEIFFER. [On the Music of the ancient Hebrews by Augustus Friedrich Pfeiffer.] Erlangen, 1779. 8vo.

A translation of this curious treatise, with notes by the translator, Mr. O. A. Taylor, is given in the sixth volume of the Andover Biblical Repository, pp. 140–172. and 357–411.

16. Medica Sacra: or Short Expositions of the more important Diseases mentioned in the Sacred Writings. By Thomas SHAPTER, M.D. London, 1834. 8vo.

ADDENDA TO THE MISCELLANEOUS ILLUSTRATIONS OF SCRIPTURE, FROM VOYAGES AND TRAVELS IN THE EAST, AND FROM OTHER SOURCES.

Page 162. *col.* 2. *After the last line*, add

1. Landscape Illustrations of the Bible, consisting of Views of the most remarkable places mentioned in the Old and New Testaments. From Original Sketches taken on the Spot [by the most eminent modern travellers, British and Foreign], engraved by W. and E. FINDEN: with descriptions by the Rev. Thomas Hartwell HORNE, B.D. London, 1836. 2 vols. 8vo., 4to., or large folio, with proof-engravings on India paper.

Nearly one hundred of the principal scenes mentioned in the Scriptures are delineated in these volumes with equal fidelity and beauty: the descriptions have been drawn up from the manuscript communications of many of the travellers by whom the views were sketched, (all whose names are specified in the work), and from other authentic sources, which are indicated at the close of each description. These Landscape Illustrations were subsequently printed and arranged in the order of books and chapters of Scripture, in three volumes 8vo. intitled "The Biblical Keepsake." London, 1835–37.

2. Syria, the Holy Land, Asia Minor, &c., illustrated in a Series of Views, drawn from nature, by W. H. Bartlett, William Purser, and others. With descriptions by John CARNE, Esq. London, 1838. 3 vols. 4to.

The views delineated in this work are for the most part different from those in the "Landscape Illustrations of the Bible." They are beautifully executed, and the descriptions are well drawn up by Mr. Carne, whose residence in the East some years since fitted him for such an undertaking.

17. Scripture Illustrations: being a Series of Engravings on steel and wood, illustrative of the Geography and Topography of the Bible. With Explanations and Remarks by the Rev. J. A. LA TROBE, M.A. London, 1838. 4to.

18. Eastern Manners illustrative of the Old Testament History. By the Rev. Robert JAMIESON. Edinburgh, 1836–38. 2 vols. 18mo.

19. The Oriental Key to the Sacred Scriptures, as they are illustrated by the existing Rites, Usages, and Domestic Manners of Eastern Nations. By M. de CORBETT. London, 1837. 18mo.

20. Twelve Lectures on the connexion between Science and Revealed Religion, delivered in Rome by Nicholas WISEMAN, D.D. London, 1836. 2 vols. 8vo. Reprinted at New York, 1837, in one volume 8vo.

This is one of the most entertaining as well as useful works which learning and ingenuity have produced, for confirming the truth of the Holy Scriptures. The lectures were first delivered, as a course introductory to the study of theology, by Dr. Wiseman, to the pupils in the English college at Rome, an institution for the education of ministers of the Romish Communion in England. In 1835, they were repeated to a large and attentive auditory, and again at London in 1836. "We welcome this book as a valuable and interesting addition to the cumulative department of the Christian Evidences.... The book is executed in a fair and catholic spirit. It might have been expected that the author would be careful to render this work an instrument for advancing the reputation of his own system to the disparagement of others: but it is gratifying in this instance to be able to acquit him of such a design." (Congregational Magazine, March, 1838, pp. 167. 176.)

21. Illustrations of the Holy Scriptures, derived principally from the Manners, Customs, Antiquities, Traditions, and Forms of Speech, Rites, Climate, Works of Art, and Literature, of the Eastern Nations; embodying all that is valuable in the Works of Roberts, Harmer, Burder, Paxton, Chandler, and the most celebrated Oriental Travellers; embracing also the Subject of the Fulfilment of Prophecy, as exhibited by Keith and others. With Descriptions of the Present State of Countries and Places mentioned in the Sacred Writings, illustrated by numerous Landscape Engravings, from Sketches taken on the spot. Edited by the Rev. George BUSH, Professor of Hebrew and Oriental Literature in the New York City University. Brattleboro' [Vermont], 1836. Imperial 8vo.

This volume is avowedly compiled from the works of forty-six authors, British and foreign (but principally British). The earlier travellers, whose works were first applied by the Rev. Thos. Harmer to the elucidation of the Scriptures, as well as the more recent researches of Buckingham, Burckhardt, Dr. E. D. Clarke, Chateaubriand, Jowett, De Lamartine, Morier, Niebuhr, Porter, Rich, Roberts, Smith, and Dwight, Seetzen, Volney, and others, have all furnished materials for Mr. Bush's volume. To Mr. Roberts's Oriental Illustrations (page 162. No. 14. *supra*), and to the "Landscape Illustrations of the Bible" (*supra*, No. 1.), Mr. Bush has expressed himself more especially indebted. By far the greater part of Mr. R.'s admirable work, as well as of the engravings and descriptions of the "Landscape Illustrations," are incorporated in this volume, which is neatly executed. The texts illustrated are printed in larger type than the Illustrations, which are disposed in the order of the books, chapters, and verses of Scripture.

22. Holy Scripture verified: or, the Divine Authority of the Bible confirmed by an Appeal to Facts of Science, History, and Human Consciousness. By George REDFORD, D.D. LL.D. London, 1837. 8vo.

"This work is a series of lectures, in which, if there be things that, under various shapes, have repeatedly been discussed.... there is likewise a body of evidence, which has rarely, if ever, been applied to the inquiry. The plan and design of the lectures are good; and the points of view, in which the truth of Holy Scripture is exhibited, are numerous and very complete." (Church of England Quarterly Review, July, 1838. p. 350.)

23. Rationalism and Revelation: or, the Testimony of Moral Philosophy, the System of Nature, and the Constitution of Man, to the Truth of the Doctrines of Scripture, in eight Discourses preached before the University of Cambridge, being the Hulsean Lecture for the year 1837. By the Rev. Richard PARKINSON, B.D. London, 1838. 8vo.

This original and important volume contains an able view of the testimonies to the truth of Scripture, furnished by ethical philosophy, the intellectual powers, the ultimate destiny of the body, the relation of men to external things, the relation of men to each other, and by the relation of man to himself.

24. Illustrations of the Bible from the Monuments of Egypt. By W. C. TAYLOR, LL.D. London, 1838. 8vo.

In the *sixth edition* of this "Introduction to the Critical Study of the Scriptures," published in 1828, Egyptian antiquities were for the *first* time (at least in this country) applied to the collateral confirmation and illustration of the Holy Scriptures. Since that date, great light has been thrown upon this interesting branch of archæology by the magnificent publications of Signor Rosellini, at Turin, and of M. M. Champollion and Cailliaud, at Paris. By the diligent study of their labours, Dr. Taylor (whose work was published while this sheet was passing through the press) has considerably extended this mode of demonstrating the historical veracity of the sacred writers, by means of the new and undesigned confirmations of their narratives, furnished by the remains of Egyptian art. Nearly three hundred texts of Scripture are more or less explained in this elegantly executed volume, and in a manner equally curious and interesting. A portion of Dr. T.'s work was published in the ably-conducted journal, "The Athenæum", in which his researches excited much and deserved attention. It is now corrected and enlarged, and is illustrated with one hundred well-executed engravings on wood; and it offers a valuable acquisition to the library of every Biblical Student.

*** In the Saturday Magazine for the years 1837 and 1838 there are several interesting illustrations of Scripture from the remains of Egyptian antiquity; but the most complete view of those reliques of ages long since past (in which are numerous elucidations of Scripture) will be found in the "Manners and Customs of the Ancient Egyptians." By J. G. Wilkinson, Esq., London, 1837, in 3 vols. 8vo.

ADDENDA TO THE TREATISES ON THE GENEALOGIES MENTIONED IN THE SCRIPTURES.

Page 163. *col.* 1. *Last line but* 18. add

9. An arrangement of the Genealogies in the Old Testament and Apocrypha, to which are added, from the same authorities, a Selection of Single Names and Chronological Tables of the Kings of Egypt, Syria, and Assyria: with Notes, critical, philological, and explanatory, and copious Indexes. By the Rev. Gilbert BURRINGTON, M.A. London, 1836. 2 vols. 4to.

This very elaborate work is divided into three parts, viz. The first contains the genealogies of the Old Testament and Apocrypha; the second, a collection of single names mentioned in the Old Testament and Apocrypha, independently of those mentioned in the genealogical tables; and the third, genealogical tables of the kings of Egypt, Syria, and Assyria, mentioned in the Bible. The whole is illustrated by copious notes, critical, philological, and explanatory, which are the result of long and laborious study; and which materially elucidate many verbal and chronological difficulties.

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10. The Genealogies recorded in the Sacred Scriptures, according to every Family and Tribe, with the Line of our Saviour Jesus Christ observed, from Adam to the Virgin Mary, [containing forty-six engraved Tables, with illustrative letter-press.] By John Payne Morris. [Dublin and London], 1837. small folio.

This volume consists of forty very neatly engraved plates, with illustrative letter-press. It is a very considerable improvement upon the genealogical tables published by Speed, and which are now very rarely to be met with. A copious catalogue of names occurring in the Bible terminates the volume.

11. Reflections on the Genealogy of our Lord and Saviour Jesus Christ, as recorded by Saint Matthew and Saint Luke. By David Benham. London, 1836. 4to.

12. A Chart of the Lineal Descent of our Lord Jesus Christ. By William Whitton, Junr. Dublin, 1836. [single sheet] folio.

ADDENDA TO THE TREATISES ON SACRED CHRONOLOGY.

Page 164. *col.* 1. *After line* 41. add

16. A Concise System of Hebrew Chronology, in accordance with the Hebrew Text. By James Macfarlane. Perth, 1835. 8vo.

17. The Chronology of the Old Testament and its Connexion with Profane History. By George Skene. Edinburgh, 1836. 8vo.

18. Dissertations on the Duration of our Saviour's Ministry, and the Chronological Arrangement of the Gospel Records: with a descriptive Survey of Palestine in the time of Christ. By Lant Carpenter, LL.D. Bristol and London, 1836. 8vo.

19. The Fulness of the Times: being an Analysis of the Chronology of the Greek Text of the Seventy; showing that it rests on the Basis of exact Science, and comprehending various Parallel Streams of Time, arranged in great periods of Jubilees and astronomical Cycles, which connect the eras of History and Prophecy with the remotest antediluvian ages, and demonstrate the Divine Origin of the Christian Dispensation..... And containing a Dissertation on the year of our Lord's Nativity, wherein the period of the death of Herod is fixed by an Original Lunar Eclipse. By William Cuninghame, Esq. London, 1836. 8vo.

19*. A Supplementary Dissertation on the Sacred Chronology: comprehending a Review of the Controversy as to the date of the Nativity of Christ; an Inquiry into the Chronology of Josephus; and further Elucidations of the Scientific arrangement of the times of the Church and the World. Being Part II. of the Fulness of the Times. By William Cuninghame, Esq. London, 1836. 8vo.

20. A Synopsis of Chronology from the era of Creation, according to the Septuagint, to the year 1837, with a discourse on the Astronomical Principles of the Scriptural Times, showing that they comprehend a complete harmony of deeply scientific order and arrangement, demonstrating their exact truth, and evincing that their Author is the Omniscient Creator. By William Cuninghame, Esq. London, 1837. 8vo.

In the two last-mentioned elaborate works, which it is impossible to analyse in the space necessarily allotted to a bibliographical notice, the learned author has satisfactorily established the superiority of the longer chronology of the Septuagint over that founded on the Masoretic Hebrew Text. The Chronological Tables are the result of great labour and minute calculation.

21. The Septuagint and Hebrew Chronologies tried by the Test of their internal scientific Evidence; with a Table from the Creation to the Accession of Uzziah, anno B. C. 1810, showing their Jubilæan differences at each date, also on the great periods which terminate and mark the year 1838 as the point of time that sums up and concentrates, as in a focus, the Chronology of all past ages, and appears likewise to show the approach of the end. By William Cuninghame, Esq. Edinburgh and London, 1838. 8vo.

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27. Judaica: seu Veterum Scriptorum Profanorum de Rebus Judaicis Fragmenta. Collegit Fridericus Carolus Meier. Jenæ, 1832. 8vo.

This is a very convenient compilation from nineteen classic authors (Greek and Roman), including the Jewish writers, Philo and Josephus, relative to the history, &c. of the Jews. The text is printed from the best editions with a few explanatory notes, where they are necessary, and with marginal notes indicating the subjects discussed by the authors of the several extracts.

28. Origines Biblicæ; or, Researches on Primæval History. By Charles Tilstone Beke. Vol. I. London, 1834. 8vo.

This treatise is written with much seriousness and ability. But the author's system is altogether subversive of the established notions of early and indeed of later scriptural geography. For an analysis of this work and a confutation of the author's theory, the reader is necessarily referred to the Quarterly Review, vol. lii. pp. 498–518.

29. Historia Populi Judaici Biblica usque ad occupationem Palæstinæ, ad Relationes peregrinas examinata et digesta. Auctore Christ. Thorning Engelstoft. Havniæ, 1832. 8vo.

30. Specimen Historico-Theologicum, quo continetur Historia conditionis Judæorum religiosa et moralis, inde ab exsilio Babylonico usque ad tempora Jesu Christi immutatæ. Scripsit Cornelius Boon. Groningæ, 1834. 8vo.

31. A new History of the Holy Bible, from the Beginning of the World to the Establishment of Christianity, with answers to most of the controverted questions, dissertations upon the most remarkable passages, and a Connection of Profane History all along. By Thomas Stackhouse, A.M. London, 1752. 2 vols. folio. A new Edition by the Rt. Rev. George Gleig, LL.D. London, 1817. 3 vols. 4to. Also by Daniel Dewar, D.D. Glasgow and London, 1836. In one large volume royal 8vo.

This work has always been highly esteemed for its utility and the variety of valuable illustration which the author brought together from every accessible source. It having become extremely scarce, Bp. Gleig, in 1817, published a new edition, with important corrections, and several valuable dissertations, which greatly tended to increase its utility. Bp. G.'s edition also having long been out of print, the Rev. Dr. Dewar brought out a new edition in 1836, closely but handsomely printed in double columns, in royal 8vo.; with an introduction, notes, supplementary dissertations, and an index. In these notes and dissertations he has embodied the results of the researches of the most distinguished modern biblical scholars and critics. The Glasgow edition is very neatly printed, and is illustrated with Maps and Plans.

32. Scripture Biography. By the Rev. Robert Wilson Evans, M.A. London, 1834–35. 2 vols. 12mo.

33. Scripture Biography; comprehending all the Names mentioned in the Old and New Testaments. By Esther Copley. London, 1835. 8vo.

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